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**Abulfadl Mohsin Ebrahim (South Africa, Durban)**

## TO THE LAND OF IMAM AL-BUKHARI (R.A.)

**Abstract.** In the history of human civilization there are individuals whose outstanding activities become part of the worldwide process of spiritual development. Their works embody all the most valuable of the previous experience, and they determine the movement of scientific thought and the spiritual culture of society for many centuries to come. To them belongs the Great Hadith collector Imam al-Bukhari. Theologians of the Muslim world, religious scholars and scientists honor the memory and works of the Great Muhandis. In 1998, in honor of the 1225th anniversary of Imam al-Bukhari, a complex of memorial, religious and spiritual enlightenment facilities was constructed in the Khartang village of the Pairik district of the Samarkand region of Uzbekistan in the late 20th century. Honorary Professor of the University of KwaZulu-Natal (Durban of South Africa) Abul Fadl Mohsin Ebrahim - in his article " To the land of imam al-Bukhari " shares his impressions of hospitable Uzbekland, his participation in the 1st Congress on Bioethics in Tashkent, fulfilling his dream about visiting Imam Al Bukhari complex. In conclusion of his article, he expressed confidence that on the land of Uzbekistan, Islam will always be respected by its adherents. Indeed, Bukhara has been the capital of Islamic culture for several centuries. Not surprisingly, in the Muslim world Bukhara firmly consolidated the epithets "Kubbatul Islam" and "Gumbazi Islam", which in Arabic and Farsi means "Dome of Islam". The fact that the city was recognized as the capital of Islamic culture, again confirms the outstanding contribution of this city and its scientists to the development of Islamic civilization.

*Although, the content of the article didn't meet the academic status, editorial board decided to publ it, as the author had presented deepest respect to the Uzbek nation in it.*

**Key words:** muslim Bioethics, Imam al-Bukhari, hadith, Islamic civilization, Gumbazi Islam, Uzbekistan.

### *Introduction*

Abul Fadl Mohsin Ibrahim comes from the Seychelles. After graduation at the Institute of Islamic Studies. Alemia (1975) in Karachi, he continued his studies at the University of Al-Azhar (1977) in Cairo, after which he received a bachelor of theology. Later he received a master's degree and a Ph.D. (1983 and 1986) in the field of Islamic studies at Temple University in Philadelphia, USA. Currently, he is an honorary professor at the Faculty of Humanities and Social Sciences, Howard College, KwaZulu-Natal University in Durban, South Africa. He is a pioneer in the field of Muslim bioethics, the interests of his scientific research are reproductive health and Islamic values - ethical and legal aspects, bioethics and Islamic law.

Honorary Professor Abul Fadl Mohsin Ibrahim is a participant of the first international congress on bioethics in Tashkent in 2005, which was sponsored by USAID, the CDC and the Ministry of Healthcare of Uzbekistan. In his article "The Land of

Imam Al Bukhari" the professor shares his impressions about hospitable Uzbek land, the congress and the visit to the Imam Al Bukhari complex.

As the professor recalls: "In July 2005, the International Bioethics Association, of which I am a member, notified me about the first ever National Congress on Bioethics, which was to be held in Tashkent from September 15 to September 16, 2005. I thought that it would be wonderful to get to that part of the world where one of the greatest Muslim scholars, Imam al-Bukhari was born. " Mohsin Ibrahim spoke at the congress with the report "Human rights and the rights of the unborn". In his speech, the professor argues that there are two basic human rights, namely: the right to life and the right not to be deprived of life, that they should equally extend to the unborn. His position as an opponent of abortion, the professor justifies on the basis of the Qur'an, hadith and legal verdicts of the schools of Islamic jurisprudence. Recalling the work of the congress, Professor Mohsin Ibrahim, underlines the diverse aspects of bioethics raised by the participants of the congress, including the HIV / AIDS problem: "The problem of HIV / AIDS is becoming an urgent problem in Uzbekistan and the main means of its spread is mainly the use of infected syringes by drug addicts . "The Congress was representative as it hosted delegates from CIS countries, Europe and Southeast Asia. Besides English, notes the professor, the Russian language was used most of all. As Professor Mohsin Ibrahim comments, Prof. F.G. Nazirov - Minister of Healthcare, Dr. Benjamin Mills - USAID health adviser in Uzbekistan, Dr. Umid M. Sharapov - MDC member , Abdurazok-hodji Yusupov - deputy mufti of Uzbekistan spoke with a welcoming speech. It is noteworthy that at least three participants of the congress made reports on the bioethics of Islam: Dr. Zamira Muhamedova's report - "Islamic Bioethics: Historical Perspectives", Dr. AI. Kasymov "Sources of bioethics in Adab al-Tabib and in the Medicine Canon of Ibn Sina" and your humble servant.

Mohsin Ibrahim managed to fulfill his cherished desire to visit the Imam al-Bukhari complex. In conclusion of his article, he expressed confidence that on the land of Uzbekistan, Islam will always be respected by its adherents. Indeed, the events taking place in Uzbekistan confirm the perspicacious remark made by Professor Mohsin Ibrahim: in 2007 the Islamic Organization for Education, Science and Culture (ISESCO) declared Tashkent as one of the three capitals of Islamic culture. The program of celebrating the capitals of Islamic culture was approved by ISESCO in 2001 and assumes the annual election of three capitals representing the three Islamic regions - the Arab world, Africa and Asia. The decision of the 9th Conference of Ministers of Culture of the States which are members of the Organization of Islamic Cooperation (OIC) approved Bukhara (Uzbekistan), Cairo (Egypt) and Bamako (Mali) as the capitals of Islamic culture in 2020. In fact, Bukhara has been the capital of Islamic culture for several centuries. Not surprisingly, in the Muslim world, Bukhara firmly consolidated the epithets "Kubbatul Islam" and "Gumbazi Islam", which in Arabic and Farsi mean "Dome of Islam". The fact that the city was recognized as the capital of Islamic culture, once again confirms the outstanding contribution of this city and its scientists to the development of Islamic civilization.

### ***Main part***

In July 2005, the International Association of Bioethics, of which I am a member, notified me of the first ever National Bioethics Congress that was to be held in Tashkent from 15-16 September 2005. I thought that it would be intriguing to be in that part of

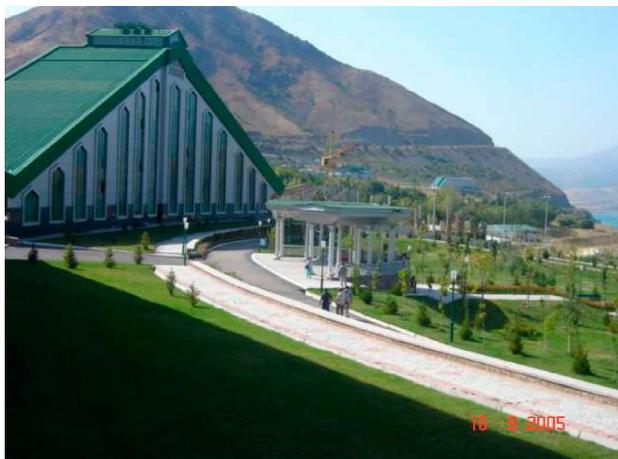
the world where some of our great Muslim scholars hailed from, especially Imam al-Bukhari (r.a.). I wrote to the conveners of the Congress and sent them a resume of my paper entitled "Human Rights and the Rights of the Unborn." The response was positive and my paper was accepted. The next hurdle was to get the visa. I phoned the Russian Embassy in Pretoria and I was informed that Uzbekistan was formally part of the Soviet Union and since Uzbekistan was accorded independent status in 1991, the Russian Embassy could not assist me in securing the necessary visa. I downloaded the Uzbekistan Visa Application Form from the internet and filled it up, scanned my passport and passport size photo of myself and proof of my employment in South Africa and e-mailed these documents as attachments to the contact person for the Congress, namely, Dr Zamira Muhamedova, Ph.D., a philosopher, who holds the Chair of Tashkent Medical Academy and the Chair of Philosophy and Science Methodology at the National Uzbekistan University, requesting her to try to have the visa issued to me at Tashkent Airport. She worked around the clock to see to it that I receive the visa. I was elated to receive my visa via e-mail as an attachment a week before my scheduled departure. I chose to travel by British Airways from Durban to Tashkent via London so that I could visit my sisters who reside in Leicester and other relatives in London and other British counties. I had no problems at Heathrow Airport and was issued a six months' visa upon arrival. I spent 3 days in the UK before leaving for Uzbekistan.



It was a 10-hour flight from Heathrow to Tashkent with a 1-hour stopover in Yerevan, Armenia, for dropping off passengers and refueling. The congress was co-sponsored by USAID, Center for Disease Control and Prevention (CDC) and the Ministry of Health of Uzbekistan.

I landed at Tashkent Airport on Thursday 15 September 2005 at 03:10 am and as descended from the aircraft I heard my name being called out by an Uzbeki lady who led me to a mini bus and while being driven to the V.I.P. lounge, she took my baggage tag from my air tickets. At the lounge, my visa was officially transferred into my passport. The lady disappeared and an Uzbeki man brought my baggage and I went through custom formalities and as I came out of the Customs, Dr Yuldashev Ulugbek stepped forward to greet me. He introduced himself, with much difficulty in English, as a transplant surgeon. As we headed towards his car, he pointed out to me that we had to

go to the "mountain" which was 99 km away, the venue for the Congress. He went on telling me how beautiful the venue was since the Chorvoq Oromgohi Hotel was actually built in between mountains in the midst of an artificial lake. This is evident from the photos below.



**Chorvoq Oromgohi Hotel**

The roads were relatively good and we reached at our destination in good time before sunrise to be in a position to offer the Salat al-Fajr. I checked in the hotel and Dr Ulugbek informed me that I should be ready for breakfast at 7 am and that the Congress would be officially opened at 9 am. In the dining hall I met the delegates from all the former Soviet Union Federation, namely, Tajikistan, Kurdistan, etc. and two female delegates from Russia as well as the Deputy Mufti of Uzbekistan. The common language among all the delegates was Russian and thus obviously Russian was the official language at the Congress. The conveners made provisions for two translators, a male and a female, to simultaneously translate the proceedings into English for the benefit of the foreign participants.

The Chairperson of the Congress was Professor Malika S. Abdullahodzaeva, Head of the Academy of Sciences of the Republic of Uzbekistan. Welcoming remarks were made by Professor F.G. Nazirov, the Minister of Health, Dr Benjamin Mills, Health Adviser USAID in Uzbekistan, Dr Umid M. Sharapov, a member of the CDC, the Deputy Mufti of Uzbekistan, Shaykh Yusupov Abdurazzok-hodgi who substituted the Grand Mufti Bahramov Abdurashid cori, Chairman of the Board of Uzbekistan Muslims, and finally by the participants from the various independent Republics and from Russia. Since all the other international participants, for example, from Singapore and the Philippines, did not arrive due to problems in obtaining visas, I ended off being the only international participant. During my brief address, I expressed my gratitude for being invited to present a paper at the Congress and told them that I brought with me to them warm greetings from the people of South Africa.



**Scenery from the Congress venue overlooking the lake**

The papers delivered at the two-day conference touched on various aspects of Bioethics including HIV/AIDS. HIV/AIDS is becoming a problem in Uzbekistan and the main avenue for its spread, we were told, is predominantly through the use of infected syringes by the drug addicts.

Interestingly, at least three of the participants touched upon the Islamic perspective on Bioethics. Dr Zamira Muhamedovais paper was entitled "Islamic Bioethics: A Historical Perspective and Dr A.I. Kasymov spoke on " Sources of Bioethics in Adab al-Tabib and in Ibn Sina's Canon of Medicine." In my paper, which was simultaneously translated into Russian, I argued that two basic human rights, namely right to life and right not to be mutilated, should equally be extended to the unborn and substantiated my stance on the basis of the Qur'an, Ahadith and legal verdicts from the Schools of Islamic Jurisprudence.

On the very first day of the Congress, I befriended the Deputy Mufti with whom I could converse in Arabic and told him that I would like to perform Salat al-Jumu'ah the following day. He reassured me that he would take me along to a Masjid in G'azlakent, a small town about 25 minutes away from the Congress venue.

The Congress resumed on Friday morning and more papers were delivered. Out of consideration for the Jumu'ah Salah, the Congress was adjourned at 11:30 am. At the Masjid in G'azalkent, we met its elderly Imam. Out of respect for the Deputy Mufti, he requested the Deputy Mufti to deliver the pre-Khutbah talk in Uzbeki, the Khutbat al-Jumufah in Arabic and to lead the Salat al-Jumu'ah. About 50 people mostly the elderly and middle aged and few youth participated in the the Jumu'ah Salah. After the sunnah and nafl salah, the Imam read a portion from the Holy Qur'an and thereafter the Deputy Mufti made the du'a in both Uzbeki and Arabic. It is perhaps apt to mention here that the Uzbekis belong to the Hanafi School of Islamic Jurisprudence.

During lunch, after returning from Salat al-Jumu'ah, the Deputy Mufti informed me that the original Qur'an which was handwritten by Zayb Ibn Thabit (r.a.) as sanctioned by the third Khalifah, Sayyiduna 'Uthman Ibn 'Affan (r.a), 20 years after the demise of our beloved Prophet Muhammad (s.aw.s.), was to be found in the city of Tashkent in Tilli-Shaykh Masiid/Library. This Masjid is also the office of the Grand Mufti of Uzbekistan and his Deputy. A visit to this small library is enough of a justification

to visit Uzbekistan. This is not just another library, but a Qur'an manuscript library, with manuscripts as old as fourteen centuries from all over the Muslim world. Unfortunately for me, this Library remains closed during the weekends and thus I could not visit it.

The Congress's final session resumed at 14h00 and the final papers in the programme were delivered and certificates were awarded to the participants. During that time, I was interviewed by Uzbeki T.V. and had to answer questions pertaining to the standard of the Congress, the topic of my paper and my general impression of Uzbekistan.

On Saturday 17 September 2005, it was time to bid farewell to the many friends that we made over the two days from all over the former states of the then Soviet Union. Most of the participants had to wait for the luxury bus to transport them to Tashkent and thereafter took other forms of transport to their respective destinations. I was fortunate in that Dr Ulugbek drove me to Tashkent and dropped me off at the Grand Mir Hotel. My stay at the hotel was sponsored by USAID. I checked in at 10:30 am.

My wish to visit the maqbarah of Imam al-Bukhari (r.a.) in Samarqand was made possible by the fact that during the Congress, Dr Zamira Muhamedova had arranged with Dr 'Abd al-Salam 'Abd al-Fattah, a neonatologist, who resides in Samarqand to take me there. At 11:30 am. Dr 'Abd al-Salam 'Abd al-Fattah arrived at the Grand Mir Hotel and we took a taxi to the place where other taxis were stationed and at that venue, Dr 'Abd al-Fattah 'Abd al-Salam had to do some hard bargaining with a number of taxi drivers on the fare to Samarqand and tried to negotiate with them that our destination had to be the maqbarah of Imam al-Bukhari (r.a.). Finally, one taxi driver agreed to take us straight to the maqbarah of Imam al-Bukhari (r.a.) and the price was right and off we went. The roads were quite good, with very few potholes, and all along the roads there were vendors selling mostly melons and watermelons. After two hours of driving we stopped on the side of the road to relish the melon. It was really sweet and tasty and snow-white in colour. I even got to taste the dried melon for the first time and was told that dried melon is exported only to Russia. All along the route to Samarqand, the taxi driver kept on conversing to me in English, informing me that during the time when Uzbekistan was one of the states under the Soviet Union, he was enlisted in the army and sent to Syria as a bodyguard to the Russian Ambassador. Apparently, it was there that he learnt English. As we drove past, the taxi driver explained to me that the cotton and fruit farms were situated along the motorway so that the farmers could easily have their crops transported to the desired destinations. We finally reached the outskirts of Samarqand at around 17h30.



**Melons and water melons on the roadside**

The site where Imam al-Bukhari (r.a.) is buried is truly impressive. One enters through a huge gate and it is there that one has to pay an entrance fee that includes a guided tour. There is also a small shop selling some souvenirs and local crafts. Then one immediately steps into a courtyard laden with lavish lawns, tall trees and colourful flowers and on the left is the ablution area and Masjid.



**Imam al-Bukhari Complex in Samarkand**

The real burial site of Imam al-Bukhari (r.a.)

The maqbarah of Imam al-Bukhari (r.a.) lies straight ahead. Inside the mausoleum of Imam al-Bukhari (r.a.) there is a marble tomb, but the real burial site of Imam al-Bukhari (r.a.) is actually below that tomb.



**The marble tomb**

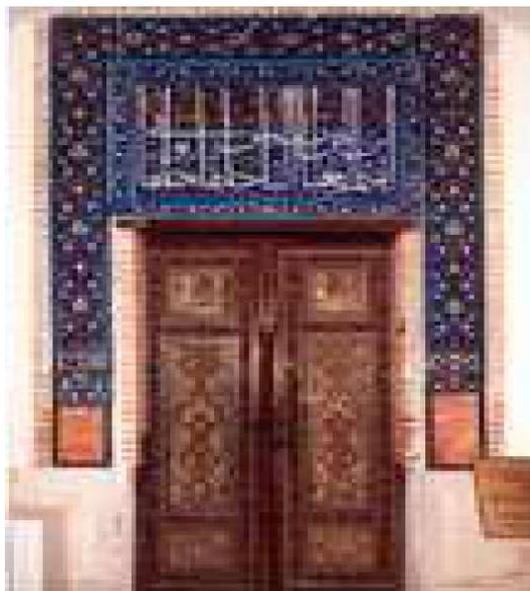


**The real burial site of Imam al-Bukhari (r.a.)**

The door to his maqbarah is under lock and key (as can be seen in the above photo) and I was told by the guide who conversed to me in Arabic that that door is opened only on the two 'Ids when thousands of people visit it to pay their respects to this great muhaddith (r.a.), whose Hadith compilation, i.e. Al-Jami' al-Sahih is considered to be the most authentic of the Sihah Sttah (i.e. The Six Authentic Compilations of Hadith). Standing at that door, I thanked Allah (SWT) for making it possible for me to visit the site where this great savant of Islam laid buried and I read al-Fatihah. It was truly an immense emotional experience for me for it never crossed my mind when I was studying Islam in Pakistan and Cairo and eventually when I taught Hadith to the students who enrolled for Islamic Studies at the then University of Durban-Westville in the 1980s and early 1990s that one day I would be able to visit the maqbarah noble son of Islam.

Here, it may be apt to share with our readers that Imam al-Bukhari (r.a.) who was born in Bukhara in 194 Hijri was not immune from the envy of the people. Once, a man approached him and asked him whether the Qur'an was created (makhluk) or not created (ghayr makhluk). Imam al-Bukhari (r.a.) paused for a while. The man insisted on getting a reply, so Imam al-Bukhari told him: "The Qur'an are the words of Allah and they are not created (ghayr makhluk)." The people then posed more questions to him about the words of the Qur'an, upon which Imam al-Bukhari (r.a) said, "Our actions are created and the pronunciation is one our actions." After this, mass propaganda was stirred up against Imam al-Bukhari (r.a.), which led to accusations that he believed the words of the Qur'an to be created and never stopped troubling him. They met the Amir (Governor) of Bukhara, Khalid ibn Ahmad. They told him to call request Imam al-Bukhari (r.a) to come to his residence to teach Hadith to his son. Imam al-Bukhari (r.a.) gave the following reply: "I do not want to abuse knowledge and carry it to the footstep of the rulers. If anybody wants to learn, they should join my school." The Amir then said: "If my son was to attend your school, he should not sit with ordinary people. You would have to teach him separately." Imam al-Bukhari (r.a) answered: "I cannot stop any person from hearing Ahadith." That infuriated the governor of Bukhara and got a fatwa (verdict) from the misguided 'Ulama' against Imam al-Bukhari (r.a.) and Imam al-Bukhari (r.a.) left the city of his birth en route for Samarqand. According to the guide who was taking me around the maqbarah of Imam al-Bukhari (r.a.), the Amir of Bukhara immediately dispatched an emissary to the Amir of Samarqand to close the gate of Samarqand and not to allow Imam al-Bukhari (r.a.) to enter. Upon reaching Khartang, a small village at the outskirts of Samarqand, Imam al-Bukhari (r.a.) settled down there for barely a month, where he taught Hadith for a while and fell ill during the holy month of Ramadan and returned to His Creator on the night of 'Id al-Fitr, the first night of Shawwal in the 256 Hijri at the age of 62. He was thus buried on the morning of 'Id al-Fitr. May Allah (SWT) amply reward his blessed soul, amin. The legend, according to the the guide is that Imam al-Bukhari had requested to be buried next to Qussam Ibn 'Abbas (r.a.), the cousin of our beloved Prophet Muhammad (s.a.w.s.), but that his request was not fulfilled since he was not allowed to enter into Samarqand.

Dr 'Abd al-Fattah 'Abd al-Salam then took me to his home in Samarqand where his wife prepared some delicious Bukhara Pilav (a mixture of rice and meat) which I thoroughly relished. It was served with tomato and onion salad. Fresh tomato juice was served as starters.



*His wife and daughter then accompanied us to the site where Sayyiduna Qussam Ibn 'Abbas (r.a.) is buried.  
Entrance to the grave of Sayyiduna Qussam Ibn 'Abbas (r.a.)*

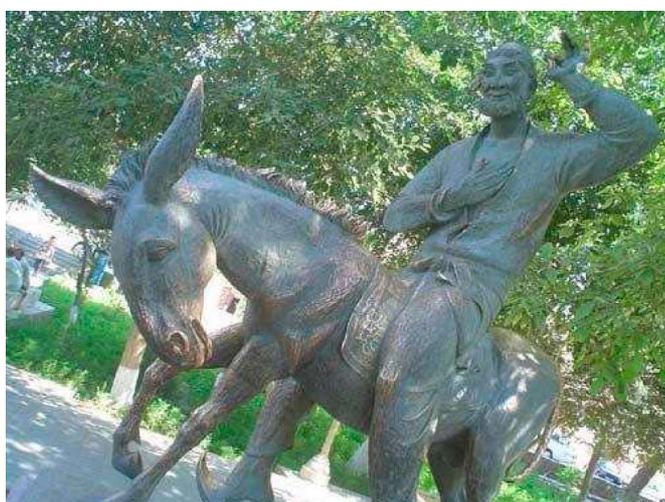
In fact there is a Masjid in that complex which is named after him. Within that complex too are the tombs of the Timur Sul tans and thei r fami l i es.

I was then dri ven to a place where I took a taxi to Tashkent. There were in all 5 of us in the taxi, incl udi ng the dri ver, and i t was mi serabl e to be sitting in between two peopl e i n the back seat for the rest of the 3 and half hours ride. Fortunately, the taxi driver would stop every hour and I could come out and stretch my legs. I was dropped off at the Grand Mir Hotel just before midnight. Upon arrival, the receptionist told me that Dr Zamira Muhamedova had phoned to enquire about my safe return from Samarqand and that I would be joining her and her husband for lunch the following day, i.e. Sunday 18 September 2005.

Dr Zamira Muhamedova and her husband, Dr Azamat Muhamedov, Vice Regional Director of the Institute of Asian Culture and Development, arrived promptly at the hotel at 11 a.m. They both presented me with souvenirs of Uzbekistan. They then informed me that they would be taking me on a city tour before having a typical Uzbeki dish for lunch. They went out of their way to get a young interpreter, Hasan, to accompany us.. The new section of Tashkent has many new buildings. The Senate and Parliament buildings are truly impressive. The people in that part of the city are dressed in European clothing while in the old part of the city, which is minutes away, are dressed in traditional clothing, more like the Egyptian villagers? way of dressing and the women had their heads fully covered. Here it may be important to mention that the Uzbekis are very friendly, courteous and obliging. They have European features except that their eyes are l i ke that of the Chi nese, but are much bigger in size.

As we drove along, I noticed that Daewoo cars were the most popular. They are found in al l shapes and si zes and are total l y di fferent from the ones that are found i n South Africa My hosts took the trouble to stop as we drove along to visit the Masajid and other historical sites. While walking at one the sites, Mr Azamat Muhamedov

asked me "Do you know Hodja Nasruddin?" "No", I promptly replied. On second thoughts, I asked him if he meant Mullah Nasruddin. "Yes," he replied and added, "We call him Hodja Nasruddin. I learnt later on that the Arabs call him Joha, the Turks know him as Hodja Nasruddin, and the Indians, Pakistanis and Iranians know him as Mulla Nasruddin. Mr Azamat Muhamedov then informed me that there was a statue of Hodja Nasruddin on his donkey in the city of Tashkent and decided to take me to see it. Hodja Nasruddin was a 13th century Sufi, very witty and renowned for his great sense of humour. However, when we arrived at the spot where the statue was supposed to be, it had disappeared. So he enquired from the people that were around that place as to what happened to the statue. He was told that someone had cut off the tail of the donkey so the whole statue had been taken away to repair its tail. This made me recall an incident when one day the townspeople came running to Hodja Nasruddin to inform him that the donkey he loved so much was lost. Hodja Nasruddin exclaimed: "Praised be to Allah! For if I was on it, I too would have been lost!" This is exactly what happened when we went looking for the statue of Hodja Nasruddin on his donkey - both of them were nowhere to be found!



**Statue of Hodja Nasruddin**

My hosts then took me to a restaurant where I was treated with a traditional dish called Lagman, which is a kind of soup with meat, and flour in the shape of noodles. This delicacy is eaten with thick crusty round bread. I must mention here that all meals in Uzbekistan is served with a pot of black tea which is poured in small bowls and one goes on sipping the tea while relishing one's meal.

After meals, we returned to the hotel where it was time to bid farewell to my hosts and I thanked them for their hospitality and told them that one day insha' Allah we would meet again in South Africa.

Since that Sunday was my last day in Tashkent, Professor Malika Abdullahodzhaeva sent a driver to the hotel requesting that I visit her at her home. Her husband who was also a doctor passed away some 6 years ago. On that particular day, it was her grandson's 21st birthday and I was very warmly received by his son-in-law, daughter, grandchildren and their friends. It was just a get together of her grandson and friends with no birthday cake served. Meals were served almost immediately upon my arrival and among the spread on the table was Bukhara Pilav, my favourite dish!

After meals, Professor Malika Abdullahodzhaeva showed me the two-volume Pathology textbook in Russian which she had authored and told me that she was busy with its revised edition. I was quite amazed to learn that there were 80 000 medical doctors in Uzbekistan and that most of them had been had been trained in Uzbekistan! Professor Malika Abdullahodzhaeva then reassured me that Dr Yuldashev Ulugbek would promptly be at the hotel at 1 am. the following morning to take me to the airport and asked her daughter, daughter, who is also a doctor, to drop me off at the hotel. I then had a nap and half an hour past midnight, I went down to the lobby with my luggage. Dr Yuldashev Ulugbek arrived on time and I must really commend the Uzbekis for respecting time. The ai rport was only 15 mi nutes away from the hotel. After he got permi ssi on for me to enter the airport area where only travelers are allowed in to check in and have their bags weighed, I bid him farewell and thanked him for his kind gesture in receiving upon my arrival in Tashkent and for seeing me off. My flight was scheduled to depart at 3:45 am. It was only at 2:30 a.m. that a representative of the British Airways came to inform us that there would be a long delay since the flight from London had not arrived and we told us to return to the hotel. I explained to her that I had to fly to London since I had to connect the same day for the flight to South Africa. She was accommodating and endorsed my tickets to Uzbekistan Airways via Frankfurt and from there via British Airways to London and arrived in London well in time to be in a position to catch my connecting flight to South Africa on 19 September 2005.

### **Conclusion**

I must confess that a Muslim visitor to Uzbekistan may find that most of the Muslims in that part of the world are not necessarily upholding the tenets of Islam, but I would like to draw the attention of the readers that we have to bear in mind that, under the rule of the Soviet Union, it was forbidden for Muslims to openly practice their faith. It may be apt to mention here that on the occasion of the independence of Uzbekistan, the people of Makkah built the largest Masjid in Tashkent. Hasan, the interpreter told me that on 'Id a\ - Fitr and 'Id a\ -Adha, the congregation at that particular Masjid is so huge that the people have to pray outside the Masjid onto the street. Moreover, in only 14 years after independence, the Uzbekis have established an Islamic University in Tashkent and Muslims from the Arab world have generously built a number of Islamic educational institutes in some Uzbeki cities. I am, therefore, hopeful that within a decade or so, by the grace of A\\ah (SWT), Islam will be vibrant in that part of the world. This hope stems from the fact that when I asked the taxi driver who took me to Samarkand whether he was a Muslim, he instantaneously replied: "A\\ hamdu \i A\\ah!" (Praise be to A\\ah).

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## **Абулфадл Мохсин Ибрагим (Жанубий Африка, Дурбан)**

### **Имом аль-Бухорий юрти**

**Аннотация.** Маълумки, Марказий Осиё Ислом цивилизацияси марказларидан биридир. Буюк шарқ мутафаккирлари бир томондан дунё фани ва фалсафаси ривожига муносиб ҳисса қўшган бўлса, иккинчи томондан эса ислом дини ва муқаддас Қуръони карим гоёларини тарғиб этдилар. Имом ал-Бухорий нафақат ислом дини тарғиботчиси, балки уни ҳақиқий қадрловчи сифатида машҳурдир. У бутун умрини ҳадисларни тўплашга бағишлаган ва 600 минг ҳадис тўплаган, шундан 100 минг "сахих" ва 200 минг "ғайри сахих" ҳадисларни саралаган. (ал-Бухорий, 2008.с. 5). 1998 йилда туғилганининг 1225 йиллиги муносабати билан унинг мақбараси таъмирланди, биринчи марта ўзбек тилида ал-Бухорийнинг 4 жилддан иборат "Сахиhi-Бухори Ал-жомиъ ас -сахих" китоблари тўплами нашр этилди. Унга 600 минг ҳадисдан, фақат 7563таси киритилган.

Квазула - Натал университетининг(Дурбан шаҳри Жанубий Африка) фахрий профессори Абуль Фадл Мохсин Ибрагим - ўзининг "Имом ал-Бухорий юрти" мақоласида меҳмондўст ўзбек халқи, Ўзбекистонда ташкил этилган 1 жаҳон биоэтика конгресс ҳақидаги ва Имом ал-Бухорий мажмуасига оид таассуротларини баён этган.

Мохсин Эбрахим Имом ал-Бухорий мажмуасига боришдек ўзининг азалий орзусига эришди. Ўз мақоласининг якунида у ислом бу юртда доим ўз ворислари томонидан қадрланиши ва ҳурмат қилинишига ишонч билдирган. Унинг фикрича аслида Бухоро бир неча асрлардан буён ислом маданияти марказидир. Шу боис, мусулмон дунёсида Бухоро ҳақида "Куббатул ислом" ва "Гумбази Ислом" шарафи сақланиб келмоқда, арабча ва форсчадан таржима қилинганда "Ислом гумбази" маъносини англатади. Бухоронинг ислом маданияти маркази сифатида тан олиниши шаҳарнинг ва унда яшаган олимларнинг ислом цивилизациясига қўшган ҳиссасидан далолат беради.

*Мақоланинг мазмуни академик мақомга даъво қилмасида, унда муаллифнинг Ўзбекистон халқига ҳурмати, меҳнатининг эътирофининг талқини бўлгани учун таҳририят уни нашр қилишга қарор қилди.*

**Таянч сўзлар:** ал-Бухорий, Бухоро, ҳадислар, мусулмон дунёси, "Гумбази ислом", Қуръон, "Куббатул ислам", ислом цивилизацияси, Ўзбекистон.

## **Абулфадл Мохсин Ибрагим (Южная Африка, Дурбан)**

### **Земля Имама аль-Бухари**

**Аннотация.** В истории человеческой цивилизации есть личности, выдающаяся деятельность которых становится частью общемирового процесса развития духовности. В их трудах воплощается все наиболее ценное из предшествующего опыта и они определяют движение научной мысли и духовной культуры общества на многие века вперед. К ним принадлежит Великий собиратель хадисов Имам аль-Бухари. Богословы и теологи мусульманского мира, религиоведы, ученые чтят память и труды Великого мухандиса. В 1998 году в честь 1225 летия Имама аль-Бухари построен комплекс сооружений мемориального, культового и духовно-просветительского назначения конца XX века в кишлаке Хартанг Пайарыкского района Самаркандской области Узбекистана. Почетный профессор университета Квазула - Натал (город Дурбан Южной Африки) Абул Фадл Мохсин

Ибрахим - в своей статье "Земля Имама Аль Бухари" делится своими впечатлениями о гостеприимной узбекской земле, о своем участии в 1-м конгрессе по Биоэтике в Ташкенте, исполнении своей мечты и посещении им комплекса Имам Аль Бухари. В заключении своей статьи он выразил уверенность, в том, что ислам на земле Узбекистана будет всегда в почете и уважении своих приверженцев. Действительно, Бухара уже несколько столетий является столицей исламской культуры. Неудивительно, что в мусульманском мире за Бухарой прочно закрепились эпитеты "Куббатул ислам" и "Гумбази Ислам", что в переводе с арабского и фарси означает "Купол Ислама". Тот факт, что город был признан столицей исламской культуры, вновь подтверждает выдающийся вклад этого города и его ученых в развитие исламской цивилизации.

*Несмотря на то, что содержание статьи не претендует на академический статус, редакция приняла решение её опубликовать в связи с тем, что в ней автор выражает искреннее уважение народу Узбекистана.*

**Ключевые слова:** Мусульманская биоэтика, Имам аль -Бухари, хадисы, исламская цивилизация, Гумбази ислам, Узбекистан, культура.

