



Abu Bakr Narshakhi's Work "the History of Bukhara" and His Contribution to Historiology

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Annotation: This article provides detailed information about the history of the Middle Ages, one of the first representatives of the school of historiography, Abu Bakr Narshakhi, "History of Bukhara", a detailed analysis of the work, his contribution to the field of historiography, and interesting information.

Keywords: Afrosiyob, Siyovush, Kaykhusrav legendary figures, "Baytut Tizor" craft workshop, "Bozori Mokh" ancient market, "zandaniychi" unique fabric, kohandiz, "siymi gifrify" silver coin, "History of Bukhara", "Kitobul ansob".

The concept of the Middle Ages was introduced into the science of history by the thinkers of the Renaissance, who used it to refer to the period between antiquity and the Renaissance, when culture was highly developed. The first stage of the medieval period in Central Asia was the crisis of the Kushan Empire and the Kang State, and the invasion of the Khionites, Kidarians, and Hephthalites, and from the second half of the 6th century, Turkish settlers invaded and invaded all of Central Asia for 100 years. established control. During that period, there were changes in the social structure of the society, a class of farmers, rich merchants and artisans with large land owners appeared. Until the invasion of the Arabs, they influenced the creation of cities, the development of multi-disciplinary crafts and trade. The socio-economic and political-diplomatic environment of this period improved greatly, and Central Asia served as a transit center in international relations, especially in the Great Silk Road network. When the Arabs invaded, many cultural places, works of art and books were burned to ashes, but some sources of information about this period were preserved, one of them was the work "History of Bukhara" by Abu Bakr Narshakhi. This work provides valuable information about the pre-Islamic period in our country and the period from the introduction of Islam to the Samanid dynasty.

Abu Bakr Mukhammad ibn Jafar Narshakhi (899-959) was born in the village of Narshakh, Bukhara. There is very little information about his autobiography. Because he did not give any information about himself in his work. Although his name is mentioned in the historiography of the 8th-12th centuries of Central Asia, almost no information about his life is given. Only in Saani's "Kitabul Ansab" his full name is Abu Bakr Mukhammad ibn Jafar ibn Zakariyyah ibn Khattab ibn Sharik, and he was born in the year 246 (899) of the Hijri and was from the people of Bukhara in the year 384 (959) is mentioned to have died. It is also known that Abu Bakr Narshakhi was a secretary in the Samanid palace, and in 943-944 he wrote a work called "History of Bukhara" in Arabic and dedicated it to the Samanid emir Nuh ibn Nasr (943-954). It is known that this work was completed by his son Abu Bakr Mansur and his grandson, the hadith scholar Mansur ibn Mukhammad ibn Ja'far, until the last Samanid era (Mansur ibn Nuh 997-999) [1. -P.271.]. His work consists of 36 chapters, mainly devoted to the establishment of Bukhara, ancient names, ancient buildings and ancient kings. According to Madaini, Narshakhi's "History of Bukhara" includes the periods before

the emergence of Islam in Bukhara based on Balazori and Tabari by the author. The part of the book, which covers the years before the emergence of Islam in Bukhara, is distinguished by its vocabulary and fluency of language based on the general work. The work also contains hadiths explaining that holy Bukhara is superior to other cities, and Narshakhi's work also contains a number of narrations preserved in the memory of the population before the introduction of Islam. Among these narrations there is also a narration about the death of Sioyush Afrosiyab. It says that the ancient city of Bukhara was built by Afrosib. Especially the toponymic and topographical information about the seven gates of Bukhara, namely Darvozai Bazar, Darvozai Shahrstan, Darvozai Bani Sa'd, Darvozai Bani Asad, Darvozai Kabiriya, Darvozai Hafs, Darvozai Nav, and some of these gates from Islam. by citing their previous names, Narshakhi clarifies their historical toponymy[2.-P.8].

The work contains information about the Arab campaigns, the policy of Kutaiba ibn Muslim in Bukhara, and the spread of Islam. But the work condemns the condition of the people against the Arabs and the movement against the invaders (such as the Mukanna movement). The movement of local nobles against him was approved. Nevertheless, the objective description of the historical events of the VII-IX centuries raises it to the level of a valuable source [3.-P.101].

In addition to its historical information, the work contains valuable information about place names (toponymy) and the probability of their origin. In particular, chapter IV of the work is dedicated to the description of Karmana, Nur, Tavois, Iskajkat, Sharg, Vardona, Afshona, Romitan, Varakhsha, Boykent and other cities and villages around Bukhara, in which the history, population and occupation of these places. There is information about the nation, as well as economic and cultural relations with foreign cities [4. -P.29]. In particular, Romitan is a fortified village with a large arch, which is older than Bukhara. The city was built by the legendary Afrosiyab, who came here every year and never went anywhere else. According to Persian books, Afrosiyab was a witch and one of the children of King Noah. Afrosiyab killed his son-in-law Siyovush, and when Siyovush's son Kaikhusrav came to demand his father's blood, Afrosiyab was hunting here. Kaykhusrav and his army surrounded this fortress for two years and built a village opposite it, which he called Romush. After killing Afrosiyab, he built a fire-worshipping temple here, which is the oldest temple in Bukhara. In some books, this village is called Bukhara. This place has been the residence of kings since ancient times, and after Bukhara was built, it became a winter residence. The late Abu Muslim (718-755) stayed in this village when he came to Bukhara[5.-B.36-37.]. At the same time, the value of the work has been increased by explaining the probability of the remaining place names.

"History of Bukhara" contains a lot of information about the economic life of Bukhara, including the following about handicrafts and trade: there were polos, darpardas, writing clothes, pillowcases, jewelry, and outerwear were sewn for the caliph. The whole of Bukhara would be spent on a single visit. Every year, a factor would come from Baghdad and take these products to Bukhara in return for the khiroji. Also, the fabric called "zandaniichi" was very popular. Merchants used to come and take it to the cities of Damascus, Egypt and Rome[5.-P.42.]. The people of Khurasan tried to weave this fabric several times and took away the equipment, but they could not weave it as well as the Bukhara Zandaniychi. There was no tsar, emir, chairman, or bek who did not have clothes made of this fabric. "Even the most expensive cloth on the market was not better than it", Bukhara weaves the most marketable fabrics of the East. One of the bazaars in Bukhara is "Bazar Mokh", interesting information about it in the work. Before the arrival of the Arabs, the bazaar was a bazaar where idols were sold. The ancient inhabitants of Bukhara were pagans and sold idols here since ancient times. In particular, it is stated in the work as follows: "Now, there was a large plain on the banks of a large stream where the Mokh Mosque is located, and there used to be a market in the shade of these trees. The king came to this market so that the people would be interested in buying an idol. he sat on the throne on the ground where the Mokh Mosque is now, and everyone bought an idol for himself and took it home. In this place there is a temple of fire worshipers, and on the market day, people gathered here and worshiped fire. 43.]. Also, the information about the minting of silver coins in Bukhara and the minting of the so-called "siymi gifrifi" coins is also very interesting. It says that the first silver coin in Bukhara was a king named Kono Bukhorhudot, who was the king of Bukhara for thirty years and was engaged in wheat and wheat trade. When he found out that a silver coin would

be minted in another province, he also minted it in Bukhara and painted a picture of himself wearing a crown. In the work, the silver coin called “Siymi Ghifri” was made by Ghifri ibn Ato as the emir of Khurasan during the Caliphate of Khorun ar-Rashid (786-809). At that time, the people of Bukhara had Khorezm silver coins in their hands, and they did not want to trade in them. They asked the emir to mint silver coins in Bukhara. As soon as the Amir gave permission for this, they brought gold, silver, tin and copper and minted a silver coin, dedicating it to the Amir and calling it “Siymi Gifri” [5. -P. 63-65.].

In conclusion, the work contains other valuable information that contributes to the history of Uzbek statehood. As we saw above, the work contains not only historical information, but also toponymic, ethnological, and mythological information. The work was written in Arabic and later translated into Persian, and additional information was also included. Finally, the work was translated from Persian to Uzbek in the 60s of the last century. Currently, the work makes a significant contribution to the development of the historiography of the Eastern and Arab countries in general, and extensive research is being conducted.

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