



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

Volume: 02 Issue: 07 | July 2021

The Treatise of “Bahrul-Favayid” of Abu Bakr Kalabadi as A Collection of Traditional Khadis Collection

Yuldashxodjayev Kamolxon Hoshimxonovich

Basic doctoral student of the International Islamic Academy of Uzbekistan

Received 24th May 2022, Accepted 19th June 2021, Online 19th July 2021

Abstract: This article covers the contribution and role of Abu Bakr Kalabadi, one of the founders of the theory of sufism, in the science of Hadith. The work “Bahrul-favayid” on the science of Hadith by a specialist scientist with the title of Tajul-Islam attracted scientists of the East and West. The information and analysis on this work is expressed in the article.

Keywords: Sufism, hadith, Kalam, batin science, apparent meaning, isteloh, sanad, yakiyn, divine love, ma’anil akhbar, Bahrul-favayid, sufi.

Introduction

The treatise of “Bahr al-favayid” of Abu Bakr Kalabadi is disponible “Bahr al-favayid”, “Bahr al-favayid al-musamma bi Ma’anil akhbar”, “Ma’anil asar”, “Ma’anil akhbar”, “Miftahul a’anil akhbar”, “Ma’anil ahadis bi mustavfi”, “Ma’anil akbar mukhtabavi”. Turkish scientist Fuvat Sezgin mentions that wrote this work was written in 573 of Hegira. Copies of the work are kept in our country and foreign funds. While Abu Bakr lived in Kalabadi, extensive opportunities were created for the development of Islamic Sciences. Not only Islamic sciences, but also literature, history, geography, mathematics and other religious, secular sciences have been developed. From the lands of Transoxania and Khorasan, many scholars, writers, scientists have been trained.

Literature review. Arab scientist as-Saolibi reported on the writer of more than 120 poets, who had created

in this land traveling in the cities of Transoxania and Khurasan [1]. Since the Islamic religion came into Transoxania, various religious teachings, schools of the word, Hadith, Sufism began to take shape in our country. At the same time, these teachings were developed, enriched and regulated in Tra on the basis of local religious, spiritual traditions. Islam and the sciences associated with it have a significant impact on the formation and development of social consciousness, especially in different periods of the history of our Sufi, Hadith, Kalam culture. Mutakallim, mutasavvif, faqih and muhaddis, who have reached from our homeland, have made their invaluable contributions to this process. Among them, the services of Abu Bakr Kalabadi are of particular importance.

Abu Bakr al-Kalabadi has his own style in narrating the Hadiths and has paid special attention to the apparent and inner meanings of the hadiths. The work of Bahr-ul-favayid shows that it is also similar in the science of Hadith. This work contains 223 moral and mystical commentary of the Hadith. Kalabadi tries to harmonize the innate and apparent meanings of these hadiths and interprets them spiritually, psychologically, morally, figuratively (philosophically), mysteriously and educationally.

At the same time, the hadiths in this book are authentic, and from the point of view of the period, it is also close to the Imam Bukhari period and is among the primary sources. Kalabadi begins the book with the transmission of Hadiths about the need to adhere to the principles of ease and simplicity

(singularity): Anas (r.a.) from: Prophet (S.A.V.) ordered "Ease, do not force, give silence (Unite the people), do not incite hatred. Kalabadi commenting on this sahih Hadith, he says: direct the people to comfort; do not force people; that is, do not bring a person into need of a person; The meaning of the word silence: Unite the people; when it is said that you do not evoke hatred, it means that you do not bring discord (separation) between people.

Abu Bakr Kalabadi begins his work "Bahr al-Favoid" without commenting on the hadith about love[*]¹.

قال رسول الله ﷺ: «أحبوا الله لما يغذوكم به من نعمه ، وأحبوني لحب الله ، وأحبوا أهل بيتي لحبي»

Prophet alaihissalam says: "Love Allah taala. Because you enjoy his blessings. Love me so that Allah may love you (because Allah loves those who love Muhammad alayhissalam). Love my family members because I love you" [2].

In this hadith, the prophet alaihissalam spoke of the three lovers connected to each other. That is, to love Allah, to love his prophet and to love his family members in order to achieve the love of the prophet, to be a musharraf in the love of Allah. Commenting on this hadith, Abu Bakr Kalabadi said that the question "love" in this seat should be understood not in the sense of a command, but in the sense of a message to the love of Allah.

«أحبوا الله» خبرا من محبتهم إياه ، وإن كان لفظه لفظ الأمر ، وقد جاء مثله في كلام العرب مثل قولهم : عش رحبا تر عجباً ، أي لأن العيش ليس إلى الإنسان ، فيؤمر بأن يعيش

That is to say, "Allah Almighty love him because he loves you, and because he loves me, You Love Me Too, and because I love my family, you love them too." Because love is not prescribed. As the Arabs say: "live in the expanse areas, you will see the wonders." It is not ordered to live, it cannot be ordered.

Yana says it will not be true if we are limited to knowing the apparent meaning of these words. Because to say that God has loved the Almighty for blessings is a theme behind his love, to have hope is an indication of the lies of love.

¹ In Arabic it is written in the form of "muhabbat".

Know in "Faslul-Khitab" that it is obligatory for all the people of Islam to keep Allah Ta'ala as a friend. Here is such an alliance is made. Allah commands subhonahu. "Allah loves them and they love him too." The messenger of Allah (may peace be upon him) said: the faith of one person is from all things said Allah and His Messenger will not be able to stand until the ahlu loves the goods and all the people. The meaning of friendship is to incline to one good thing and to something that corresponds to the emotional flavor. This is all there is in the animal. The place where a person is different from an animal is the eye of the soul (dil basirati). The more the mind and understanding of someone wins, the farther away from himself the animal qualities.

For him is the discovery of the attributes of the Jamal and Jalal of the haze and Jamal of Ala and the Jamal of the Divine and its wonderful art. All emotional flavors seem to be low on his eyes. And the sight keeps that community better. Only Allah is worthy of the first friendship. If anyone takes someone else as a friend, it is foolish. But one aspect is that one can love him in terms of his connection with the Divine. No believer is free from the original Love. But the difference is in three reasons. The first reason is different in loving the world and being engaged in it. It is deficient in any other friendship.

Abu Bakr al-Kalabadi comments on the idea that "love is the desire of the heart In his work "at-Ta'arruf". "Your heart," writes Abu Bakr Kalabadi - without any takallufs to be inclined to Allah and to what belongs to him. Apart from him, "love is harmony", that is, obedience to him and return from what he has returned, and to agree with what he has judged and appreciated." [3].

Come to Abu Bakr Kalabadi Abu Abdullah an-Nabawi's thoughts that "love is to enjoy the prisoner and sacrifice himself in the Open", he puts it as a special condition that he should not be illiterate in such love as long as there are comments. Sufi scholar: "...it is the fact that there will be no malice in your love and you will not interfere in your love" [3].

From these points of view it is known that love is the highest manifestation of the state of love, forgery in

all the rest, it can be seen, but in love, in love, it will not be a vice.

Love is one of the main pillars of sufism. For this reason, Abu Bakr Kalabadi in his book tries to dwell on this topic in detail and interpret the divine love. The sufi scholar understand love by dividing into two:

1. "Specific and Om" (that is, private and common love), or confession of love.
2. Body love, this love is by sending a prom. Bunda will not pay attention to his own soul, people, reasons, circumstances in the owner of love, but he will be fully engaged in all that is for Allah and in all that is from Allah" [3].

Abu Bakr Kalabadi said, "Abul Muḡis (Khallaj) will not sleep at night, if he comes to sleep in his eyes, he will sit down and take a nap by putting his forehead on his knees praying. And someone said to him, "you have mercy on your soul, "by Allah, there has not been mercy upon me that pleases me. If you have not heard, the hardness of the troubles will come to the prophets, then to the siddiqs, and then one after another to the magnates" [3].

Abu Bakr Kalabadi said that "love is a pleasure, and in reality a person does not enjoy, because truth is an object of fear and admiration. A man's love for God is to reveal the secrets of the truth and bow to it. A person in this case is suitable only for a fee. Makes them understand that Allah has said "I created you for myself [3].".

In sufism, along with the love of the servant to the Allah, the love of the Allah to his servants is also taken into account. This situation has not been overlooked from the point of view of Abu Bakr Kalabadi. Mutasavvif said, "if someone loves Allah, then he has no life, if anyone loves Allah, he has no life. This means that-says Abu Bakr Kalabadi-does not give the same person the flavor of his life. Because Ashiq is enjoying all the good and bad things that come from the prisoner himself, that is, on account of the fact that Asik does not have a life, because he wants the prisoner visol and is afraid to break away from him and thus gives his life to him [3].

Abu Bakr Kalabadi said that "Love is a pleasure, and in reality a person does not enjoy, because truth is an object of fear and admiration. A man's love for God is to reveal the secrets of the truth and bow to it. A person in this case is suitable only for a fee. Understand that Allah has said, "I created you for myself [3].

In sufism, along with the love of the servant to the God, the love of the God to his servants is also taken into account. This situation has not been overlooked from the point of view of Abu Bakr Kalabadi. The sufi scholar said, "if someone loves Allah, then he has no life, if anyone loves Allah, he has no life. This means that-says Abu Bakr Kalabadi-does not give the same person the flavor of his life. Because ashq is enjoying all the good and bad things that come from the prisoner himself, that is, on account of the fact that ashq does not have a life, because he wants the prisoner visol and is afraid to break away from him and thus gives his life to him[2, 91].

Muhammad's (S.A.V) "your love for something makes you blind and dumb" - emphasizes the compatibility with the Hadith. After that come the poem written about love so that it can be understood better, it makes it an artistic interpretation:

فرط المحبة حال لا يقاومها

رأى الأصل إذا محذوره قهرا

يلذ إن عدلت منه قوارعه

و إن تزيد في تعديله بهرا

There is no strength to resist extreme love.

When original ashq saw himself thrown into a rage,
And he enjoys it when he plagues him from a prisoner.

Although his troubles increase blindness in love [2, 93].

But Hujviri, in a different way from Kalabadi, shows the term "love" separately and distinguishes it from the term "love". Hujviri said, "previously it was believed that Sufis would be an occupation directed at Allah, but there would be no occupation in Allah. Such a feeling will be in those who are divorced from Love. Man is separated from Allah, but Allah is

not separated from man, so man can put his hand to Allah. This occupation has no bearing on Allah [2, 91].”

Abu Abdullahi Hafif Shirazi wrote that “leaving the word *ishq* to Allah is one of the things that we have done,” and Qushayri said, “*Ishq* is to cross the border in love. It is characterized by true love, because it does not have the quality of excesses [2, 37].”

Abdulqadir Isa also said about love: “on the basis of Allah’s love for his servant and the love of Allah for the servant, there is a verse that says: “Allah loves them and they love him [3, 174].”

This means that Abu Bakr Kalabadi had commented own Hadith in his style. He also tried to interpret the apparent and *batini* aspects of the hadiths with mystical concepts, to strengthen them with the verses of the Qur’an.

Bahrul-favoid in the library of Alexandria of the Arab Republic of Egypt (1011/1602 y.) a copy copied at, “Darul-kutub al-misriya” (1348/1929 y.) there is a copy of them copied from 223 hadiths, 79 of which were learned by Hasan Ismail, Ahmad Farid Al-Mazidiyyar. This study was re-published in Beirut in 1999 under the name of “Bahrul-favoid al-mashhyr bi Ma’anil akhbor”. One of the copies of Bahrul-favoid was studied by Fikrat Karpinar at Selduk University, 223 of 100 hadiths.

In general, interest in the study of “Bahrul-favoid” stood. Abu Bakr Kalabadi brought to the form of a collection of Sufi interpretations of hadiths dedicated to 223 pieces of morality and prayer, which he listened to from about 100 sheikhs. These hadiths were widely used in writing his works. The verse with the stigma of hadiths is explained by the words of the owner of hadiths, Arabic traditions, tattooing, sampling, poetry and Sufi approaches, invasions.

Abu Bakr al-Kalabadi did not distinguish religion from mysticism, reason and *naql* in the work. It is known that the science of “*jarh*” and “*ta’dil*” is one of the main parts of the Hadith science. For this reason, the science of Hadith was well assimilated to scholars, that is, the *mukhaddis*. *Jarh* and *taqdil* itself is worthwhile to dwell on their study of what

Sciences. “*Jarh*” and “*ta’dil*” –a method of blaming and just counting, a critical approach to the narrator, arguing about the fairness and conquest of the narrators, making a final conclusion about their credibility or insecurity. Scientists paid serious attention to the personality of the narrators and the moods of personalities of the, who laid down conditions for the acceptance of the narratives they did. General terms and conditions:

1. Justice-such a religion must first of all be Muslim, have a reasonable mind and maturity, and be free from immoral acts.
2. The narrator should not be in opposition to the faithful narrators, nor should their memory be miserable and illusory. It is considered a kind of (fair) reprimand, having such qualities, that its narration is accepted. Otherwise, the bad qualities of the narrator will be said, and his narration will not be accepted. *Jarh* and *Ta’dil* do not enter into gossip because it is the benefit of the Muslim community [2, 7].

Results. So above was the analysis of Abu Bakr al-Kalabadi's views on these issues. The science of the Hadith of *muhaddis* does not leave any doubt that his thoughts about the conditions imposed on his narrators know these sciences deeply.

In conclusion, the Movarounnahr scholars, thinkers, with their broad mindset, creative point of view, raised religion to the level of knowledge, were able to turn religious teaching into a way of life;

Imam Bukhari reached the rank of “Sultan in Hadith science”, Imam Muturidi was glorified as “Imam of Hidayat” in the science of *aqaid*, Khoja Abdulkhaliq Gijduvani was honored to the rank of “Khojai Jahon”;

Conclusion. Interest in the study of “Bahrul-favoid” stood out. Abu Bakr Kalabadi made Sufi interpretations of the hadiths dedicated to 223 pieces of morality and prayer, which he listened to from about 100 sheikhs, into a traditional collection form and left a deep imprint in the history of Hadith science.

REFERENCES

1. As-Saolibiy. Yatimatu-d -dahr – Qohira : Darus – saqofa, 1988. –P. 101– 109.
2. Muratov D. Hadisshunoslik atama va iboralari. - T.: Fan, 2009. –P.7.
3. Abu Bakr Kalobodiy. At-ta'arruf. Tarj. Otaqul Mavlonqul o'g'li va Mavluda Otaqul qizi. T. G'.G'ulom nomidagi Adabiyot va san'at nashriyoti. 2002. –P. 93.
4. Al-Xudjviri. Rasskritiye skritogo. M.: Yedinstvo, 2004. –P.307.
5. Abdulkadir Isa. Istina sufizma. Ansar. 2004. – P.174 .
6. Narziyev Z.I. “ The genesis of the tasawwuf philosophical outlook of Khujviri” Advansed studies in science: Theory and practice” The Collection of Scholarly Papers (Materials of the International Scientific Conference, London, UK, April 18-19, 2016)
7. Narziev Zubaydillo Ibodullaevich. “Kashf ul mahjoob”: sources, translations, copies and effects. American journal social and humanitarian research. (AJSHR). Issue 1. 2020/1. P. 67-72.
8. Narziev Zubaydillo. The consept of jealousy in the sufi-philosofical teaching of Khujviri and the problems of its training. American journal social and humanitarian research. (AJSHR). Issue 1. 2020/1. P. 63-66
9. Narziyev Zubaydillo Ibodilloyevich. The views on the consept “science” the classication of sciences, science and practice scholar and ignorant according to Khudjviri and his “Kashf ul mahjoob”. Journal of Critical Reviews. Vol 7, Issue 4, 2020. P.18-22
10. Narziyev Zubaydillo. Hudjwiri and the role of his “Kashf ul - mahjoob” in the sufi history. Academicia. An International Multidisciplinary Research Journal. Vol. 8. Issue 6, June 2018.
11. Namozov B. B. Problem of Irfan in Sufizm //Europaische Fachhochschule. – 2014. – №. 8. – C. 67-68.
12. Bakhriyevich N. B. Knowledge, practice and scientist //Academicia: An International Multidisciplinary Research Journal. – 2020. – T. 10. – №. 6. – C. 1745-1756.
13. Намозов Б. Б. Виды Ходжа Мухаммада Посро на душе человека и гносеологии суфизма // Theoretical & Applied Science. – 2018. – №. 5. – C. 393-399.
14. Namozov B. B. The views of Khoja Muhammad Porso on the soul of The Human and the gnoseology of Sufism // Teoretical & AppLied Science Philadelphia, USA. – 2018. – №. 5. – C. 61.
15. Ibodilloyevich N. Z. The Sufi-Philosophical views of Hujviri on correlation of Gnoseology of Sufism, Rational and Irrational Learning // Central Asian Journal of Social Sciences and History. – 2021. – T. 2. – №. 3. – C. 61-73.
16. Bakhriyevich N. B., Ibodilloyevich N. Z. Anthropology of tasawwuf and the problems of human existence in Hujviri Views // Central Asian Journal of Literature, Philosophy and Culture. – 2021. – T. 2. – №. 3. – C. 1-12.
17. Ibodilloyevich N. Z. et al. The issue of science and application in the sufi teaching // Euro-Asia Conferences. – 2021. – C. 98-103.
18. Ibodilloyevich N. Z. Aziziddin Nasafi-classical representative of irfani philosophy // E-Conference Globe. – 2021. – C. 169-174.