



## **HISTORY OF THE PERIOD WHEN IMAM SHAMSUL AIMMA AL-HALWANI LIVED**

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### **Abstract:**

The article provides information about the political, social, and cultural situation of the period when the jurist Abdulaziz ibn Ahmad ibn Nasr ibn Salih al-Hanafi al-Bukhari al-Khalwani, a native of Bukhara, lived. As mentioned in many books on tabakat and tarojim, the fact that scholars wrote books on various fields is a clear indication that this period, in which Imam al-Khalwani lived, was a period of a real scientific and cultural renaissance

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**Keywords:** Mavoraunnahr, al-Khalwani, Bukhara, political, social, cultural, renaissance

### **INTRODUCTION**

Faqih Shamsul Aimma Abdulaziz al-Halvani was born in Bumijkas village near Bukhara. That is why he is also called Bukhari. The city of Bukhara is one of the largest cities of Mavoraunnahr, it can be reached from the city of Amul al-Shatt. It is a two-day journey between this city and Jayhun. The city of Bukhara was the residence of the Samanid king before he converted to Islam. The city of Bukhara is an ancient city with many gardens and abundant fruits. Its fruits are taken to the city of Marv, a distance of twelve stages, and to the city of Khorezm, a distance of fifteen days. The distance between the city of Bukhara and Samarkand is seven day's journey or thirty-seven farsakhs. And one farsakh is three miles [1:1/250].

When Imam al-Halwani lived, several important events took place in the east of the Islamic kingdom. The city of Bukhara was the capital of the Samanid state, but by the end of the fourth century of the Hijri, the Turkic dynasty ruled over Mavarounnahr.

### **MAIN PART**

Political situation. According to the available historical data, Mahmud Ghaznavi and Abu Nasr ibn Ali managed to overthrow the Samanid state in 389 AH. Then Mahmud Ghaznavi settled in the city of Ghazna and made this city the capital of his state. Eloq Khan Abu Nasr set his sights on Mavarounnahr and as a result, he got into a conflict with Mahmud Ghaznavi. This conflict between the Ghaznavids and the Karakhanids continued even after the death of Elaq Khan Abu Nasr [2:279/1]. In the end, Abu Nasr's brother sent a letter to Sultan Mahmud offering peace. It was written in the letter, "It is beneficial for Islam that you occupy yourself with the conquest of the Indian lands, and I occupy myself with the conquest of the Turkish lands, and that we keep each other in peace" [3:188/9]. Mahmud Ghaznavi agrees to this proposal and sends a letter of approval. As a result, the conflict

between them ended and both of them engaged in fighting against the infidels.

Historians call this Turkic dynasty, which accepted Islam, the Elak Khans, or the Khans of Turkestan. This Khakanid (or Karakhanid) dynasty ruled Mavarounnahr from the fourth to the seventh century AH. Their politics was full of upheavals, and there was no stability. Disputes between their chiefs were resolved only by the sword or by the intervention of other kings.

The weak political system of the Karakhanids was used first by the Ghaznavids and then by the Seljuks. In the end, Malikshah and his son Sanjar, the sultans of the Seljuk dynasty, took control of this land. But it is known from the sources that Abu Nasr Ahmad ibn Ali, the first emir of this land, was a good, just, and good-natured person, and he loved religion and religious people and respected people of knowledge and science and treated them well [3:188/9].

Then historians remember the events of 482 AH, that is, the ulama of Mavarounnahr complained about the oppression of Amir Ahmad Khan. Because this emir's behavior was bad, people hated him and secretly wrote letters to him asking for help from the Seljuk sultan. "Come and rule our country yourself," they said. As a result, Malikshah Seljuqi gathered a large army and attacked Mavarounnahr, and ruled over Bukhara and Samarkand [3:155/10].

Historians mention the revolt of the Muslims against the Karakhanid sultan in 609 AH as one of the reasons for the fall of Mavarounnahr [4:206/3]. Because this sultan was a pagan and a tyrant. As for the situation in the east of the Islamic kingdom during this period, historians consider this period to be a time of difficult and difficult events. As a result of the weakness of the Abbasid caliphate system in Baghdad, western forces emerged in politics. Also, unrest reigned in the society, sectarian strife arose and religious differences increased.



According to some historical scholars, the reason for the weakness of the Abbasid caliphate was not the weakness of the personality of the caliphs, but the weakness of the system in the caliphate and the transition from a centralized system to a decentralized system [5:283-308]. Evidence for this view is that the Abbasid caliphate drew its strength from various sources, the most important of which were the leaders of the Abbasid Da'wa organization. They were connected to the center of the caliphate by strong ties of da'wah and had many supporters in other cities. Also, due to their connection with other powerful sections, this system ensured the stability of the Abbasid caliphate. To sum up, these sources that powered the system weakened and gradually disappeared during this period.

Moreover, since the establishment of the Abbasid caliphate, the motto of the Abbasid state has been the principle of equality between different peoples. However, the caliphate was not able to establish a fair and just balance between the centralized power in Baghdad and the decentralized powers (that is, the decentralized powers that developed as a result of this principle in different regions of the Abbasid state) [5:285].

Another reason for the weakness of the caliphate system is that the caliphs first relied on the Persians, then the Turks, and also selflessly appointed them to various positions and allowed them to rule the Arabs. Whereas the Arabs were the core of Islam and the foundation of the Arab state. In addition, many heresies of heretics and esotericists arose. They pretended to be Muslims but concealed their evil intentions, they also began planning to destroy the foundations of the Arab and Islamic states [6:17/3].

However, two great powers emerged in the East during this period and seized the reins of power: the Buwayhis and the Seljuks. The Buwayhs were a family of three brothers, the sons of Buwayh were Ali, Hasan, and Ahmad. Buwayh was a hunter from Daylam on the coast of the Qazvin (Caspian) sea. His children started life as warlords and took advantage of the weakness of the Abbasid caliphate system.

Buwayhs establish rule in three cities of the Persian state, then Ali ibn Buwayh marched (with an army) to Ahwaz and then to Iraq. And his brother Ahmed bin Buwayh takes over Wasit. Some generals in Baghdad wrote to Ahmad and asked him to march to Baghdad and conquer this land. Ahmad marches to Baghdad and enters the city. Caliph Mustakfi Billah meets him. Caliph Mustakfi gives various honorific names to Buwayh's sons on this day. Ali, the eldest of them, is called "the owner of the Persian land, the pillar

of the state." Hasan is called "Owner of Ray and Jabal, the foundation of the state", and Ahmed is called "Owner of Iraq, the power of the state", and orders their names and kunyas to be minted on coins. Their rule in the Eastern Caliphate lasted from 334 to 447 AH.

Beruni says about their rule: "During the last days of Muttaqhi's caliphate and the earlier days of Mustaqfi's caliphate, the state and property passed from the generation of Abbas to the generation of Buwayh. The Abbasid caliphs did not have worldly possessions, but only religious and religious control. The Abbasid generation was not a secular leader, but a leader of Islam.»

The Buwayhis were of Persian origin and believed in the Shia sect. According to historical sources, there were many cases of tyranny and rebellion among them, they supported the increase of differences between the Sunni and Shia sects, and they even planned to transform the Abbasid caliphate into the Fatimid caliphate. They did so when they had no political interests and were not afraid of losing power. Although the caliph was deprived of all opportunities, the Buwayhis could not maintain their power for a long time, on the contrary, the emirs of the Buwayhis went to disagreements in the distribution of power and undermined their previous unity.

As the Abbasid caliphate weakened and the Buwayhis weakened, a warlord named Abul Harith Arslan al-Basasiri appeared and became increasingly dangerous. He eventually expelled the caliph al-Qaim Billah from Baghdad and preached a sermon in the pulpit in the name of Muntasir Ubaydi, one of the Fatimid caliphs in Egypt.

In such a difficult time, the Seljuks appeared. They establish their state in Khorasan under the leadership of commander Tughrulbek. The Abbasid caliph recognizes the Seljuq state and this state acquires a Shariah status. Then the caliph asked the Seljuqs for help and asked them to come to Baghdad and put an end to the tyranny of the Buwayhis and destroy Basasiri's activities. Tughrulbek, the first sultan of the Seljuks, entered Baghdad in 447 AH, captured the last emir of the Buwayhis, and stopped Basasiri. He also killed Basasiri in the battle of 450 AH and returned Caliph al-Qaim to the seat of Darul Caliphate [2].

At the beginning of the rule of the Seljuks, affairs in the country began to stabilize, but from time to time there were riots and conspiracies. In particular, at the end of this period, this was seen after the Seljuk sultans were unable to agree and competed in the management of the state. In 465 A.H., there was a great conspiracy between the people of Karkh and the



people of Babol-Basra, and there was a bloody battle and many people died. A large part of Karkh is burned.

In 482 A.H., the strife between the people of Sunna and the people of Karkh intensified and about 200 people died.

In 465-485 AH, one of the dangerous political events that took place during the reign of Malik Shah Saljuki was the Batini movement, which began to threaten the Abbasid caliphate. The Batini movement spread corrupt and wrong ideas among people. The followers of the Batini movement used force to spread their misleading beliefs and tried to destroy those who stood in their way. One of the victims of their crimes is minister Nizamulmulk. In 485 Hijri, one of the followers of the Batini movement killed the vizier Nizamulmulk [6].

During their rule, the Seljuk sultans managed the affairs of Iraq and other dependent countries and appointed their viceroys to manage these countries. They captured the state's financial resources and sent them to the Seljuk sultan. The Seljuk sultans competed with the caliphs, and the form of rulership was similar to that of the caliphs, that is, they preached sermons in their names in mosques and printed their names on money.

As a result of the loss of unity among the Seljuk sultans and disputes over the administration of the state, the Arab Islamic community began to suffer from weakness and division in various areas. As a result, the first crusades against the Islamic world began. Historical sources describe the crimes of the Crusaders as follows: "In 492 AH, the Europeans attacked Baitul Maqdis and killed seventy thousand Muslims, including many clerics and religious leaders.»

Social status. The upheavals in the political situation in the fifth century of Hijri also had an impact on the social situation. There was a sharp stratification in society, and the order and balance between the different classes were lost. Because on one side, the caliphs and emirs were given luxury, while on the other side, the common people suffered from poverty, need, various diseases, and plague. In addition, corruption and debauchery were allowed in the palaces of some emirs, and violations of Sharia rulings were widespread among the people.

The highest classes of society included rulers, high officials and those working with them in the leadership, and commanders. At first, the Buwayhs, then the emirs of the Seljuk dynasty, appropriated the wealth and resources of the country and spent them for their interests.

Scientists and seekers of knowledge won the respect of all people. Caliphs and emirs paid special

attention to scholars for the development of the scientific activity. Another social manifestation of this period was the trade in slaves and maidservants, which were used for various purposes. Also, during this period, some mamluks, that is, freed slaves, occupied high positions and led armies when they had the opportunity, and founded a large state. For example, Sabuktegin, the leader of the Ghaznavid state, and al-Basasiri, the Turkish commander, are among such people.

The community consisted of Arabs, Persians, and Turks. Most of them converted to Islam. Also, Jews, Christians, and pagans lived side by side with them. Historians have cited many examples of the caliphs and emirs' indulgence in luxury, including competing in the construction of palaces, i.e., comparing the beauty of the palaces, the height of their buildings, and the abundance of gardens around them, as well as the delicacy, variety, and variety of the food, and they competed in decorating the dining table with flowers and basil.

Another example of the luxury of this class is as follows. Ibn Kasir describes how Malikshah gave away his Seljuqi daughter: "Sultan Malikshah's daughter's dowry was brought to the residence of Darul caliphate on 130 camels covered with Roman kimhab. Most of the sepulchers consisted of gold and silver vessels. There were also 74 mules covered with various royal robes. Their bells and chains were of gold and silver. Six of the mules were loaded with twelve silver chests. Various precious stones and jewels were placed in these chests. In front of the mules were 33 horses. The saddles of the horses were made of gold and decorated with precious stones" [7].

On the one hand, amirs and rich people indulged in luxury, on the other hand, in some years, the country was dominated by high prices, famine, and plague. As a result, a large part of the common people died. For example, let's take the event that happened in 441 AH. In a book written by one of the merchants of Mavarounnahr, it is said that cholera spread in this country and caused huge losses and even 18,000 funerals were performed in one day. The author of the book wrote this book by counting the dead. The number of plague victims reached 1,750,000. People who have visited this land have seen empty markets, deserted streets, and locked doors.

Another social phenomenon of this century is that robbers were engaged in increasing looting and spreading fear among people in difficult political and social conditions. Due to political leadership and imbalance in the state, the economic situation was also unstable. People were heavily taxed.



Despite the above circumstances, historians also mention bright scenes of this period, including caliphs, emirs, and ordinary people who focused their attention on agriculture, industry, and commerce. People's attention seems to increase or decrease depending on changes in political and social conditions.

Cultural condition. As a result of researching the scientific activities of different times, the following conclusion was reached: There was no ummah capable of serving science in various directions. Because they were prominent in all scientific specialties. Most of them thoroughly mastered all the sciences of their time and wrote books as mature scholars.

The cultural situation at the time of Imam al-Halwani, may God bless him and grant him peace, was not affected by political and social conditions, but led to a scientific revival. The separation of some countries from the center of the caliphate led to an increase in cultural resources in the Islamic world. After the city of Baghdad became the center of culture in the East, other centers of culture emerged along its lines, including Cairo, Damascus, Bukhara, Nishapur, and Andalus. Various sciences and literature flourished in these cultural centers, because caliphs, sultans, and emirs created good conditions for it and competed with each other in building madrasas and libraries [8].

The rulers' attention to science caused many scholars to flourish and write books. Scholars wrote books on various sciences, including Tafsir, Hadith, Fiqh, Usul, Linguistics, Medicine, Astronomy, History, and Tarjim.

Minister Nizamulmulk's name is among those who contributed to the expansion and spread of scientific activities. He contributed to the construction of international madrasahs similar to modern universities today. In these madrasahs, scholars and students of knowledge were given food and shelter, and there were endowments for education and other needs. Such madrasas were built not only in big cities and capitals but were built all over the lands of the Islamic world from east to west, and not a single city was left without a madrasah.

The number of madrasahs in Baghdad reached about thirty. The most famous of them are the Nizomiya Madrasa, Abu Sa'd Sarakhs Madrasa, and Abu Hanifa Madrasa. Nizamiya madrasah was built in Nishapur as well as in Baghdad.

But as for the city of Bukhara, where Imam al-Halwani, may God bless him and grant him peace, grew up and learned from scholars, al-Saalibi described this city as follows: "During the reign of the Samanids, Bukhara was a place of fame, the Kaaba of the kingdom, and the famous people of the time gathered,

the virtuous people of the earth and their time. it was a gathering place", he said [9].

As proof of the strong scientific activity in the city of Bukhara and Mavarounnahr in general, it can be said that many great scientists were named after the cities of Mavarounnahr. Among them: al-Bukhari, at-Tirmidhi, al-Nasafi, al-Moturidi, ad-Dabusi, al-Bazdawi, ad-Dorimi, al-Farabi, al-Khwarazmi, az-Zamakhshari, al-Marwazi, al-Samarkandi, al-Shashi, al-Margilani, and al-Sarakhs.

Along with the construction of madrasahs, libraries were also built, where there were thousands of books and scientific encyclopedias. Yakut Hamavi described the libraries in Marv, Mavarounnahr region as follows: "Ten libraries were founded there. I have never seen anything like it in the world. Two of them are extremely rich libraries, and one is located in the mosque. It is called the library al-Aziziyah. It was founded by Azizuddin Abu Bakr Atiq al-Zinjani or Atiq ibn Abu Bakr. At the beginning of his life, he was a fruit seller in the Marv market, and later he became a winemaker for Sultan Sanjar. There were about twelve thousand volumes of books in this library. The second library is called al-Kamoliyya. I didn't know who it belonged to. Also, the library of Sharaful Mulk al-Mustawfi Abu Sa'd Muhammad ibn Mansur is located in the madrasa of the same name. al-Mustawfi died in 494 AH. He belonged to the Hanafi sect [9].

The library of Nizamulmulk Hasan ibn Ishaq is located in the madrasa of the same name. The Samanis have two libraries. Another library is located in the Madrasah of Amidiya. Also, one of the ministers, Majdulmulk, has a library. The library of Khotuniya is located in the madrasa of the same name, and the library of Zamiriya is located on its premises. It was a very comfortable place, the conditions were no different from my home. It was two hundred dinars to get more than two hundred books without collateral. I had a great time there (doing scientific research), and I got a lot of benefits from the libraries. My love for these libraries made me forget about other countries and even distracted me from my family and children. Most of the useful information I have collected in this book and my other books were obtained from those libraries" [10].

There were special buildings and markets for copying, writing, and selling books. Because some of these buildings are spacious, scientific debates and research have taken place there. There were also shopkeepers, stationers, and photocopies.

Learning was not only one-way, but the means of learning increased, including scientific trips. Scholars were eager to make such scientific trips, even though traveling was a hardship of its own. As a result of their



travels from one country to another, the exchange of ideas led to the development of cultural activities, the expansion of the boundaries of thinking among scientists, and a deeper understanding of the truths. Because people asked many questions about the events in their lives, the scholars sought more to issue fatwas and wrote books on fatwas (and various issues). In this way, Islamic jurisprudence is more developed.

## CONCLUSION

From the above information, we can conclude about the cultural situation in this period and say that scientific activities in different parts of the Islamic world were not separated from each other. The data from the scientific environments in Iraq, Syria, Hijaz, Egypt, Andalus, and Mowarounnah did not differ significantly from each other. Moreover, Arabic was the language of knowledge for all.

The most important means of connecting these scientific environments and bringing them closer to each other was the possibility of free travel of sciences. This opportunity allowed them to learn directly from the scholars. Their work in the field of science was extremely effective, and now many books inherited from them fill our libraries. Scholars of that time were ahead of their time in writing books on various sciences.

As mentioned in many tabaqat and tarojim books, the fact that the scholars wrote books on various fields is clear evidence that this period in which Imam al-Halwani lived was a period of a real scientific and cultural renaissance.

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