

Allāh (1242-1277/1827-1860) succeeded in strengthening the power of the throne against the nobles and in extending his domains. The native chroniclers agree with European travellers in describing Naṣr Allāh as a bloodthirsty tyrant. Instead of tribal levies a standing army was created.

In 1258/1842 the capital of the rival Khānate of Khokand was taken but the conquest could not be held. When Naṣr Allāh's successor Muzaḥfār al-Dīn (1860-1885) ascended the throne the Russians had already secured a firm footing in Transoxania. After being repeatedly defeated the Amīr had to submit to Russia and give up all claims to the valley of the Sīr Daryā which had been conquered by the Russians. He had to cede a part of his kingdom, with the towns of Dīzāk, Ura-tūbe, Samarkand, and Katta Kurghān (1868) to the Russians. In 1873, however, Bukhārān territory was increased in the west at the expense of the Khānate of Khīwa. In the reign of 'Abd al-Aḥad (1885-1910) the boundary between Bukhārā and Afghānistān was defined, England and Russia agreeing that the river Panjī should be the boundary.

The relationship between Bukhārā and Russia was also defined during the same reign. Beginning 1887 a railway was built through the amīr's domains but the station for Bukhārā, ten miles away, is now a town called Kagan. In 1910 Mīr 'Alim succeeded his father after having been educated at St. Petersburg. He ruled until the Revolution drove him to Afghānistān where he lived in Kābul till the end of World War II. Since the Revolution Bukhārā has become part of the Uzbek SSR with its capital in Tashkent. It has become a large cotton producing area vying with Farghāna and other parts of Central Asia in cotton production.

The archeological and topographical investigation of Bukhārā has made great progress from the 1930s, and the work of Shishkin, Pugačenkova, Sukhareva, and others, has greatly added to our knowledge. The existing architectural monuments of Bukhārā which are of importance are: 1) the "so-called" mausoleum of Ismā'īl Sāmānī from the 4th/10th century; 2) the *minaret-i kalān*, 148 ft. (45.3 m.) high (6th/12th century); 3) Mosque of Magaki Attar (the last construction of which dates from 1547); 4) Mosque of the Namāzgāh (*muṣallā*), dating from 1119 A.D.; 5) Mausoleum of Sayf al-Dīn Bukhārī (d. 1261); 6) Mausoleum at the site of Āshma Ayyūb (end of 14th century); 7) Madrasa of Ulugh Bēg, restored in 1585; 8) Masjīd-i kalān, 16th century with the older minaret nearby; 9) Madrasa Mīr 'Arab, (of 1535)?; 10) Masjīd Khwādīja Zayn al-Dīn, many times restored. Other monuments exist in great numbers outside the town, mostly in ruins.

Bibliography: References to Bukhārā down to the Mongol Invasion, with extensive bibliography, can be found in R. N. Frye, *The History of Bukhara*, Cambridge, Mass. 1954 (a translation of Narshakhī's work). A bibliography of Russian works on Bukhārā can be found in O. A. Sukhareva, *K istorii gorodov bukharskogo khanstva*, Tashkent 1958. On the early coinage see Frye, *Notes on the Early Coinage of Transoxiana*, New York 1949, with additional notes in the *American Numismatic Soc. Notes* 4 and 7. On the name and pre-Islamic history see Frye, *Notes on the History of Transoxiana*, in *Harvard Journal of Asiatic Studies*, 19 (1956), 106 ff.

For Uzbek history see Storey, 371-82. For a guide to the architectural monuments see G. Pugačenkova and L. Rempel', *Bukhara*, Moscow 1949, 67 pp. & 39 plates. For a map of the present

city and tourist guide see Yu. S. Ashurov, *Bukhara, kratkiy Spravochnik*, Tashkent 1956.

(W. BARTHOLD-[R. N. FRYE])

AL-BUKHĀRĪ, MUḤAMMAD B. 'ABD AL-BĀKĪ ABU 'L-MA'ĀLĪ 'ALĀ' AL-DĪN AL-MAKKĪ, Arabic writer who in 991/1583 composed a treatise on the eminence of the Abyssinians (after al-Suyūṭī and others), entitled *al-Tirāz al-Manḡūsh fi Mahāsīn al-Hubūsh* and existing in numerous manuscripts. The work has been translated by M. Weisweiler, *Buntes Prachtgewand* . . ., Hanover 1924; extracts from the text in *Bibliothecae Bodleianae cod. mss. or. cat.*, ii, 1363. An extract, by Nūr al-Dīn al-Ḥalabī (d. 1044/1635; see AL-ḤALABĪ, NŪR AL-DĪN) was printed in Cairo, 1307.

Bibliography: Flügel, in *ZDMG*, v, 81, xvi, 606-709; Brockelmann, ii, 504, S ii, 519.

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AL-BUKHĀRĪ, MUḤAMMAD B. ISMĀ'IL B. IBRĀHĪM B. AL-MUGHĪRĀ B. BARDIZBAH ABŪ 'ABD ALLĀH AL-DJUFĪ, a famous traditionist, b. 194/810, d. 256/870. He has the *nisba* Djufī because his great-grandfather al-Mughīra was a *mawlā* of Yamān al-Djufī, governor of Bukhārā, at whose hands he accepted Islām. Al-Bukhārī began to learn traditions by heart at the age of ten, and seems to have been a very precocious boy, for he is credited with having been able at an early age to correct his teachers. He had a remarkable memory, and companions of his are said to have corrected traditions they had written down from what he recited by heart. At the age of sixteen he made the Pilgrimage to Mecca with his mother and his brother, and when they returned he remained for a time in the Hīdīāz. He travelled widely in search of traditions, visiting the main centres from Khurāsān to Egypt, and claimed to have heard traditions from over 1000 *shaykhs*. In later life he suffered opposition in Naysābūr from Muḥammad b. Yahyā al-Dhuhlī who was jealous of the large numbers who went to hear him. Because al-Bukhārī held that although the Qur'ān is uncreated this does not apply to the recitation of it, he was accused of heterodoxy and had to leave Naysābūr for Bukhārā. There the governor, Khālid b. Aḥmad al-Dhuhlī, asked him to bring his books to him, but he refused, saying it was an indignity to convey learning to people's houses, so if the governor wished to learn he should come to his mosque or his house. The governor asked him to hold sessions specially for his children, but al-Bukhārī refused to give them preferential treatment. He was therefore expelled and went to Khartank, a village about two parasangs from Samarkand, where he stayed with relatives. It is said that, being oppressed by the hostility he had experienced, he was heard one night praying that God might take him, and died within a month.

His most famous work is the *Ṣaḥīḥ* which took him sixteen years to compile. It is said that he selected his traditions from a mass of 600,000, and that he did not insert a tradition in the book without first washing and praying two *rah'as*. This famous collection of traditions is arranged in 97 books with 3450 *bābs* (chapters). There are 7397 traditions with full *isnāds*, but if repetitions are omitted the total is 2762. This work, which claims to contain only traditions of the highest authority (*ṣaḥīḥ*), is of the *muṣannaf* (classified) type which arranges the material according to the subject-matter. As certain traditions contain material on more than one subject it is not surprising that they should appear in more than one *bāb*. The work in the main is arranged according to the various matters of *fiqh* [q.v.], but it

also contains other material, such as on the beginning of Creation, on paradise and hell, on different prophets and, in greater detail, on Muḥammad, on Qur'ān commentary, etc. Although al-Subkī includes al-Bukhārī among the *Shāfi'ī faḥīhs* this is not accurate, for he did not hold consistently the doctrine of any particular school. The titles of the *bābs* are meant to indicate the subject-matter and teaching of the traditions they contain, but al-Bukhārī has sometimes been criticised because the contents of the traditions do not always seem to be relevant to the title. Some *bābs* have a title but no traditions, which may mean that al-Bukhārī drew up the scheme of his book and left blanks when he had no sound traditions to illustrate a particular subject, hoping that he might yet find some relevant material of sufficient authority. There have been many commentaries on the whole or part of the *Ṣaḥīḥ*, notable among which are those of al-'Aynī, Ibn Ḥaǧǧar al-'Askalānī and al-Ḳaṣṣallānī. While the *Ṣaḥīḥ* was considered in al-Bukhārī's time as just one among others, it was soon recognised as outstanding, and by the 4th century it came to be placed along with Muslim's *Ṣaḥīḥ* at the head of collections of Sunnī tradition. In time, although criticisms have been made on matters of detail, it was accepted by most Sunnīs as the most important book after the Qur'ān; but in the West there was a tendency to prefer Muslim's *Ṣaḥīḥ*. Al-Bukhārī wrote his *Ta'riḫ*, which gives biographies of the men whose names appear in *isnāds*, when a young man, saying he wrote it on moonlight nights at the Prophet's tomb. Other smaller works are detailed by Brockelmann. In his lifetime al-Bukhārī was recognised as an outstanding traditionist, noted for his minute knowledge of detail and his perspicacity in detecting defects in traditions.

Bibliography: Al-Khaṭīb al-Baǧhdādī, *Ta'riḫ Baǧhdād*, ii, 4-34; al-Subkī, *Tabaḥāt al-Shāfi'iyya al-Kubrā*, ii, 2-19; Ibn Kḥallikān, 541; al-Dhahabī, *Taḥkīrāt al-Huffāz*, ii, 122-124; Ibn Ḥaǧǧar, *Taḥdīb al-Taḥdīb*, ix, 47-55; Ibn al-'Imād, *Shādhārāt*, ii, 134-136; Aḥmad Amīn, *Duḥā al-Islām* (Cairo, 1371/1952), ii, 110-119; F. Wüstenfeld, *Die Geschichtsschreiber der Araber*, No. 62; L. Krehl, *Über den Ṣaḥīḥ des Buchārī*, in ZDMG iv (1850), 1 ff.; I. Goldziher, *Muhammedanische Studien*, ii, 234-245; J. Fück, *Beiträge zur Überlieferungsgeschichte von Buḥārī's Traditionssammlung*, in ZDMG, 92 (1938), 60-87; M. F. Sezgin, *Buḥārī'nin kaynakları hakkında araştırmalar* (Recherches concernant les sources de Buḥārī), Ankara Üniversitesi İlahiyat Fakültesi Yayınlarından xiii, 1956; Brockelmann, I, 163-166, S I, 260-265. (J. ROBSON)

BUKHĀRLĪK (or Bukhārīots of Siberia). A small ethnic group, Muslim (Sunnī of the Ḥanafī school), made up of the descendants of merchants and caravaneers originating from Turkestan and established in western Siberia since the 16th century, when the commercial relations between the Emirate of Bukhārā and Siberia were flourishing.

The Bukhārīlk live in contact with the Tatars of Siberia [*q.v.*] to whose Islamisation they have contributed, and with whom they are gradually mingling. They live principally near Tobol'sk, Tümen and Tara, and an isolated group of Bukhārīlk are found close to Tomsk.

In 1926, the Soviet census numbered 12,012 of them. The Bukhārīlk speak the local Tatar dialects, but with the difference that they preserve in their

own speech a large number of Persian terms. They employ the Tatar of Ǧazan as their literary language.

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BUKHL (Ar.; also vocalised *bakhl*, *bakhal*, *bukhl*) and *bakhl* (pl. *bukḥalā'*; less often *bāḥhl*, pl. *bukḥḥāl*) mean respectively 'avarice' and 'avaricious, miserly'. Just as in the ancient poems the virtue of generosity is constantly sung, so avarice furnishes a theme for satire which is widely exploited by the poets, though it seems that this fault, at least in its most sordid forms, was scarcely widespread among the ancient Arabs. It is however a fact that it is castigated in a number of Qur'ānic verses aimed at combating avarice in the full sense (xvii, 102/100; lvii, 24) or simple hoarding (ix, 35, civ, 1 ff.), or at the encouragement of generosity in general (ix, 77/76; iix, 9) and almsgiving in particular (iii, 40/38, 175/180; iv, 127/128; lxiv, 16 f.); moreover, numerous *ḥadīths* against avarice are attributed to the Prophet (especially *ayyū dā'ir adwa' min al-bukhl*?). These condemnations and exhortations, however, seem to result less from an absolute moral principle than from the necessity in which the newly-founded Islamic community found itself of receiving spontaneous gifts and then of collecting regularly the contributions of its members (see ṢADAQA, ZAKĀT, and cf. *bāb al-zakāt* in the *ḥadīth*-collections).

After the conquests the Arabs were brought by the entry into Islam of new racial elements into contact with peoples of a somewhat different temperament, and when, brought before the bar, they had to put up a defence, shrewder minds did not fail to single out the generosity of the Arabs in order to contrast it with the avarice of the non-Arabs. It is doubtless not by mere chance that, under the 'Abbāsids, it is the *Khurāsānīs* who supply the anthologies with anecdotes about misers. The relationship: generosity = Arabs/avarice = non-Arabs takes practical shape in the polemics of which al-Djāḥiẓ gives several specimens in his remarkable *Kitāb al-bukḥalā'*, the first and probably the only attempt in Arabic literature to analyse a character and portray him through anecdotes, though with political undertones. This psychological analysis which had its origin in al-Djāḥiẓ, was ignored by later writers who, in their *adab*-books and then in the popular encyclopedias, confined themselves to reproducing the Qur'ānic verses, *ḥadīths*, anecdotes, and poems about misers (see for example Ibn 'Abd Rabbih, *ʿIḍ, passim*; al-Abshihī, *Mustaṭraf*, i, 233), not omitting, however, to mention that history knows but four [*sic*] Arab misers: al-Ḥuṭay'a, Ḥumayd al-Arḳaṭ, Abu 'l-Aswad al-Du'alli, and Khālid b. Ṣafwān. (CH. PELLAT)

BUKHT-NAŞ(Ş)AR, the Nebuchadnezzar of the Bible. The Qur'ān does not mention him. He is a very complex figure in Muslim tradition and here we can record only the outstanding points. It retains in the first place the main Biblical features, using to an unusual degree the texts of the prophets Jeremiah and even Isaiah, and establishing a connexion between Bukht-Naşar and Sennacherib, whom it makes the great-grandfather of the former. It also confuses him sometimes with later rulers such as Cyrus and Ahasuerus. To these Biblical extracts, often much corrupted and simplified, are added features borrowed from the Jewish Haggada (for example, Bukht-Naşar was one of the universal monarchs, cf. Babylonian Talmud, *Megilla* 11a; he was tormented to death by a mosquito which got into his skull, this being a transfer of the rabbinical legend about Titus, the destroyer of the Second