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LIFE AND WORKS OF MAVLANO ISMATULLAH BUKHARY

Abstract: To this day, the Shaybanid period has not been studied precisely in terms of natural sciences, and has been partially studied in the field of humanities. Because this period also constitutes a large period of time and many scholars worked in various fields of science. One of them is Mawlana Jamaluddin Muhammad Ismatullah ibn Mahmud ibn Ne'matullah al-Bukhari (910-1006/1504-1597), who is one of the famous scholars of his time. Very little research has been conducted about this scholar and his scientific heritage, who became famous under the names "Mawlana Ismat", "Mavlavi Ismatullah", "Mawlana Ismatullah Akhund", "Ismatullah Akhund Bukhari". He was one of the famous linguists, theologians and writers of his time, and manuscripts of his works in various fields have been preserved. Studying them will provide scientific information not only about his life and work, but also about the role of science and scientists, in particular, Mawlana Ismat, in the society of that time, his contribution to science and the development of the country, and his proposals and recommendations for solving the problems of the society of that time. As a result, it will serve to compare them with similar problems in modern society and find the right optimal solution to solve them.

Key words: kalam, fiqh, ismat, manuscript, ulama, hadith, zakat, sharh, hashiya.

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Introduction

Mawlana Ismatullah Bukhari is one of the lesser-studied scholars of the 16th-century Shaybani era. Mawlana Jamaluddin Muhammad Ismatullah ibn Mahmud ibn Nematullah al-Bukhari (910-1006/1504-1597) is one of the famous scholars of his time. Very few studies have been conducted about this scientist, who became famous with the names of «Mavlona Ismat», «Mavlavi Ismatullah», «Mavlona Ismatullah Okhund», «Ismatullah Okhund Bukhari» and his scientific heritage. He was one of his time's famous linguists, scholars, and writers, whose life and works are worth researching.

In the literature, there are cases of confusing him and his work with Khoja Ismat Bukhari. Davlatshah Samarkandi (842-900/1438-1495) considers Khoja Ismatullah Bukhari as one of the poets of the Timurid period, the poet of the period of Sultan Khalil (reign years 1405-1409) and Shahrukh Mirza (reign years 1396-1447). The historian named this scholar as «Khwaja Ismatullah ibn Mas'ud al-Bukhari» and

wrote that he was a descendant of Ja'far ibn Abu Talib (d. 8/629). The historian notes that during the reign of Mirza Ulug'bek (reigning years 1409-1449), he repented from reciting poetry and praising and died in 829/1426 [1:357-361].

Nevertheless, about the date of the poet's death, «The history of the death of Khoja Ismat. Har kas, ki shunid, guft: «Tammāt» date (chronogram) is mentioned, and according to the abjad calculation, it follows that he died in 840/1436. If we count the letter «mim» in the word «tammāt» as two, then the date of death of Khoja Ismat Bukhari is 880/1475.

Therefore, Khoja Ismat Bukhari wrote a divan named «Devoni Khoja Ismat» with 8,000 verses, a masnavi in the old Turkish language called «Ibrahim ham» with 1,035 verses, and various odes [2:246]. The grave of Khoja Ismat Bukhari is located in Bukhara near the Sheikh Jalal gate [3:93], on the south side after exiting it, and is now known as «Khoja Ismatullah ziyarotgohi» [4:211-212].

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Mawlana Ismatullah Bukhari sometimes wrote poetry, but he was nicknamed «Shakiri» [5:503]. His grave is located in Samarkand in the shrine of Khoja rori Valy (806-895/1404-1490) [6:49].

Life and works of the scholar

Muhammad Ismatullah ibn Mahmud ibn Nematullah al-Bukhari (910-1006/1504-1597) was born in Bukhara, created science and knowledge, and carried out scientific activities in Samarkand. His ancestors were famous people of their time. The lineage goes back to Khoja Arif Revhari (d. 634/1234), one of the seven elders of Bukhara. On the mother's side, the lineage is connected to Khadim Sheikh Azizon (15th century) [7:139]. This is also emphasized in «Lamahot» [8:179].

The scientist's father, Mawlana Mahmud, was one of the famous judges and scholars of his time, and was a student of Mawlana Ibrahim Shirvani al-Bukhari (16th century) [9:170]. In «Nasamot al-quds» Mawlana Mahmud is said to be «a famous scholar in Movarounnahr and the owner of great works» [10:310]. And in «Lamahot» it is said: «alami ulamayi vaqt» [11:204].

In «Tarikhi tamm» it is said that Maulana Ismatullah Bukhari was born in the year when Sultan Sa'id ibn Abu Sa'id ibn Kon'kunchikhan (reign years 1552-1555) came to the throne [12:139]. However, in this work, it is said that the scientist died in 1009/1600 after living for almost a hundred years. In «Tazkirat ush-shuaro» it is said that he died «when he was over ninety» [13:506].

Khoja Mullo, the son-in-law of Khoja rori Wali, circumcised him and made him a shirt from his own shirt. Maulana Ismatullah Bukhari used to say: «Since then, I have had a passion for the owners of the Tariqat» [14:180].

Mawlana Ismatullah Bukhari, who grew up in Samarkand, was appointed as a mufti and qazikalon during the reign of Abdullah Khan (reigned 1583-1598). The «Abdullaname» states that Abdullah Khan met with him on January 19, 1580, and awarded him prizes. It is written about this in the «Abdullaname»: «The Firdawsmakan King went to a room in the madrasa of Mirza Ulugbek, bestowed a large sum of money on wise and virtuous people, and opened the doors of grace to the fortunate. In particular, he expressed royal favor to Mawlana Ismatullah, a gentleman of high lineage, a rider on the field of grace, a man of perfection and maturity, and a solver of problems, and bestowed upon him a fine robe and many gifts, raising the fame of his virtue and perfection to the heavens» [15:12]. It is narrated that when Abdullah Khan was on his way to Samarkand, one of the representatives of the order said: «Abdullah Khan will conquer Samarkand in 52 days. When he gets there, let him respect the honor of Mawlana Ismatullah» [16:422-423].

Mawlana Ismatullah Bukhari also wrote poems under the pseudonym «Shakiri» as a poet. Examples of his ghazals are cited in tazkiras. As is known, one of the literary genres is «hasbi hal», which refers to a work written by a poet or writer to describe his or her state of mind in a certain situation [17:320]. «Hasbi hal» is a valuable source for studying the biography of a writer, as well as the era in which he or she lived. One such «hasbi hal» was told by Mawlana Ismatullah Bukhari. This example in the style of a ghazal is given in the work «Tazkirat ush-shuaro». It describes in an artistic way how the writer mastered the educational programs. In it, the names of the books read in school and madrasa are listed one by one among puns:

Shud umr «Sarf»u yak gireh az jahl vo nashud,
Xondem fard-fard ma'lumi mo nashud.
Dar «Nahv» mahv shud xiradi xo'rdadonu lek,
Moro zi g'ofiliy xabar az «Mubtado» nashud.
Az «Mantiq»i Hakim «Ishorot»i Bu Ali,
Nanamud ruh natjavu dilro «Shifo» nashud.
Hech az dahoni do'st «Maoniy» bayon nayoft,
Yak nukta «Badi'» az on lab o nashud.
Yak rah ba fikri xud nazare kun tu dar «Nujum»,
K-zi inqilobi «Hay'at»i gardun chiho nashud.
«Tafsir»i yak «Hadis»i dil az «Mushkilot»i aql,
Dar darsi ishq yor dilamro faro nashud.
Ma'lum shud hamin ki kas az xeshu oshno,
Begona to nashud, ba Xudo oshno nashud.
Onki u chu Shokiriy zi xudihoyi xud narast,
Hargiz ba xud nayomadu mard Xudo nashud.

Content: «Life has become a «sarf» (waste), but not a single knot has been untied from our ignorance. We have read all the lessons one by one, but we have not learned anything fully. In «Nahv» our mind and knowledge were perfected, but due to our carelessness, we did not learn anything from «Mubtado». Even if we read al-Hakim's «Mantiq» and Abu Ali ibn Sina's «Ishorot», there was no result, no «healing» for the heart. No words of «Maoni» have ever come from the mouth of a friend, no words of «Badi'» wisdom have ever flowed from those pearly lips. Look at the «Nujum» with your mind for once, what has happened in the sky since the change of «Hay'at». The mind could not open its tongue because of its love in the lesson of «Tafsir» of the «Hadith» of the heart from the «Mushkilot». It has become clear that no one can be intimately acquainted with God unless he is estranged from himself and his acquaintances. O Shakiri, whoever does not become estranged from himself will never find himself and will never be one of God's brave companions» [18:504-505].

Mawlana Ismatullah Bukhari also shared the benefits of Sufism and the blessings of the tariqa, and the great sheikh of his time, Qasim Sheikh Azizan (d. 989/1581), said about him: «Mawlana Ismatullah is a guardian and a possessor of Laduni knowledge» [19:139]. In «Lamahot» his devotion to Sheikh Khudaydad Wali (d. 939/1532) is mentioned in this

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way: «I was a young boy, Hazrat Azizan visited our house, took me to him, and said to my father, «This boy will become a great man, God willing. Since then, that Hazrat has never left my sight. If I have a problem, I imagine that person in my mind, and my problem will be solved» [20:201]. When Maulana Abdushshahid, grandson of Khwaja Ahror Vali, died in 983/1575, it is mentioned that Maulana Ismatullah participated in his ghusl and funeral ceremonies [21:189].

On the occasion of the death of Maulana Ismatullah Bukhari, Amir Fathi Tashkandi told the following story:

Olami ilmi laduniy Ismatullohi valiy,
Chun zi olam raft, dar olam digar ismat namond.
Az vafoti on faridi asr-u on yaktoyi dahr,
Olimonro qadr raft, ilmro qiymat namond.
Soli ta'rixi vafotash Fathiyo motamzada,
Nolaho kard-u bigufto: «dar jahon Ismat namond».

That is, His Holiness Ismatullah Bukhari, who was a scholar of Laduni knowledge in the presence of God, passed away, and there is no purity left in the world. After the death of him, who was the only one of the century and the leader of the era, there was no value left in scientists and no value in science. Fathi, who was in mourning, lamented his death and said, «There is no Ismat left in the world».

The year 1008/1599 comes from this historical article. According to the scholar's will, Khoja Ahror will be buried next to the grave of the governor. I. Bekchonov writes that he died in 1590 at the age of 90 [22:331]. In Samaria: «The grave of Maulana Ismatullah, who is the author and the author of many works, is also in the Hazara of Khoja (Ahror). Maulana's death is in 1009 [23:158].

His descendants

According to «Muzakkiri ahbob», he had a son named Khoja Fazil and he worked as a judge [24:220]. There is information about him in the work «Majma'ul-Gharab» that he died in Balkh in 983/1575 [25:145b].

His teachers and students

Maulana Ismatullah Bukhari studied in his native Bukhara and Samarkand and became a scientist. He received the first religious and worldly knowledge from his father Mahmud bin Nematullah al-Bukhari [26:503].

Asamuddin al-Isfaraini (870-943/1466-1536) is one of the main teachers of Maulana Ismatullah Bukhari. He stated in «Lamahot» that he was his student [27:202-203].

Among his teachers was Safiuddin Mustafa al-Rumi (888-966/1483-1559), who is considered one of the scholars and students who received permission from him [28:581]. In the work «Lamahot» it is mentioned that Mawlana Ismatullah Bukhari said:

«We went to the presence of Mawlana Mustafa ar-Rumi, the Sultan of commentators, the Burhan of Muhaddis, my teacher and mahdum» [29:387]. Mustafa Rumi is one of the teachers who came to Movarounnahr during the Shaybani era and carried out scientific activities.

Maulana Ismatullah Bukhari, as the recitation and mudarris of several madrasahs, produced many students, of course. Here are the ones we know of:

The famous poet and writer, the author of «Tazkirat ash-shuaro» Mutribiy Samarkandi (963-1040/1556-1630) studied such works as «Favoidi ziyaiya», «Mutavval», «Shamsiya», «Hidaya» and «Mishkot» under Mawlana Ismatullah Bukhari at the Mirza Ulughbek madrasa in Samarkand in 1565-1570 [30:39].

Khwaja Hashim Dahbedi (969-1048/1562-1638) was a fellow student when Mutribi took lessons from «Sharh Mulla», that is, «Favoidi Ziyiyya» [31:67].

While Mutribiy was learning from «Hidaya», Sultanquli Lozimi Keshi (16th century) studied «Hidaya» with him [32:582].

Amir Darvesh Muhammad Kosani (909-1006/1503-1597) nicknamed King Sherozi and nicknamed Faizi, who was a judge of Tashkent for some time, is also considered one of the disciples of Maulana Ismatullah Bukhari [33:155].

Muhammad Olimshaikh Azizon (972-1041/1564-1632) was also one of Maulana Ismatullah Bukhari's students. In his work «Lamahot», he noted: «Mawlana Ismatullah is my teacher and the teacher of scholars» [34:31]. In another place, he praised: «My teacher, my pride, my beloved, my refuge of the Sayyids, the teacher of scholars, the refuge of Sayyids, the center of commentators, the leader of hadith scholars, a great Mawlana, a wise man, a pure and pure pious person, the pioneer of the secrets of God - Maulana Ismatullah» [35:159]. It is said in «Shamshiri Munkir» that his father brought him to Maulana Ismatullah (as a disciple), the result of the guardian's family, the fruit of the karamat tree, the patron of scholars, a virtuous and pious person, a shariatpesha, orned with the character of God [36:306b-309a]. It is said in «Hujjat uz-Zakirin» that Alimshaikh Azizan read «Sharhi Mawaqif» in the presence of his teacher Maulana Ismatullah [37:473b].

The author of «Tarikhi tamm» Sharafuddin Rakimi (XVII century) is also one of the students of Maulana Ismatullah Bukhari [38:140].

His works

In «Muzakkiri ahbob» it is mentioned: «There are good works and useful books» [39:220].

1) «Hashiya 'ala al-Fawoid az-ziyyiyya». The copy stored in the Library of Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan (abbreviation in Uzbek language: O'zR FA ShI) under the number

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5698 was copied by the calligrapher Abdulvahid in 1016/1608. It consists of 132 pages.

Since the writing of this work, Nahv science related to the grammar of the Arabic language, i.e. morphological science, has been taught for several centuries in Central Asian madrasas. It has been a guide as additional literature since the end of the 16th - beginning of the 17th century [40:504]. N.Khanikov listed his name as «Ismatullah» among additional literature in madrasas [41:219]. Therefore, Mutribiy Samarkandi wrote about this particular border: «This border is very pleasing to the heart and is an excellent guide for the people of knowledge to use» [42:503].

Maulana Ismatullah's commentary on «al-Fawoid az-ziyya» became famous even in later times, and marginal notes were written on it. For example, Sayyid Ali ibn Sayyid Muhammad al-Bukhari (16th century) wrote «Sharh khutba sharh al-Fawaid az-Ziyaiya» [43:258b-268b], Maulana Abdurrahman ibn Mahmud Isfarangi (17th century) «Hashiyati Abdurrahman - Zubdat ul-afkor» [44].

2) «Najat ul-Qari dar qavaidi Qur'an» is kept in the Library of Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan under number 12139/IV. The calligrapher Mulla Arif ibn Muhammad Ayyub copied it in 1290/1873 on 70 (37b-107a) leaves.

In this work dedicated to Shaybani ruler Abdullatif Khan (reign years 1540-1552), the virtues of reciting the Qur'an and certain verses, the judgments of wrong recitation are analyzed. Today, two manuscript copies of it are kept in the main fund of The Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan [45:]. The work is written in prose style, and the author's verse about the denominators of letters is also attached to it [46:47].

3) «Taliqa Sharh Aqaid al-Nasafi». It is kept in The Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan under the number 12588/III. This manuscript copy, published in 1248/1832, consists of 39 pages (14b-52a). The author introduced himself in the preface as Muhammad Ismatullah ibn Mahmud al-Bukhari. After the author wrote a complete border for a part of the work, he later brought it to the end. In The Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, copies of its border from the subject of grave torment to the end of the book are kept [47, 60, 61, 62, 63].

The work called «Hoshiyai Mawlawi Ismatullah» is a margin written in the Arabic language on «Hoshiyat al-Khayoli» of «Sharh al-Aqaid an-Nasafiya». During the teaching of «Sharh al-Aqaid an-Nasafiya» it served as additional literature. N. Khanykov noted that students should read «Sharh al-Aqaid an-Nasafiya» together with this hoshiyat al-

hoshiya in madrasas without the help of a teacher [48:217].

It is necessary to find an answer to the question whether these two or three works are one or separate works.

4) «Sharh Risola at-Tasarrufot». This is a commentary on a part taken from «Muqaddimat al-Adab» by Jarullah Mahmud al-Zamakhshari (467-538/1075-1143). One of its ancient copies is stored in The Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan under the number 2572/XXVII. The commentary was written in 945/1538. The famous calligrapher Saqi Muhammad ibn Muhammad Amin al-Balkhi wrote it in 1081/1670 [49].

5) The treatise «Raqamot fi tashih al-Mishkot» is one of the autograph copies, and it can be seen that the author taught the work «Mishkot al-masobeh» on the science of hadith in madrasas [50:189a-190a].

6) «Dar zikri masaoili mushkila». It is stored in The Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan under the number 1483/IV. Answers to questions about Fiqh. It consists of 18 (73b-90a) sheets [51:140]. «Suol va javobi mas'alai g'arbiya». The name of this work is given in «Tarikhi tamm». It is necessary to find an answer to the question whether these two works are one or separate works.

7) «Rasia» brochure. The name of this work is mentioned in «Tazkirat ush-shuaro» and «Tarikhi tamm» [52:140].

8) «Husnia» brochure. The name of this work is mentioned in «Tazkirat ush-shuaro» and «Tarikhi tamm» [53:140].

A work in Persian language called «Akhbori husniya dar akhbori Madina» is kept in The Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan [54]. It was written in 989/1582 and consists of an abbreviated translation of the famous Arabic work «Wafa al-Wafa» or «Khulasat al-Wafa» by Abulhasan Ali al-Samhudi, dedicated to the history of Madinah munawwara. This work may be a version prepared by Maulana Ismatullah Bukhari for the general public.

9) «Dar odobi tahorat». The name of this work is given in «Tarikhi tomm» [55:140]. As its name suggests, it is a jurisprudential treatise on the manners of ablution, such as fard, wajib, sunnah, and mustahab, and the makruh acts during ablution.

10) «Zakotiya». The title of this work is given in «Tazkirat ush-shuaro» [56:504]. As its name suggests, it is a jurisprudential treatise on the laws and regulations of zakat.

11) «Kalomiya». The title of this work is given in «Tazkirat ush-shuaro» [57:504]. As its name

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suggests, it is a doctrinal treatise on the science of the word.

12) «Risola dar tahqiqi silsilai jahriya». The name of this work is given in «Tarikhi tamm» [58:140]. The work is aimed at proving the shari'i of Jahri zikr. In «Samarat ul-Mashoyikh» it is narrated about Mawlana Ismatullah Bukhari's grandfather Khadim Sheikh Azizon's confrontation with Mawlana Imami, one of the opponents of Jahri Zikr, when he went to Samarkand. Also, it is narrated that Sheikh Khadim told scholars and Muslims about the evidence and documents about the legality of Jahri Zikr in the mosque of Samarkand [59].

Some works are wrongly attributed to Maulana Ismatullah Bukhari. In particular, there is a collection of manuscripts numbered 4146 stored in The Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, and the sixth work in it, entitled «Sharh al-Fiqh al-akbar» on pages 111a-126b, is attributed to him. Both at the beginning of the work and in the

colophon, the calligrapher gave an erroneous opinion that this work belongs to Maulana Ismatullah Samarkandi. This work, copied by Nizamiddin ibn Aziz Khan Ansari in Balkh in 1232/1817, is actually a commentary written by Shihobuddin Abulmuntahomad ibn Muhammad al-Magnisavi (d. 1000/1592).

Conclusion

Muhammad Ismatullah ibn Mahmud ibn Ne'matullah al-Bukhari, who became famous in the history of Movarunnahr with the names «Mawlana Ismat», «Mawlavi Ismatullah», «Mavlana Ismatullah Akhund», «Ismatullah Akhund Bukhari», is one of the prominent scholars of the Shaybani period. Information about him can be found in tazkira and manoqib genre sources. But, unfortunately, the life and work of this scientist have not been fully and consistently studied in Uzbekistan. However, he was one of the famous linguists, scholars and writers of his time, and his life and works are worth researching.

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