



## **A SHEIKH RECOGNIZED BY THE MONGOLS**

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### **Annotation**

This article describes the scientific and creative work of Sheikh Bokhari, one of the leading scholars of Islamic theology. The article also highlights the historical significance of Sheikh Bokharzi's work in the field of reviving science in Bukhara after the Mongol invasion.

**Keywords:** Sheikh Bokharzi, Mongol conquest, Bukhara, mysticism, Kubravian sect, Islamic theology, science of hadith.

### **Introduction**

In the context of information globalization, where the onslaught of spiritual threats is growing, the understanding of national identity and historical memory is an important aspect in the upbringing of a young generation with high spirituality and intellectual potential and the formation of their ideological and ideological immunity. The historical heritage, that is, the scientific, literary and spiritual heritage created by our Central Asian thinkers, and their patriotic courage play an important role in the formation of historical memory and a sense of national identity in young people.

### **1. Methods and Level of Learning**

Objectivity, retrospective analysis, unity of logic and history, comparative analysis and similar methods were used to cover the life and work of Sheikh Bokharzi, his scientific activity in the restoration of science and culture, madrassas in Bukhara after the Mongol invasion. The study of the scientific activity and works of Sheikh Bokhari is carried out by scientists of the republic after independence.

### **2. Research Results**

Sheikh Bokharzi is one of the patriotic scholars like Najmiddin Kubro during the Mongol invasion. Sayfiddin Abul Ma'ali Sa'id ibn Mutahhar ibn Sa'id ibn Ali Qaidi Boharzi, one of the great representatives of Sufism, was a student of Najmiddin Kubra in the Sufi order. When the Mongols destroyed Bukhara and began marching on Khorezm, Najmiddin Kubro ordered his disciples to march towards Khorasan. He advises Bokhari to go to Movarounnahr.





When Sayfiddin Bokharzi came to Bukhara after the Mongol invasion, the city was completely burnt down and there was no place to live, Zahabi said. Sayfiddin Bokharzi gathers people in the ruined city, preaches, preaches and educates. The authoritative source of hadith science reads Sahih Bukhari to the gathered people. When Mahmud Yalavoch, a Mongol runner, came to Bukhara to collect taxes, he went to Sayfiddin Bokharzi, who was popular among the people, and presented him with a thousand dirhams. But Bokhari did not accept the gift and did not even look at it.

Boyku, one of the Mongol rulers, is very cruel and butcher. "Bokhari wants to be a caliph, a king," he said, hastening Boykuni to Bokhari. Boykuni ordered Bokharzi to be chained and brought to Samarkand. "I'm waiting for some glory to come after this humiliation," Bokhari said. As Bokharzi approached Samarkand, Boyku died suddenly. After seeing this prophecy, the Mongols released the sheikh and one by one they began to convert to Islam in his presence. On his way back to Samarkand from Samarkand, he visited the tomb of Imam Bukhari in the village of Khartang. Renovates the dome of the mausoleum, puts curtains on the windows, replaces chandeliers. The people of Samarkand ask the sheikh to stay in the city. However, the sheikh returned to Bukhara.

According to Shamsiddin al-Dhahabi, the Mongol invaders, even their rulers, feared and revered Bokhari. Bokhari was "an imam, a muhaddith, a tawadar, a hermit, a follower of the Sunnah - the footsteps of the Prophet." Shamsiddin al-Dhahabi also says of the scholar, "They spread and developed the science of hadith in Movarounnahr and Turkestan. "

A popular uprising against the Mongol invaders led by Mahmud Tarobi took place in Bukhara. The revolt was brutally suppressed by the Mongols. Al-Dhahabi explains that Bokhari was sympathetic to the uprising of Mahmud Torobi in Bukhara: "The Mongols also killed many of the remaining rebels. Only those who took refuge in Bokhari survived .... The disbelievers were afraid of Bokhari. No one would have dared to oppose him"

The Mongol rulers, in particular Botu's brother Barakahan, converted to Islam from Bokhari and became a murid of the sheikh. Imam al-Dhahabi states: The Mongols and their commander, Hulugu, also knew Bokharzi as the "Great Sheikh." He sent Baraka ibn Tushi ibn Genghis Khan as an envoy from Saqsin to study Islam. Baraka Botuni will be his brother. Even though Botu was a disbeliever, he loved the sheikh. Botu's brother was happy to learn that Barakahan had converted to Islam and become a murid of the sheikh. He himself asked permission to visit the sheikh. He arrived from Bulgar to Jand, then to Otrar, then to Bukhara on a cold, snowy night. He did not ask





permission to enter the sheikh's presence until morning. I heard from a trusted person that Barakahan did not sleep that night and sat at the sheikh's door and prayed".

According to Abu Sulayman Fakhruddin Ali bin Abulfazl Dawud bin Muhammad al-Banokati in his book "History of Banokati" , the mother of the Mongol khans Munkehon (1251-60), Hulagukhan (1256-65), Khubilaikhan (1260-94) - Suyurkuktani beka (widow of Tului). and appointed as a trustee.

Al-Dhahabi describes Bokhari's authority among the Mongol rulers as follows: Those who waited until permission were given and said, "My father did the same. Because the sheikh had great authority in the hearts of kings. If they were ordered to kill their closest ministers like me, they would be killed without hesitation".

Minhojiddin Nasafi narrates the biography of Boharzi and says: He was glorious and majestic, and his name was known among Muslims and infidels. They spread and developed the science of hadith in Movarounnahr and Turkestan.

Describing the characteristics of Sheikh Boharzi, Ibn Fuwati says in his book Mujamil al-Aqb: He took the mystical hijab from Mr. Khivaqi (Najmiddin Kubro).

Boharzi was born in 586 AH in a place called Boharz between Nishapur and Herat. He performs Hajj in his youth. He learns from Suhrawardi in Baghdad. He came to Khorezm and became a student of Najmiddin Kubro. Reconstruction of the city of Bukhara, destroyed by the Mongols, in particular, the establishment of madrassas and khanaqahs will help the people. Sheikh Bokhari is not only a mature murshid from the teachings of mysticism, but also widely recognized as a great muhaddith. He died on the 20th day of the month of Zulqa in 659 AH. He lives 73 years in the Hijri year. No one who heard of the sheikh's death was left out of his funeral, 400,000 people attended, 400 servants carried the coffins, and according to his will, their shrines were shrouded in the hijabs of Najmiddin Kubro, writes Shamsiddin Zahabi. Al-Dhahabi said that 60 of his servants were Hafizu Qur'an (who memorized the Qur'an) and knew Arabic and calligraphy very well and had heard hadiths from him. One of his servants, Nofe'iddin, copied more than 40 copies of the Qur'an, was a constant companion of the sheikh, and went on pilgrimage with him.

Sheikh Bokharzi had three sons, whose names were Jalaliddin Muhammad, Burhaniddin Ahmad, and Muzaffariddin Mutahhar. It is said that the nails of the Sheikh's shovels were made of silver. The chair under his feet was filled with 500 dinars of golden water. Horses and cattle are valued at 10,000 dinars. There were more than 300 farmers as well as many villages and orchards belonging to him, Zahabi writes.

Sheikh Bokhari's prestige and authority were well known throughout the Islamic world. The sheikh prevented the Mongols from invading Iraq, the caliphate. Zahabi





said he respected the caliph. Caliph Mustasim was sending gifts from Baghdad to Bokhari. One of the gifts sent was the Qur'an written by Caliph Ali in his own handwriting.

The governor of Shiraz, Muzaffariddin Abu Bakr ibn Sa'd, sent a gift of a thousand dinars every year. In addition, the governor of the city of Mavsil and the governor of Azerbaijan also sent gifts to the sheikh. Sheikh Bokhari had correspondence with the Indian Sultan Nosiriddin Oybek, the Sind and the Sultan of Multan Giyosiddin Bolbon. Bokhari was a scholar of jurisprudential disputes, latoifs (beautiful words and phrases) in hadiths and verses. He built a madrasah in Kalobod. Al-Dhahabi says that Sheikh Bokharzi was inclined to the Mu'tazilite faith.

Many hymns have been written in honor of Sheikh Bokhari's death, including Shamsiddin al-Dhahabi, who cites examples from the hymns of Sa'diddin ibn Hamavayh, Bahauddin Muhammad Juwayni, and his son Alouddin.

### 3. Conclusions

In short, Sheikh Bokharzi, as a patriotic leader of the Kubravian sect, is actively involved in the restoration of the ruined city of Bukhara, the revival of madrassas and the development of science. He lived and worked in the most terrible days of our history, in the first years of the Mongol invasion. In such a difficult situation, many Mongol aristocrats and officials converted to Islam because of the prophecies of Sheikh Bokhari. In addition, as a major theorist of Islam, Sheikh Bokhari's contribution to the prevention of ideological conflicts and the preservation of the purity of Islam was great. Therefore, Sheikh Bokhari's authority in the Islamic world was very high.

It is also necessary to study the scholar's scientific heritage, translate his works and study them philosophically and methodologically.

In today's complex globalization, Bokhari's scientific heritage and his personal patriotic qualities play a great theoretical and practical role in educating the younger generation in the spirit of national values.

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