



BUKHARA CITY OF SAINTS AND PILGRIMAGES

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ABSTRACT

This article reflects the lives of geniuses, scholars and saints who lived in the city of Bukhara and devoted their lives to the development of Islam. In fact, their number is quite large, and below we will talk only about their representatives who are familiar to many people.

Keywords

Sharif city, Bukhara, "Qubbatul Islam", Abu Hafs Kabir, Abu Hafs Sagir, "Mabsut", "Hazrati Imam", Darvazai Nav, Sayfiddin Boharzi, Amir Temur, Muhammad Porso, Sheikh Jalal, Eshoni Imlo, Ismatillo Bukhari, the Soviets.

Introduction

There are such wonderful places in the Islamic world, their level is extremely high and their place in the Islamic world is very high. The seven noble cities of the Islamic world, which are known and famous to everyone, have achieved this status due to their past and great services rendered in the cause of religion. They are: Makkai Sharif, Medina Sharif, Quddusi Sharif, Damascus Sharif, Baghdadi Sharif, Mazori Sharif and Bukhara Sharif which located in our country.

Bukhara is not only limited by this name, but also has the status of "Qubbat ul-Islam". Of course, these statuses are given not in vain, but also because many scholars, famous scholars, guardians, and saints have grown up in this city, and the majority of the city's residents are pious people. Also, the graves of many scholars of Bukhara, who served in the cause of Islam for centuries, are located in this city.

Sheikh Hafs Kabir and Saghir

When mentioning the status of "Qubbat ul-Islam", it is impossible not to mention the person who caused the city to reach this level. Abu Hafs Ahmad ibn Hafs Bukhari Hanafi (150-217 AH, 767-832 AD) is one of them. Ahmad ibn Hafs ibn Zaburqan ibn Abdullah ibn Bukhari is also known by the names. Allama, Hanafi sheikh, jurist Abu Abdullah are the fathers of Muhammad ibn Hafs¹⁶. He acquired

¹⁶ Imom Abu Abdulloh Shamsiddin Muhammad ibn Ahmad ibn Usmon Zahabiy. Mashhur daholar siyrati. -T.: "Hilol Nashr", 2017. -B. 142.



the first sciences in his country, then went to Baghdad, where he met many of Abu Hanifa's companions, among whom he attended Muhammad ibn Hasan's scientific meetings for several years, and copied his book "Mabsut". He was considered the strongest, most reliable, and most pious jurist after Imam Muhammad. He was considered the strongest, most reliable, and most pious jurist after Imam Muhammad. The following narration can be cited as proof of this: Abu Sulayman Juzhani, who studied with Imam Muhammad together with Abu Hafs, stated: "I asked my teacher Imam Muhammad ibn Hasan Shaybani: 'If you die, from whom should we take knowledge?' Then my teacher said: "No one could get knowledge from me like Abu Hafs Bukhari"¹⁷.

Abu Hafs Kabir was not only an effective author in the field of jurisprudence, but he is also considered a master of hadith and kalam sciences. Abdullah Subazmunii provided valuable information about the activities of Hanafi muhaddiths and jurists who grew up in Mowarounnahr, Khorasan, Iraq and other regions in the 8th-10th centuries in his work "Kashfu-l-osor". In particular, the work mentions Abu Hafs Kabir and his descendants among the first Hanafi scholars from Bukhara¹⁸.

Of course, through this science of jurisprudence and muhaddith, the Bukhara school of hadith science was formed. In the future it was developed by Imam al-Bukhari. For this reason, the nickname "Kabir" (the elder) or "Kabir Bukhari" (the eldest of the Bukharis) was added to this person. In popular language, it is also known by the names "Imam Hojatbarar", "Hazrati Imam", "Hazrati Hojatbarar". He died in Bukhara. Alloma's grave is now in the "Hazrati Imam" cemetery of Bukhara. The people of Bukhara also call this place "haq rah" (right path).

Among such scholars, Abu Abdullah Muhammad ibn Ahmad ibn Hafs, the son of Abu Hafs Kabir, should be mentioned. Because Abu Abdullah was also considered one of the famous imams of Bukhara and gained fame as a famous mufti and scholar of his time. Sources say that all the people of Bukhara learned fiqh from this scholar. He died in 270 AH¹⁹. Abu Hafsi became famous with the nickname Sagir. Like his father, he was buried on the hill opposite Darvozai Nav. During the Soviet rule, most of the buildings in the cemetery where Abu Hafs Kabir and Abu Hafs Sagir were buried were demolished. During the years of independence, these buildings were restored and a huge mausoleum was erected over the grave of Abu Hafs Kabir. Currently, this cemetery is the largest cemetery in the city of Bukhara.

¹⁷ <https://www.mirarab.uz/ruknlar/1347>

¹⁸ <https://www.mirarab.uz/ruknlar/1347>

¹⁹ Imom Abu Abdulloh Shamsiddin Muhammad ibn Ahmad ibn Usmon Zahabiy. Mashhur daholar siyrati. -T.: "Hilol Nashr", 2017. -B. 106.



Sayfiddin Boharzi

Sayfiddin Boharzi is considered to have lived in Bukhara and lived in 1190-1261. His full name is Saifiddin Abul Maoli Said ibn Mutahhar ibn Said ibn Ali Qairi Boharzi. An imam, muhaddis, pious, ascetic, follower of the Sunnah - the footsteps of our Prophet (pbuh)²⁰.

According to historical works²¹, he was considered one of the students of Abu Jannab Khivaqi (or Najmuddin Kubra) and was one of the famous muhaddiths and great advocates of his time. If we look at the biography of this person, he was considered one of the people who called the people of Bukhara and Movorunnahr against the oppression of the Mongols. In some cases, it can be seen that he played a key role in making people of Mongolian nationality interested in Islam and converting them to Islam.

Among them, under the influence of Saifiddin Boharzi, individual Mongols began to convert to Islam, sponsored the construction of mosques and madrasahs. Rulers who converted to Islam considered it an honor to receive the blessing of Sheikh Saifuddin Boharzi. Khan Berke of the Golden Horde came to Bukhara specially from the lower reaches of the Volga to accept Islam from the hands of the great sheikh²².

According to legends and stories, Sahibgiron is one of the persons who betrothed Amir Temur's father Amir Taragai to his mother Takina Mohbegim.

In this way, His Holiness Sayfiddin Boharzi succeeded in helping millions of people to reach the right path without shedding a single drop of blood, and Islam became the official religion of the citizens of a huge country. The Arab caliph, who learned about this, sent a label to Saifuddin Boharzi with the title of "Sheikh ul-Alam" and Bukhara with the status of "Holy City". Until that time, the city of Jerusalem, where Islam was born in the Muslim world, was found worthy of such qualities²³.

As a result, many Genghis rulers followed the teachings of Islam and Boharzi and considered this person as their teacher. As an example, the Mongol khan Bayonqulikhan, who died in 1353, was buried next to Boharzi, whom he considered his mentor. Currently, the mausoleums of Saifiddin Boharzi and Bayonkulikhon are located in the eastern part of Bukhara city, they are well preserved and still stand as a symbol of master-disciple.

Khoja Muhammad Porso

²⁰ Imom Abu Abdulloh Shamsiddin Muhammad ibn Ahmad ibn Usmon Zahabiy. Mashhur daholar siyrati. -T.: "Hilol Nashr", 2017. -B. 153.

²¹ "Mujam ul-Alqab", written by Ibn Futawi.

²² https://uz.wikipedia.org/wiki/Sayfiddin_Boharziy

²³ Наймов. Н. Бухорои шариф. -Бухоро. "Бухоро", 2005.-Б. 34.



Among the later scholars, it is worth noting Muhammad Porso. His full name is Muhammad bin Muhammad bin Mahmud al-Hafizi al-Bukhari. It is one of the representatives of the Khojagon-Naqshbandiya sect. Born in Bukhara in 1345, Khoja Muhammad Porso studied in madrasas there, studied the Holy Qur'an and hadiths, and became one of the leading scholars of his time. After Naqshband, Bahauddin became famous as the greatest representative and propagator of the Naqshbandi movement in the Islamic world. Khoja Muhammad Porso communicated with Khalil Sultan, the ruler of Mowarounnahr, and corresponded with Shahrukh Mirza on various issues. Mirza took part in scientific debates in the palace of Ulugbek (Samarkand and Bukhara). Hazrat Bahauddin Naqshband gave the honorable name "Porso" (pious, pious) to Khwaja Muhammad²⁴.

Muhammad Porso's madrasah and mosque are located in the Old City of Bukhara. Although the scholar died in Mecca, there is a symbolic tomb inside the madrasa. To this day, women cook and visit this place as a place of pilgrimage.

Khazrat Sheikh Jalal

Hazrat Sheikh Jalal is considered one of the leading scholars in the Islamic world. Although the exact date of the life of this theologian is not given, everyone from Bukhara knew about his identity until the 20th century. His full name is Sheikh Jalal Hirawi Bukhari. Sheikh Jalal was born in Herat in 1478. At the beginning of the 16th century, there were sharp conflicts between Sunni and Shia scholars in Herat, and both sides began to persecute each other. Many Sunni scholars, poets, historians, and artists were forced to move to Movarounnahr. Sheikh Jalal was among them. Sheikh Jalal must have come to Bukhara after Herat was taken by Muhammad Shaybani Khan²⁵.

One of the southern gates of Bukhara is named after the same name and it still exists today. Outside the gate, there is a cemetery called Sheikh Jalal. But during the Soviet dictatorship, the graves of the cemetery were dug up and the cemetery was lost.

Eshon Imlo Bukhari

Sayyid Akhund Mulla Muhammad Imla Bukhari, known as Eshoni Imla, who is considered to be one of the representatives of the famous Sufism science, who captured people's hearts with his elegant poems, was among the scholars of Bukhara. In Bukhara, he was called "the saint of the end" or "the last saint". He was considered one of the representatives of the Yassawi order, and was considered the 15th sheikh among them²⁶. In some sources, the year of his death is given as 1749²⁷.

²⁴ <https://www.oyina.uz/uz/generation/171>

²⁵ To'rayev H.H. Buxoro tarixi. Buxoro.: Durdona, 2020.-B. 320.

²⁶ https://ru.wikipedia.org/wiki/%D0%98%D1%88%D0%B0%D0%BD_%D0%98%D0%BC%D0%BB%D0%BE

²⁷ Вохид С. Бухорийлар бўстони. -Т.: "Ёзувчи", 1998. -Б. 62.



His collection of ghazals and rubai's in Persian language, which he finished during his lifetime, has survived to this day.

A cemetery with the same name is believed to have existed, and it was located in Khiyabon jarib, in the bordering area of Dzhoybor jarib. Many representatives of the Mangit dynasty are buried here. During the Soviet regime, the cemetery was demolished.

The number of scholars who served Islam through poetry is not limited to Eshoni Imla. Among them, Khoja Ismatillo Bukhari (1365-1426) is one of the most revered scholars. Alisher Navoi and Davlatshah Samarkandi provided a lot of information about his life moments. Navoi says the following about this person in his work "Majalis un-Nafais": His poem became famous, due to its very cheerfulness, which he attributed to his own poetry...". Also, Davlatshah Samarkandi's work "Tazkirai shuaro" contains excellent information about the poet: "Buzurgzada, a virtuous and learned man is a man, his lineage is connected to Ja'far ibn Abu Talib... Khoja Ismatullah's ancestors were great and virtuous people in Bukhara. His father, Khwaja Mas'ud, was among the nobles of Bukhara... Khwaja Ismatullah was brought up by him during the reign of Sultan Khalil. The prince respected him very much...Envious and selfish people noticed that Khoja was close to the prince and blamed him. But this saint's heart and eyes were purer than that. Sultan Khalil learned the art of poetry from the master..." Like other guardians, there is a cemetery named after the scientist outside the old city of Bukhara, where mostly men gather²⁸. Like most cemeteries, it was razed to the ground by the Bolsheviks, and the mosque was demolished. Most of the cemetery has been reclaimed by the population, and at one time even cattle were allowed to graze over the graves... Although it has passed through such hard times, the cemetery is currently functioning in a restored state, despite the number of losses in this area far exceeds the recovery.

Conclusion

In conclusion, the city of Bukhara is not limited to these scholars, their number is quite large. It is said in the vernacular that "if there are famous Seven Pirs outside Bukhara (oase, province), there are graves of seventy Pirs inside the city." Thanks to the services rendered by these individuals, the city of Bukhara has served as the center of Islam for many centuries and is considered a city of pilgrimage.

²⁸ Давлатшоҳ Самарқандий. Шоирлар бўстони. -Т.: 1981. -Б. 146-147.



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