



## IMAM AL-BUKHARI: THE HARMONY OF SHRINE AND HISTORY

Baratova Gulzoda

Karshi State University 2nd year student,  
Faculty of Social Sciences  
<https://doi.org/10.5281/zenodo.20606753>

### ARTICLE INFO

Qabul qilindi: 04-iyun 2026 yil  
Ma'qullandi: 06-iyun 2026 yil  
Nashr qilindi: 09-iyun 2026 yil

### KEYWORDS

*Abu Ali al-Gassoniyy, Imom al-Muhaddisiyn, Bardazbex, Samarqand, hijriy III asr, Al-jome as Sahih, Hartang, Yangi muzey.*

### ABSTRACT

*Imom al-Buxoriy maqbarasi — O'zbekistondagi eng muqaddas va tarixiy qadamjoldan biridir. Ushbu maqolada buyuk muhaddis Imom al-Buxoriyning hayoti, ilmiy merosi hamda maqbaraning bunyod etilish tarixi haqida ma'lumot beriladi. Shuningdek, maqbaraning me'moriy tuzilishi, ziyoratchilar uchun ahamiyati va bugungi kundagi ma'naviy o'rni yoritiladi. Imom al-Buxoriy maqbarasi nafaqat diniy, balki tarixiy va madaniy meros sifatida ham katta qadriyat hisoblanadi.*

**Introduction:** Imam al-Bukhari's real name is Muhammad, his kunya is Abu Abdullah, his nickname is sometimes Imam al-Muhaddisiyn (Imam, leader of the Muhaddis), sometimes Amir ul-Muminiyn fi-l-Hadith (Emir, sultan of the science of Hadith), and his lineage is Muhammad ibn Ismail ibn Ibrahim ibn al-Mugheerah ibn Bardazbeh ibn Bazazbeh. As can be seen from the last two names, ibn Bardazbeh ibn Bazazbeh, Imam al-Bukhari's true lineage goes back to the Ajam. This idea has been recorded in many literatures, and most scholars of hadith claim that the word "Bardazbeh" means the Arabic word "zari" (a person engaged in agriculture, farming).

Imam al-Bukhari's father was Ismail. His kunya was Abu-l-Hasan, and he was considered one of the most prominent hadith scholars of his time, a disciple and companion of Imam Malik, and was also involved in commercial activities. Unfortunately, we do not have any specific information about any of his works.

Imam al-Bukhari's mother was also known as a pious, religious and a woman of various miracles, an extremely intelligent and virtuous woman. It is known that when Imam al-Bukhari was young, his eye was injured and his eyesight was impaired, and no matter how hard he tried, the doctors could not cure him. One day, when al-Bukhari's mother saw Abraham in a dream, the Prophet looked at this pious mother and said: "O guardian! Due to the persistence of your prayers, Allah Almighty has restored your son's full eyesight." Then she said: "When I woke up from sleep, my son Muhammad's eyesight had returned and he had recovered." The scholar Abu Ali al-Ghassani narrates the above narration in detail, stating: "Muhammad ibn Ismail became blind in his youth. His mother was a pious woman, and when she saw Ibrahim Khalilullah in a dream, she said: "Because you prayed and cried a lot, Allah, the Most High, restored the sight of your son."

Imam al-Bukhari's father died when he was young, and his upbringing was the responsibility of his parents. After he grew up a little and became more intelligent, his heart became more inclined to study and memorize Islamic sciences, especially the blessed hadiths of our Prophet Muhammad (peace be upon him). The young scholar first memorized the works of Ibn al-Mubarak Waqi on hadith [1]. According to narrations, no matter which book he picked up and read once, he would memorize all the thoughts and information expressed in it. Another narration about Imam al-Bukhari's sharp mind is as follows: "Hashid ibn Ismail, one of his companions who attended the hadith lesson with Imam al-Bukhari in Basra, says: "Imam al-Bukhari used to listen to the teacher's lesson with us. We would write down the hadiths narrated by the teacher, but Bukhari would just sit and listen. After a few days, the teacher had narrated about 15,000 hadiths. When we scolded Bukhari, "Why don't you write down the hadiths?" he said, "I am memorizing the hadiths you are writing down from the teacher," and he recited all the hadiths narrated by the teacher from memory. After that, we would correct the mistakes in the hadiths we had written down from what he had memorized." [2]

**Research methodology:** The work "Al-Jameh as-Sahih" by Imam al-Bukhari is considered one of the most important and reliable sources of Islamic science. This work was created in the 3rd century AH and is recognized as one of the highest peaks of the science of hadith. The work was selected from a total of about 600 thousand hadiths, and only the most reliable narrations were included. Imam Bukhari followed a very strict scientific methodology in selecting hadiths. He thoroughly studied the chain of narration (sequence of narrators) of each hadith, checked the life, morality, memory and reliability of the narrators. If there was even the slightest doubt about the chain, he did not include the hadith in the work. Therefore, this work is considered the most complete and strictly selected collection in the science of hadith.

"As-Sahih" is not only a collection of hadiths, but also a work with a unique scientific system. It is divided into chapters and books, each section covering a specific topic: worship, behavior, marriage, commerce, crime and many other socio-legal issues. This makes the work significant not only as a religious, but also as a legal and social guide. Also, "Al-Jameh as-Sahih" plays a major role in shaping Islamic morality. The hadiths in it encourage a person to be clean, truthful, patient, respectful of parents and useful to society. In this regard, the work is important not only as a source of religious knowledge, but also as an educational guide. There are also narrations that Imam Bukhari performed a bath, prayed two rak'ahs of prayer before narrating the hadiths, and then wrote them down.

This shows his respect and responsibility for science. This aspect shows how important honesty and sincerity are in scientific activity. In addition, this work is also an important source for modern scientific research today. Through the historical, linguistic and social analysis of the hadiths, the life, customs and level of thinking of the society of that time are studied. Therefore, "Al-Jameh as-Sahih" has great value not only as a religious, but also as a historical and cultural source [3]. Imam Bukhari arranges the chapters in the book starting from the most necessary.

The scholar also pays attention to the relationship between leaders and employees. He presents hadiths that cover the manners and ethics related to both sides. Then, he allocates a separate chapter to regulate a Muslim's attitude toward the people around him. Imam al-Bukhari names Chapter 135 as «حسن الخلق» ("Good Character") and under hadith number 270 he narrates the following hadith:

Ummu Darda narrated from Abu Darda that he narrated from the Prophet ﷺ that the Prophet ﷺ said: "There is nothing heavier on the scale than good character." [4]

If we look at the history of the Imam al-Bukhari memorial complex, in the 16th century, during the reign of the Shaybanid dynasty, the first memorial complex was built in a cemetery on the outskirts of the village of Hartang, where a small mausoleum and a Friday mosque were built over the grave of al-Bukhari. During this period, plane trees were planted near the mausoleum, some of which have survived to this day. Until the Soviet era, the complex, with minor additions and reconstructions, reached the beginning of the 20th century. After the establishment of Soviet power in Central Asia, prayers in the mosque in this area were prohibited. The neglected mausoleum and mosque soon fell into disrepair, and by the mid-1950s they were in ruins. The situation changed after a number of statesmen and religious figures from Islamic countries visited the USSR and expressed their desire to visit the grave of Muhammad al-Bukhari. The complex was urgently put in order and was soon transferred to the jurisdiction of the Religious Administration of Muslims of Central Asia and Kazakhstan (SADUM) [5].

The further history of the complex is that it was initially built in 1997-1998 on the initiative of the first President of the Republic of Uzbekistan, Islam Karimov, in connection with the 1225th anniversary of the birth of the famous Islamic figure Imam Abu Abdullah Muhammad ibn Ismail al-Bukhari according to the lunar calendar. The mausoleum of Imam al-Bukhari, located on the territory of the complex, is one of the most revered Islamic shrines in Central Asia. The total area of the land allocated for the monument was initially 10 hectares. The mausoleum, mosque, administrative building, etc. were built in accordance with the traditions of national architecture [6]. The mausoleum was significantly expanded by 2025.

At the initiative of the head of state, this complex was rebuilt in a manner worthy of the high position and great potential of Imam Bukhari in the Islamic world. Conditions were created for pilgrims. The territory of the complex was expanded, and its total area now reaches 44 hectares. A mausoleum, a mosque for 10 thousand people and an administration building, a museum, entrance and exit porches have been completed. The 75-meter minarets at the 4 corners of the shrine give it grandeur. The new museum will showcase the life and scientific heritage of Imam Bukhari, who is recognized as the sultan of hadiths in the Islamic world, and his contribution to the development of Islamic enlightenment.

The museum also displays information about the history of the 25 prophets mentioned in the Holy Quran, the genealogy of Muhammad, his life in Mecca and Medina, and the compilation and writing of hadiths. Construction work on hotels and other service buildings around the shrine has also entered the final stage. One four-star, two three-star, and 22 family home hotels have been established [7].

President Shavkat Mirziyoyev said about this holy place: "This place should be worthy of the knowledge of our grandfather Imam Bukhari and his status in the Islamic world. Mosques should be spacious and majestic. If tablets from authentic hadiths are inscribed on the walls, the content of the complex will be even richer, providing knowledge and spiritual nourishment to the youth. This place is actually the basis of pilgrimage tourism in our country. No matter how many pilgrims come to this place, there must be comfortable conditions" [8].

**Conclusion:** In conclusion, the mausoleum of Imam al-Bukhari is not only a historical monument, but also a sacred place of pilgrimage for the entire Muslim world. The

reconstruction work carried out in recent years has served to transform the mausoleum into a more prosperous and modern complex. The new mosque, minarets, museum and comfortable conditions have created great opportunities for pilgrims. As President Shavkat Mirziyoyev noted, this place serves as a center of science, education and spirituality. Therefore, the mausoleum of Imam al-Bukhari occupies an important place in the religious, historical and cultural heritage of our people.

**List of used literature:**

- 1) Tashkent Islamic University under the Cabinet of Ministers of the Republic of Uzbekistan Scientific Research Center for Islamic Studies Uzbek Enlightenment Society. "Great Scholars of the Great Land". Ubaydullo Uvatov. Tashkent "Uzbekistan"-2018. 5-6-B
- 2) "History of Pedagogy". Komiljon Hoshimov, Sanobar Nishonova. Publishing House of the National Library of Uzbekistan named after Alisher Navoi -2005. 53
- 3) Imam Bukhari's "Al-Jome As-Sahih", "Science and Innovation" Republican Scientific and Practical Conference. 6-B
- 4) Islamic Enlightenment-The Basis of Moral and Spiritual Perfection. Collection of Materials of the Republican Scientific and Practical Conference. May 15, 2025 Bukhara. 4-B.
- 5) [https://uzbekistan.travel/uz/o/imom-al-buxoriy-maqbarasi/?utm\\_source=chatgpt.com/](https://uzbekistan.travel/uz/o/imom-al-buxoriy-maqbarasi/?utm_source=chatgpt.com/)
- 6) <https://ru.euronews.com/2025/12/16/vozrozhdenie-mirovoj-dostoprimechatelnosti-kompleks-imama-al-buhari-2025-yil-16-dekabr>.
- 7) <https://kun.uz/23534758>.
- 8) [https://www.president.uz/oz/lists/view/2822?utm\\_source=chatgpt.com](https://www.president.uz/oz/lists/view/2822?utm_source=chatgpt.com)
- 9) Toshtemirov D.D. The spread of the cholera epidemic in Turkestan // American Journal of Research in Humanities and Social Sciences. ISSN(E): 2832-8019. Volume 5. Oct., 2022. – P. 5–7.
- 10) Toshtemirova N.D. Problems and solutions of protecting motherhood and childhood in Uzbekistan in the 1920-1960 (In the case of the Southern Regions) // Modern American Journal of social sciences and humanites. ISSN (E): 3067-8153. Volume 01, Issue 08, November, 202. – P. 115–120.