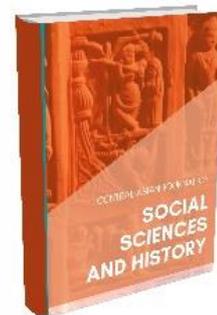




CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY

Journal homepage: <https://cajssh.centralasianstudies.org>



About Some Scholars from Samarkand: In the Case of the Fund in the Institute of Oriental Studies

Khamidillo Murodillayevich Lutfillaev

Senior researcher at the Institute of Oriental Studies, Academy of Sciences of the Republic of
Uzbekistan

hamidullo@mail.ru

Annotation:

This article analyzes information about the research works of the Samarkandian poets, commentators, fakih, historians, linguists, literary scholars, exact science and medicine that kept in the manuscript fund of the Institute of Oriental Studies.

ARTICLE INFO

Article history:

Received 09-Sep-22

Received in revised form 08-Oct-22

Accepted 07-Nov-22

Available online 7-Dec-2022

Keywords: fikh, fund, historical sources, islamic studies, kitab, language and literature, manuscript, medicine, oriental studies, Qur'an, poets, Samarkand, sufism.

It is known from history that Samarkand is famous for its ancient monuments and scholars who came from there as well as the written heritage created by them. In this small study, we will focus on the written sources related to Samarkand kept in the main collection of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan. The written heritage related to the subject can be divided into two large groups. In the first group we can include the written heritage of scientists who worked with the Samarkand name (ratio, nickname), and in the second group works covers various fields of science, which were copied and read 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-tashjiyr fi usul al-qiraat ala tariq ash-Shotibiya" and "Ayn at-tartiyl fi bayan harf at-tanziyl" (another name is "Kifayat al-muallim") show 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-ghafilin", "Taliqat bar hashiya Mawlavi Hasan bar aqaid" by Isokhan Samarkandi, Fazlullah "Sanadi li tilmiyzahu 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 that created in 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' b. 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 Hafs 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 tarihi Samarkandi", "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" reflects the historical geographical information.

Some of the resources kept in the fund belong to the fields concerning 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 18th 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 at the institute.

Samarkandian scholars created a number of works related to the science of medicine. "Zubdat ash-Shifa" by Muhammad b. Fulad, tabib Samarkandi, and "Risolai Suhayliyya bar tib" by Mir Samarkandi served as a guide for the medicine of their times.

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 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 different perspectives. Of course, various amounts of information about them are reflected in manuscripts.

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.

REFERENCES

1. Yarmuhammad b. Khudayar Samarkandi. Qavaid al-Qur'an. Manuscripts Institute of Oriental Studies №№ 11340/IV, 10149/XIII.
2. Yarmuhammad b. Khudoyar Samarkandi. Ilm al-Qur'an. Manuscripts Institute of Oriental Studies: №№ 11340/III, 12064/V.
3. Muhammad b. Mahmud b. Muhammad Sharif Samarkandi. Risalai fi aqd al-Farid. Manuscript Institute of Oriental Studies №10571/III.
4. Muhammad b. Mahmud b. Muhammad Sharif b. Ahmad b. Ali Abulqasim al-Madani al-Samarkandi. Kitab at-tashiyr ala tariq at-tashjiyr fi usul al-qiraat ala tariq ash-Shotibiya. Manuscript Institute of Oriental Studies № 10571/IV.
5. Muhammad b. Mahmud b. Muhammad Sharif b. Ahmad b. Ali Abulqasim al-Madani al-Samarkandi. Ayn at-tartiyl fi bayan harf at-tanziyl. Manuscript Institute of Oriental Studies № 12102/IV.
6. Ishaq b. Ibrahim al-Shashi al-Samarkandi. Kitab al-usul. Manuscript Institute of Oriental Studies №3287/I.
7. Abu-l-Lays Nasr b. Muhammad b. Ibrahim al-Samarkandi. Khizonat al-fiqh. Manuscripts Institute of Oriental Studies: №№5767/I, 3211/VIII.
8. Multafit Nasiri. Nasiruddin Abulqasim Muhammad b. Yusuf al-Husaini al-Samarkandi al-Madani. Manuscript Institute of Oriental Studies №4828.

9. Собрание восточных рукописей Академии наук Узбекской ССР... – Ташкент: Наука, 1957. Т.IV. – С.198 (After that: SVR).
10. Muhammad b. Haji b. Hasan Samarkandi. Fatavoi Kafuri. Manuscript Institute of Oriental Studies №10868/I.
11. Mas'ud b. Mahmud b. Yusuf Samarkandi's. Solati Mas'udi. Manuscripts Institute of Oriental Studies: №№11017, 1402/II, 11346/II, 12638.
12. Abu-l-Lays Nasr b. Muhammad b. Ibrahim al-Samarkandi. Bo'stan al-arifiyn. Manuscripts Institute of Oriental Studies: №№12020/II, 12764/IV, 10635/I.
13. Abu-l-Lays Nasr b. Muhammad b. Ibrahim al-Samarkandi. Tanbeh al-ghafiliyn. Manuscript Institute of Oriental Studies №12346.
14. Isokhan Samarkandi. Taliqat bar hashiya Mawlavi Hasan bar akaid. Manuscript Institute of Oriental Studies № 10673/I.
15. Fazlullah b. Abdulwahid b. Abu-l-Lays al-Samarkandi, Sanadi li tilmiyzahu Muhammad Abdurrahman al-Balkhi. Manuscript Institute of Oriental Studies № 683/III.
16. Abulqasim Ishaq b. Muhammad b. Ismail b. Ibrahim b. Abdulhakim as-Samarkandi. Risalai etiqidiya Manuscript Institute of Oriental Studies №11399/III.
17. Mulla Kalan Vaiz Samarkandi. Rawzat al-vaiziyn. Manuscripts Institute of Oriental Studies №№11897, 13077/I.
18. Imam Abu Shujja' Samarkandi. Dur al-Ajayib. Manuscripts Institute of Oriental Studies: №№13077/II, 13289.
19. Abul Lays Nasr b. Muhammad b. Ahmad b. Ibrahim al-Samarkandi. Risolai asrori vahy Manuscript Institute of Oriental Studies №480/V.
20. Mawlana Kalan al-Samarkandi. Majalis al-arifiyn Manuscript Institute of Oriental Studies №10663,
21. Mawlana Kalan al-Samarkandi. Riyaz al-muzakkiriyn. Manuscript Institute of Oriental Studies №11939/II (in this manuscript, the title of mufti is added to the author's name).
22. Abu al-Futuh b. Abi al-Fazl b. Mahmud al-Khalid as-Samarkandi. Xulosa avrod and odob. Manuscript Institute of Oriental Studies №10419.