



## About The History of Imam Al–Bukhari Complex

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### **Abstract**

This article provides information based on extensive and detailed resources about the scientific activity of Imam al–Bukhari, his contribution to the science of hadith, creative samples and works, as well as the history of the creation of the complex of al–Bukhari, where the great scholar was buried, and the renovation work that is currently being carried out in the complex. The complex includes a large mosque, a museum decorated with various religious inscriptions, a mausoleum, a library with a collection of the most famous creative examples of Imam al–Bukhari and fundamental works reflecting Islamic etiquette, as well as International Scientific Research Center.

**Keywords:** *Hadith; Mausoleum; Imam Al–Bukhari; Library; Mosque; Scientific Center; History; National and Religious Values; Creative Samples; Religious Inscriptions*

### **Introduction**

After our country's independence in 1991, the First President Islam Karimov prioritized the restoration of national and religious values as his foremost objective. Moreover, with the honor of independence, our sacred sites and sanctuaries received special consideration. Obviously, this is very important for the education of young people.

The Convention on the Protection of the Universal Cultural and Natural Heritage has been ratified by Uzbekistan. This Convention was enacted by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) in Paris on November 16, 1972. Its primary objective is to preserve the world's historical monuments in their original condition and pass them on to future generations. The Convention contains eight sections and forty–eight articles. The Oliy Majlis of the Republic of Uzbekistan adopted the Law “On the Protection and Use of Cultural Heritage Objects” on August 30, 2001 in order to implement this convention and incorporate its norms into our national law. The law is composed of eight sections and thirty–six provisions. In order to implement the convention and the law, a number of noteworthy projects were undertaken in our country, particularly in the Samarkand region. Among these was the development of a master plan for historical architectural values. On the basis of the plan, numerous significant projects were executed.

### *The Main Part*

Based on the book “Ziji jadidi Kuragony” by Mirzo Ulugbek, the endeavors of our president Shavkat Mirziyoyev resulted in the opening of an international airport in the city of Samarkand in March 2022. This airport can accommodate 26 flights and can accommodate 1,000 passengers per hour. Special stations for 70 aircraft and 700 automobiles were constructed in the area. To make Samarkand a significant tourist destination, the “Eternal City” architectural ensemble was constructed. This 250–hectare area is unique not only in our country, but throughout Central Asia as well.

This multipurpose center consists of eight contemporary hotels, a congress center, the “Eternal City” complex, an amphitheater, and numerous other facilities, and it can accommodate two million visitors per year. In addition, the scope of the ongoing construction in the al–Bukhari complex is enormous, and this site will become one of the largest Muslim holy sites in the future. To this end, on September 19, 2022, our President conducted a video conference to promote the brand “Samarkand–the tourism gateway of New Uzbekistan” and issued directives to increase the domestic and international tourism potential. The Summit of the Shanghai Cooperation Organization will be held in Samarkand on September 15–16, 2022, with symbolic content and significance.

The reconstruction of the complex of our great scientist and hadith scholar, Imam Bukhari, is being carried out in a manner commensurate with his lofty standing and reputation throughout the Islamic world. Here, a pilgrimage tourism complex consisting of a 10,000–seat mosque, a thematic boulevard depicting the religious heritage and material cultural heritage of our illustrious progenitors, three hotels, and twenty–four family guesthouses is being constructed. During his 2019 visit to the Samarkand region, President Shavkat Mirziyoyev underlined the need to expand this complex, stating, “This place should be worthy of our ancestor Imam Bukhari’s knowledge and his standing in the Islamic world. This is the foundation of religious tourism in our nation. No matter how many pilgrims visit this location, the conditions must be pleasant. Samarkand is undergoing intensive efforts to become the tourism gateway to the New Uzbekistan. At the 24th session of the UN World Tourism Organization General Assembly, which was held in Madrid, Spain, from 30 November to 3 December 2021, it was determined that the 25th session would be held in Samarkand in 2023. The decision on additional measures to develop the region based on the concept “Samarkand–the tourism gate of new Uzbekistan” (New Uzbekistan Gazette, 27 December 2022, No. 263) was implemented in order to maximize tourism and transport potential.

In a speech delivered via video conference at the summit of the Cooperation Council of Turkic–speaking countries on March 31, 2021, he stated, “The organization of the Turkic Council, formed on the basis of a shared language and religion, as well as historical and cultural ties, is becoming an effective regional cooperation mechanism. As our organization enters a new era of its development, we must be prepared to overcome any challenges and threats together, and maximize our existing potential...it is in keeping with our noble aspirations to introduce the general public to the legacy of our forefathers, who left an incomparable mark on the history of our religion”.

In this regard, we propose implementing the “Holy Shrine” initiative along the holy sites located within our nation. “For this reason, it is appropriate for the Council to adopt the Pilgrimage Tourism Development Program”, they explained.

During the years of independence, the enhancement of Imam Bukhari’s shrine was also a priority. This shrine was constructed in honor of Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn al–Muhayra ibn Padozbeh al–Ja’fi al–Bukhari, the renowned sultan of hadith science, in the village of Khartang, Payariq district, Samarkand region. Imam al–Bukhari was born in Bukhara on the 13th of Shawwal 194 AH (July 8, 810 AD). According to historical records and Imam al–Bukhari’s book “Tarihi Kabir” (“The Great History”), his father Ismail ibn Ibrahim was a muhaddith (hadith writer) and also engaged in some commerce.

Imam al-Bukhari's mother was responsible for his education after his father passed away when he was young. At the ages of 6–7, Bukhari memorized the Holy Qur'an in its entirety, and at the age of 10, he recited one hundred thousand hadiths from memory without making a single error. One hundred thousand authentic hadiths and two hundred thousand non-authentic hadiths, according to Imam al-Bukhari. History of architectural monuments of Uzbekistan. – Samarkand, 2008. – p. 70 (Ghaffarov Sh.S., Saidov M.M., Yunusov M.A., Sharipov S.I.). In 825, at the age of 16, al-Bukhari accompanied his mother and brother on a pilgrimage. He travels to Hijaz in order to offer his devotion. After visiting the holy cities of Mecca and Medina and performing the Hajj, he stayed in Hejaz for many years and then moved to cities such as Damascus, Cairo, Basra, Kufa, and Baghdad, which were major centers of science at the time, in order to expand his knowledge of hadith. He studies jurisprudence and hadith from renowned local scholars, engages in scientific debates in the company of great scholars, and instructs pupils of knowledge. According to the sources, when he resided in Baghdad, he created by moonlight and wrote by candlelight during the darkest evenings. The majority of Imam al-Bukhari's life was spent traveling, as he himself stated: "I went to Egypt, Syria, Mesopotamia twice, and Basra four times" (Abdullah Abdulhamid Saad. Central Asian scholars encyclopedia. Under the editorship of M. Munavvarov. Tashkent, "Science", 2007. – p. 63).

Imam Bukhari left generations a valuable scientific and spiritual legacy, and he authored more than twenty works. "Al-Jame' al-Sahih" is unquestionably the most significant work of the renowned scholar. This work is referred to as "Sahih al-Bukhari" (Stars of spirituality. Imam al-Bukhari. Tashkent. "Spirituality", 2001. – p. 65). This unique work, which ranks second after the Holy Qur'an, contains more than seven thousand sahih hadiths, according to Islamic doctrine. In the year 868, Bukhari returns to his homeland of Bukhara. Khalid ibn Ahmad ibn Hamid al-Zukhaili, viceroy of the Abbasid caliphate in Bukhara, arrived at the Emirate palace and demanded that his children be educated. This proposal is rejected by Imam al-Bukhari, who states, "I will not despise knowledge and lead the sultan to the door of the emirs". If they require knowledge, they should visit my home or the mosque, he replied.

Amir al-Zukhaili compelled Imam al-Bukhari to flee Bukhara due to this incident, as well as the conspiracy and incitement of some envious individuals. The Samarkandi scholars who learned of this incident requested that Imam Bukhari relocate to their city. Imam al-Bukhari consented to the request and departed. When he arrived at the residence of his relative Abu Mansur Talib ibn Jabrili in the village of Hartang near Samarkand, he became ill, laid down, expired, and was buried there. Muhammad al-Samani, a traveler and historian who lived in the 12th century, and Ibn Batuta, a traveler who lived in the 14th century, both wrote that they visited the mausoleum of Imam al-Bukhari. In later eras, rulers also tended to this shrine and enhanced its environs. In addition to the mausoleum, a rabot and a mosque were also constructed on this site. However, due to Movarounnahr's decline in the 19th century, the mausoleum, mosque, and rabot remain in disrepair. During the Shuras, the mausoleum and mosque constructed during the tenure of Abdullah Khan, ruler of Bukhara, were destroyed.

In 1956, during the Shura period, the Libyan sheikh Nadim Jisri visited Moscow as a guest and announced that he would begin his journey at the shrine of Imam al-Bukhari. This shrine, which has fallen into ruin, will be enhanced beginning at this time. Prior to that time, neither locals nor outsiders were sent to this location. In 1956, the chief of the republic, Sharof Rashidov, explained to Moscow the need to grant Islam freedom in a letter. Based on a decision made by the government of Uzbekistan on March 23, 1956, it is permissible to establish mosques in thirteen sanctuaries of our country, including the shrine of Imam al-Bukhari. In December 1959, however, Moscow ordered the re-closure of these mosques (Sattarov A. The journey to Samarkand begins from Khatun. Zarafshan, August 24, 2000).

In conjunction with the 1200th anniversary of the birth of Imam al-Bukhari in 1974, the mosque resumed its operations in 1972. The tombstone of Imam al-Bukhari will be substituted with one made of ceramic tiles. In 1974, 180 individuals from 28 countries will witness the 1200th anniversary. Restoration

of Imam al-Bukhari's mausoleum and research into the scholar's legacy is directly related to the independence of our nation. In 1991, the General Editor of the encyclopedias published numerous copies of the first edition of Imam Bukhari's "Al-Jame' al-Sahih" book. Under the mosque, a madrasa named after Imam al-Bukhari began operations in the same year.

On April 29, 1997, the Cabinet of Ministers of the Republic of Uzbekistan adopted a decision entitled "On the celebration of the 1225th anniversary of the birth of Imam al-Bukhari according to the Hijri-lunar calendar". On the basis of this decision, the 1225th anniversary of the great scholar's birth was widely commemorated in 1998, and remarkable works have been and continue to be conducted in the study of his life and unique scientific and spiritual legacy.

King Fakhd bin Abdulaziz presented a portion of Kabatullah to our country's first president, Islam Karimov, when he visited at the invitation of King Fakhd bin Abdulaziz of Saudi Arabia. This tribute was presented to the complex of Imam al-Bukhari. The mausoleum atop the scholar's cemetery is a murabba with a height of 17 meters and a surface area of 9 by 9 meters. The mausoleum's walls are clad in blue, white glaze cut tiles, marble onyx, and granite stones. The tiles are girih-shaped, and verses from the Qur'an and Hadiths are inserted between them to complement the design. They used similar shapes deftly to decorate the mausoleum's level. In the interior design, hankhkor, painted patterns, and tile patterns of various hues are combined. Mausoleums are erected on the graves of Islamic instructors as a sign of profound gratitude for their invaluable contributions to the correct interpretation of Islam (Hoshimov M. Religious and spiritual monuments of Central Asia. SAGA. 2001. – p. 223).

In **conclusion**, the education of young people places a premium on reverence for sacred sites, shrines, and sanctuaries. It encourages them to study the history of our nation thoroughly and to remain true to the spirit of their illustrious progenitors.

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