

**REPRESENTATIVES OF SCIENCE FROM USTORSHANA WHO WORKED
DURING THE PERIOD OF THE FIRST UZBEKISTAN RENAISSANCE****Muhtorkul Hasanovich Pardaev**Leading Researcher at the Samarkand Institute of archaeology named after Yahyo Gulyamov,
candidate of historical sciences, associate professor,**Kabilov Sardor Ikhtiyor ugli**

Master's student at Jizzakh State Pedagogical University

ANNOTATION. This article examines the developed medieval scientific life of the Ustrushana-Jizzakh oasis and the contribution of scholars from this region to Islamic sciences. The article analyzes the lives, scientific heritage, and place in isnads of 74 scholars and 33 jurists from Ustrushana, based on sources. The close connection of Ustrushana scholars with the scientific schools of Bukhara, Samarkand, and Mavaraunnakhr is demonstrated on the basis of scientific evidence. Their qualities such as asceticism, scientific purity, and loyalty to authentic narrations are emphasized. The results of the research substantiate the relevance of the correct use of scientific heritage in today's religious and educational reforms.

Keywords: Ustrushana, Jizzakh oasis, Mavaraunnakhr, hadith scholars, jurists, scientific heritage, hadith, jurisprudence, interpretation, recitation, Samarkand scientific school, authentic narration.

INTRODUCTION.

Cities of the Ancient East such as Bukhara, Samarkand, Termez, Khorezm, Fergana and Shosh are famous throughout the world as centers of ancient civilization. They include the Ustrushana region, that is, the present-day Jizzakh oasis. Many of our compatriots may still be unaware that the land of Jizzakh is one of the holy places. In fact, Ustrushana was a developed place located on the Great Silk Road, connecting the West and the East, from ancient times.

As a result of the study of written sources, it was found that more than three thousand great scholars of hadith lived and worked in Maveraunnahr during the 8th-12th centuries. The names of several poets, 74 hadith scholars, and 33 jurist scholars who were born in the Jizzakh oasis and carried out their scientific activities in the scientific centers of Maveraunnakhr and the countries of the East have been revealed and introduced into scientific circulation.[3, 21] This information indicates that the Jizzakh oasis was also one of the scientific centers, like Samarkand, Bukhara, Shosh, Nasaf, and other cities of Maveraunnakhr.

METHODS AND MATERIALS

The science of hadith also developed in Ustrushan along with other sciences. If in the 2nd century AH the demand and need for hadiths increased in the Islamic world, by the 9th century the next main task of hadith scholars was to sort the collected hadiths into sahih and da'if groups and sort them.

It was not always possible to find answers from the Quran to solve the problems of the lives of peoples who had just converted to Islam. At such times, hadiths took on a central role. It was impossible to make changes to the Quran. Since there was no single copy of the hadiths in the form of a diwan, nor a centralized control body to check whether they were fabricated or authentic, fabrication of hadiths became widespread.

A distinctive feature of the Ustrushana hadith scholars was that they paid more attention to asceticism. The status of asceticism was not considered as renunciation of the world, but rather as a person who was gentle, kind, patient with little, and focused on acquiring knowledge and

calling the people to knowledge and enlightenment. According to research, 74 hadith scholars who were originally born in Ustrushana and worked in Ustrushana and the scientific and cultural centers of that time, Samarkand, Bukhara, and Baghdad, have been identified [3,21-22].

RESULTS AND DISCUSSION

The most famous of them are:

Rayhan ibn Muhammad al-Ustrushani. Abu Tayyib Rayhan ibn Muhammad ibn Ayyub al-Ustrushani produced very productive scientific works throughout his life. He was born in Ustrushan, studied there, and later moved to Samarkand to develop his knowledge. The scholar narrated many hadiths in his time, and hadiths were narrated from him by Sheikh Abu Hafs Umar ibn Ahmad al-Shibli, Sheikh Abu Hafs Umar ibn Ahmad al-Farisi, and others. In addition, he was one of the jurists of the Hanafi school of thought. He had a son named Abdulmulk, who was also a hadith scholar.

Ali ibn Abi Ibrahim al-Ustrushani. Abu Asad Ali ibn Abi Ibrahim Muhammad al-Ustrushani was born in Ustrushani, and later went to Samarkand in search of knowledge and continued his scientific activities there. The scholar was one of the famous hadith scholars of his time, having trained many students. One of them was Abu al-Hasan Ali ibn Abi Hassan ibn Ismail al-Samarkandi. The scholar died in Samarkand in 446/1054 and was buried in the Chokardiza cemetery.

Mutrif ibn Jamhur al-Ustrushani. Abu Bakr Mutrif ibn Jamhur ibn al-Fadl al-Ustrushani. He was born in Ustrushana, received his first education here, and later visited many Eastern countries in search of knowledge. In particular, he went on a Hajj journey through Baghdad, where Ali ibn Umar al-Harbiy al-Sukkari narrated hadiths from Hamadan ibn Zinnun and Abdussamad ibn Fadl al-Balkhi and scholars. Among the hadiths narrated by Abu Bakr al-Ustrushani, those related to the topics of faith, asceticism, piety, and ethics occupy the main place.[4, 19-31]

Hakim ibn Nasr al-Ustrushani. Abu Talha Hakim ibn Nasr ibn Hanij ibn Khandabek al-Ustrushani was born in Ustrushana. He narrated hadiths from Allama Muhammad ibn Fadl ibn Harrash al-Balkhi, Hilal ibn al-Ila' ar-Riqi, Muhammad ibn Musallama al-Wasiti, Qasim ibn Ibad at-Tirmidhi, Ibn Zahl, Ubaydullah ibn al-Ghaz al-Asqalani, Ubaydullah ibn Muhammad al-Barqi, Abu Zar'a Abdurrahman ibn Amr ad-Dimashqi, and others. The sources do not provide any information about his position or the level of his position during his time, or even the year of his birth or death.

Yunus ibn al-Fadl al-Ustrushani. Abu Said Yunus ibn al-Fadl al-Ustrushani was born in Ustrushani, where he received his early education, and later went to Samarkand in search of knowledge and enlightenment, where he narrated hadiths from Abdullah ibn Ayub al-Muharram. Hadiths from the scholar were narrated by Abu Muhammad ibn Ubaydullah al-Samarkandi. The scholar is also considered one of the jurists who was also active in the field of jurisprudence.

Luqman ibn ash-Sha'biy al-Ustrushani. Luqman ibn ash-Sha'biy ibn Sulayman al-Ustrushani was born in Ustrushani in the 10th century and died there. The scholar was also active in the field of jurisprudence and raised many students. He was the uncle of Abu Ja'far Muhammad ibn Amr ibn ash-Sha'biy ibn Sulayman al-Ustrushani, who was the judge of Bukhara in his time, and he was his mentor.

Hamid ibn Abi Hamid al-Ustrushani. Hamid ibn Abi Hamid al-Ustrushani, the scholar was born in Ustrushani and traveled to the countries of the East in pursuit of knowledge and enlightenment. He went to Khorasan and narrated hadiths from Abdulaziz ibn Hatam in the city

of Naysabur. Hadiths from the scholar were narrated by Abu Ishaq Ibrahim ibn Muhammad ibn Yahya an-Naysaburi. Then he went on a pilgrimage through Naysabur. Bakran ibn Abdurrahman al-Ustrushani. Abu al-Qasim Bakran ibn Abdurrahman al-Ustrushani was born in Ustrushani and went to Baghdad in search of knowledge and began to live there. Since the scholar lived in Baghdad, he was also called by the al-Baghdadi nisba. He narrated hadiths from Abdulhamid ibn Nahshal and from him through Ali ibn Ismail al-Khujandi to Abu Nasr Aziz ibn Nasr ibn Lays ibn Abi Lays al-Ustrushani.

Ahmad ibn Abdulmulk al-Ustrushani. Abu Nasr Ahmad ibn Abdulmulk ibn Musa ibn Muzaffar al-Ustrushani. The scholar was born in 433/1042 in Ustrushani. He received his early education in Ustrushani and continued his scientific activities there. The scholar narrated many hadiths in his time under the name “Kok”. He narrated the hadiths from Mahmud ibn Hasan. Ibn Hajar mentioned the scholar in his historical bibliographic works “ad-Durar al-kamina fi ayon al-mia as-samina” and an-Naimi in his historical bibliographic works “ad-Doris fi tarik al-madoris”. The scholar died in 519/1125.[4, 33]

Bakr ibn Yaman al-Ustrushani. Bakr ibn Yaman al-Ustrushani. Allama was born in Ustrushana and received his early education there, later moving to Samarkand in pursuit of knowledge and enlightenment. Allama narrated hadiths from the judge, Imam Abu Muhammad Abdurrahman ibn Abdurrahim al-Qassor and Hakim Abu Amr Muhammad ibn Abdulaziz al-Qantari. Allama had his own madrasa in Samarkand, where he taught students of sciences in hadith and jurisprudence. Allama died in Samarkand in 519/1125 and was buried in the Chokardiza cemetery.

Ali ibn Abdulaziz al-Dizaki. Abu al-Hasan Ali ibn Abdulaziz ibn Muhammad ibn Ahmad ibn Hamid al-Dizaki al-Lahuzi az-Zubayrī was born in Dizak, Ustrushanā. The scholar lived in Dizak and died there in 448/1056, when the plague broke out there. He was a descendant of the companion Zubayr ibn al-Awwam, and his father had emigrated from Mecca. His father had twelve brothers, all of whom were scholars. His father, Abdulaziz ibn Muhammad, was one of the leading scholars of his time and used to preach at Khan Musa in Samarkand. Abu Sa’d al-Idrisi stated that the scholar Abdulaziz ibn Muhammad ad-Dizaki lived in Samarkand and was one of the virtuous people there, and that he had gone on a pilgrimage before 380/991 and died on the way.[3, 37].

Umar ibn Ahmad ad-Dizaki. Abu Hafs Umar ibn Ahmad al-Shabibi al-Dizaki contributed to the development of hadith science in Samarkand during the Qarakhanid period. Originally from Dizak, the hadith scholar received his initial education in Dizak from al-Shaykh al-Imam al-Zahid Ismail ibn Ahmad al-Dizaki. Having memorized a large number of hadiths, he attained the status of a hafiz. Abu Hafs an-Nasafi mentions al-Shabibi in more than 120 places in his work. The scholar mentored many scholars in his time. One of his students was Abu Hafs an-Nasafi. He listed his sheikhs one by one in his work “Tidad al-Shuyuh li-Umar mustatirif alo-l-Huruf mustatir” (“List of Umar’s Teachers in Alphabetical Order”). Umar ibn Ahmad al-Dizaki died in Samarkand in 511/1118 and was buried outside the “Mashhad al-Aimma” section of the Chokardiza cemetery.

As is known, the scientific potential of the jurists of Mavaraunnakhr was recognized throughout the Islamic world. Their works are still used as textbooks in many religious educational institutions that adhere to the Hanafi school of thought. This fact indicates the need to seriously study the emergence, stages of development and specific features of the science of jurisprudence in Mavaraunnakhr. Many of our Islamic scholars have focused their attention on the history of the development of hadith, jurisprudence, and Islamic jurisprudence in Mavaraunnakhr, and on studying the works on jurisprudence created by our scholars, and on

identifying the personalities and works of the jurists found in manuscripts. As a result of the research conducted, it was found that 33 jurists emerged from the Ustrushan region, and they are listed systematically below.

Ahmad ibn Husayn al-Ustrushani. Abu Sa'id Ahmad ibn Husayn al-Ustrushani al-Bardai was born in Ustrushan. Abu Bakr Khatib al-Baghdadi in his work "History of Baghdad and the Peaceful City" says: "Sheikh Imam Abu Said Ahmad ibn Husayn al-Ustrushani al-Bardai was a famous jurist. The scholar was executed by the Qaramatis in 317/929 on his way to the holy Hajj pilgrimage because he expressed strong opinions against the Qaramatis in his time.[1, 156]. The scientific and spiritual light of our ancestors and the religious heritage left to us by our elders are of great importance in the education and spiritual development of the youth. Today, the education of the coming generation plays a role in raising the spirituality.

As is known, great importance is attached to the study and analysis of education in our country. It should also be noted that the scholars of Mavaraunnakhr, who studied and analyzed the teachings and contributions of the Hanafi religious school, and in the development of this school, have made significant contributions to the development of this school. is being studied. In connection with the teachings, this direction poses an important task. To prove the religious tolerance of Islam and the wrongness of the path of extremism of the thermal currents.

Our esteemed President Sh. Mirziyoev expressed the following thoughts on this matter. "Currently, more than 100 thousand priceless manuscripts are stored in the book fund of Uzbekistan. These works, unfortunately, have not yet been fully studied, they are waiting for scientists and librarians. We often talk about the need to fight evil with enlightenment. This is certainly true, but where does the spiritual knowledge come from in these holy books"[8].

In recent years, Uzbekistan has been emphasizing that it is a country of great scholars. Along with Bukhara, Samarkand, Termez, Khorezm, and Fergana, Jizzakh is also among the ancient centers of civilization known to the whole world. The ancient Ustrushana region, according to ancient sources, was a developed region located near the Great Silk Road, which connected the West and the East. Books from several thousand years ago provide information about our ancestors who lived in this region.

The scientific heritage of jurists is especially highly valued. In Mavaraunnakhr and the Islamic world, their jurisprudence manuals are the main jurisprudence manuals in prestigious Islamic scientific institutions. At the same time, studying the scientific heritage of famous jurists from our region in order to make a worthy contribution to the development of jurisprudence is considered an effective step.

Abu Ja'far Muhammad ibn Amr al-Sha'bi al-Ustrushani. This scholar was born in Ustrushani and lived in Samarkand. He studied jurisprudence under Abu Bakr Muhammad ibn Fadl al-Qamari al-Bukhari (d. 381/991), the teacher of the Hanafi jurists of Bukhara. Al-Qamari opposed the Bukhara theologians and supported the view of the Samarkand theologians that "Faith is created". Abu Ja'far al-Ustrushani served as a judge in Samarkand. It is also mentioned in sources that Abu Ja'far al-Ustrushani also studied jurisprudence under the famous Iraqi scholar Abu Bakr al-Jassas al-Razi (d. 370/980). Abu Ja'far al-Ustrushani died in 404/1013.

Abu Ja'far Al-Ustrushani's jurisprudential works such as "al-Jami al-kabir", "az-Ziyadot" and "Kifayat al-Sha'bi" are known. His work "al-Ziyadot" has not reached today, only quotes from it exist. Three manuscripts of Alloma's work "Kifayat al-Sha'bi" are stored in the Institute of Oriental Studies named after FA Abu Rayhan Beruni of Uzbekistan.[5, 19]

Abu Ja'far al-Ustrushani also made an important contribution to the development of hadith science in Mowarounnahr. Abu Zayd al-Dabusi narrated four hadiths in al-Asrar from al-Khalil ibn Ahmad al-Sijzi (290/902-378/988) through Abu Ja'far al-Ustrushani.

After completing his studies, the scholar went to Baitul Muqaddas and settled there. Towards the end of his life, he returned to Baghdad, where he died in 407/1016. His son was a judge in Fanak, a small Kurdish fortress on the island of Ibn Umar, above the city of Mosul in Iraq.

Husayn ibn Ahmad al-Ustrushani. Majd al-Din Husayn ibn Ahmad al-Ustrushani was a jurist. Sources indicate that he was raised in an educated and intelligent family. The scholar lived in Ustrushani in the 12th century and made a significant contribution to the development of jurisprudence. He had two sons, Mahmud and Ahmad, who were also jurists, and a grandson, Muhammad, who was a jurist and mufti in Samarkand during the early years of the Mongol conquest.

Ahmad ibn Husayn ibn Ahmad al-Ustrushani. Burkhan al-Din Ahmad ibn Majd al-Din Husayn ibn Ahmad al-Ustrushani was a jurist. Sahib al-Fusul is the uncle of Muhammad ibn Mahmud al-Ustrushani. He has a jurisprudential work called Kitab al-Fatawa. Muhammad ibn Mahmud al-Ustrushani wrote in his work al-Asila wa al-Ajwiba (Questions and Answers) about his use of the Kitab al-Fatawa of his uncle Ahmad ibn Husayn ibn Ahmad al-Ustrushani[7, 20].

Mahmud ibn al-Husayn ibn Ahmad al-Ustrushani. Mahmud ibn al-Husayn ibn Ahmad al-Ustrushani was one of the Hanafi jurists who held the honorable title of "Jalal ad-Din" (The Majesty of Religion) in his time. The fact that the scholar's name is mentioned in the available sources as the father of "Sahib al-Fusul" or as a student of Burhan al-Din al-Marghinani, and moreover, it has become a norm to write short eulogies in his honor, indicates that he enjoyed great prestige and respect among scholars. Mahmud ibn al-Husayn al-Ustrushani's jurisprudential work "al-Fawa'id" is known.

Important information about Mahmud ibn al-Husayn al-Ustrushani is given by Haji Khalifa in his work "Kashfuz zunnun" as follows: "Sheikh Imam al-ajal al-mutaqqi Jalolul mila wa din Mahmud Nasiruddin Muhammad ibn Yusuf al-Husayn as-Samarkandi (d. 1161) compiled the work "Multaqat fil-fatawa" in Ustrushani in 1207 and dictated it (i.e., organized and divided it into parts) in Samarkand in 1219". This information shows that the al-Ustrushani family moved from Ustrushani to Samarkand between 1207 and 1219.

Muhammad ibn Mahmud al-Ustrushani. Abu-l-Fath Muhammad ibn Mahmud ibn Husayn ibn Ahmad Ustrushani lived in Mavaraunnakhr at the end of the 12th century and the first half of the 13th century, and with his high scientific potential made a worthy contribution to the development of the science of jurisprudence. The scholar was born in Ustrushani, and then moved with his family to Samarkand, where he carried out his creative activity. The period of Ustrushani's life coincided with the final period of the development of the Samarkand school of jurisprudence and the initial stage of the Mongol conquest.

Muhammad ibn Abdulhamid Usmandi. One of the prominent children of the Ustrushan oasis is undoubtedly the famous jurist and scholar of his time, the thinker Muhammad ibn Abdulhamid Usmandi of Samarkand. The full name of the scholar is Abulfath Alauddin Muhammad ibn Abdulhamid ibn Umar ibn Hasan ibn Husayn Usmandi of Samarkand, and the year of his birth and death is given in different sources. The sources state that Abulfath Muhammad ibn Abdulhamid ibn Husayn ibn Hasan ibn Hamza Usmandi was a resident of Samarkand and was known as the "Pillar of the World". The scholar's father, Abdulhamid ibn Umar Usmandi, was considered one of the leading scholars of Samarkand and was also known among the people for his eloquence and skillful oratory.

His full name is Abu Muhammad Abdulhamid ibn Umar ibn Husayn ibn Hasan ibn Hamza ibn Tahir Usmandi, and the sources only mention his name and the hadiths he narrated. There is no information about any of his positions or his position during his time, or even the years of his birth or death.[4, 54-57] The scholar was considered a leading scholar in a number of Islamic sciences, especially jurisprudence, hadith, and theology, as well as in the field of 'ilm al-khilaf, which is a specialized field that studies disagreements between different schools of thought. He was distinguished by his deep knowledge, unique talent, and extraordinary ability in the debates and discussions among scholars in these fields.

That is why he was known among the scholars with such lofty titles as “Al-alou-l-‘alam” (“Pillar of the World”), “Al-alo” (“Pillar”), “Al-alou-s-Samarkandi”, “Alouuddin” (“Pillar of Religion”). According to sources, the scholar’s following work “Al-amoli fi-t-tafsir” (“Issues spelled out in the science of interpretation”) is a commentary on the Holy Quran. Also, two manuscript copies of “Lubab al-kalom” (“The Jewel of the Science of the Word”) have survived to us, one of which is included in the collection of several manuscript works in the Kara Chalabiyzade Department of the Suleymaniye Library in Istanbul. The second manuscript copy of the work is kept in the Shahid Ali Pasha Department of the Suleymaniye Library under the item number. [2, 27-28]. In addition, sources indicate that the scholar is the author of works on jurisprudence called “Mukhtalafu-r-riwaya”, “Al-mu’tariz wa-l-mukhtalif” and on usul-uddin “Al-hidaya fi-l-kalom (fi usul-ul-itiqod)”. [6, 41].

CONCLUSION

In conclusion, it can be said that during the first Uzbek Renaissance, Ustrushana was one of the major scientific centers, from where Many famous scholars have emerged in the fields of hadith, jurisprudence, tafsir, qira'at, philosophy and linguistics. Their chain of transmissions, including al-Ustrushani, their mention in biographical sources, and the large number of their students confirm their high position in the scientific life of Mavaraunnakhr.

These scholars made an incomparable contribution to such fields as: the transmission of hadith and reliable chain of transmissions, the development of Hanafi jurisprudence, the formation of schools of tafsir, the improvement of qira'at and Arabic linguistics, and the development of theology and philosophical thought. It is through the activities of such scholars that Ustrushani, as a center of science, has been an integral part of the scientific schools of Mavaraunnakhr for centuries.

REFERENCES:

1. Abu Sa'd Abdulkarim Sam'oni. Genealogy. Translated from Arabic by Abdulghafar Razzaq, 1 volume. Bukhara. 1999.
2. Abdulkadir ibn Abulwafa Qurashi. Al-jawahiru-l-muziyya fi tabaqoti-l-hanafiya. Beirut. 1993.
3. Ataev M. Majduddin al-Ustrushani's place in the history of Transoxiana jurisprudence. Dissertation written for the degree of Candidate of Historical Sciences. Tashkent. 2011.
4. Ataev M. Jizzakh scholars. Tashkent. 2014.
5. Haji Khalifa. Kashfu-z-zunun an asami'i-l-kutub wal-l-funun. Beirut. 1992.
6. Muhammad Zaki Abdalbirr. Bazlu-n-nazar fi-l-usul. Cairo. 1992.
7. Zaynuddin Qasim ibn Ibn Qutlubga. Taju-t-tarajim fi tabaqoti-l-hanafiya. Baghdad. 1962.
8. Website www.Lex.uz.