

THE SCIENTIFIC – LITERARY ENVIRONMENT OF THE NASAF OASIS IN THE MIDDLE AGES

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ABSTRACT

This article provides information about the history of the scientific-literary environment and the artists who worked in the Nasaf oasis in the Middle Ages.

Keywords. Nasaf, "Majlisi Tadrīs", scientific congress, literary meetings, Arabic language, Persian language, Abul Muti' Nasafi

Muqaddasiy, a geographer who lived at the end of the 10th century, wrote about a "Majlisi Tadrīs" held in the city of Nasaf. Muqaddasiy talks about the two methods used by the scholars of that time to spread and spread their scientific works, usually discussions and debates related to fiqh were held in mosques. At the same time, scientists organized lectures in their homes or in special offices. If we call it a medieval scientific congress, the idea will be clearer. The session of the scientific congress lasted a long time, usually scientists from abroad were also invited to it. The Majlisi teaching method was not only a gathering for evaluating the scientific works and new researches of scientists, but also made it possible to spread it to other countries. When scientists invited from abroad came to a certain city, he had the right to organize a debate, to gather scientists he knew and wanted to debate.

Professor Abduqadir Hayitmetov talks about a unique aspect of medieval science and shows that it is also relevant in literary studies as follows. "Literary gatherings, literary debates and conversations in the Middle Ages were very important for writers, poets and all people who are closely interested in literature to exchange ideas on literary creativity and literary works in the times when there was no press in the development of literature. That is why the tsars, who wanted to inculcate the ideology of the ruling class to the people through literature, gathered poets in their palace and paid some attention to their literary gatherings. To prove this, it is enough to recall the literary gatherings in the palaces of the Somanites, Karakhanids, Ghaznavids, and Khorezmshahs. Muqaddasiy informs Nasaf about Abul Qasim Kabai, the leader of the Mutazalites from Arabia, who came to study in the beginning of the 10th century. Abul Qasim Kabai came to think with the scholars of Nasaf and Movaraunnahr in general, to give lectures on linguistics [1].

The passage of "Majlisi Tadris" in Nasaf in the 10th century in Movaraunnahr, where an influential representative of Islam arrived, is one of the evidences that shows the scientific and cultural status of this city at that time.

Before the invasion of the Mongols, science and culture in Nasaf rose to a much higher level. During these times, the city will compete with Samarkand and Bukhara. It is known that the era of the Somonites occupies an important place in the history of the peoples of Central Asia. Science and literature were given great attention in the years when the Somonites ruled. This has a great impact on the development of culture in Bukhara and its neighboring areas.

When the Somanites came to power, the Arabic language gradually gave way to the Persian language. Persian language now emerges as the language of science and fiction. The poets of Bukhara, Samarkand, and Nasaf who lived in this period wrote their works in this language. In the history of Uzbek literature, the roots of creation in the Uzbek and Persian-Tajik languages, which have been a tradition for many centuries, belong to this period [2].

In the 10th - 11th centuries, the Arabic language still had a certain influence. In the cities of Bukhara and Samarkand, scientists and writers from the local Turkic population continued to create scientific and artistic works in Arabic. In these centuries, Arabic language played a major role in the activities of Nasaf intellectuals. In this respect, the scientific heritage of Najmuddin Nasafi and Khofizdin Nasafi is characteristic. As the Latin language once became the language of science for Europe, the Arabic language began to perform this task for a certain period of time in the Middle Ages East.

By the end of the 10th century, the Turkic dynasty - the Karakhanids took power from the Somanites. Although the Karakhanids ended the rule of the Iranians in Central Asia, they could not make significant changes in the cultural life. Academician V. V. Barthold shows that "the conquest of the country by the Turks could not stop the natural process of cultural evolution, regardless of the effect it had on the general conditions of cultural life." Naturally, religion played a big role in this. The Karakhanids were followers of Islam, which was very helpful in ensuring their victory over the Samanids [3].

During the time of the Turkish rulers from the Karakhanids, writing in Persian became a tradition. Turkish rulers guided poets who wrote in Persian, and even wrote poems in this language themselves [4].

This type of "cultural policy" that was introduced during the Karakhanid period has maintained its influence for a long time. For example, a number of writers from Kashkadarya who lived in the 11th - 14th centuries (for example, Shahabuddin Nasafi, Najmuddin Nasafi, Hakim Sozani, Khofizuddin Nasafi, Ziyauddin Nakhbiy) wrote

mainly in Persian. In this way, the Turkic peoples also make a great contribution to the development of literature in the Persian language.

It is known that Nasaf was delivered by well-known people to the world of science in the 11th - 12th centuries. It is necessary to mention the names of Najmuddin Nasafi and Hakim Sozani. Najmuddin Nasafi is a historian, scholar of jurisprudence, poet and linguist who lived in the first half of the 12th century. Najmuddin Nasafi's poetry is a continuation of the science he was engaged in, and he wrote scientific works in a poetic way. "Epic of the Caliphate" written in Aruz is characteristic in this respect. This work was written in the complex rajaz bahr of Aruz [1].

In the 10th - 12th centuries, Karshi rose to the level of one of the busiest cities of Central Asia. However, the Mongol-Tatar attack that took place at the beginning of the 13th century, along with other developed cities in Central Asia, dragged and destroyed Nasaf.

It is not for nothing that we say that the poets and scientists of the 10th-12th centuries continued the traditions. According to tradition, poets and scholars who emerged from Nasaf in the 11th century wrote mainly in Persian. Because, as Muqaddasiy noted, several dialects of the ancient Sugdian language along with the Turkish language have been used in Bukhara and its neighboring areas for many centuries, and a certain part of the population of Nasaf was not an exception [5].

The formation of literary life in Kashkadarya is closely related to the history of the general development of Uzbek literature. Samples of written literature appeared in Nasaf already in the 9th - 10th centuries. Abul Muti' Nasafi, who lived at the end of the 9th century and the beginning of the 10th century, created a didactic artistic work in Arabic. Shahabeddin Nasafi (Shahabi), a poet from Nasaf who lived in the 11th century, was one of the most famous poets of the Seljuk Empire, writing in Persian [1].

Abul Muti' Nasafi is one of the first representatives of written literature formed at the end of the 9th - beginning of the 10th century. Abu Makhul Muti' Nasafi lived and created during the last period of Samanid rule. He was famous as a poet, writer and sage in his time.

Biographical and creative information about Abu Makhul Muti' Nasafi has not been completely preserved. According to the tradition of that time, it is known that Abul Muti, who wrote in Arabic, died in 318 Hijri, 930 AD. The fact that the poet and writer was a well-known scholar in his time can be seen in the example of his work "Al lo'liyyat fi mawaiz" ("Pearl of properties") that has reached us. This work is a work composed of instructive stories, didactic poems, and wise words.

The work of Abul Muti' was written in Arabic. In the following centuries, there was great interest in Abul Muti's work. This is evidenced by the translations stored in the Oriental Manuscripts Department of the M.E. Saltikov-Shchedrin People's Library

in Leningrad. Mahmud ibn Hasan ibn Qazi Oraj translated the work "Al Loliyyat" from Arabic into Persian in 1835. The translation of Qazi Oraj was copied by the secretary Muhammad Sharif ibn Mir Salih Koratori. This manuscript is stored in the library fund under the number PNS-18. Qazi translated Orajasar into Persian under the title "Mayamin al-tarjuman wa munis al insan".

33 years after the translation of Abul Muti' Nasafi's work into Persian, its Uzbek translation will be created. The Uzbek translation of "Al Lo'liyyat" is not directly from the original, it is based on the above-mentioned work of Qazi Oraj "Munisal Inson", the translator of the Uzbek copy is unknown, it is known that the work was copied in 1868. The name "Munis al inson" has been preserved in the Uzbek translation. In Leningrad, in the manuscripts section of the library, a copy of the Uzbek translation of Abul Muti Nasafi's work is registered under the number TNS-16. Abul Muti' Nasafi glorifies the ideas of correctness, honesty, truthfulness, goodness, pursuit of knowledge in moral and didactic stories [1].

So, at the end of the 9th century - the beginning of the 10th century, written literature was formed in Nasaf. The creators of Nasaf oasis first conducted their activities in Arabic, and later in Persian. These creators used nicknames such as Nakhabiy, Nasafi, Karshiy.

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