



## The historical fundamentals of Islamic Culture in Bukhara

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### ABSTRACT

Bukhara has a huge international potential as one of the centers of Islam in the East. For many centuries, many cultural monuments of the Muslim East were created here. In architecture, these are the Samanid Mausoleum, the Kalyan Minaret (the symbol of the city of Bukhara), the Kalyan Mosque, the Mir Arab Madrasah, the Bahauddin complex, the Chor Bakr complex and others. The great enlighteners of Bukhara were Ismail Bukhari, Abul Haws Kabir Bukhari, Bahauddin Naqshbandi and other religious scholars of the Muslim world. This article is dedicated to the fact that Bukhara is an exemplary center of Islamic culture and education. The article is intended for specialists in the field of social sciences and humanities.

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## Introduction

Bukhara is one of the most ancient centers with unique and wonderful culture in the history of world civilization; not only in the Ancient East history. The territory of Bukhara is the region which reflects historical-cultural changes in whole Central Asia. We can say that these historical-cultural chops and changes are related to the human history as well. So this region is considered to be the part of ancient Eurasian migration of tribes, ethnic groups and nations from the North to South and from the East to the West. In other words, this continental and regional migration reflects both the changes in political character and nations` cultural development features.

In ancient times, the oasis in Bukhara consisted of lakes and forests. In turn, this indicated that Bukhara region was a marine loss from the point of view of geology. Existence of monuments in the Stone Age such as Tuzkan and Kaptarkumi in the oasis in Bukhara indicates that this place was one of

the ancient centers of early human history (1). We can see the elements of the Bronze Age in the monuments in Zamonboboad Uchtut (1). Later the elements of culture in the early Iron Age spread in the oasis. In addition, we can find the traces of archaic culture in the monuments in Romush and Lolazor.

In the ancient period of historical development, Bukhara was known as Sogdiana (Western Sogdiana). Most information is associated with data on the campaigns of Alexander who was from Macedonia and Persian sources of antiquity and early Middle Ages. It is known from ancient sources that after the extermination of the garrison in Marakand from the direction of Spitamen, Alexander went on a campaign of extermination to Western Sogd and, according to the legends, destroyed about 120 settlements there. And this was the territory of the Bukhara oasis.

During the transition from antiquity to the early Middle Ages, urban cultural centers such as Bukhara, Romish, Paikend, Varakhsha and Vardanze were formed in the oasis. In the same period, historical sources mentioned Bukhara under different names (Vihara (in ancient Sanskrit), An (in Chinese), Bihar (in Zoroastrianism, the place where knowledge is concentrated - in the Juvains), Ilm (in Burkhani), Ilm (in the dictionary Giyas), Bukhara (in the Uyghur language), Bakhor (Dictionary of culture in the Shahnama), Fohira, Madinat-ut-tujor, Madinat us-Sufi, Bumidzhkat, Numijkat, Mishakhar (it is from the article of associate professor A. Boltaev "What do Ancient Historians say About the Name of Bukhara? ").

During this period, mainly under the influence of the culture of the Sassanids and the Turkic peoples, the formation and development of a unique cultural system can be observed. At the same time, since the time of the Chionites and Hephthalites, the development of a kind of steppe culture continued in the steppes of the oasis.

After the Arab occupation, this process continued with the creation of defensive fortifications - "Gazi fortresses" to protect the country from the infidel nomads. Historical data show that during the Arab invasion the resistance to the invaders in Bukhara was very strong. Even then Bukhara was the spiritual and cultural center of the region. According to Narshakhi, Bukhara was originally the sacred city of Mevarannahr before the arrival of the Arabs (2).

### **Main part**

A lot of information about the seizure of Mevarannahr and its consequences was given in the work of Abu Raykhan Beruni "Monuments of the Past Generations" (3). Bukhara was the center of strong resistance against Arab capture. After fierce fighting, the Arabs captured Bukhara. But Bukhara quickly rebuilt its territories from the consequences of the Arab conquest. At the beginning of the reign of the Samanids, Bukhara was an example of the first path of development of a feudal city (4). In Bukhara, not only cultural and educational centers were concentrated, but there were the centers of production and trade as well. A bit later the city's clergy and court officials intensified the oppression and exploitation of the people. For instance, a very rich man in Bukhara was called "Sadri Jahan" (Sadr of the World) and was mockingly called "Sadri Jahannam" (Sadr of the Hell). The Sadrs were respected members of the clergy and had a genealogy from the Prophet Muhammad himself.

After the Samanids, during the reign of the Karakhanids, relations between the people and the

clergy were put in order and Bukhara became an attractive center of Islam. This is directly related to the “ikta” land tenure system - “entrusted land for special merit”. The owner of the “ikta” was “muqtadar”. At this time it was the form of Muslim land tenure in Central Asia appeared - “waqf land”. Waqf was the land of a mosque or madrasah granted by the government or landowners.

When the economic foundations for the development of Islam were laid in the oasis, it became one of the centers of the Muslim renaissance which began in the ninth century. This is a very bright, complex process and its spread was very wide. The following features can be noted in it:

-Bukhara, as one of the centers of the Great Silk Road, has a high reputation not only in Central Asia, but throughout the East. For example, according to the book “Golden Apples of Samarkand” by Shafer, it is known that in the seventh century a beautiful bed made of precious stones was brought from Bukhara as a gift to the emperor of China. Bukhara cloth "zandanachi" and the skin of young animals "karakul" were known in the shopping centers of the East. Samanid coins were found from the Caucasus to China and from the Volga region to India. During the reign of the Mangits (XVIII-XX centuries), there were trading quarters in Bukhara of Indians, Iranians, Afghans and Arabs;

-As a result of the unification of different peoples and territories under the banner of Islam, a historical synthesis of various elements of culture and education took place. In Bukhara, there were elements of the culture of Hellenism (the cult of Artemis in the form of the all-powerful woman Peri, who could do everything), the cult of Hercules (in the face of Rustam Dastan), Zoroastrianism (the cult of Mithra, Anahita Ardivisura, Farn), Hinduism (the cult of Atmans in the face of Farisht - Angels and devils) and so on. The objects of trade in Bukhara were exemplary and were known throughout the East. They synthesized the traditions of Byzantine, Syrian, Iranian trade. In the ceramics of Bukhara, elements of Iranian, Chinese and South Russian pottery items can be traced. In educational institutions of Bukhara, they studied Greek, Arabic, Persian and Indian languages;

-There was the formation of a unique system of study which fundamentally developed Islamic studies and education in Bukhara. In Bukhara, there was a kind of unique system of teaching and upbringing – “Adab” (Behavior). According to this system, students studied not only religious subjects, but also the basics of philosophy, logic, ethics and aesthetics. As a result, in Bukhara, Islam reached the level of the highest sincerity, based not only on simple beliefs, but also on the achievements of science and education;

-In Bukhara, in all areas of Islamic science and culture (Commentaries, Jurisprudence, Hadith, Kalam, Mysticism), the implementation of classical scientific work was carried out which could serve as a reference point for all centuries. The works of AbulHafskabir Bukhari in Tafsir, the works of Ismail Bukhari in Hadith Studies, the works of Bahauddin Naqshbandi for Muslims in tasawwuf had always been the standard of enlightening Islam;

-A unique school of Islamic architectural culture had been formed in Bukhara. These monuments were of great importance not only as memorial structures, but also as centers that unite the architectural infrastructure of the city;

-A unified educational system of mysticism had been created and developed in Bukhara for many centuries. This was the system of Seven Feasts - Saints. The “Holy Chain” of the great mystics

of Bukhara consisted of the theoretical and practical sequence of the ideas of the following great saints: AbdukhalikGijduvani, Revgari, AnzhirFagnavi, KhojaRometani, BoboiSamosiy, Mir Kulol, BahauddinNaqshbandi (5);

-There was the formation of a separate layer of the clergy "Said-Khoja" in Bukhara. This is the result of the rulers' high attention to Islamic scholars and educators;

-There was also the formation of a unique religious and ethnic folklore system in Bukhara under the influence of Islamic culture. This system was characterized by the formation and development of various ceremonies, poetic and prose works, as well as specific traditions and so on;

-The elements of Islamic culture were also found in cult objects (books, prayer rugs, rosary, censers, ablution vessels), in dishes (in the form of various wishes, instructions, the chapters of the Koran and texts from Hadith), in architecture (eastern domed and arched architecture with arabesque ornaments), in books (in the form of Muslim texts and artistic uniforms), in urban planning (minarets, mosques, madrasahs and various public buildings), in clothes (turban, prayer robes) and so on.

For many centuries, these processes of development of Muslim culture went on continuously. All these processes made Bukhara one of the main centers of the Islamic World. All aspects of Islamic cultural elements are fully reflected in Bukhara. These were faith, Islamic knowledge, prayer, hajj, sharia, Sufism (6), tolerance and creativity are manifested in the constant and the principles in the daily life of the people of Bukhara.

These Muslim foundations constantly influenced economic (the natural nature of economic relations), social (development of society based on social justice) and cultural (formation of classical systems in society based on Islamic rules) directions of development of society in Bukhara.

During the developed Middle Ages (IX-XV centuries) - during the reigns of various dynasties of the Muslim East (Samanids, Karakhanids, Seljuk, Ghaznavids, Khorezmshahs, Mongols, Timurids) (7), the religious and educational status of Bukhara grew on an even higher scale. During the time of the Karakhanids and Seljuks, the influence of Bukhara grew not only in Movarounnahr, but also in the Middle East. This was due, on the one hand, to the growing influence of the Seljuks in the Caliphate, and on the other, to the period of the West's crusades in the East. When the crusaders faced a serious threat to Islamic foundations, Muslims had to unite on the basis of solid ideas and beliefs (8). In this regard, at that time Bukhara became the center of Islamic knowledge and a symbol of pure faith among Muslims of the entire East.

On the other hand, during this time, the Ghaznavid dynasty focused most of its movement on the spread of the rules of Islam. A little later, the authority of the kings of the Khorezmshahs in the Islamic World was so high that the center of the caliphate was to some extent influenced by them.

The invasion and destruction of Bukhara by the Mongols under Genghis Khan led to a period of social, economic and spiritual crisis in the country. However (with the exception of the invasion of Khulagi in 1272) Bukhara began to acquire its true prestige. Before the arrival of the Timurids, this process was slow, with fragments.

With the arrival of the Timurids, this process took on a new, faster and broader character of development. During the reign of the Timurids, Bukhara fully restored its high importance in Islamic

ideology. During this period, the system of Sufism "Seven Feasts" which began in Bukhara in the twelfth century in mysticism, reached its logical conclusion. In this system, the foundations of the Naqshbandi movement were fully formed which is still of great theoretical and practical importance in the Islamic World.

During the Sheibanid period, the infrastructure of Bukhara was formed as a large Muslim city. Many Islamic monuments appear during this historical period. Bukhara was finally becoming one of the centers of Islam in the Middle East which determined the correct observance of the rules of Islam. Because of this, many scholars and researchers of Islamic teachings from neighboring countries studied in the madrasahs of Bukhara.

During the Ashtarkhanids, the elements of the socio-economic crisis arose in Bukhara which brought the country out of the orbit of world development. After that, even at the time of the Mongols, Bukhara could not enter the orbit of world development in this direction. Nevertheless, during that period Bukhara remained one of the Islamic centers in the Middle East.

In general, in the late Middle Ages (XVI-XVIII centuries) during the reign of the Shaybanid, Ashtarkhanid, Mongols dynasties, this position of Bukhara was even more strengthened. The appearance of more than 200 mosques and madrasahs in Bukhara during that period was a vivid example of this.

During the reign of Tsarism in Turkestan, the growth of the military and political status of Bukhara could be traced (9). But this did not diminish the colonial character of Tsarist rule. At that time, as in other places of Turkestan, the Jadid educational movement began to spread in Bukhara. But the emir of Bukhara and the clerical clergy negatively accepted the Jadid movement (10). The Jadids were persecuted mainly by religious fanatics. At the same time, in Bukhara, creative evenings dedicated to the work of Navai, Babur, Bedil, Mashrab, Ahmed Yassavi, Jami, Jalaliddin Rumi and Sufi Olloyorwere widely spread (11).

Islamic rituals, ceremonies, holidays and events which were organized in Bukhara attract particular attention. Solemn ceremonial events mainly consist of the rite "Blessing". This happened during the transfer of the work to his student, to guide young guys to the service, to study and to bless the daughter who was getting married. This ceremony requires very meticulous preparation and serious attitude.

The rite of "Circumcision" was one of the main rituals for Muslim men and came from Ibrahim (Abraham) in gratitude to God. This ceremony was mainly performed in childhood. Thecelebration "Marriage" required a spiritual feast - a mullah, at least two witnesses, bowls of sweet water, some bread and a small amount of money. This rite was associated with the hadiths of the Prophet Muhammad. According to the laws of Islam, a man could marry four times during his life. And divorce in Islam usually began with the man's words "talak".

The ceremony "Commemoration" began with lamentations for the deceased and burial. According to the hadiths of the Prophet Muhammad, this should only last for three days. On these days, it was impossible to cook food in the house of the deceased. And the burial of the deceased in Bukhara had a cameral character with the head on the side of Mecca.

"Holiday of Ramadan" was celebrated after the end of the month of Muslim fasting. Ramadan is the month when the revelation of Allah began to come to the Prophet Muhammad. "Feast of the Sacrifice" was celebrated after 70 days of Ramadan. This holiday was connection with the sacrifice of Ibrahim (Abraham) of his son Ismail for Allah. These ceremonies were and are considered fundamental and in Bukhara there are many small rituals and traditions of Islam. But many ancient Muslim rites and traditions were banned by the policy of militant atheism.

As a result of the policy of militant atheism in Soviet times, Bukhara suffered heavy losses in the traditional system of the Islamic way of life of the people. This process took place in the following directions: separation of religion from government and education; destruction of Islamic monuments; extermination of religious leaders and scientists; destruction of religious books and manuscripts; the closure of religious education facilities; persecution of religious freedom and restriction of freedom of religion (12).

Despite of the fact that the historical development of the Islamic culture in Bukhara was bright, diverse and ideological repressive measures failed to completely destroy their foundations. In the Muslim culture of Bukhara, a special place was occupied by architectural monuments, works of spiritual thinkers, scientists - historians, poets-linguists, Islamic jurists and famous calligraphers. They can be distinguished in the following order:

-famous architectural monuments: the Samanid mausoleum (IX century), Kalyan Minaret (XI century), MagokiAttor mosque (XII-XIV century), ChashmaiAyub mausoleum (XII-XIV century), Namozgokh mosque (XIII-XIV century), Sayfiddin mosque Bogarzi (XIII century), Kalyan Mosque (XV-XVI century), Ulugbek Madrasah (XV century), Abdullakhan Madrasah (XVI century), Bolokhauz Mosque (XVIII century), SitoraiMokhiKhosa (early XX century) and many other monuments;

-spiritual thinkers: Abu HafsKabir Al Bukhari (VIII century), Ismail Bukhari (IX century), Khusomiddin Umar ibnAbdulazizBukhari (XII century), SayfiddinBoharzi (XIII century), BahauddinNaqshbandi (XIV century), Muhammad Porso (mid XIV - early XV century), MakhdumiAzam (XVI century), Muhammad Shokhiy (XVII century) and others;

-medical scientists: Ar-Razi (IX century), Avicenna (IX century);

-scientists-historians: Muhammad ZhafarNarshakhi (X century), Mir Muhammad Amin Bukhari (XIII century), Hafiz TanishBukhari (XVII century), Muhammad Sharif AlaviyBukhari (XVII century), AbdurahmanDavlatTole (XVIII century), Muhammad SodikMunshi (XIX century), AbdulkarimBukhari (XIX century), MirzaSalimbekSalimiy (XIX century), MirzaSomiyBustani (XIX century), Ahmad Danish (XIX century) and others;

-poets and linguists: Abu Tayyib Al-Mushabiy (X century), Abdurahman Ad-Dinavari (X century), Muhammad Avfiy (XIII century), NosirBukhari (XIV century), Ahmad Danish (XIX century) and others;

-famous calligraphers: Mir Ali Khiravi (XVI century), Mir Hussein KulankiBukhari (XVI century), Muhammad Amin BukhariHalvai (XVI century), Mir Ubaid (XVI century), SayyidAbdullohBukhari (XVII century), Haji Yodgor(XVIII century), MirzaAbdulvahabhab (XIX

century), Ahmad Danish (XIX century) and others;

-jurists: Abu Hafs Kabir Al Bukhari (VIII century), Shaikh Al Gulabadi (X century), Abuzaid Dabusiy (XI century), Shamsul Aamma Halvani (XI century), Khusamiddin Sadri Umar (XII century) and others (13).

The cultural heritage of scholars, poets and spiritual thinkers was very rich and could be grouped in the following order: documents of a trade - economic and agricultural nature (tax, trade, contract documents); religiously cult books and manuscripts (commentaries of the Koran, Hadith, the foundations of Sharia and so on; popular science books and manuscripts (books about nature, human and society); historical and geographical books and manuscripts (historical, geographical and topographic books); manuscripts of traditional medicine and pharmaceuticals (books of different pharmaceutical recipes and methods of treatment); artistic miniatures (miniatures depicting nature, palace ceremonies, hunting episodes and so on); items of applied craft (jewelry, ceramic, garments) and so on (14).

The history of the Islamic culture in Bukhara has been studied versatile and there are fundamental works in this direction. But the cultural stratum of Bukhara is very large and requires even deeper scientific research. This is primarily due to the unexplored problems of the Muslim culture in Bukhara. They can be traced in the following directions: lack of professional staff in the areas of archeology, numismatics, source studies, art history and religious studies; the absence of large-scale archaeological and topographic searches in the city itself; the problems of chronological systematization of numismatic materials; - the problem of the lack of experts in Arabic, Persian and the study of historical sources of a huge volume; the problems of interconnection with foreign research centers in the study of Muslim culture; the problems of using modern advanced technologies in the study of materials of the Muslim culture in Bukhara and so on.

New scientific and technical capabilities will effectively simplify the problems of studying the elements of the Muslim culture in Bukhara. Means and methods of new progressive technologies facilitate work in this direction. This is especially necessary in the direction of the museum business. In the last century, the museology of the city in Bukhara reached a high level (15).

### **Conclusion**

After Uzbekistan gained independence, the atmosphere of free and pure Islamic faith returned to Bukhara. As a result of these progressive changes, losses in all of the above areas of Islamic enlightenment were restored and replenished. The long historical processes which began in the IX century and continue in the X century on a large scale in Bukhara. It would not be a mistake to argue that the announcement of Bukhara as the capital of Islamic culture in 2020 is a natural and logical result of these processes.

In terms of political, cultural significance, youth and religious and practical authority which Bukhara occupies in the East, such a position is occupied by Rome, Krakow, Vienna, and Geneva in the West. The historical, socio-economic, spiritual and educational development of this honorable position is unique. These features have always been a constant model for the surrounding communities.

Bukhara has its own vital foundations in every area of development of civilization. The city has really reached the level of world success in the development of Islamic culture. This is the result of centuries of tireless research and hard work. Such studies have always been in Bukhara and continue up to now.

Bukhara is still a unique “city of Sharif” with great potential. In order to maintain such an authority not only in the Islamic World, but in the entire human culture as well, one must have very deep roots in the development of the foundations of human civilization. Nowadays Bukhara is a city of harmonization of the development of modern tourism, education, technical progress and attractive antiquity with rich cultural traditions.

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