

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 09 Volume: 89

Published: 08.09.2020 <http://T-Science.org>

QR – Issue



QR – Article



Ravshanjon Dzhumanovich Begaliev

International Islamic Academy of Uzbekistan
doctoral student

begaliyev.ravshanbek@bk.ru

SCIENTIFIC ACTIVITY OF ALOUDDIN BUKHARI

Abstract: One of the great scholars of the Hanafi school of the Timurid period was Alouddin Muhammad ibn Muhammad ibn Muhammad al-Bukhari al-Hanafi (779-841 / 1377-1438), who was a disciple of Allamah Sa'duddin Taftazani. Alouddin Bukhari was also one of the great representatives of the Naqshbandi order, as well as a mature scholar in the field of jurisprudence, akida and other similar sciences. The article describes the scientific activities of this scholar.

Key words: madhhab, hanafiyyah, maturidiah, shafi'i, ash'ari, teaching, fiqh, kalam, aqeedah, logic, school.

Language: English

Citation: Begaliev, R. D. (2020). Scientific activity of Alouddin Bukhari. *ISJ Theoretical & Applied Science*, 09 (89), 243-246.

Soi: <http://s-o-i.org/1.1/TAS-09-89-24> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.09.89.24>
Scopus ASCC: 1202.

Introduction

Thanks to independence, the rich scientific heritage of our scholars, who grew up in our country on all fronts, has been restored. One of the most pressing issues has been the study of the heritage of our ancestors, the dissemination of historical truth to the general public through objective study, the creation of spiritual depth in the mind and heart, and the filling of gaps in religious beliefs. It is true that the avoidance of foreign ideas is achieved through an understanding of the scientific heritage of our ancestors. The brightness of our polished life is, first of all, the importance of understanding ourselves, imagining the places we are left empty, applying such a rich scientific heritage to our lives.

One of our great ancestors was Muhammad ibn Muhammad ibn Muhammad al-Ala Abu Abdullah al-Bukhari al-Ajami al-Hanafi, one of the great scholars of the Hanafi school and successors of Imam Moturidi (779-841/1377-1438) [1:291; 8:191; 9:44-45; 10:157]. In the sources, the year of Alouddin Bukhari's birth is given as 779. However, instead of it, the scholar Sahawi quoted Ibn Qazi from Shahba as saying that he was born in the seventies in the land of Ajam. Any scholar in his book, not even by Sakhavi himself, has not mentioned this idea. Therefore, he

narrated it from Ibn Qazi Shahba in the form of a weak narration.

However, no source mentions the month and day of the scholar's birth. All history books say that Alouddin Bukhari was born in a foreign country (non-Arab country) and his place of birth is Bukhara. Later the scholar did not live in one place. He traveled to several countries, was the first to travel to India, and lived there for some time.

According to Sakhavi, Alouddin Bukhari lived for a long time in Kalburja, India. [1:291]. For this reason, Hafiz ibn Hajar al-Asqalani referred to the scholar as al-Hindi. He then traveled to Mecca and lived there for a while, then traveled to Egypt and lived in Cairo for some time. There he became angry with Qazi Bisati and Ibn Arabi over his disbelief and moved to Dimyat. After his disciples Burhan Abnasi and al-Qayyati agreed to return to Cairo, the scholar returned to Cairo and lived there until 831 AH. Alouddin Bukhari then decided to travel to Damascus at the request of the Sultan, and stayed in Salhiya in Damascus, where at the end of his life he moved to Muzza, where the air was clean, and died there [2:83].

There is not much information about the scholar's family in the sources, but many historians say that Alouddin Bukhari learned jurisprudence from his father and uncle A'la Abdurrahman. It is known from this that the scientist's family was perfect and

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

enlightened in the religious sciences. Other than that, no information was found about the mother, wife and offspring of the scientist.

Alouddin Bukhari spent his life from a young age in search of knowledge, traveling to different countries. Accordingly, a scientist's journey can be divided into two: the first, a journey in search of knowledge, and the second, a journey to spread knowledge.

A journey in search of knowledge. All of the scholar's biographical sources contain general information about his travels to several countries in search of knowledge. None of them mentions a trip or a specific country. Most of the information given in the books states that the scholar was educated in foreign lands and reached the level of jurisprudence in Bukhara, and all these trips took place in his youth.

The scholar was distinguished from others in his demand for knowledge and his love of the people of knowledge. Ibn Hajar writes in this regard: "He was very diligent in learning from the scholars" [2:83]. These qualities in him would increase his passion for science. His father and uncle, who were his first teachers, were among the leading scholars of his age. As a result, he became a leader in jurisprudence, method, vocabulary, logic, maturity, and other sciences. Even a scientist grows up to be a prominent person in the science of literature and poetry. Scholars of this century recognized him as "the imam of his age", "the only man of science of his time" [2:83].

A journey on the path of knowledge dissemination. Alouddin Bukhari's first visit was to Kalbarja, India, where he taught for a while and the students benefited greatly. Among those who learned from him was the king of this land. Seeing that the scientist had a deep knowledge, the people of the land and the king respected him severely. He then traveled to Mecca and settled near the Ka'bah [3:215], and the people who lived there also benefited from his knowledge. The scholar then traveled to Egypt and settled in Cairo, where he settled to teach. Abu Mahasin says: Many scholars of our century have benefited from his knowledge, even though they themselves belong to different madhabs.

In 831 he traveled to Damascus and settled in Damascus. A number of scholars have emerged from the scholar's teaching circle. In 837, the scholar moved to the land of Muzza in Damascus, where he lived for the rest of his life. The last person to learn from him was Imam Abu al-Fath al-Mizzi.

Alouddin Bukhari began his education at a young age and learned his early knowledge from his father, his uncle A'la Abdurrahman and Sa'uddin al-Taftazani [1:291]. There is no information about the scholar's father in the books. Nevertheless, about his uncle A'la Bukhari, Sahavi gave only brief and concise information. In it, he described his uncle: Abdurrahman as "tashlaqi" or "qishlag'i". However, Sa'duddin al-Taftazani, on the other hand, is also one

of the greatest teachers of the scholar, and he is one of the prominent scholars of the eighth century AH.

Sa'uddin Mas'ud ibn 'Umar ibn Abdullah al-Taftazani was born in 712 AH in one of the villages of Nisa in the city of Khurasan. Scholars such as al-Azd al-Iyji, who were great scholars of his time, educated him. As a result, he reached the level of a mature scholar in grammar, spending, logic, maturity, method, interpretation, and theology, and his fame reached all sides. Students from different countries started coming to learn from him. He spent sixteen years writing books, during which time he wrote books such as "Tahzib al-Mantiq", "Sharh Risalatu al-Shamsiya", "Sharh Aqid an-Nasafiya", "Al-Matawwal", "Hashiya ala Sharh al-Azd ala Mukhtasar Ibn Hajib", "At-Talvih ala kashf gavamiz at-tanqih".

Alouddin Bukhari became known as one of the leading scholars of his time as a result of his travels to different countries to study science. He has written more than a dozen works in the field of Islamic sciences. In particular, the following can be cited:

1. Aqeedatu Alouddin Bukhari. The work is related to the science of aqeedah and was published under the title "Risala fi al-itiqad" [4].

2. Nuzhatun nazar fiy fact essay and message.

3. Fatwa fi hukmi ijtimai'ij rijali van nisai li al-zikri.

4. Hoshiyatu ala hoshiyati-t-Taftazoniy ala-l-Kashshof [5]. A manuscript of the work is kept in the Khidiviya Library in Cairo under number 167.

5. The subject of the pamphlet. It is kept in the Khidiviya Library in Cairo, Egypt, under number 168/1.

6. Muljimat al-mujassima [6].

7. Fadihat al-mulhidiyn and nosihat al-muwahhidiyn [7]. This work was studied by Muhammad ibn Ibrahim Iwazi in 1993 at Ummul Qura University for a master's degree.

8. Risola fi raddi ala al-vujudiya.

Alouddin Bukhari became known as one of the leading scholar of his time because of his travels to different countries to study science. As a result, many students studied science in his circle and reached the level of a mature scholar. Here are some of them.

1. Ibrahim ibn Haji, Sarimiddin ibn Sheikh Terbah Barquq, Qadi al-Askar Zayniddin al-Hanafi.

2. Ibrahim ibn Hajjaj ibn Mehriz, Burhan Abu Ishaq al-Abnasi, al-Qahiri, Shafi'i, known as al-Abnasi (died 836 AH).

3. Ahmad ibn Muhammad ibn Abdullah, Shihabiddin Abu Muhammad, Damascus al-Rumi al-Hanafi, known as Al-Ajmi and Ibn Arabshah (died 854 AH).

4. Muhammad ibn Abdullah ibn Khalil, Shamsiddin al-Balantasi al-Dimashqi al-Shafi'i (863 AH).

5. Muhammad ibn Muhammad ibn Muhammad al-Ansari al-Khamavi al-Qahiri al-Shafi'i, known as ibn al-Barizi (died 856 AH).

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

6. Muhammad ibn Ahmad ibn Ibrahim al-Makhzumi al-Qahiri al-Shafi'i, known as ibn al-Hashab (died 873 AH).

7. Muhammad ibn Ahmad ibn Ahmad, Shamsiddin al-Maqdusi al-Dimashqi al-Shafi'i al-Muqarri (died 885 AH).

8. Muhammad ibn Ahmad ibn Muhammad ibn Maymun, known as Hamididdin Abu al-Ma'ali an-Nu'mani al-Baghdadi al-Farghani al-Dimashqi al-Hanafi (died 867 AH).

9. Muhammad ibn Ahmad ibn Muhammad ibn Abdur-Rahman, known as Shamsiddin Abu Hamid al-Maqdisi al-Shafi'i, known as ibn Hamid (died 874 AH).

10. Muhammad ibn Ismail ibn Muhammad ibn Yusuf Shamsiddin al-Vanui al-Qarafi, al-Qahiri al-Shafi'i, known as al-Balunai (died 849 AH).

11. Muhammad ibn Jaqmaq Nasir al-Din Abu al-Ma'ali al-Jarkasi, al-Qahiri al-Hanafi (died 847 AH).

12. Ibrahim ibn Umar ibn Muhammad ibn Ziyada, al-Burhan al-Atkavi al-Qahiri al-Shafi'i (died 834 AH).

13. Ibrahim ibn Muhammad ibn Abdullah Burhaniddin Abu Ishaq al-Romini al-Dimashqi al-Salihi al-Hanbali, known as Ibn Muflih (died 803 AH).

14. Ahmad ibn Asad ibn Abdul Wahid Shihabiddin Abu al-Abbas al-Amiuti al-Qahiri al-Shafi'i al-Muqarri, known as ibn Asad (died 872 AH).

15. Ahmad ibn Ismail ibn Uthman Sharafiddin Shihabiddin al-Shahrzuri al-Hamadani al-Tabrizi al-Kurani al-Qahiri (died 893 AH).

16. Umar ibn Isa ibn Abu Bakr ibn Isa, Sirojiddin al-Barwari, al-Qahiri al-Azhari, al-Shafi'i (died 861 AH).

17. Umar ibn Qudayd Rukniddin Abu Hafs ibn al-Amir Sayfiddin al-Qalamta'i al-Qahiri al-Hanafi, known as ibn Qudayd (died 856 AH).

18. Qasim ibn Qutluba Zayniddin Abu al-Adl al-Jamali al-Hanafi, known as Ibn Qutluba (died 879 AH).

19. Muhammad ibn Ahmad ibn Ibrahim al-Makhzumi al-Qahiri al-Shafi'i, known as Ibn al-Hashab (died 873 AH).

20. Muhammad ibn Ahmad ibn Ahmad, Shamsiddin al-Maqdusi, Damascus Shafi'i al-Muqarri (died 885 AH).

21. Yasin ibn Muhammad ibn Ibrahim, Zayniddin al-Ashmawi al-Mawlid al-Boshloushi al-Azhari al-Shafi'i (died 873 AH).

22. Abu Bakr ibn Ahmad ibn Ibrahim Fakhriddin al-Murshidi al-Fawi al-Makki al-Shafi'i, known as Fakhr al-Murshidi (died 876 AH).

In the sources, the disciples of Alouddin Bukhari, many scholars and even historians who knew him, praised his knowledge, praising his knowledge, sincerity, prayer and honesty. For example, Hafiz ibn Hajar, a scholar who was a contemporary of the scholar, described him as "the scientist of the time", "he worked hard to acquire knowledge, and as a result he became a mature man of his time in various sciences" and "there will never be another man like him" at a trial meeting in Egypt [2:83]. Ibn Hajar did not say this just to praise him. Perhaps he said this because he knew the scholar well and had been with him for some time. He added in his last words about the scholar: He was knowledgeable, pious, and pious in what he ate, but he should not accept gifts from the king and such people [2:83].

Ibn Arab, one of Alouddin Bukhari's disciples, was with his teacher until his death, and said the following about him: "My Shaykh Abu Abdullah Muhammad ibn Muhammad al-Bukhari was knowledgeable, perfect, virtuous, the only one of his time, pious, teacher of the world, Alo ad-Din, teacher of scholars, pole of time, murshid, may Allah reward him with great rewards".

Al-Shams as-Sahawi also describes the scholar's journey to India as follows: He is like the cotton of Kalbulja, he spread knowledge in this country, the people of this land even gained great prestige among the sultans read a book. He then cites the scholar's arrival in Cairo as follows: "He was respected by all people, young and old, and even if he was in a meeting with the judges, the judges would line up on both sides of him. The scholar would sit in the middle like a sultan [1:291]. Alouddin Bukhari became a man who brought a shock to people, and even if people wanted to praise a scientist, they would say that he was a man like Alouddin Bukhari in science.

In conclusion, the study of the sources shows that the scholars of this period, in particular Alouddin Bukhari was engaged in the sciences of puberty, jurisprudence, literature, logic, as well as theology, and found solutions to the problems of the time and contributed to the sustainable development of the state and society. Even today, the study of the scientific heritage of such scholar is important in preventing the infiltration of foreign ideas.

Impact Factor:	ISRA (India) = 4.971	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 0.829	PIHII (Russia) = 0.126	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 8.997	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

References:

- (1992). Shamsiddin Muhammad ibn Abdurrahmon as-Saxoviy. Ad-Dav'u-l-lami' li-ahli qorni at-tasi' 9-juz. – Bayrut: Daru-l-Jiyl.
- (1998). Shayxu-l-islom al-Hofiz ibn Hajar al-Asqaloniyy. Inbau-l-g'umar bi anbai-l-g'umar 4-juz. – Cairo.
- Ibn Tag'ribardiy (n.d.). An-Nujum az-zohiro fiy muluki Misr va-l-Qohira 15-juz.
- Alouddin Buxoriy (n.d.). *Risola fi al-e'tiqod*. (p.185). Kuvayt: Dor uz-Ziyo.
- Alouddin Buxoriy (n.d.). Hoshiyatu ala hoshiyati-t-Taftazoniy ala-l-Kashshof. –Cairo: Dor ul-kutubi-l-islamiya.
- Alouddin Buxoriy (n.d.). Al-Muljimatu li-l-mujassima. Said Fuda tahqiqi. (p.80). Bayrut: Lubnon: Dor ul-zaxoir.
- Alouddin Buxoriy (1993). Fodihatu-l-mulhidiyn va nosihatu-l-muvahhidiyn. – Makka: Jami'at Ummi-l-Quro.
- (2017). Khoji Xalifa Mustafa ibn Abdullah. Kashf az-zunun. – Bayrut: Dor kutub al-ilmiyah, V. 6.
- Xayruddin Zirikli (1998). Al-A'lam. – Beirut: Dar al-ilm li-l-malayin, – V. 7.
- (1986). Shihabuddin Abdulhay ibn Ahmad al-Dimashqi. Shazarat al-zahab. – Damascus: Dar ib Kasir, V. 7.