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Medieval Islamic Scientists of Bukhara (Example of Zhondor District)**Rajabov Oybek Iskandarovich**

Lecturer of the Department of history of Bukhara Bukhara State University

Abstract: The article describes the scientific heritage of the great muhaddith, Islamic jurisprudence scholars who contributed to the development of Islam and its development in the early Middle Ages in the Zhondor district of Bukhara region. Abul Kasim Wasil ibn Hamza al-Hunbuni, Abu Raja Ahmad ibn Dawud Hunbuni, Abu Fazl ibn Akhshab at-Tarabi, Abu Raja Ahmad ibn Yakub al-Paykandi at-Tarabi, Al Farahshi Abu Bakr Muhammad ibn Hamid al-Farahshi, Abu Musa Ibrahim ibn Kostan al-Farahshi, Imam as-Sunti ar-Romushi's in-depth study of the legacy.

Keywords: Bukhara, Kubbatul Islam, Zhondor, Varakhsha, Torob, Romush, muhaddith, Islam, fortress, shrine, mosque, madrasa, science, culture.

1. Introduction

Bukhara Sharif, which has a history of three thousand years, was the capital of the state, which in the VIII-XII centuries made a great contribution to world civilization, the tower that shone the light of Islam on Movarounnahr, the center of science, religion, culture and enlightenment. Many leaders of science were born in the ancient and eternal land of Bukhara, which was awarded the title of Kubbatul Islam (Islamic dome). From the first years of the VIII century, as in the whole of Movarounnahr, Islamic religion and culture were formed in Bukhara and all the surrounding areas, and Islamic sciences developed. Written works in the Arabic alphabet began to appear by Arabic and Persian-speaking peoples. Mosques and madrassas were built, where religious and secular sciences were taught in depth.

2. Discussion

In his time, the Muslim world has produced Islamic scholars, whose knowledge and wisdom still amaze the people of the world. This sacred place became famous in the Middle Ages as a place of science[3]. Historical sources state that the village of Hunbun, one of the ancient corners of Bukhara, produced such noble people, muhaddith scholars. According to Imam Abdul Karim as-Samaani, hundreds of scholars and nobles came from the villages around Bukhara and Zhondor. For example, Abul Kasim Wasil ibn Hamza al-Hunbuni was one of the scholars who lived in Khumin. He was a scholar who studied the culture and history of Islam in his time and read the hadiths written by the Prophet Muhammad (peace and blessings of Allah be upon him) and which have been passed down by word of mouth over time. Al-Hunbuni was one of those who has been engaged in the science of hadith and had a great honor in this science[10]. The fame of the scholar in the surrounding cities is also mentioned in the book "Al-ansab". Abul Kasim al-Hunbuni traveled extensively to collect hadith. He had a deep understanding of the science of hadith and collected many reliable hadiths and wrote a book. According to Khatib Baghdadi's "History of Baghdad", Al-Hunbuni's hadiths are "reliable and good". This means that Abul Kasim Wasil ibn Hamza al-Hunbuni, one of the great scholars of Bukhara, was educated by Abdul Karim Gulobod, who was famous in Bukhara, and several other Bukharian nobles. However, the hadiths written by this scholar have not reached us. He died in 467 AH (1076 AD) in his village of Hunbun and was buried in a cemetery near a hill in the area[7].

Abu Raja Ahmad ibn Dawud Hunbuni was also one of the scholars of his time and was no less than his fellow villager Abul Kasim Hunbuni in collecting reliable hadiths. It is no coincidence that he was noticed by Khoja Goonjary. Goonjary, nicknamed Khoja for memorizing 100,000 hadiths, is known as the author of books such as "History of Khoja Goonjary", "Kitab al Farzoili ", and "Sahobati Arbaa". Like many hadith scholars, Abu Raja paid special attention to the legacy of Hunbuni and compared his authentic hadiths with those of other hadith scholars. Abu Raja said with great respect that the hadiths written by Hunbuni are distinguished by their reliability. Thanks to the famous scholars of the Islamic world, Abul Kasim Wasil ibn Hamza al-Hunbuni and Abu Raja Ahmad ibn Dawud Hunbuni, Hunbun was honored with the title of "Islamic town". This title has become a source of pride for the people of Hunbun, and the hill of Hunbun Fortress is still called the hill of the "Islamic town". Named the "Islamic town", the holy fortress flourished for hundreds of years. The population of the region did not lag behind Poykent and Varakhsha in agriculture, handicrafts and trade. The historical archeological remains on the hill testify to the fact that the place has a history of 2 or 3 thousand years. The village was also destroyed during the Mongol invasion. The ruins of Islamic town are still shining.

Tarab one of the oldest and most prosperous villages in Bukhara, developed especially during the reign of the Bukharkhodats (governors of Bukhara). Science and enlightenment developed in Tarab, as in the whole of Bukhara. Memorization and recitation of the Qur'an was on the rise. From the 8th to the 10th centuries, there was a growing need to study the Arabic alphabet. As a result of his passion for science and research, famous scientists and scholars grew up in Tarab. One of them is Abu Fadl ibn Akhshab at-Tarabi. The scholar, who lived in the same century as Imam al-Bukhari, received his primary education in his native village. He studied with a number of leading scholars in order to increase his knowledge and satisfy his scientific needs. He was educated by the famous scholar of his time, Muhammad ibn Salam Paykandi. To understand the level of knowledge of Abu Fazl ibn Akhshab al-Tarabi, it is necessary to understand the authority of Muhammad ibn Salam Paykandi at that time. It is said that Poykent, one of the largest trade and handicraft centers between Khorasan and Bukhara on the Great Silk Road, was one of the most prosperous and rich cities. As its people were mainly engaged in trade, science and enlightenment flourished here, and dozens of scientists and scholars were educated here. They are Abu Fazl ibn Ali Paykandi, Abu Ahmad al-Paykandi, Abu Zakariya ibn Baykandi, Muhammad ibn Salam Paykandi, who memorized 100,000 hadiths, and others [7,8].

Muhammad ibn Salam Paykandi, who was a mentor to Abu Fazl ibn Akhshab al-Tarabi, was one of the leaders of Islamic jurisprudence and a well-known scholar of hadith. This great scientist also taught a scholar like Imam Bukhari. This means that Muhammad ibn Salam Paykandi, along with dozens of other scholars, was a mentor to Imam Bukhari and Abu Fazl ibn Akhshab at-Tarabi. He taught Islamic studies, Arabic language, logic, Quranic commentary, and hadith studies to them. As for the teacher and the disciple, Muhammad ibn Salam Paykandi became a disciple of such scholars as Al-Goonjary, Al-Faghishi, and Ash-Sharghi. Az-Zaranjari and az-Zabagduvani considered him their teacher. At-Tarabi, who was fortunate enough to learn from such a unique and well-known scholar, was undoubtedly one of the leaders in the science of Islamic jurisprudence and hadith. Unfortunately, not enough is known about the scientific legacy of such a scientist. At-Tarabi died in 265 AH (879 AD), and his grave is in the northern cemetery near Tarabi hill.

Another scholar who lived in the village of Tarab was Abu Raja Ahmad ibn Yakub al-Paykandi at-Tarabi. Born in Poykent, the scholar spent most of his life in Tarab, where he studied hadith. He studied the legacy of his contemporaries, in particular, his fellow villager, Abu Fazl ibn Akhshab at-Tarabi. He collected, studied, and commented on the works of scientists and religious and

secular scholars who grew up in his native Poykent. Life in the village of Tarab lasted until the XVII century. The village is one of the most famous places in the world due to the courage of its scientists and patriotic sons [8].

Varakhsha is one of the oldest cities in the Bukhara oasis. Abu Bakr Muhammad ibn Zhaafar Narshakhi, in his “History of Bukhara”, gives information about the city of Varakhsha, noting that the city and the surrounding villages are older than Bukhara. Varakhsha has been called by several names since ancient times. In historical sources, this place was known as Varakhsha, although it was found in the style of Farahshi, Afrazshi. In ancient times, this fortress in Raj Fandun or Ra Fandun oasis has been a quiet place since the time when the Zarafshan River overflowed. Dozens of castle hills have been built in and around Varakhsha. Archaeological excavations have examined Varakhsha as well as several hills around it. Among them are Boshtepa, Talipoppi, Dukoshshatepa [1] and others. The town developed and became the residence of the rulers of Bukhara – Bukharkhodats from the medieval. In the medieval ages, when the Varakhsha town was developed, it was further developed as a place of learning due to the influx of Islamic culture, where madrassas functioned. As the scholars gathered in this developed city and mentored those who were gifted in science, a number of scholars grew up in this city and its environs.

According to Abul Kareem al-Samaani, the author of “Al-Ansab”, a scholar named al-Afrahshi passed from Varakhsha, and his full name was Abu Bakr Ahmad ibn Muhammad al-Afrahshi al-Bukhari. This scientist was one of the leaders of Bukharian scholars. He was born in 914 and died in the month of Ramadan in 995. This scholar, like his contemporaries, first of all studied the Quran in depth and was able to interpret it. He studied Islamic jurisprudence and logic, commented on hadiths, compared and compiled them. Al-Afrahshi's fame was greatly influenced by the family environment, especially his father. For this reason, al-Afrahshi wrote several works in Islamic and secular sciences[10].

“Al-Ansab” mentions a number of other Varakhsha scholars, but little is known about them. One of them is Abu Bakr Muhammad ibn Hamid al-Farahshi. Al-Farahshi, one of the leading scholars of Bukhara, was unique in science. In his time, there was no equal scholar in dozens of fields of religious sciences, including logic, language, history, Quranology, and hadith studies. He taught at a madrasa. He taught Isa Goonjary. Abul Muhammad Isa ibn Musa al-Goonjary (also known as Goonjar because of his red face) was a learned and intelligent man. He also learned from the scholars of Bukhara, Iraq, Hijaz and Egypt. He mainly learned about the difficult issues of Islamic teaching from Imam Malik and then from several other scholars, including al-Farahshi. Muhammad ibn Salam Poykandi, who is considered to be Imam al-Bukhari's mentor, was also educated by al-Goonjary. The great scholar al-Farahshi, who was the mentor of such teachers, died in the month of Rajab in 155 AH (767 AD) [13].

Another scholar who lived in Varakhsha was Abu Musa Ibrahim ibn Costan al-Farahshi. While not much is known about this scholar, it is a great honor that he has attracted the attention of al-Samaani. Another scholar who lived in the same place, Abu Bakr Muhammad ibn Hotam al-Afrahshi ibn Hayit, was one of the famous scientists of Bukhara. Sheikh died in the month of Ramadan in 974. Varakhsha, the homeland of the above-mentioned scientists and scholars, was one of the centers of such knowledge and enlightenment in ancient times[11,12].

Romush has an ancient history close to Varakhsha, it was also culturally and socially developed in his time and was able to compete with the surrounding ancient towns and villages. Science and enlightenment are also developed here. Many scientists have been educated. Romush has attracted the attention of many historians. We have relied on the “Al-Ansab” of Abdul Kareem al-Samaani

about the life and works of the scholars known by the pseudonym Romushi. According to Samaani, one of such nobles was Abu ibn Muhammad ibn Ali “Najmul ulama” Hamiddidin az-Zarir ar-Romushi. This scholar is one of the great Islamic scholars, an artist, a muhaddith and master of theology. He was mentored by Abu Mansur Moturidi. Educated by such a great man, Ali ibn Muhammad al-Romushi reached the level of perfection in many areas of science. His only work, “Al-favoid” (“Useful Matters”), had great fame in his time. He also wrote a commentary on Signaky's “Sharh un-nofe” (Useful Commentary). He has also commented on several other books by Signaky. This is probably why Imam al-Sunti ar-Romushi was included in the list of high-ranking scholars. It is also known that several scholars passed through the village of Khushkonu, which is adjacent to Romush. For example, Al-Khushnami is one of the Shari'a hermits and was educated by Abdullah ibn Mubarak. It is mentioned in the “Al-Ansab” that Abul Hasan Ali ibn Shuayb Bukhari was also a scholar. Abul Kasim Shuayb is also from Khushkan and is the author of “Al Faraj Badai Shidda” (Relief after Troubles). He had three sons, all of whom were scholars. Romushtepa and the surrounding villages, which bear witness to more than three thousand years of history, are also the land of such scholars. There is no doubt that Romushtepa, the homeland of our ancestors, still hides many secrets and sins in its bosom.

3. Conclusion

Restoration and deep study of our national values, rich spiritual heritage, propagation of its essence and significance to our people, the younger generation, deepening the heritage of great muhaddiths, fakihs (Islamic jurists), Sufism scholars and Quranic commentators who grew up in our country. Our main task is to study the sources that embody our high human ideas and sacred values, to use them in the work of religious, spiritual and moral education.

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