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## IMAM BAGHAWI'S MASABIH AL-SUNNAH AND AZERBAIJANI HADITH SCHOLARS

*Gulagha Hadi oglu Ismayilov,*

*Postgraduate Student, Institute of Manuscripts named after Muhammad Fuzuli  
of the National Academy of Sciences of Azerbaijan (Baku, Azerbaijan)*

*ORCID ID: 0000-0003-2649-4128*

*ismayilov.gulaga@mail.ru*

**Abstract.** The main objective of the article is to consider some issues related to the analysis of the works of Imam al-Baghawi "Masabih al-Sunna" and Azerbaijani hadith scholars. After the spread of Islam in Azerbaijan, along with works on secular sciences, many works on Islamic science also appeared. One of these works is the work of Imam al-Baghawi "Masabih al-Sunna", which occupies a special place in the history of Islam.

**Method and methodology of the study.** Such methods as comparative analytics of the content of these sources and their comparative analysis using content analysis and comparative analysis were used. The study used the methods of traditional source study methodology, historical comparative approach and typological analysis, as well as theoretical and comparative analysis of handwritten copies of al-Baghawi's work "Masabih al-Sunna". The methods of historical and logical expediency, theoretical generalizations, analysis, synthesis, induction, deduction and others were also used.

**Novelty.** The research materials can be used in future scientific research, especially in the field of Hadith studies. The results, substantiated theoretical provisions can contribute to the development of Azerbaijani Hadith studies and scientific research on individual topics in this field.

**Conclusion.** The author notes that the manuscripts are of great historical and spiritual importance. The manuscripts of the work "Masabih al-Sunna" are stored in many libraries around the world, including the M. Fuzuli Institute of Manuscripts of the National Academy of Sciences of Azerbaijan. Also, as an object of scientific research, it retains its relevance in our time. It is noted that in places where the Islamic religion was taught, Bagawi's work became one of the reliable and respected sources in the field of Hadith studies. It is no coincidence that this work retains its significance in the modern scientific field of Hadith studies.

It is emphasized that one of the main factors that attracts our attention is the role of this work among medieval Azerbaijani Hadith scholars. It should be noted that Waliaddin Khatib at-Tabrizi was the main one of them, who was a leading scholar in the field of hadith, fiqh, tafsir and other Islamic sciences.

**Key words:** Hadith, Baghawi, Azerbaijan, Masabih al-Sunnah, Islam, sectarianism, hadith, book, Quran, sunnah.

**Introduction.** It is known that Azerbaijanis were among the first nations to accept Islam on a large scale after the Arabs. Historical sources indicate that just seven years after the death of the Prophet Muhammad (PBUH), in 639, the vast majority of the population of the cities of Khoy and Salmas embraced Islam. Azerbaijan, which was the gateway to the north for the Caliphate, was of great strategic because it bordered the Khazar Khaganate, which had fought wars with the Arabs for centuries. For this reason, both the Rashidun, Umayyad, and Abbasid caliphs were interested in the spread of Islam in this region. To ensure the security of the northern border of the Caliphate, Arab tribes were massively relocated to Azerbaijan. This policy of resettlement accelerated the spread of Islam among the Azerbaijanis. In the following centuries, Islam rapidly spread in Azerbaijan and became the common religion of the population, the majority of whom had previously followed Zoroastrianism, and a certain part of them worshiped Christianity. The emergence of religious unity not only strengthened the political integrity of Azerbaijan but also served as a driving force for scientific and cultural progress. During the Abbasid Caliphate, Azerbaijan's major cities were distinguished by the vibrancy of

their scientific and cultural life. Even during the period of the Caliphate's weakening and the rise of separatist tendencies, this vitality did not diminish; on the contrary, one might say it even strengthened. During the period of the Caliphate's decline, rulers of Azerbaijani states such as the Ravadids, Salarids, Sajjids, Shaddadids, and Shirvanshahs, who were formally dependent on Baghdad, were interested in the economic-commercial as well as the scientific and cultural development of the cities they governed. The cities where commercial and economic revival and progress were observed soon began to attract the intellectual potential of the country as well. This, in turn, led to the establishment and development of scientific and educational institutions in these cities. For example, the city of Barda, which classical Arab geographers referred to as the "mother of Arran," was the administrative center in northern Azerbaijan during the Caliphate period. The city's administrative and political significance soon gave a boost to its commercial and economic development. This development continued until the middle of the 10th century, when the Russians turned Barda into a ruin. The fact that scholars with the "Bardai" epithet lived during the 8th–10th centuries supports our idea that economic and commercial revival inevitably contributed to scientific and cultural progress. Similarly, the fact that scholars with the "Nakhchivani" epithet lived mostly in the 12th–13th centuries, during the Atabeg period, and scholars with the "Ganjavi" epithet lived in the 10th–11th centuries, during the rule of the Shaddadids, serves as further evidence. These two cities were the capitals of the aforementioned states. Additionally, we will later observe that Azerbaijani scholars engaged in scientific activities outside the country were drawn to various countries at different times. For example, until the 11th century, the intellectual centers of Baghdad were a major attraction for the scholarly community in the Muslim East, but in the following period, scholars, scientists, and artists increasingly turned to cities like Bukhara, Nishapur, and Samarkand. The cities mentioned were major urban centers of the Samanid dynasty, which paid great attention to science and culture. After the Mongol invasion, the regions of Egypt and Syria, under the rule of the Mamluks, as well as the scientific and cultural centers in the Ottoman lands in later centuries, attracted scholars and thinkers from all corners of the Islamic world. (Nasirov, 2011: 8–9).

**Islamic Hadith Science.** After the spread of Islam, numerous works related to Islamic sciences, alongside secular sciences, emerged in the regions where the religion had taken root. In particular, after the spread of Islam, many works were written on religious sciences such as fiqh, hadith, tafseer and others, which became even more necessary due to the widespread expansion of Islam. The work which began in the early periods grew significantly in later stages. Particularly, many works related to hadith and hadith studies, which is considered one of the two primary sources of Islamic law, were written. One of these works is the "Masabih as-Sunnah" by Imam al-Baghawi, which holds a unique place in Islamic history. This work became one of the main sources for many creative examples of this genre. Thus, when we look at the science of hadith and the hadith scholars, we can observe that, after the 5th century of the Islamic calendar (Hicri), renowned hadith scholars from around the world benefited from these valuable works. Imam al-Baghawi, in particular, was one of the most famous scholars of his time in various fields, including fiqh, hadith, tafseer, literature, and other sciences. He studied fiqh under Qadi Hussein bin Muhammad and became his most talented student. He also met and learned from many other scholars, such as Abu Bakr al-Sayrafi, Abu al-Fadl al-Hanafi, Abu al-Hasan al-Shirazi, and many others, and narrated hadiths. Scholars like Abu Mansur al-Atari, Abu al-Najib al-Suhrawardi, Abu al-Makarim Fadlullah al-Nuqani (or Nawqani), and others also learned from him. Imam al-Baghawi was a prominent scholar of his time, the mufti of the Muslims, a great tafseer, and an authority in hadith science. He also made a significant impact in the field of Qur'anic recitation (qira'at).

Al-Baghawi and his work "Masabih as-Sunnah". One of al-Baghawi's most significant contributions to the fields of hadith, and tafsir, aside from his works such as "Sharh al-Sunnah," "Masabih as-Sunnah," "at-Tahzib," and "Ma'alim at-Tanzil," is undoubtedly his "Masabih as-Sunnah." In this

work, al-Baghawi carefully selected hadiths from reliable sources and organized them into a collection. His method of compiling hadiths in this way has similarities with other famous hadith compilations in Islamic history, such as Ibn al-Asir al-Jazari's "Jami' al-Usul" (h. 606 / 1209AD) and al-Nawawi's "Riyad al-Salihin" (h. 676 / 1277AD).

The renowned scholar Katib Chalabi (h. 1067 / 1677AD) praised the work, stating, "The most beautiful of the works written in a compendium style is al-Baghawi's 'Māsabih.'" The organization of the work is highly praised, as the hadiths are gathered and placed in their appropriate sections. Another scholar remarked, "Even if one tried to rearrange any section, they could not find a more suitable place for it than al-Baghawi did," further highlighting the excellence of the work's structure.

In the introduction to his work *Masabih as-Sunnah*, al-Baghawi states that he wrote the book to assist those who are obedient to Allah, aiming to benefit them in their understanding of hadith. He emphasizes that, while compiling the hadiths, he refrained from extending the chains of transmission ("sanad"), as the term "sanad" in hadith terminology refers to the chain of narrators who transmit a particular hadith (in linguistic terms, "sanad" means "support" or "foundation" – G.I.). Instead, al-Baghawi focused on the narrations of the hadith imams and avoided including the names of the earliest narrators in his work.

Al-Baghawi also mentions that he pointed out weak hadiths in his work, and explicitly states that he excluded *mawdu' (fabricated)* hadiths and *munkar (rejected)* hadiths – the latter being those hadiths narrated by a disreputable narrator who contradicts a trustworthy one (*munkar* refers to hadiths that are unacceptable or denied – G.I.). This careful approach further highlights al-Baghawi's commitment to ensuring the authenticity and reliability of the hadiths he included in his compilation.

Al-Baghawi organized his work *Masabih as-Sunnah* according to a system of chapters (*babs*) and outlined his methodology in a brief introduction to the work. As stated in the introduction, he structured the book by categorizing hadiths into two main categories: "Sihah" and "Hisan," based on their sources. If a hadith was narrated by both Bukhari (h. 256 / 870AD) and Muslim (h. 261 / 875AD), or if one of them narrated it, al-Baghawi included it under the "Sihah" category. On the other hand, hadiths narrated by other hadith imams such as Tirmidhi (h. 279 / 892AD), Abu Dawood (h. 275 / 888AD), and others were categorized under "Hisan".

Azerbaijani Hadith Scholars and the Work *Masabih as-Sunnah*. The widespread memorization, teaching, and extensive commentaries and glosses written on *Masabih as-Sunnah* by numerous hadith scholars in the Islamic world testify to the great significance of this work. Additionally, throughout various periods, prominent hadith scholars from around the world have written commentaries and glosses on this book. One of the key factors that draws our attention is the role this work played among Azerbaijani hadith scholars during the Middle Ages. To demonstrate the importance of *Masabih as-Sunnah* among Azerbaijani scholars, we would like to highlight several distinguished hadith scholars from Azerbaijan.

One of the most prominent representatives of Azerbaijani hadith scholarship, and one of the leading scholars in the fields of hadith, fiqh, tafseer, and other Islamic sciences of his time, was Valiaddin Khateeb al-Tabrizi. His full name was Muhammad ibn Abdullah al-Khateeb al-Tabrizi, with the kunya Abu Abdullah and the title Valiaddin. Unfortunately, the exact date of his birth is unknown, but it is reported that he passed away in 749 AH / 1347 CE.

There is limited information available about the life of Valiaddin al-Tabrizi, but it is known that he studied under Hasan ibn Muhammad Tayyibi. Valiaddin al-Tabrizi added supplements and commentaries to Imam al-Baghawi's *Masabih as-Sunnah* and gave it the title *Mishkat al-Masabih*. He completed this work in 737 AH (1336 CE). Several commentaries have been written on his *Mishkat* book, the most notable being *Ashiat al-Lama'at* by Abdulhaqq Dehlawi. This work was published in four large volumes.

Valiaddin al-Tabrizi also authored a separate book titled *al-Ikmal fi Asma' al-Rijal*, which was published alongside *Mishkat*. The importance of al-Tabrizi's *Mishkat* in Azerbaijani hadith scholarship is significant, as it continues to hold a crucial place in the tradition of hadith studies in Azerbaijan. The author's work is not only related to the science of hadith but also extensively covers the fundamental issues of the disciplines of theology (*kalam*) and *fiqh*. To address these issues and provide scientific analysis, he refers to hadiths related to the topic and quotes them in various chapters.

The author begins the book with a preface, where, after praising Allah and sending salutations upon the Prophet (PBUH), his family (*Ahl al-Bayt*), and companions (*Sahabah*), he discusses the significance of Abu Muhammad Hussein bin Mas'ud al-Baghawi's "*Kitab al-Masabih*." He then talks about the commentary he wrote on this book. Khateeb al-Tabrizi points out that "*Kitab al-Masabih*" not only has a very rich set of sources but also cites hadiths narrated by prominent scholars, including Muslim bin al-Hajjaj al-Nishapuri, Abu Abdullah Malik bin Anas, Muhammad bin Idris al-Shafi'i, Abu Abdullah Ahmad bin Hanbal, Abu Isa Muhammad bin Isa al-Tirmidhi, Abu Dawood Sulayman bin Ash'ath al-Sijistani, Abu Abd al-Rahman Ahmad bin Shu'ayb al-Nasa'i, Abu Abdullah Muhammad bin Yazid bin Majah, Abu Muhammad Abdullah bin Abd al-Rahman al-Darimi, Abul Hasan Ali bin Umar al-Daraqutni, Abu Bakr Ahmad bin Husayn al-Bayhaqi, Abul Hasan Razin bin Muawiyah al-Abdari, and others who have cited hadiths in their works. The author stated that he compiled the work *Mishkat al-Masabih* based on the chapters of Baghawi's book. Thus, *Mishkat al-Masabih* was published in three volumes (first edition in 1381/1961, second edition in 1399/1979) in Damascus and Beirut. In the first volume, the author dedicated sections to the chapters on "*Kitab al-Iman*" (Book of Faith), "*Kitab al-Ilm*" (Book of Knowledge), "*Kitab al-Tahara*" (Book of Purification), "*Kitab al-Salat*" (Book of Prayer), "*Kitab al-Janazah*" (Book of Funerals), "*Kitab al-Zakat*" (Book of Charity), "*Kitab al-Sawm*" (Book of Fasting), and "*Kitab al-Fadhail al-Quran*" (Book of the Virtues of the Quran), and he cited hadiths related to these topics from the most reliable sources. In the second volume, the chapters include "*Kitab al-Da'wat*" (Book of Invitations), "*Kitab al-Manasik*" (Book of Rituals), "*Kitab al-Buyu'*" (Book of Transactions), "*Kitab al-Faraiz wa al-Wasaya*" (Book of Obligatory Acts and Wills), "*Kitab al-Nikah*" (Book of Marriage), "*Kitab al-Itq*" (Book of Emancipation), "*Kitab al-Iman wa al-Nuzur*" (Book of Faith and Oaths), "*Kitab al-Qisas*" (Book of Retaliation), "*Kitab al-Hudud*" (Book of Punishments), "*Kitab al-Imara wa al-Qada*" (Book of Governance and Judiciary), "*Kitab al-Jihad*" (Book of Struggle), "*Kitab al-Sayd wa al-Zabah*" (Book of Hunting and Slaughter), "*Kitab al-Atima*" (Book of Food), "*Kitab al-Libas*" (Book of Clothing), "*Kitab al-Tibb wa al-Ru'a*" (Book of Medicine and Dreams). The third volume includes "*Kitab al-Adab*" (Book of Etiquette), "*Kitab al-Riqaq*" (Book of Softness of the Heart), "*Kitab al-Fitan*" (Book of Trials), "*Kitab al-Qiyama wa Badi al-Khalq*" (Book of Resurrection and the Beginning of Creation), "*Kitab al-Fadhail wa al-Shama'il*" (Book of Virtues and Characteristics), and "*Kitab al-Manaqib*" (Book of Praiseworthy Traits). In the first volume, the author cites hadiths related to the conditions of Islam, the fundamentals of faith, branches of faith, and so on.

Another prominent Azerbaijani hadith scholar was Qazi Imadeddin Ahmad. He was from a lineage of qazis from the city of Ardabil. His family possessed letters written by the Rashid caliphs, Umar ibn al-Khattab and Ali ibn Abi Talib, in their own handwriting, which were preserved and passed down through generations. Qazi Imadeddin Ahmad was a student of Shihab al-Din Suhrawardi (d. 1198) and the hadith scholar Abul-Khayr Qazwini (1118–1194). He had listened to the multi-volume hadith collection *Sharh al-Sunnah* by Muhyiddin Husayn Baghawi (d. 1122) from Abul-Khayr Qazwini.

Another prominent Azerbaijani hadith scholar was the great scholar Allama Taj al-Din Abu'l-Hasan Ali ibn Abdullah ibn Abu Bakr al-Ardabili. He was a jurist belonging to the Shafi'i school of thought. Born and raised in Ardabil, he later moved to Tabriz, where he studied in the city's madrasas. He then traveled to the city of Shahrizur in Iran for further education, where he lived for a while. Afterward, he returned to Azerbaijan and studied in the madrasas of Maragheh and Sultaniyyah, gain-

ing knowledge in various fields from the scholars there. He learned hadith from Qutb al-Din Mahmud al-Shirazi and Shams al-Din ibn al-Mu'azzin, Arabic philology and fiqh from Rukn al-Din al-Hadisi, rhetoric and eloquence from Nizam al-Din al-Tusi, philosophy and logic from Sayyid Burhan al-Din Ubaydullah, theology from Ala al-Din Numan al-Khwarazmi, arithmetic, geometry, and astronomy from Kamal al-Din Hasan Isfahani, algebra from Salah al-Din Musa, and fiqh from Shaykh al-Zaman Siraj al-Din Hamza al-Ardabili.

He had also studied the works of Muhyiddin Husayn Baghawi (d. 1122), *Sharh al-Sunnah* and *al-Masabih*, under Sheikh Fakhr al-Din Carullah al-Jandarani (Safedi, 407–408). Salah al-Din Safedi mentions that Taj al-Din Ali al-Ardabili read the works of prominent Azerbaijani Sufis such as Sheikh Rukn al-Din Sucasi, Sheikh Qutb al-Din Abhari, and Sheikh Shihab al-Din Omar Suhrawardi, and continued their spiritual legacy.

After completing his studies, Taj al-Din Ali al-Ardabili travelled to Baghdad. After staying there for some time, he made a pilgrimage to the Hejaz for Hajj. Following his pilgrimage, in 722 AH (1322 CE), he went to Egypt, where he became the head of the al-Husamiyya Madrasa in Cairo. This madrasa was founded during the reign of Sultan Mansur Seyf al-Din Qalawun (1279–1290) of the Mamluk Sultanate, under the leadership of the Turkish-origin statesman Hüsam al-Din Toruntay who also had a madrasa built during that period, which became known by his name – G.İ.) and he served as the head of the madrasa. During his time, he was recognized as one of the leading scholars in the fields of fiqh, method of fiqh, interpretation, hadith, and Arabic philology in the Mamluk state of Egypt. In addition, he possessed deep knowledge in the sciences of medicine, astronomy, mathematics, geometry, and logic. Many students attended his lectures at the al-Husamiyya madrasa.

Taj al-Din Ali al-Ardabili was the author of several works on various scientific fields. One of these was *Sharh al-Kafiyya* (the full title of this work is: *Mabsut al-Ahkam fi Tashih ma Yatallaq bi-l-Kalim wa-l-Kalam min Sharh al-Kafiyya Ibn al-Hajib*), a commentary on the work of Ibn Hajib Duwayni. Another work written by him was *Hashiyah ala Sharh al-Hawi al-Saghir* (*al-Hawi al-Saghir* is a work on Shafi'i fiqh by Sheikh Najm al-Din Abdul-Ghaffar Qazwini, d. 1266). *Mukhtasar 'Ulum al-Hadith li Ibn al-Salah* is another work by Taj al-Din Ali al-Ardabili on the science of hadith. He was also the author of *Tazkirah fil-Hisab*, a work on mathematics. The scholar passed away in the month of Ramadan in 746 AH (January 1346) in Cairo.

One of the prominent Azerbaijani scholars of hadith was Allama Izz al-Din Yusuf ibn Ibrahim al-Ardabili, who was a Shafi'i jurist. He was considered one of the renowned scholars of his time and became famous for the works he authored. Among his notable works is *Anwar li Amal al-Abrar*, a book on fiqh, which has been extensively commented upon, with many glosses written on it. One of the copies of this work is preserved in the manuscript collection of the Institute of Manuscripts of the Azerbaijan National Academy of Sciences. Additionally, copies of *Anwar li Amal al-Abrar* are found in the National Library of Paris, the National Library of Egypt in Cairo, and the King Saud University Library in Riyadh. In Turkey, over ten copies of the work are preserved in the National Library of Ankara, the Konya BYEK, and the Diyarbakir IHK.

Another of Allama Izz al-Din al-Ardabili's works is a three-volume commentary on *al-Masabih* by al-Baghawi. Izz al-Din al-Ardabili lived in Ardabil for a long time before moving to Egypt, where he received great respect and honor from the Mamluk rulers. He was also a skilled calligrapher and poet, known for composing beautiful poetry. Ibn Hajar al-Asqalani noted that Izz al-Din Yusuf ibn Ibrahim al-Ardabili was known in his time as "Shaykh al-Mashriq" (the "Shaykh of the East") (Ibn Hajar, 128). The scholar passed away in Egypt in 779 AH (1377 CE).

One of the hadith scholars who wrote a commentary on Imam al-Baghawi's *Masabih al-Sunnah* was Abu'l-Fath Muhammad ibn Dawud ibn Yusuf al-Tabrizi. He was a hadith scholar belonging to the Shafi'i school of thought. The famous hadith scholar Abu Muhammad Hussein al-Baghawi (d. 1122) wrote a commentary titled *Sharh al-Mushkilat al-Masabih* on *Masabih al-Sunnah*, which he com-

pleted in 680 AH (1281 CE). Based on this, it can be concluded that Yusuf al-Tabrizi's death occurred after 1281 CE (Nasirov, 2011: 316).

Another Azerbaijani hadith scholar who left a deep impact on Islamic knowledge, particularly in the field of hadith studies, was Sheikh Rukn al-Din Abu Yazid Muhammad ibn Ahmad ibn Muhammad ibn Hilal ibn Ibrahim al-Ardabili. He was a jurist of the Shafi'i school and became well-known in Cairo under the kunya Abu Yazid. He was born around 801 AH (1399 CE) in Ardabil. According to Shams al-Din al-Sakhawi's notes, Rukn al-Din Muhammad al-Ardabili was a tall, large-bodied, and healthy man.

He received his initial education in his homeland, studying Arabic with Mawlana Mahmud al-Marzbani. He then travelled to Anatolia, where he studied in one of the madrasas in Sivas and became a student of Afzal al-Din Iznikini. From him, he learned Hanafi fiqh and its methodology. He also learned theology from Muhammad al-Ayzjani. Afterwards, he travelled to the Ottoman lands and became a student of Shams al-Din al-Fanari (Shams al-Din Fanari Efendi, who was the first Sheikh al-Islam of the Ottoman Empire from 1424–1431). Under his guidance, he studied works such as *Sharh al-Mawaqif*, *Sharh al-Maqasid*, and *Kashshaf*. Later, he moved from Anatolia to Egypt and became a student of Ibn Hajar al-Asqalani (d. 1449) in the Barquqiyya Madrasa in Cairo.

After completing his studies, Rukn al-Din Muhammad al-Ardabili taught for some time at the Qawsiyya Madrasa in Cairo. Subsequently, the Mamluk Sultan of Egypt, Zahir Sayf al-Din Chaqmaq (1438–1453), appointed him as a teacher at the Masjid Khan Madrasa in Hebron, Palestine. However, due to the jealousy of the teacher Ibn al-Khayr al-Zaftawi, Rukn al-Din Muhammad al-Ardabili fell out with him and left the madrasa.

Rukn al-Din Muhammad al-Ardabili was the author of several works on fiqh and other fields of knowledge. Some of his notable works include *Tahrir al-Fatawa fi Sharh al-Hawi*, *Murshid al-Ibad fil-Awqat wa al-Awrad* (Baghdadi, 97), *Sharh al-Minhaj al-Asli*, *Sharh al-Hawi*, and *Sharh al-Masabih al-Sunnah*. He served for a period as an official in the Mamluk state of Egypt before traveling to India. After his arrival in India, there is no record or news about him, as noted by his contemporary Shams al-Din al-Sakhawi. Taking into account his birth date and the death dates of his contemporaries, it can be inferred that the scholar passed away in the late 15th century (al-Sakhawi, 21).

Among the great scholars of hadith, the name of Sheikh Badr al-Din Muhammad ibn Badal ibn Muhammad al-Tabrizi Ardabili holds a special place. He was a Shafi'i scholar, a reader of the Qur'an, and a Hafiz of the Qur'an. Badr al-Din Tabrizi was a scholar with profound knowledge of Arabic language and literature. He was well-versed in works such as *Qayt al-Nihayah* on recitation and tajwid by Abu Muhammad al-Shatibi, *Minhaj al-Wusul* on fiqh methodology by Nasir al-Din al-Bayzawi, *Tawali al-Anwar* on theology, and *Sharh al-Masabih al-Sunnah* on hadith sciences. In Egypt, a great number of students gathered to attend his lectures. His death date is unknown, but he lived in the 15th century (al-Sakhawi, 54).

One of the prominent Azerbaijani muhaddiths who made a significant contribution to the work *Masabihus-Sunna* is Qari Ibrahim ibn Ahmad ibn Muhammad ibn Ahmad Ardabili. He was both a scholar and a qari. He was born in 687 AH (1288 CE). To continue his studies, he went to Mecca, where he listened to the *Cami'ul-Usul* by Najm al-Din al-Tabari. He also studied *al-Masabih* (*Masabihus-Sunna* by Husayn ibn Masud al-Farra al-Baghawi, who passed away in 1122), a work on hadith, under the guidance of Taqi al-Din al-Zafarani. Several commentaries have been written on this work, one of which was authored by Sheikh Taqi al-Din Abdulmumin ibn Abu Bakr al-Zafarani. Ibrahim ibn Ahmad Ardabili also studied *al-Shifa* with Jamal al-Din al-Matarri. He was a student of Abdulrahman ibn Omar al-Qababi, from whom he received authorization in Quranic tajwid and recitation. Additionally, he was a physician (Ibn Hajar, 4).

One of the most prominent representatives of Azerbaijani leading scholar in the fields of hadith, fiqh, tafseer, and other Islamic sciences during his time was Allama Hussein ibn Hasan al-Husseini Khalkhali. Allama Hussein Khalkhali, a descendant of Imam Hussein (a.s.), lived during the reigns of Sultan Murad III (1574–1595) and Sultan Mehmed III (1595–1603) in the Ottoman Empire. He was a well-known mufassir, philologist, theologian, and astronomer. Allama Hussein Khalkhali was a student of Mirza Can Shirazi. He was the author of several works written in Arabic, Persian, and Turkish on various scientific subjects, including Hashiya ala Sharh al-Aqa'id al-Azudiyya, Sharh al-Da'irat al-Hindiyya, Hashiya ala Anwar al-Tanzil, Miftah fi Hall al-Masabih, Risala fi al-Mabda' al-Awwal, Sifatihi, Sharh al-Kafiyya li Ibn al-Hajib, Risala fi Tahiqq al-Waqt al-Zawal, Hashiya ala Risala fi Isbat al-Wajib, and Hashiya ala Sharh al-Davvani li-Tahzib al-Mantiq, among others. The scholar passed away in 1014 AH (1605 CE) (Zirikli, 351). Hundreds of copies of Allama Hussein Khalkhali's works are preserved in manuscript collections in libraries in Turkey.

During the rule of the Ilkhanids (1256–1353), one of Azerbaijan's renowned Shafi'i jurists, hadith scholars, literati, and theologians was Shams al-Din Muhammad ibn Muzaffar Khalkhali. Known by the title "Khatibi," Shams al-Din Khalkhali was the author of several works in various fields of knowledge. Among his notable works are Tanzir al-Masabih, Sharh Mishkat al-Masabih, Sharh Muntahi al-Sul wa al-Amal fi Ilm al-Usul, Sharh Miftah al-Ulum, and Sharh Talkhis al-Miftah. The scholar passed away in 745 AH (1344 CE) in Arran. One of the rare manuscript copies of Sharh Talkhis al-Miftah is preserved in the Afyon Gedik Ahmed Pasha Municipal Library in Turkey, while a copy of Sharh Miftah al-Ulum is kept in the Köprülü Manuscript Library in Istanbul (Nasirov, 2011: 426).

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