

About Some Authors From Samarkand

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Abstract: This article provides information about the works of the Samarkandian poets, commentators, fakih, historians, linguists, literary scholars, exact science, medicine kept in the manuscript fund of the Institute of Oriental Studies.

Keywords: Fikh, Fund, Historical Sources, Islamic Studies, Kitab, Language And Literature, Manuscript, Medicine, Oriental Studies, Qur'an, Poets, Samarkandi, Sufism.

INTRODUCTION

History tells us that Samarkand is renowned for its ancient monuments, scholars who originated from there, and the written heritage they produced. In this brief study, we will focus on the written sources related to Samarkand that are housed in the main collection of the Institute of Oriental Studies, named after Abu Rayhan Beruni, at the Academy of Sciences of Uzbekistan. The written heritage on this subject can be divided into two main groups. The first group includes the works of scholars associated with the name "Samarkand" (by attribution or nickname), while the second group comprises works in various fields of science that were copied and studied in Samarkand.

As in the regions of Central Asia such as Bukhara, Nasaf, Kesh, Termiz, Urganch, Margilan, Kokand, Shosh, in Samarkand, mature scholars engaged in Islamic sciences were active in different periods. Part of the written heritage created by them is kept in the manuscript fund of the institute. For example, "Qavaid al-Qur'an" and "Ilm al-Qur'an" by Yarmuhammad b. Khudoyar Samarkandi, "Risalai fi aqd al-Farid" by Muhammad b. Mahmud b. Muhammad Sharif Samarkandi, Muhammad b. Mahmud b. Muhammad Sharif b. Ahmad b. Ali Abulqasim al-Madani as-Samarkandi's "Kitab at-tashiyar ala tariq at-tashjiyar fi usul al-qiraat ala tariq ash-Shotibiya" and "Ayn at-tartiyil fi bayan harf at-tanziyl" (another name is "Kifayat al-muallim") shows that significant work was done on the science of recitation in the region. There are also many fikh works created in the region. For example, "Kitab al-usul" by Ishaq b. Ibrahim ash-Shashi as-Samarkandi (d. 325/937) and "Khizanat al-fiqh", "Multafit Nasiri" by Nasiruddin Abulqasim Muhammad b. Yusuf al-Husaini as-Samarkandi al-Madani (d. 556/1161), Alauddin Shams al-Islam Abu Bakr Muhammad b. Ahmad as-Samarkandi's work "Mezan al-usul fi nataij al-uqul" (XII century) is considered one of the most reliable sources in the field of usul fiqh.

This copy has seals confirming that it was kept in the library of Khoja Muhammad Parsa. It can also be seen that the science of jurisprudence developed in Samarkand through the works of Muhammad b. Haji b. Hasan Samarkandi "Fatavai Kafuri" and Mas'ud b. Mahmud b. Yusuf Samarkandi's "Solati Mas'udi".

Among the written sources related to various fields of Islamic studies, kept in the fund of the institute are "Bo'stan al-arifiyn" by Abu-l-Lays Nasr b. Muhammad b. Ibrahim as-Samarkandi, "Tanbeh al-ghafilayn", "Taliqat bar hashiya Mawlavi Hasan bar aqaid" by Isokhan Samarkandi, Fazlullah "Sanadi li tilmizyahu Muhammad Abdurrahman al-Balkhi" by b. Abdulwahid b. Abu-l-Lays as-Samarkandi, "Risalai etiqadiya" by Abulqasim Ishaq b. Muhammad b. Ismail b. Ibrahim b. Abdulhakim as-Samarkandi, "Rawzat al-vaiziyn" by Mulla Kalan Vaiz Samarkandi. Imam Abu Shujja' Samarkandi's works such as "Dur al-Ajayib" are among the famous works.

Among the works related to Samarkand, manuscripts related to Sufism also occupy an important place. For example, Abul Lays Nasr b. Muhammad b. Ahmad b. Ibrahim as-Samarkandi (died 375/985) "Risalai asrori vahy", Mawlana Kalan as-Samarkandi (XVII century) "Majalis al-arifiyn", "Riyaz al-muzakkiriyn", "Muzakkir al-ashab" by Muhammad Badi' etc. Muhammad Sharif as-Samarkandi (d. 1080/1669-1670), "Xulosa avrod and odob" by Abu al-Futuh b. Abi al-fazl b. Mahmud al-Khalid as-Samarkandi, Abdulhay al-Among these are the manuscripts of Hanafi al-Mujaddidi b. Mirza Abulkhayr as-Samarkandi's works "Kamalat mujaddidiya and makamat Ahmadiyya".

Among the historical sources in the manuscript fund, the work of Abu Hafsa Najmuddin Umar b. Muhammad al-Nasafi as-Samarkandi (d.

537/1142) was reworked by Imam Abulfazl Muhammad b. Abduljalil b. Abdulmalik b. Haydar as-Samarkandi, a student of the work "Qandiyai Khurd", into historical geography. There are works written in the genre "Kitab al-qand fi history of Samarkand", "Matlai sa'dayn majmai bahrain" by Abdurazzaq b. Ishaq as-Samarkandi, "Tarihi Raqimii" by Mir Said Sharif Raqim. Among them, the work "Maorij an-nubuwwat fi madorij al-futuvvat" by Muin b. Haji Muhammad Farohi (Muin al-Miskin) is one of the most reliable sources of Islamic history.

Imam Abul Fazl Muhammad b. Abduljalil b. Abdulmalik Haydar as-Samarkandi's work "Qandiyai khurd" reflected the historical geographical information.

Some of the resources kept in the fund belong to the fields related to language and literature. One of the works related to linguistics, "Sharhi istioroti Samarkandi" written by Abulqasim b. Abu Bakr al-Laysi as-Samarkandi (d. 888/1483), there is a manuscript of the XVIII century. This manuscript is stored in the fund of the institute under number №1395/IV.

The manuscripts fund also contains the written heritage of poets who worked in Samarkand in different periods. For example, Bisotiy Samarkandi's "Ghazaliyati Bisotiy", "Devon Bisotiy", "Devon Humayun" by Amir Humayun Isfaraini Samarkandi, "Devon Sadiq" by Maulana Sadiq Samarkandi, "Devon Ashiq" by Mulla Abulhair Samarkandi can be cited as examples. In addition, the manuscript of Davlatshah Samarkandi's work "Tazkirat ash-shuaro" is kept.

Samarkandians created a number of works related to the science of medicine. "Zubdat ash-Shifa" by Muhammad b. Fulad, a doctor of Samarkandi, and "Risolai Suhayliyya bar tib" by Mir Samarkandi served as a guide for the medicine of his time.

It is known from the works of Ismatullah b. al-Azam b. Abdurasul, such as "Khulasat al-hisab" and "Anvar khulasat al-hisab" that he was engaged in exact sciences in Samarkand.

Unfortunately, during the writing of this article, it was not possible to determine the era in which all the persons whose names were mentioned lived. Because of this, the chronological order may be somewhat distorted. In further research, the activity of a number of other scientists will be identified. In any case, among Samarkand scientists, there are only a few individuals whose

activities need to be studied in every way. Of course, various amounts of information about them are reflected in manuscripts.

CONCLUSION

In general, through the manuscripts in the fund of the institute, one can get acquainted with the works of scientists who lived in Samarkand and worked in various fields of science. In turn, there will be opportunities to evaluate directions developed in different periods in the region.

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