



THE LIFE AND SCIENTIFIC TRAVELS OF IMAM ABU DAUD

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ANNOTATION

Many muhaddiths came from Movarounnahr and Khurasan. They made a great contribution to the development of hadith science with their works and activities. One such muhaddith was Abu Dawud Sijistani, who lived in the third century of Hijri. Like other hadith scholars, Abu Dawud went to many cities in search of hadith. He heard knowledge from scholars such as Abu Umar Zarir, Muslim ibn Ibrahim, Ahmad ibn Hanbal, Abdullah ibn Maslama Qanabi, Abdullah ibn Raja', Abu Walid Tayalisi, Ahmad ibn Yunus, Abu Jafar Nufaili, Abu Tawba Halabi, and Sulaiman ibn Harb. He participated in many science circles in Hejaz, Sham, Egypt, Iraq, Jazira, Khorasan.

Among the famous students who studied under him are Imam Tirmidhi, Imam Nasai, Imam Abu Bakr ibn Abu Dawud, Abu Awana, Abu Bishr Dulabi, Ali ibn Hasan ibn Abd, Abu Osama Muhammad ibn Abdul Malik, Abu Said ibn Arabi, Abu Ali Lului, Abu There were great scholars such as Bakr ibn Dosa, Abu Salim Muhammad ibn Said Jaludi, Abu Amr Ahmad ibn Ali.

KEY WORDS: Hadith, Muhaddis, Sunan, Abu Dawud, Azd, Sijistan, Fath.

Imam Abu Dawud's name is Sulaiman ibn Ash'as ibn Ishaq al-Azdi al-Sijistani. He is one of the scribes of hadith science, the owner of the work "Sunan", one of the six authentic works. Sijistan is a famous climate in the southern part of Khurasan and is attributed to it. Abu Bakr Abdullah, the author of the famous "Masabih" book, a jurist, scholar, and one of the great hafiz of Baghdad, is also the son of Abu Dawud.

His grandfather, Imran, was one of those executed along with Ali, may Allah be pleased with him, in the Battle of Siffin.¹ Imam Abu Dawud was an Arab and belonged to the Azd tribe of Arabs. Azd was one of the largest tribes of the Arabs. As a result of the collapse of the "Marib Dam" mentioned in the Holy Qur'an, the Azd tribe is forced to move from Yemen. The tribe first spread to the Arabian Peninsula and then spread to other countries after the Islamic conquests.²

Birth of Imam Abu Dawud

Imam Abu Dawud was born in Sijistan in 202 AH. His disciple Abu Ubaid Ajurri says: "I heard Sulaiman ibn Ash'as Abu Dawud say: "I was born in 202..."³

Imam Abu Dawud was born eight years after Imam Bukhari. Because Imam Bukhari was born in 194. Likewise, Imam Abu Dawud died nineteen years after Imam Bukhari.⁴

Imam Abu Dawud's upbringing and family

Abu Dawud grew up with love for knowledge. His father Ash'as ibn Ishaq was one of those who narrated hadith from Hammad ibn Zayd. His brother Muhammad was also one of the scholars who narrated hadith and traveled to hear hadith. This scientific environment was the main reason for Imam Abu Dawud to take a very early step in science.

They used to write down hadiths from their youth. He had two pockets, one wide and the other narrow. He said to him, "May God have mercy on you, what is this?" When asked, he replied: "For the old books, we don't need another one."

Imam's Family

Imam Abu Dawud was married. He also had a servant. He also had a son named Abdullah. He took the name of Abu Bakr. His son was also one of the famous hadith scribes.

¹ Ibn Asakir. Historical city of Dimashq. - J. 22. -B. 203. Imam Mizzi. Tahzibul Kamal. - J. 11. -B. 356.

² Muhammad ibn Ali ibn Husayn Hariri. Qabilati Azd min fajri Islam ila kiamid davatis suudiyal ula.

³ Imam Ojurri. Sualatu Abu Ubayd Ojurri Aba Dawood. 1898. - J. 2. -B. 294.

⁴ Imam Sakhovi. Bazlul majhud. - J. 1. - B. 78.



His brother Muhammad ibn Ashas was a little older than Imam Abu Dawud and accompanied him on his travels of knowledge. Imam Zahabi, may God have mercy on him, mentioned this.⁵

Studying the Science of hadith

He was influenced by Imam Bukhari, he was one of his students. They followed the path of that person in science. This person was similar to Imam Ahmad ibn Hanbal, may God's mercy be upon him, in guidance, signs and appearance. Some people said about this person: "Abu Dawud is similar to Ahmad ibn Hanbal in terms of guidance, evidence, and appearance, Ahmad ibn Hanbal is similar to Waki in this regard, Waki is similar to Sufyan in this respect, and Sufyan is similar to Mansur, Mansur is similar to Ibrahim, Ibrahim Alqama, Alqama is similar to Abdullah ibn Masud." Alqama says: "Ibn Masud is like the Prophet, may God bless him and grant him peace, in guidance and evidence".

Ibn Halikon said about Abu Dawud: "He was at the highest level in Sunnah and ability."

Abu Dawud, may Allah bless him and grant him peace, went to many cities in search of hadith, like other scholars of hadith. During these trips, he met many great scholars and hafiz. He heard knowledge from scholars such as Abu Umar Zarir, Muslim ibn Ibrahim, Ahmad ibn Hanbal, Abdullah ibn Maslama Qanabi, Abdullah ibn Raja', Abu Walid Tayalisi, Ahmad ibn Yunus, Abu Jafar Nufaili, Abu Tawba Halabi, and Sulaiman ibn Harb. He participated in many science circles in Hejaz, Sham, Egypt, Iraq, Jazira, Khorasan.

Abu Dawud, may Allah bless him and grant him peace, sacrificed his life for the science of hadith. He produced many disciples along the way. Among the famous students who studied under him are Imam Tirmidhi, Imam Nasai, Imam Abu Bakr ibn Abu Dawud, Abu Awana, Abu Bishr Dulabi, Ali ibn Hasan ibn Abd, Abu Osama Muhammad ibn Abdul Malik, Abu Said ibn Arabi, Abu Ali Lului, Abu There were great scholars such as Bakr ibn Dosa, Abu Salim Muhammad ibn Said Jaludi, Abu Amr Ahmad ibn Ali. From Abu Dawud, his shaykh, Imam Ahmed ibn Hanbal, recorded the hadith of Atiira. He narrated this hadith from Abulbasha Dorimi, who narrated it from his father. The Messenger of Allah, peace and blessings be upon him, was asked about Atiyrah. He considered her beautiful. Ibn Abu Dawud said: "My father said: "I narrated this hadith to Ahmad ibn Hanbal, he approved it and said: "This hadith is strange." Then he said to me: "Sit down", took out paper, pen and inkwell and said: "Tell me", he wrote it down from me. Then, when I saw him the other day, Jafar ibn Abu Samina came to him. Ahmad ibn Hanbal said to him: "O Abu Jafar, there is a strange hadith in Abu Dawood. Take a note from him," he said. Then he asked me. I told him."

Atiyrah is an animal slaughtered in the month of Rajab, and it was practiced in Jahiliyyah, but it was abrogated when Islam came...."

Imam's Death

After a hard and toilsome life, Imam Abu Dawud faced death. He died on Friday, the fourteenth of Shawwal, 275.

After he tried hard to follow the Sunnah, he bequeathed it to be washed by Hasan ibn Musanna after he died on his deathbed. Because Hasan was the leader in this science. Imam Abu Dawud said: "If he agrees, let Hasan wash." If not, look at the book of Sulaiman ibn Harb, narrated by Hammad ibn Zayd, and learn from it how to wash a dead body.

What Imam Abu Dawud bequeathed happened. Ibn Musanna washed the corpse after the Friday prayer. Abbas bin Abdulwahid bin Jafar bin Sulaiman Hashimi recited the funeral prayer of Abu Dawud. They buried him near the grave of Imam Sufyan Sayri.⁶

Scientific trips of Imam Abu Dawood.

Abu Dawud is the owner of many scientific trips. Khatib al-Baghdadi and the Mizzis said: Imam Abu Dawud is one of the people who traveled a lot, traveled the world, collected hadiths, and wrote works. He wrote hadiths from Iraqis, Khurasanians, Syrians, Egyptians and Algerians.⁷

Imam Zahabi: Abu Dawud made rihilats, compiled hadiths, wrote many works and was very skilled in these things.⁸

Imam Hakim: Imam Abu Dawud was born in Sijistan. According to the hadith, he went to Basra from Sijistan and lived there. There, he heard many hadiths from Sulaiman ibn Harb, Abu Numan and Abul Walid, and then entered Syria and Mirs. Then he went to other sheikhs with his son. After that he came to Naisabur. There, he narrated hadiths from Ishaq ibn Mansur to his son. Then he returned to Sijiston. Then he went to Basra and lived.⁹

⁵ Shamsiddin Zahabi. Siyaru alamin nubala. -J. 13. -B. 221.

⁶ Ibn Jawzi. Al-Muntazam. -J. 7. -B. 217. Ibn Kathir. Al-Bidaya is finally. -J. 14. -B. 617.

⁷ Khatib Baghdadi. History of Baghdad. -J. 9. -B. 55. Imam Mizzi. Tahzibul Kamal. -J. 11. -B. 356.

⁸ Shamsiddin Zahabi. Siyaru alamin nubala. -J. 13. -B. 204.

⁹ Shamsiddin Zahabi. Siyaru alamin nubala. -J. 13. -B. 217.



Imam Hakim: Imam Abu Dawud was undoubtedly the Imam of the people of Hadith in his age. He heard hadith in the cities of Egypt, Hijaz, Sham, Iraq and Khurasan. He wrote a hadith from Baghlan in Khurasan and a hadith from Ibrahim ibn Musa in Raya before he traveled to Iraq.¹⁰

Imam Sakhovi: "Imam Abu Dawud made scientific trips to cities. He was 18 years old when he came to Baghdad from his hometown. Abu Dawud: "I performed the funeral prayer for Affan in Baghdad in 220. Affan's death was at the end of Rabi'ul Akhir in that year. In the month of Rajab 220, Uthman Al-Muazzin¹¹ went to Basra on the morning of his death. Abu Amr died in the month of Sha'ban. He went to Kufa in 220 and also visited Dimash in the same year.¹²

His travels in the cities of Khorasan:

It was mentioned above by Imam Hakim that Imam Abu Dawud started his journeys from the cities close to him. First of all, he received hadith from the scholars of Khurasan, and then he traveled to other places. The fact that Imam Abu Dawud heard a hadith from the scholars of his town is something that the Imams bequeathed. Khatib al-Baghdadi said: "If a seeker of knowledge wants to go on a journey of knowledge, he should learn hadith from them without leaving any scholar in his city." then Khatib al-Baghdadi provided evidence for this statement.

Imam Hokim said: "Imam Abu Dawud's previous trips were to the cities of Khurasan. At that time he was 18 years old. Imam Abu Dawud returned to Khurasan many times after his trips to other cities.

Herat is another one of the cities that Imam Abu Dawud visited:¹³

Ahmad ibn Muhammad Haravi mentioned it in "History of Herat". Herat was one of the most important scientific centers in the Islamic world. Herat is a city near Sijistan. Therefore, Abu Dawud started his journey from there and learned from the sheikhs there. Some say that Abu Dawud lived in Herat before his previous journey to Basra.¹⁴

Baghlan:¹⁵

Abu Dawud traveled to Baghlan, where he heard hadith from Qutayba bin Said Baghlani and others.

Ray:¹⁶

Abu Dawud's journey to Ray was before the age of 18, where Ibrahim ibn Musa¹⁷ heard a hadith from others.

Naisabur:¹⁸

In the book of Imam Hakim Tarikhi Naisabur: Abu Dawud narrated that he heard hadith from many scholars of Naisabur, among them Ishaq bin Rohuwiya (died 238 Hijri). The son of Abu Dawud said: "Abu Dawud attended the funeral of Abu Bakr Ishaq ibn Rahuwiyyah." Abu Dawud traveled with his son. This means that Abu Dawud was in Naisabur at that time. This is a different journey from Abu Dawud's previous journey (in 220).

Asbahan:¹⁹

Abu Nuaym Asbahani said this in book "Zikru Akhbari Asbahan"²⁰.

His travels in places other than Khurasan and Sijistan:

Baghdad:

This is the first city that Imam Abu Dawud visited other than Sijistan and Khurasan. In Baghdad in 220, Affan ibn Muslim led the funeral prayer for Saffar Basri. Affan's death was at the end of Rabi'ul Akhira in the same year. Abu Dawud left this city in the month of Rajab. During this trip, he stayed in Baghdad for two months and a few days. Scholars say that Abu Dawud visited Baghdad many times. Khatib al-Baghdadi said the following in his biography of Abu Dawud: "Abu Dawud came to Baghdad many times. He narrated "Sunan" in Baghdad. The people of Baghdad narrated hadiths from him. The fact that Imam Ahmad, Ibn Ma'in and Ibn Madini are considered as a long time is proof of this. He narrated many hadiths from them. He also learned jarh and tadil from them. The fact that Imam Abu Dawud told Imam Ahmad about the death of Musaddad ibn Musharhad also proves this. Musaddad died in 228 Hijri. Abu Dawud was in Baghdad in 271, then went to Basra.²¹

¹⁰ Ibn Asakir. Historical city of Dimashq. - J. 22. -B. 193.

¹¹ Uthman ibn Haysam ibn Jahm Abdi Basri Muazzin (220) was a Sikh narrator from the Rijals of Taqrib..

¹² This is not true. maybe he went in 222.

¹³ A famous city in Afghanistan, located in the northwest of Afghanistan, on the border with Iran.

¹⁴ Ibn Asakir. Historical city of Dimashq. - J. 22. -B. 196.

¹⁵ A famous city in the north of Afghanistan.

¹⁶ One of the cities of Khurasan.

¹⁷ Abu Ishaq (220) is a Sikh, a Hafiz man.

¹⁸ One of the cities of Khurasan. Zahabi called Naisabur the land of circumcision.

¹⁹ One of the cities of Iran. It is located 700 km south of the capital of Iran.

²⁰ Abu Nuaym Asbahani. Zikru News Asbahan. -J. 1. -B. 334.

²¹ Khatib Baghdadi. History of Baghdad. -J. 9. -B. 58.



Basra:

He died in the month of Rajab that year. Abu Dawud heard hadiths from Abu Amr Dorir in one sitting. In that year, he also heard hadith from Amr ibn Ali Fallas²² (died 249 AH) and others. He was in Basra that year. He said that he also wrote hadiths from Bundar and Abu Musa. Abu Dawud visited Basra several times. He attended the funeral of Muhammad ibn Kasir, who died in 223 Hijri. He met Hafs ibn Amr Hawzi, who died in 225 Hijri, in Basra.

Kufa:

Abu Dawud went to Kufa in 221 AH. Abu Dawud himself said this clearly. But he did not live there long. Because he returned to Hijaz that year. Abu Dawud visited Kufa many times. Because there were many teachers in Kufa. Abu Dawud heard a hadith from Haysam bin Khalid Juhani²³ in 235 AH.

Makkah Mukarrama:

Imam Abu Dawud left Kufa for Hijaz. There, Abdullah bin Maslama heard a hadith from Qanabi in 221 Hijri.²⁴

Medina Munawwara:

Although there is no clear information about Abu Dawud's trip to Medina, it is clear that he went there. His narrations about the Buzoa well testify to this. Abu Dawud measured Buzoa's well with his cloak. It is possible that he went to Madinah immediately after his trip to Makkah. Such was the habit of the pilgrims. Because they used to get a lot of benefits from going to Madinah on Hajj and praying at Masjid Nabawi.

Damascus:

Imam Abu Dawud Abu Nazr said about Ishaq ibn Ibrahim Dimashqi: "I did not see anyone like him in Dimashq." He was crying a lot. He said that he wrote a hadith from him in 222 Hijri²⁵. This indicates that he left Hijaz for Damascus suddenly. He was in Damascus in 222. Ibn Asokir wrote a biography of Abu Dawud in Tarikhu madinati Dimashq and mentioned 80 sheikhs in Dimashq. Then, "Another group said that they heard from the sheikhs."²⁶

Hymns:

Abu Dawud often went to the city of Hims. He said that Muhammad ibn Ismail Himsi visited Hims several times during his lifetime. Imam Abu Dawud's entry into Hims preceded his return to Iraq the following year. These two cities are close to each other. His two teachers who lived in Hims were Hayva ibn Shurayh ibn Yazid Hazrami Himsi²⁷ and Yazid ibn Abd Zubaydi Himsi²⁸ he died in 224 Hijri. He returned to Iraq in 223 Hijri.

Halab:

Abu Dawud heard a hadith in Halab from Tawba Robe ibn Nafe' Halabi (died 241).²⁹

Xarron:

Abu Dawud heard hadith there from Ahmad ibn Abu Shuayb and others.³⁰

Jazirah:³¹

Abu Dawud wrote a hadith in Jazira from Abu Ja'far Nufaili and others.³²

list of used literature

1. *Ibn Asakir. Historical city of Dimashq. - J. 22. -B. 203.*
2. *Imam Mizzi. Tahzibul Kamal. - J. 11. -B. 356.*
3. *Imam Sakhovi. Bazlul majhud. - J. 1. - B. 78.*
4. *Imam Ojurri. Sualatu Abu Ubayd Ojurri Aba Dawood. 1898. - J. 2. -B. 294.*
5. *Ibn Jawzi. Al-Muntazam. -J. 7. -B. 217.*
6. *Ibn Kathir. Al-Bidaya is finally. -J. 14. -B. 617.*
7. *Muhammad ibn Ali ibn Husayn Hariri. Qabilati al-Azd min fajri al-Islam ila qiyamid davatis suudiya al-uulo.*
8. *Khatib Baghdadi. History of Baghdad. -J. 9. -B. 55 56.*
9. *Khatib Baghdadi. Al-Jome' li-aqlaqi ar-rawi and adobi as-some' -J. 2. -B. 335.*
10. *Shamsiddin Zahabi. History of Islam. -J. 6. -B. 551.*
11. *Shamsiddin Zahabi. Siyaru alamin nubala. -J. 13. -B. 221.*

²² Hafs ibn Amr Dorir Basri.

²³ Haysam ibn Khalid Abu Hasan Kufi (died 239 Hijri).

²⁴ Shamsiddin Zahabi. Siyaru alamin nubala. -J. 13. -B. 204.

²⁵ Sualatu Abu Ubayd Ojurri Aba Dawud, 2/225.

²⁶ Sualatu Abu Ubayd Ojurri Aba Dawud 2/225.

²⁷ Sikh narrator.

²⁸ It was called Georgian. Sikh narrator.

²⁹ Shamsiddin Zahabi. Siyaru alamin nubala. -J. 13. -B. 204.

³⁰ Shamsiddin Zahabi. History of Islam. -J. 6. -B. 551.

³¹ It is used in two different senses, one of the cities between the Tigris and the Euphrates, and the other of Ibn Umar's Island. The former is meant here.

³² Shamsiddin Zahabi. History of Islam. -J. 6. -B. 551.