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## JAFAR IBN MUHAMMAD MUSTAGFIRI'S "FAZOILUL QUR'AN" IS AN IMPORTANT SOURCE ON HADISNAVIS

Submission Date: Aug 09, 2024, Accepted Date: Aug 14, 2024,

Published Date: Aug 19, 2024

Crossref doi: <https://doi.org/10.37547/ijhps/Volume04Issue08-06>

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### ABSTRACT

The article contains information about the work of Fazail al-Qur'an by Nasafist muhaddith, orator and historian Allama Ja'far ibn Muhammad Mustaghfiri and its role in hadith writing.

### KEYWORDS

Mustaghfiri, muhaddis, hadisnavislik, Fazail al-Qur'an, Turkey, Beirut, Sam'ani, Nakhab, verses of prostration, Bukhari.

### INTRODUCTION

The Holy Qur'an is the holy book of Islam, and there are many hadiths and messages about its virtues and blessings. Muhaddith scholars have been classifying separate works dedicated to the holy qualities of the Qur'an for centuries. At the time of the emergence of hadith writings, hadith collections were not divided into separate directions. Later, during the classification period, when the hadiths were classified according to the topics, works on the qualities of the Qur'an also began to be written.

Some scholars consider the treatise "Manofe' al-Qur'an" by the founder of the Shafi'i sect, Muhammad ibn Idris Shafei (d. 204/820), to be the first book written

about the qualities of the Qur'an. However, it is emphasized by many that the work "Fazail al-Qur'an" written by Abu Ubaid Qasim ibn Sallam Haravi (d. 224/838) is the first work written in this direction.

Also, many works were written in this direction by scholars of hadith and recitation.

The famous muhaddith Abu Bakr ibn Abu Shayba (d. 235/849) dedicated to the virtues of the Qur'anic chapters and verses entitled "Sawab al-Qur'an" wrote a work.

Also, the sources mention that the teacher of the reciters, Ibn Maisara Hisham ibn Ammar Sulami from

Damascus (d. 245/859) and the scholar Ibn Muzayyan Qurtubi (d. 259/) who finished the work called "Fazail al-Qur'an" and wrote a commentary on "Al-Muwatta" 873) also has a work called "Fazail al-Qur'an" cited.

Muhaddith Ibn Ziris Razi (d. 294/906), Abu Bakr Faryabi (d. 301/913), the famous muhaddith scholar Ahmed Ibn Shuayb Nasai (d. 303/915), one of Bukhara scholars, Hanafi jurist Abu Sulayman, who grew up in the city of Ray Davud Udani (d. 320/932), historian and jurist Abu Zar Haravi (d. 435/1044), Abulhasan Ali ibn Ahmad Vahidi (d. 468/1076), Abu Bakr Muhammad Ghassani Vodyoshi (d. 536/1142), Andalusian muhaddith Abul Qasim Malohi (d. 619/1222), famous muhaddith and historian Ziyauddin Maqdisi (d. 643/1245) also wrote a work called "Fazail al-Qur'an".

All of them wrote a separate work called "Fazail al-Qur'an". However, many muhaddiths included it in their collections of hadiths, even if they did not complete a complete work in this direction. We can see this in all Sahih and Sunan collections.

For example, the master work of our great compatriot Abu Abdullah Muhammad ibn Ismail Bukhari (d. 256/870) - al-Jame' al-Sahih ("Collection of Authentic Hadiths") contains a separate book called "Fazail al-Qur'an". (section) is available. It is the 66th book of the work and has 37 chapters. 85 authentic hadiths were narrated in it. They contain narrations about the special qualities of Surahs "Fatiha", "Baqara", "Kahf", "Fath", "Ikhlos", "Falak" and "Nas". Our great compatriot Abu Abbas Ja'far ibn Muhammad Mustaghfiri Nasafi, who lived in the 10th-11th centuries, also wrote a work called "Fazail al-Qur'an". Alloma worked as a muhaddith, historian and Nasaf speaker. He acquired a lot of knowledge and wrote wonderful works. Jafar ibn Muhammad was born in Nasaf in 350/962.

Mustaghfiri is a contemporary of Abu Abdullah Muhammad ibn Ahmad Bukhari (also known as Gunjar), who wrote the "History of Bukhara", and continues the tradition of writing the history of large cities.

Alloma "History of Nasaf and Kesh", "History of Samarkand", "Fazailul Qur'an" (Qur'anic Virtues), "Kitabul Wafa" (Book about Faithfulness), "Dalailun Nubuvva" (Evidence of Prophethood), "Kitabud Da'awat" (Book of Prayers), "Kitab Khutabun Nabi" (The Book of Sermons of the Prophet), "Kitab Tibbun Nabi" (The Book of the Prophet's Medicine), "Kitobush She'er Vash Shuaro" (The Book of Poetry and Poets), "Ma'rifatus Sahoba" (Knowledge of the Companions) and a number of other works is the author.

Imam Bakhirzi scholar: "He was the imam, khatib and mufti of Nasaf. You will not find anyone like him there".

Imam Shamsiddin Zahabi: "He was the Muhaddith of Mowaroonnahr in his time", stated that.

Jafar ibn Muhammad Mustaghfiri, after receiving his initial education in his country, traveled to Samarkand and Bukhara, later Khurasan, and lived in Marv and Sarakhs for a while. Allama studied hadith and jurisprudence in these cities. Then he returned to Nasaf and became the mufti and khatib of this place. He died in 432/1041, his grave is on the valley side of Nasaf

Scholars of hadiths and recitations have classified many works about the Qur'an in the direction of "Fazoilul Qur'an" dedicated to the virtues of surahs and verses. Abu Abbas Mustaghfiri's finished work is not the first written source in the field. Even before that, many scientists classified books in this direction. The most famous and the first of them is the book "Fazailul Qur'an" written by Abu Ubaid Qasim ibn Salam.

Ja'far ibn Muhammad Mustaghfiri, continuing the tradition of previous scholars, also created in this field and left the work "Fazailul Qur'an" as a legacy.

There is one Turkish copy of this work. The book was narrated by Qazi Hasan Nasafi on the authority of Mustaghfiri, and on the authority of Muhammad ibn Umar ibn Abdulaziz Bukhari. He is also the author of the copy.

The writing of the copy is in good condition, with signs of its 12th century date. For example, it was enough to write the shape of some letters without putting dots. He ended the message and the hadith with a circle with a dot in the middle, according to the custom of the muhaddis. But the damage to some pages affected some lines. The front and back pages of the copy have fallen out. The copy consists of 228 leaves, with 22 lines per page.

The first and last pages of the manuscript have fallen off. The year the copy was copied is unknown, as dates are usually written at the end of the book. The last pages of the work are not available as mentioned above.

The name of the secretary: Faqih Abu Bakr ibn Muhammad ibn Abulqasim Pazdavi.

Narrator who heard the book from Mustaghfiri: This copy was narrated by Qazi Hasan ibn Abdulmalik Nasafi from the author of the work, Abu Ja'far Mustaghfiri, and after the book was written, he read it to him again.

At this point, let's talk a little about Hasan ibn Abdulmalik Nasafi, the narrator of the book, who is considered one of the main reasons for the work of Allama to reach us. His full name is Abu Ali Hasan ibn Abdulmalik ibn Ali Nasafi. Allama is an imam, hafiz, muhaddis, and is the son of Abu Favoris, the judge and mufti of Nasaf. He was born in Nasaf in 404/1014. He is

Hafiz Jafar ibn Muhammad Mustaghfiri, who is also remembered as his special teacher, Abu Nuaym, Mu'tamad ibn Muhammad Makhuli, narrated hadith from many muhaddiths of Bukhara and Samarkand. He died in Nasaf in 487/1094.

This work was researched by Dr. Ahmad ibn Faris Sallum and published in two volumes in Beirut in 2006.

The first four chapters of the book are missing from the manuscript.

Therefore, it is not clear which topics are covered in the first part of the book. However, looking at previous and other sources in this field, it can be concluded that the virtues of the Qur'an, its revelation, encouragement to study it, the manners of the Qur'anic teacher and student, and similar issues have taken place in the first chapters.

In the second part of the work, hadiths are narrated about the virtues of surahs and verses. This is the main purpose of writing a book in this field.

The third part contains hadiths about prostration. This is the main feature of Mustaghfiri's work that differs from other works.

The source of the hadiths in the work can be divided into two directions:

- Narrations from hadith teachers that are not included in any collection or collection of books.
- Narrations from Hadith collections. Among such books we can include "Sahih al-Bukhari", "Sunani Abu Dawud", "Muwatta" of Imam Malik, "Musnad" of Abd ibn Humayd Keshi, "Sahih Ibn Khuzayma", "Sunani Darimi" and "Fazailul Qur'an" by Abu Ubaid.

According to the revised edition of the work, the book contains 1408 hadiths and the narrations of great people.

Every work left by our thinker grandfathers served as an authoritative source in that field. Studying the scientific and spiritual heritage of our ancestors, who left an indelible mark in the history of our country, and conveying it to the people will never lose its importance.

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