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**ABU BAKR MUHAMMAD IBN JA'FAR IBN ZAKARIYA KHATTAB IBN SHARIK HISTORY'S  
ILLUMINATION OF BUKHARA HISTORY**

**Annotation:** This article contains our thoughts and opinions on the issues of covering the history of Bukhara, one of our ancient cities. It is also important to interpret these opinions on the basis of evidence. Information from the work of Abu Bakr Muhammad Ibn Ja'far Ibn Zakariyya Khattab Ibn Sharik Narshahi is also used in the coverage of this topic.

**Key words:** Center, monument, Muhammad Narshahi's, trade, "Kitab ul-Ansab", Numijkat, history.

### **Introduction**

Bukhara is one of the most ancient and historic - beautiful cities in the world, rich in architectural monuments. The city's 2,500 th anniversary in 1997 was celebrated internationally. The name Bukhara was originally mentioned in the 9th century by the historian Narshahi. According to many historians, linguists, the word Bukhara comes from the Sanskrit word "vikhara", which means "fortress". In ancient times, the city was also called Numijkat and Fakhira. Bukhara was one of the Centers of crafts and trade from the early Middle Ages, where products made were issued to Asian and European countries. The Arabs called Bukhara "Madinat ut-Tujjor" ("City of merchants") or Madinat as-Sufriya ("Copper City"). UNESCO announced in 1996 that Bukhara was included in the ranks of World Cultural Heritage Cities and was protected. Kohna Bukhara has been referred to by historians as a "city of poetry and Legends" by travelers. Every street and alley of this city, garden and square, khullak word each flesh has echoes of a distant past, a trace left by it. The towers, the obidayu steps, the osoru antiques, which extend to the sky, demonstrate human intelligence. Bukhara also received the honorific name "museum under the open sky, the gilvokor mirror of glorious history" in the East and West [1]. The city of Bukhara is one of the famous ancient cities of the East. According to archaeological data, Bukhara was founded in the 6th century BC by Siyovush, son-in-law of Afrosiyob [2]. The city of Bukhara and the surrounding lands, located in the lower reaches of the Zarafshan River, were in ancient times extremely khushmanzara - the fauna and flora are unique, rich in lakes and estuaries, which is confirmed by the data in the work of historian Narshahi "history of Bukhara".

The local mythological tradition, embodied in the 10th-century historian Muhammad Narshahi's "history of Bukhara", relates the foundation of the ancient part of the city's 'Ark' fortress to the bahá'is of the heroic epics Siyovush or Afrosiyob, i.e., the Alpine land, thus narrated in a way that dates back to remote times.

### **Analysis of thematic literature**

It is believed that such fortifications as Vardonze, Romitan, Varakhsha in the Oasis and a commercial city like Poykend are older than Bukhara. All copies of the "history of Bukhara" in our hands contain a text that continues until this 1220. Just as the Arabic origin of the work has not reached us, the Persian translation exists only through subsequent editors. Chunonchi, translator Abu Nasr Ahmad, included information of great historical importance in the work, while shortening some of its locations. In doing so, he used reliable sources that preceded him. One of them is the 9th-century author Abulhasan Abdurrahman ibn Muhammad Nishopuri's "Khazoin ul-ulum". In addition the translator Abu Ishaq quoted additions from Ibrahim ibn al-Abbas as-Suli's "Akhbori Muqanna", Abu Ja'far Muhammad at-Tabari's "history of Tabari". The translator Abu Nasr Ahmad and the subsequent editor, the reworkers, also made significant changes to the text of the "history of Bukhara", but retained the name Narshahi as the author. But nevertheless, as the authors of the events after 944, until 1220, when Narshahi graduated from

his work, we should know the translators and editors in question. It is not known what name narshahi himself actually gave to the work. Therefore, it is referred to in manuscript copies and historical literature by the names “Historia Narshakhi”, “Tahqiqul-Vilayet”, “Akhbori Bukhara”, “Historia Bukhara”. But the most accurate of them and the most used in scientific literature is the “history of Bukhara”[3] .

#### Research methodology

It is known that both Muhammad ibn Ja'far, who first wrote The”History of Bukhara”, and Ahmad ibn Muhammad, who later shortened and added the work from Arabic to Persian-Tajik, and Muhammad ibn Zufars, who summarized and outlined this translation, also worked in the context of the 9th-12th centuries, influenced by the economic, spiritual life that existed in their time. That is why the ‘history of Bukhara’ was written in the position of condemning the Islamic religion as well as the movements against the prevailing regime of the time (such as the Muqanna uprising) as dictated by the social environment of the 9th-12th centuries. However, nevertheless, the work presents data of great historical value, and their scientific objective analysis is not of benefit to the science of history. This case is doubtless proven by the fact that the data of the ‘history of Bukhara’ has long been used by most of the scientific-historical works that debate the history of Central Asia from the 7th to the 12th centuries. This Uzbek edition of this valuable and unique work is also presented to the attention of historians-researchers, a broad readership, as a main source and an example of historical literature of the IX-XII centuries [4].

According to the preface to the”history of Bukhara”, it was written in Arabic by Abu Bakr Muhammad ibn Ja'far an-Narshahi, originally from the village of Narshah in Bukhara [5] in 943-944.

This is due to the fact that both his own work and other authors who lived near him, only Sam'ani's ‘Kitab ul -ansab’ mentions that his full name was “Abu Bakr Muammad ibn Ja'far ibn Zakariya ibn Khattab ibn Sharik” and that he was a Bukharan, born in 286 (899) and died in 348 (959 - 960) [6]. This work is one of the main sources in our study of the historical processes of Bukhara. The dependence of this work on the history of Bukhara; gives us valuable information in the formation and study of the history of Bukhara.

#### Analysis and results

Studies to determine the age of the city of Bukhara also carried out extensive archaeological excavations throughout the Bukhara oasis in order to determine the age of the city, in the major archaeological monuments of chunonchi - Poykend, Korgani Vardonze, Romitan, Varakhsha, Khoja Boston, Gozimontepa, Oqsochtepa and other city ruins. In the course of archaeological research, archaeological finds with information provided in written sources in Bukhara were compared and came to the conclusion as follows. Early settlements in the lower reaches of the Zarafshan river date back to the jez period (2nd half of the 2nd millennium BC), when they were made up of cinchli semi-basements (research in the dried up Mohondarya branch region confirms this); unconsolidated settlements appeared in the 6th-5th centuries BC on land occupied by deltas of large branches of the Zarafshan River. And in the 4th century BC, when the Bukhara arc was built, the area was surrounded by a high defensive wall and a wide ditch, at the foot of which were located three fortified settlements (these different settlements are typical of the farmed provinces of Central Asia from the beginning of the 1st millennium BC). One of these places was called Firobdiz, the second was called Navmichkat, the third was called Bukhara. Later, these three settlements merged and grew steadily, becoming a large city - the trade and craft and administrative center of the Bukhara Oasis [7].

#### Conclusions and suggestions

In place of the conclusion, we can say that in Narshahi's work we also meet some narratives from the period before the introduction of Islam . This work will not be a mistake if we say that it is one of the sources that illuminates the history of Bukhara, valuable for its time. It is worth noting that the” history of Bukhara ” in its time, shubhasis attracted the attention of the Bukhara society. Narshahi's work was first out of print in Paris in 1892, one from the 16th century and another from the new age, based on a kkita manuscript, and it is worthy of recognition that it has also been translated into many languages. According to the preface to the” history of

Bukhara", it was written in Arabic by Abu Bakr Muhammad ibn Ja'far an-Narshahi, originally from the village of Narshah in Bukhara, in 943-944. Now Narshahi's name is mentioned in almost all scientific research work on the history of Central Asia from the 7th to the 12th centuries, but no complete reference to his life has been made. This is due to the fact that such information is cited both in his own work and in the works of other authors who lived close to him. Only Sam'ani's work 'Kitab ul-ansab' mentions that his full name was Abu Bakr Muhammad ibn Ja'far ibn Hattab ibn Sharik, and that he was from Bukhara and was born in 286 (899) and died in 348 (959-960) [8]. And the original Arabic version of the history of Bukhara has not reached us, to be honest, there is still no information about its existence until then. The fact is that, according to the preface of the copy of the work that has come down to us, Abu Nasr Akhmad ibn Muhammad ibn Nasr al-Qubawi, who was originally in present-day Quwa Shahri in 1128, translated Narshahi's book from Arabic to Persian at the request of his friends because 'most men had no incentive to read the book written in Arabic'.

It is known that Mukhammad ibn Ja'far, who originally wrote The 'History of Bukhara', then shortened the work and added to the Persian-Tajik translation from Arabic into Akhmad ibn Muhammad and this translator summarized and stated that the Mukhammad inb Zufars also worked in the context of the 10th-12th centuries, influenced by the economic, spiritual life that existed in their time. This Uzbek edition of this valuable and unique work is also presented to the attention of historians-researchers, a wide audience of readers as a main source and an example of historical literature of the X-XII centuries [9].

Today we also need to focus on the processes of teaching this work and introducing young people to this work.

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