



THE PERIOD IN WHICH THE GREAT SCHOLAR AND THINKER IMAM AL-BUKHARI LIVED AND CREATED

Mirzamiddinov Asliddin Abdumuminovich.

Lecturer at the Tashkent Islamic Institute.

Rakhmatullaev Ravshan Kushmurodovich

Gulistan State University

Doctor of Philosophy (PhD) in Technical Sciences

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Abstract. The article describes the great scholar and thinker, the sultan of Hadith science, Imam al-Bukhari, who left his invaluable scientific and spiritual-enlightening scientific heritage to all humanity. It also highlights the fact that during his lifetime, he served to spread the science of hadith by establishing scientific circles in various countries in order to convey the knowledge he received from his teachers to young students of science.

Keywords: hadith, scientific works, hadith scholar, scholar, debate, scientist, science, scientific circles, jurisprudence, education.

Introduction. The great hadith scholar Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn al-Maghiyra ibn Bardazbeh al-Juafi al-Bukhari was born on the 13th day of Shawwal 194 AH (July 20, 810 AH). In the 9th century, trade with Iran and the countries of the Mediterranean basin flourished, and the city of Bykhara also flourished, radically changing its appearance.

By the time of Imam al-Bukhari, Islam had become the dominant ideology in Central Asia, including in Bukhara, which had become famous throughout the East and in other countries of the world as a center of Muslim theology. As the Caliphate, which had once been a single, vast state, gradually disintegrated, Bukhara's role as one of the peripheral centers of theology apparently increased. It is worth mentioning that the Samarkand oasis was located in the middle reaches of the Zarafshan River, and the Byhopo oasis in its lower reaches. The city of Byhopo consisted of a territory stretching from west to east, with a part protruding into the southern part. The city was divided into neighborhoods, which constituted the main structural units of feudal cities, and were of socio-domestic and administrative importance. However, the city of Bukhara, like the cities of Samarkand and Merv, did not change its location, so its topographic conditions remained the same as in the 9th century.

Bukhara has always been in its present location topographically, and even the city plan, despite various political, economic, and social upheavals, has remained virtually unchanged over the past thousand years. It is particularly noteworthy that the city, even after its political decline (after the 10th century), retained its former glory as a stronghold of Islam and a patron of religious sciences.

Less than a hundred years passed between the time of Imam al-Bukhari and the time of the life and work of one of the most prominent representatives of early Central Asian historiography, A6y Bakr Muhammad ibn Ja'far an-Narshahi.

Harshahi's "History of Bykhopo" was written in Arabic in 943-944 (according to other sources, 948-949). Unfortunately, the original full text of this work has not been preserved. The part of the work that has come down to us is an abridged translation from Arabic into Persian, which was translated by Abu Nasr Ahmad ibn Muhammad ibn Nasr al-Qubawi from

Fergana in 1128. The translator added his personal observations to the manuscript and described the events in the history of Bukhara up to the time he lived.

The first information about Bukhara during the time of Imam al-Bukhari dates back to the 9th century. At that time, Bukhara was under the rule of a viceroy, who was subordinate to the Tohirids. After that, the city passed into the possession of the Samanids and remained under their rule until the collapse of this dynasty. In the late 9th - 10th centuries, Bukhara became the capital of a large state and a city with government institutions. Let's see the information Narshahi gave about the historical topography of the city of Bukhara and its social structure.

It can be assumed that the ancient tradition of dividing cities into neighborhoods was confirmed during the time of Imam al-Bukhari. The history of such a division in Central Asia dates back to the ancient, period of urban structure, which also included neighborhoods of specialized craftsmen.

Narshahi also mentions the mahallas of Bukhara. The division of the city into mahallas was a legal phenomenon for the feudal era. It should be noted that even now the principle of such division exists in the administrative structure of the city. Harshahi's information that in 782-783, in order to defend Bukhara from the attacks of nomadic tribes, work began on enclosing the city with a wall is noteworthy. The remains of this wall - the "Kampir Wall" (in Narshahi "Kanpirak Wall". - Editor) still exist today.

As for the city itself, Narshahi's work lists seven gates of the Bykhora shahristan. These are: Bazaar (later renamed "Dari attoran"), Shahrstan, Bani Sa'd (Narshahi's "Nov"), Haqq Roh Gate (Rohi Haq or Hafs Gate). The city gradually acquired the appearance that has survived until recently: the main streets led from the gates to the center, with market stalls on both sides. Rabod was surrounded by a wall in 849-850, that is, during the time of Imam al-Bukhari. According to Abu Ishaq Ibrahim ibn Muhammad al-Farisi al-Istakhri (850-937) and Abul Qasim ibn Hawqal, there was another wall with 11 gates. Starting from the Registan Gate, all the squares were lined with palaces, guest houses, gardens, and ponds. Narshahi showed that there were special park complexes in Bukhara. The main canal flowing through the city was called Rudi Zar. In the city itself, water was stored in special pools in various places. In addition to the pools, there were also wells from which drinking water was obtained, but their water was not always of good quality.

Narshahi also provided information about the baths of Bukhara. By the time of Imam al-Bukhari, the city had a mosque, like in other major cities of Central Asia. Later, as Narshahi noted, ten magnificent buildings were built next to it for the ten divans: the vizier (to control all other divans), the mustafi (treasury), the amid al-mulk (diplomatic relations with other countries), the sahib al-shurat (food and salary for the army), the sahib al-barid (postmaster for state needs), the muhtasib (inspecting the market, scales and other measurements), the mushrif (treasury income and expenses), state lands, the qazikhans and the waqf property (property given to the community, the state or private individuals for religious or charitable needs).

The palaces of the Bukhara rulers - the Bukharkhudots - were located both in the Bukhopo kohandizi, in the village of Varakhsha near Ramiton, and in other places. According to Narshahi, later the Bukhara rulers built palaces for themselves in various places, including in the kohandizi and near the Registan. The main part of the population of Bukhara was engaged in crafts, partly in cattle breeding and agriculture. They also performed various

services in the qatop institutions and the army. The culture of artificial irrigation of the land around Bukhara reached a high level, there were complex irrigation structures and an extensive network of canals.

After the 10th century, Bukhara gained fame as a city where the laws and regulations of religion were strictly observed. It began to be called "Bukhara Sharif", where Islam and Sharia were stable. The above information about Bukhara during the time of the great scholar and scholar of hadith Imam al-Bukhari quite fully reflects the history of his hometown. It is also important to note that the fame of the city of Bukhara as a recognized center of religious thought of the Muslim world had spread to the countries of the East during the lifetime of Imam al-Bukhari. Many of Imam al-Bukhari's admirers and students lived and worked here. The name of our great compatriot is mentioned with sincere love and great respect throughout the Islamic world. There is probably no person in different corners of the East who has not heard the name of Imam al-Bukhari, and there is probably no place where his name has not reached. By the will of fate, our compatriots who once went to different countries of the East and West and lived there were called the compatriots and grandchildren of Imam al-Bukhari - Bukhari, and treated them with honor and special respect.

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