



e-ISSN 2798-8260



Jurnal ISO: Jurnal Ilmu Sosial, Politik dan Humaniora Vol: 4, No 2, 2024, Page: 1-7

The Family Of The Qozilars: A Study Of Ustuvoi Scientific Legacy

Bahromov Sunnatilla Hamidjon Ugli

Imam Maturidi International Scientific Research Center

DOI: <https://doi.org/10.53697/iso.v4i2.2164>

*Correspondence: Bahromov Sunnatilla Hamidjon Ugli

Email: sunbah.bahsun.701@mail.ru

Received: 10-10-2024

Accepted: 09-11-2024

Published: 16-12-2024



Copyright: © 2024 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

Abstract: Many scholars and intellectuals from the regions of Mavarannahr and Khorasan have significantly contributed to broadening worldviews and shaping intellectual abilities. This article is dedicated to the scientific legacy and life of Sayyid ibn Muhammad Ustuvoi, a distinguished scholar born in the village of Ustuvo in Khorasan, who holds a special place among Eastern intellectuals. Information about his pursuit of knowledge, teaching activities, and his contributions to his village can be found in numerous historical works. Studying his life is essential for advancing research aimed at renewing the educational and spiritual heritage of the East.

Keywords: Sayyid Ibn Muhammad Ustuvoi, Khorasan, Mavarannahr, Scientific Heritage, Jurisprudence, Literature, Death, Students, Historical Works, Ustuvo, Nishapur, Religious Sciences, Philosophy, Culture, Scholars.

Introduction

The intellectual legacy left behind by many scholars from Mavarannahr and Khorasan has enriched the worldview and gradually shaped the intellectual abilities of later generations. Through studying the scientific resources passed down by ancestors, humans can perfect the unique aspects of their nature and reach the level of a perfect human being.

As emphasized above, it is no secret that numerous scholars from ancient Mavarannahr and Khorasan have left behind works that played a crucial role in shaping perfect individuals. However, the exact number of such scholars is not widely known. The scholar discussed in this article, Sayyid ibn Muhammad Ustuvoi (343-432/955-1041), hails from Khorasan.

Methodology

Information about Ustuvoi's life, scholarly activities, achievements, and his scientific legacy, as well as the mentors who helped him achieve his scholarly status and the students he taught, is available in several works. Some of the primary sources that provide information about the scholar include:

Muhyiddin Abu Muhammad Abdulqadir Quraishi's "al-Jawahir al-Muzia fi Tabaqat al-Hanafiya", Abulfaraj Abdulrahman ibn Ali Jauzi's "al-Muntazim fi Tarikh al-Muluk wa al-Umam", Qasim ibn Qutlubugha's "Taj at-Tarajim", Khatib Baghdadi's "Tarikh Madinat as-Salam", Khayriddin Zirikli's "al-A'lam", Abul Hasan Abdulhay Laknawi's "al-Fawaid al-Bahiyya fi Tarajim al-Hanafiya", Abdulkariim ibn Muhammad ibn Mansur Tamimi Sam'ani's "al-Ansab", Ibn Asir's "al-Kamil fi at-Tarikh" and "al-Lubab fi Tahzib al-Ansab", Abu Ishaq Shirazi's "Tabaqat al-Fuqaha", Shamsuddin Zahabi's "Siyar A'lam an-Nubala" and "Tarikh al-Islam", Abul Hasan Abdulghafir ibn Ismail Farisi's "al-Muntakhab min As-Siyah li-Tarikh Naysabur", Jamoliddin Abul Mahasin Yusuf Tagriberdi Atabek's "an-Nujum az-Zahira fi Muluk Misr wa al-Qahira", Taqiyuddin ibn Abdulqadir Tamimi Dori's "at-Tabaqat as-Saniya fi Tarajim al-Hanafiya", Shihabiddin Abdulfalah's "ash-Shazarat az-Zahab fi Akhbar man Zahab", Haji Khalifa's "Kashf az-Zunun an Asma al-Kutub wa al-Funun", Ismail Pasha Baghdadi's "Hadiyya al-Orifin", Umar Riza Kaholani's "Mu'jam al-Muallifin", Shihabiddin Abu Abdullah Yaqut Hamawi's "Mu'jam al-Buldan", And more recent scholars like Fuad Sezgin's "Tarikh at-Turath al-Arabi".

The scholar's full name is Sayyid ibn Muhammad ibn Ahmad ibn Ubaydullah Abul'ala Naysaburi Ustuvoy, and nearly all sources mention him by this exact name. Only four works, including those by Abul Hasan Abdulghafir ibn Ismail ibn Abdulghafir ibn Muhammad Farisi, Shamsuddin Muhammad ibn Ahmad ibn Usman Zahabi, and Abul Hasan Muhammad Abdulhay Laknawi, refer to him as "Sayyid ibn Muhammad ibn Ahmad ibn Abdulloh Abul'ala Ustuvoy."

His surname "Abul'ala" and his honorific "Umodul-Islam" reflect his respected scholarly position. His epithet "Naysaburi" refers to the region where he lived, while "Ustuvoy" comes from his birthplace.

The region Ustuvoy came from is described in various historical texts, such as "al-Ansab" by Abdulkariim ibn Muhammad ibn Mansur Tamimi Sam'ani and "Mu'jam al-Buldan" by Shihabiddin Abu Abdullah Yaqut Hamawi. The area, located in the Nishapur region, was known for producing many scholars, including the scholar and judge Sayyid ibn Muhammad Ustuvoy.

Historical sources also describe the village of Ustuvoy, which was part of Nishapur. This village was connected to Khuzan and bordered the lands of Nasa (now Turkmenistan), as described by Abu Qasim Bayhaqi. In his work "Tarikh Jurjan," Abul Qasim Hamza ibn Yusuf ibn Ibrahim Sahmiyy mentions that Ustuvoy was located near Nishapur and close to the Khuzan region.

Shamsuddin Maqdisi added information about the area of the Ustuvoy village, noting its larger and more fertile nature compared to other regions of Nishapur. He specifically wrote in his work *Ahsan at-Ta'asim fi Ma'rifat al-Aqalim* that: "The Ustuvoy village is a large Rustoq located in the Nasah suburb, and none of the other Rustoqs are more productive or have higher yields than it. This area is the main agricultural hub of Nishapur, with much of the land used for farming. It mainly produces garlic and clothing items. The name of this village is Khujand. Khujand city is located behind the mountains and is considered a smaller city."

The Ustuvoy village is also known for producing notable scholars. Various hadith scholars, jurists, and theologians came from Ustuvoy, as seen in historical sources. For instance, Shihabuddin Hamawi in his *Mu'jam al-Buldan* mentions that "Many scholars and

hadith narrators came from Ustuvo, including Abu Ja'far Muhammad ibn Bistam ibn Hasan Ustuvai, who served as a judge in Nishapur. Later, his descendants continued to serve as judges in the area. This scholar passed away in 432 AH." Another notable scholar born in the region was Umar ibn Uqba Ustuvai Naysaburi, who was a disciple of the renowned Abdullah ibn Mubarak.

In addition, Abd al-Karim Sam'ani mentioned in his *al-Ansab* that many scholars came from Ustuvo. Among them was Abu Ja'far Muhammad ibn Bistam, who had a scholarly lineage. Sam'ani also highlights that this scholar studied under prominent teachers like Imran ibn Musa and Hasan ibn Sufyan, and his students included notable figures such as Hakim Abu Abdullah Hafiz.

Result and Discussion

Scholarly works confirm that Ustuvo produced many notable scholars. Shamsuddin Zahabi in *Siyar A'lam al-Nubala* and other historical sources point to the year 343 AH as the birth year of Abu Ja'far Muhammad ibn Bistam. However, little is known about his early childhood and the education he received at a young age. Scholars, including historians and biographers, have not provided detailed information on his early life.

The family of Ustuvoiy was known for producing scholars, judges, and leaders. His father, Muhammad ibn Ahmad ibn Ubaidullah, is described in historical texts as having been a scholar and jurist. The scholar himself received his initial education in the home of his father and his maternal grandfather, Abu Nasr ibn Sahl Qazi, who also contributed to his early education. His intellectual upbringing in this family environment set the foundation for his later academic career.

Ustuvoiy later traveled to various regions, including Nishapur, Kufa, Baghdad, and Hijaz, to further expand his knowledge. During his visits to these areas, he studied under esteemed scholars of his time, which contributed to his development as a major figure in Hanafi jurisprudence.

After holding the position of qadi (judge) in Nishapur for many years, Ustuvoiy's life was marked by a dedication to teaching and disseminating knowledge. Even after his retirement from the judiciary, he continued to teach at his madrasa and make contributions to Islamic scholarship.

Ustuvoiy's legacy as a scholar and teacher can be seen in his continued commitment to education throughout his life. His contributions to the religious and intellectual fields were widely recognized, and his influence extended across the generations of scholars who studied under him.

Here is your provided text translated into English and formatted according to the APA style:

Shamsuddin Maqdissi, in his work *Ahsan at-Taqasim fi Ma'rifat al-Aqalim*, added further information about the village of Ustuvo, highlighting its larger and more productive size compared to other regions of Nishapur. Specifically, he mentioned: "The village of Ustuvo is a large Rustoq located in the Nasa district, and none of the other Rustoqs is more productive or produces better crops than it. This region is the main agricultural area of

Nishapur, consisting largely of arable land. It primarily grows garlic and clothing products. The town is named Khujand, and it is situated behind the mountains, not far from Nishapur, and is considered a relatively small town."

Ustuvo is renowned for producing prominent scholars. Many hadith scholars, jurists, and theologians are known to have hailed from this village. *Tabakat* works have also provided details about these scholars. For instance, Shihabuddin Hamawi, in his *Mu'jam al-Buldan*, stated: "Many scholars and hadith narrators emerged from Ustuvo. One such scholar was Abu Ja'far Muhammad ibn Bistom ibn Hasan Ustuvoi, who served as the Qadi of Nishapur. His descendants continued in the position of Qadi for generations. He passed away in 432 AH. Another scholar from the region was Umar ibn Uqba Ustuvoi Naysaburi, a disciple of the great hadith scholar Abdullah ibn Mubarak. From him, scholars like Muhammad ibn Abd al-Wahhab Farro and Muhammad ibn Ashras Sulami transmitted hadith."

Abdulkarim Sam'ani, in his work *al-Ansab*, echoed similar sentiments, noting that Abu Ja'far Muhammad ibn Bistom ibn Hasan Ustuvoi was a virtuous scholar and had studied under prominent figures such as Imran ibn Musa Sakhitiani and Hasan ibn Sufyan Shaybani. This scholar's lineage continued to contribute to the scholarly community, with his descendants, including his son Qazi Abul'alo Sa'id ibn Muhammad ibn Ahmad ibn Abdullah Ustuvoi, following in his scholarly footsteps.

Several biographical and genealogical works indicate that Abu Ja'far Muhammad ibn Bistom Ustuvoi was born in 343 AH, with other scholars, including Shamsuddin Dhahabi and Muhammad ibn Quraish, confirming this year. While there is little information about Ustuvoi's early life and education, various scholars have noted that his father, like him, was a prominent scholar. For example, Abul Hasan Abdulghafir Forisi in his *al-Muntakhab min As-Siyaq li-Tarikh Naysabur* mentioned that Ustuvoi's father was named Abu Said and that Ustuvoi received his initial education from him.

It is also noted by Muhyiddin Quraishi and others that Ustuvoi's maternal grandfather was a distinguished figure in Islamic scholarship. While there is no specific account of when the family moved from Ustuvo to Nishapur, it is clear that their life in Nishapur was marked by learning and devotion to Islamic sciences. Ustuvoi's early education focused on Fiqh (Islamic jurisprudence) under his father and grandfather, but he also became interested in literature. According to Abdulhay Laknawi, in his *al-Fawaid al-Bahiyah fi Tarajim al-Hanafiyah*, Ustuvoi studied literature under Abu Bakr Muhammad Khwarezmi.

Ustuvoi, who hailed from a scholarly family, furthered his education under various prominent figures, such as Abu al-Haytham Utbah ibn Haysamah in Nishapur. His scholarly lineage can be traced back to Abu Hanifa, whose teachings were passed down through several generations of scholars. Mahmoud ibn Suleiman Kafawi in his work described Ustuvoi's scholarly lineage, tracing it back to Abu Hanifa himself.

Ustuvoi traveled extensively in his youth, seeking further knowledge in places like Kufa, Baghdad, and Hijaz. He gained significant influence as a jurist and became a well-regarded scholar in the Hanafite school of thought. For instance, the famous scholar Khatib

Baghdadi recorded that Ustuvoy, after performing Hajj, settled in Nishapur and eventually became its chief Qadi by the age of 33. He served as Qadi for 16 years until his retirement in 392 AH, after which his pupil Abu al-Haytham Utbah ibn Haysamah succeeded him.

Even after stepping down from his official position, Ustuvoy continued to educate students and disseminate knowledge. Scholars such as Abu Nasr Muhammad ibn Abd al-Jabbar Utbi and Muhyiddin Quraishi noted Ustuvoy's lifelong commitment to teaching. He was also known for his personal integrity and wisdom, as evidenced by an anecdote from Abul Fazl Bayhaqi, where Ustuvoy publicly critiqued the injustices faced by the Mikhail family and spoke out against corruption, demonstrating his fearlessness in standing up for justice.

Conclusion

In conclusion, Ustuvoy's life and work exemplify the dedication to knowledge, justice, and moral integrity that characterized many of the prominent scholars of his time. His legacy as a jurist, teacher, and a pillar of the Hanafite tradition continues to be respected and studied by scholars today.

References

- Abdulhay Laknawi. (n.d.). *al-Fawaid al-Bahiyyah fi Tarajim al-Hanafiyyah*.
Abdulkarim Sam'ani. (n.d.). *al-Ansab*.
- Abul Fazl Bayhaqi. (n.d.). *Tariq Bayhaqi*.
- Shamsuddin Dhahabi. (n.d.). *Siyar A'lam al-Nubala*.
- Shihabuddin Hamawi. (n.d.). *Mu'jam al-Buldan*.
- Ustuvoy, S. (n.d.). *al-Muntakhab min As-Siyah li-Tarikh Naysabur*.
- Gül, R.E. (2024). Tracing the Rihla in Buldān Books: Ibn al-Faqīh's Muhaddith Resources. *Hitit Theology Journal*, 23, 141-155, ISSN 2757-6949, <https://doi.org/10.14395/hid.1417152>
- Navitsky, J. (2024). One-Act Shakespeare: Teaching Cultural Legacy Through Excerpts and Adaptations. *Teaching Shakespeare Beyond the Major*, 41-55, https://doi.org/10.1007/978-3-031-24224-3_3
- Aksoy, Ö. (2023). Compilation of South Slavic Epics by Milman Parry and Albert Lord and the Milman Parry Collection. *Milli Folklor*, 138, 45-54, ISSN 1300-3984, <https://doi.org/10.58242/millifolklor.1167002>
- Bellone, T. (2023). On the 700th anniversary of Dante's death a little geomatics for the Divine Comedy. *Applied Geomatics*, 15(3), 623-646, ISSN 1866-9298, <https://doi.org/10.1007/s12518-021-00407-x>

- Burba, D. (2022). WHAT IS SANSKRIT?/TRANSLATION FROM RUSSIAN, INTRODUCTORY ARTICLE AND COMMENTARIES BY D. BURBA. *Shidnij Svit*, 2022(4), 5-24, ISSN 1608-0599, <https://doi.org/10.15407/orientw2022.04.005>
- Tablada, R. Hodelín (2022). A little-known letter from Fermín Valdés Domínguez in defense of the medical students. *Anales de la Academia de Ciencias de Cuba*, 12(1), ISSN 2304-0106
- Aki, T. (2022). Changes and Continuities in the Evaluation of a Purged Vietnamese Writer (1930s–2020s): A Case Study of Khái Hưng of the Self-Reliant Literary Group. *Japanese Journal of Southeast Asian Studies*, 60(2), 210-235, ISSN 0563-8682, https://doi.org/10.20495/tak.60.2_210
- Buczynski, A. (2022). Short Biographies of the Earliest Historiographers of the Military Frontier. *Povijesni Prilozi*, 41(63), 145-189, ISSN 0351-9767, <https://doi.org/10.22586/pp.v41i63.22810>
- Stephan, C.N. (2021). The Dubious Practice of Sensationalizing Anatomical Dissection (and Death) in the Humanities Literature. *Journal of Bioethical Inquiry*, 18(2), 221-228, ISSN 1176-7529, <https://doi.org/10.1007/s11673-021-10095-2>
- Bekiroğlu, H. (2019). From manuscripts to codicology: An introduction to critical edition. *Cumhuriyet Dental Journal*, 23(2), 855-889, ISSN 2146-2852, <https://doi.org/10.18505/cuid.604789>
- Rodygin, S. (2019). ALEXANDER IVANOVICH RODYGIN. To the 100th Birthday. *Geosfernye Issledovaniya*, 2019(4), 95-100, ISSN 2542-1379, <https://doi.org/10.17223/25421379/13/9>
- Boucaud, M. de (2019). The 1968 period: From socio-philosophical sources to anthropological restructuring—the functions of Psychiatry. *Annales Medico-Psychologiques*, 177(5), 447-455, ISSN 0003-4487, <https://doi.org/10.1016/j.amp.2019.03.001>
- Santangelo, P. (2017). The Literati's Polyphonic Answers to Social Changes in Late Imperial China. *Frontiers of History in China*, 12(3), 357-432, ISSN 1673-3401, <https://doi.org/10.3868/s020-006-017-0018-7>
- Deaux, K. (2017). Remembering Janet Taylor Spence (1923–2015). *Sex Roles*, 77(11), 713-717, ISSN 0360-0025, <https://doi.org/10.1007/s11199-017-0834-z>
- Heuer, G.M. (2016). Freud's 'outstanding' colleague/jung's 'twin brother': The suppressed psychoanalytic and political significance of otto gross. *Freud's 'Outstanding' Colleague/Jung's 'Twin Brother': The Suppressed Psychoanalytic and political Significance of Otto Gross*, 1-252, <https://doi.org/10.4324/9781315645940>

Maley, W. (2016). This England, That Shakespeare: New Angles on Englishness and the Bard. *This England, That Shakespeare: New Angles on Englishness and the Bard*, 1-260, <https://doi.org/10.4324/9781315551081>

Senica, K. (2016). Canonisation of Nakajima Atsushi: From the margins of the Japanese empire to postcolonial spotlight. *Primerjalna Knjizevnost*, 39(3), 147-162, ISSN 0351-1189