

SCHOLARS OF JIZZAKH

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Annotation:

The Jizzakh region, along with many other regions of Uzbekistan, has been home to many scholars and historical sites. These monuments provide us with very important information from the distant past. In the meantime, our priority is to draw the public's attention to these places and to pass them on to future generations as much as possible.

Keywords: Jizzakh scholars, distant history, Samanid dynasty, Arab conquest, historical documents, historical records, Sufism, architectural culture, Shibla village.

By the end of the 9th century, the Arabs in Central Asia had submitted their rule to the Samanid dynasty. During the period of the Somonites, trade and economic relations developed. Cities expanded due to the development of building and architectural culture. During this period, the first works of the classical era of world literature were created, which were recognized all over the world and had a very high place in the history of Turkish languages. In their works, many Arab biographers provide information about many Jiza poets, mystics, muhadis and jurists who wrote in Arabic. If we delve into the creative heritage and life paths of these mystical scientists and poets, it becomes clear that, in addition to Muslim culture, they have a very high position in world civilization. In their works, they glorify the relationship between man and society, religious moral views and humanitarian ideas, and deep respect and reverence for working people.

At the same time, they devote a great deal of space in their work to religious faith, to understanding and promoting the place of faith in human development and to the most honorable ways of serving the Creator. Although most of these scholars are not from Jizzakh by origin, they were able to serve the development of the entire Muslim world due to their sharp thinking and perception, talent and intellectual potential. At the same time, they were respected and worshiped in Baghdad, Iran, Iraq, Syria, Egypt and other centers of Muslim culture, and they carried out a great secret activity.

According to sources such as "Kitab al-Qand", "Kitab al-Ansab", "Mu'jam al-Buldan" and "Tarihu Baghdad", more than 3000 notables lived and worked in Movarounnahr between the 8th and 12th centuries scholars. More than a thousand of them lived in Samarkand, more than 600 in Bukhara, of which more than 400 lived and worked in the city of Nasaf. Of the remaining 1,000 muhadis, more than 70 lived in Shosh, more than 60 in Fergana, the same number in Kesh, more than 50 in Termiz, more than 40 They were active in Khorezm, Ustrushona, Dabusia, Kushania and other local regions.

In particular, in the dissertation of the candidate of history Muslim Ataev, it was revealed that there were 8 poets, 73 muhadis and 33 jurists who were born in the oasis of Jizzakh and carried out their scientific activities in Movarounnahr and the scientific centers of the eastern countries. In 2014, the author published the monograph "Jizzakh allomalari", based on his dissertation, in the publishing house "Adib". We used this scholar's information a lot in our work. According to M. Ataev, the following mystical poets (mostly in Arabic) lived in the scientific centers of Movarounnahr and the eastern countries.

One of them was Abu Bakr Dulaf ibn Jahtar Ash-Shibli. The poet, who was born in the village of Shibla in Ustrushana, later traveled to eastern countries in search of knowledge. Abu Bakr Khatib al-Baghdai in his work "Tarihu Baghdad wa Madinat al-Salam" narrates the following story: "There are differences regarding the name of Allama and the name of his father. It is said in the sources: the name of a famous figure of Sufism is Jafar ibn Yunus or Dulaf ibn Yunus, and in another source he is also called Jahdar ibn Dulaf or Dulaf ibn Jabgavaikh or Dulaf inb Jatara.

Al-Qazwini gives this definition: "His name is Dulaf and his father's name is Jafar." His full name is Abu Bakr Dulaf ibn Jafar al-Shibli az-Zahid al-Arif. He was the owner of the gifts of his time and incredible circumstances. His father served in a high position in the court of Caliph al-Muwaffaq. Allom's father left 70 thousand dirhams. Abu Bakr Dulaf ibn Jafar attended a meeting of a Sufi known as Khair al-Nassaj of Baghdad and donated all his wealth and all his inheritance to the poor. He was a person who had mastered the art of admonition and politeness. He went to the Iranian province of Damavand and told the people there: "Please turn to me to solve any problem because I have become the guardian of you and your country." If there is any question regarding hadd (punishment), then you should be the first to meet me to resolve it."

Muhammad ibn Abdullah ibn Shazan gives the following definition: "Ash-Shibli is from the people of Ustrushan, he comes from the village of Shibliya, from where his uncle came and was the Emir of the Emirate of Alexandria. Ash-Shibli repented in the presence of Khair un-Nassaj, one of famous Baghdadi Sufis, and chose Sufism. His father served as chief pilgrim to Caliph al-Muwaffaq. Alloma himself was appointed governor of Damovand province in northern Iran. Ash-Shibli was bi l one of the greatest masters of that time. His name is epic in tongues. Allama al-Shibli died in 946 Dhul-Hijjah at the age of 87 in Baghdad. His grave is known as "Yazor" and is now one of the holy places. Examples of his mystical poems are given in Arabic sources.

In short, a lot of valuable information has come down to us from the distant past to the present in the historical heritage and historical places of the Alams who lived in the Jizzakh region. It is probably for this reason that this city still attracts the attention of many tourists and forces them to visit this place again and again.

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