



A LOOK AT THE LIFE AND LEGACY OF MUHAMMAD IBN ABDUL JABBAR AL-UTBI

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Article history:	Abstract:
Received 4 th September 2022 Accepted: 4 th October 2022 Published: 8 th November 2022	This article talks about the life and scientific heritage of the great thinker of the East, Utbiy. Along with this, the influence of Alloma on the literature of Ghaznavids will be highlighted.
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INTRODUCTION. A feudal state ruling in Central Asia, the capital was the city of Bukhara. The first half of the 10th century was the heyday of this state. Movarounnahr, Khurasan, North and South Iran included, and Khorezm, Seistan, Jurjan and Tabaristan (Mozandaran) obeyed this state. Bukhara, Samarkand, Nishapur, Marv, Urganch, Herat, Balkh were the largest and most developed cities during the Samanid period. Crafts and trade developed in these cities. During the time of the Somonites, the country developed culturally. Madrasahs were built in many cities. Science, architecture, painting and ceramics developed. Agriculture is developed. The largest library in Bukhara was in the emir's palace. During the Samanid era, great scholars such as Abu Nasr Farabi (873-950), Ibn Sina (980-1037), Abu Rayhan Beruni (973-1048), Rudaki (860-941), Daqiqi and Firdawsi and poets flourished. After the rule of the Somanids, Mahmud Ghaznavi, the founder of the Ghaznavid dynasty, captured the lands of Khurasan. He gathers scholars in his palace like the Samanid emirs. Muhammad ibn Abuljabbar al-Utbi is considered one of such mature historical scholars. This article is about this scientist.

THE MAIN PART. Muhammad ibn Abd al-Jabbar al-Utbi is an Arab, the history of his family goes back to Utba ibn Ghazwan, the builder of the city of Basra. But one of his grandfathers once lived in Rye. Two of these families served as ministers to the Somonites. Abuja'far al-Utbi and Abulhusayn al-Utbi. But it is difficult to accept Ibn Khaldun's hint, he (Al-Hakimun Naysoburi) says in his biography: "He was the judge of Nayshapur during the Samanid period (359/970), when Abunnasr Muhammad ibn Abd al-Jabbar Utbi was the vizier." Because in the sources of his age, there is no information about Utbi taking the position of a minister, and his uncle Abunaser al-Utbi was not a minister either, Saalibi says about his uncle: "He was a famous scholar and fuzalo in Khurasan."

Al-Utbi, who wrote "Tarihi Yamini", worked as a secretary to Amir Abu Ali Al-Muzaffar ibn Muhammad ibn Ibrahim ibn Saimjur, who died later in (386\996 or 387\997), then the father of Sultan Mahmud Ghaznavi in (387\997). He became secretary to Abu Mansur Subuktegin, who died, and then to Mahmud himself. For a short period of time, he worked as a deputy to Emir Shamsulmaoli Qabus ibn Vushmgir. This viceroyalty was called the ministry by Jojarmi, and this viceroyalty caused many people to say that "Utbi worked as a minister for the Somonites." But Saalibi's proof that he was never a minister to the Samanis is his statement: "He lived in Nayshopur." Now, Nishapur was not the capital during the time of the Somonites, nor during the time of the Ghaznavids, so how can he make it a homeland while being a minister?!

Utbi lived in Nishapur until the last breath of his life, but at the end of his life he worked as a Sahibul-barid (letter carrier) in Ganji Rastaq, but he did not stay in this position for long because his relationship with the khan's employee Abulhasan Baghavi was not good. wrote that he was very offended by Baghavi's targeting of his personality, but at the same time, it also testifies to the fact that his literary and vocabulary is very strong. We have tried hard to find information about Utbi's teachers, but we have not been able to find anything about it either from him or from his biographers. In particular, there is no other information about his education than the following: "He left his homeland Rai when he was young and came to Khurasan," said Al-Saalibi.

Due to the lack of information on Utbi's biography, we only know from his life page that he was of the Shafi'i sect (400/1009 or 401/1010) and that he was in close contact with the poet Abulfath Al-Busti, the two of them worked together in the amir's office with the secretary of the emir Abu Ali.

Determining the year of Utbi's death was difficult because the information about it was different, Safadi says 413/1022, Ago Buzurg and Brokelman say 417/1026 is correct. But they believe that Haji Khalifa and Ismail Pasha Baghdadi died in 431/1040. As opinions on this matter differ, the deeper we go, the greater the doubt. Since there is no specific document to support any of these opinions, we could not fully determine the year of his death. It is surprising that his contemporaries were not interested in the year of Utbi's death.

As far as we know, he was the owner of a high literary talent, a sharp, fluent speaker, and his many poetic and prose expressions are a product of this, because he was (a treasure of wonderful prose and a source of wonderful

poems). Al-Yamini's work has also been preserved only because it gained the trust of the people and they were able to preserve this work verbatim. But as for his literature, we should be grateful to Saolibi, who was able to preserve short and long prose sentences, and in many of these prose pieces he wrote couplets and wise words in the style of sajj. Saalibi said: There are many short eloquent sayings attributed to him:

- Put yourself above the world, you will be dear.-
- Youth is the chastity of life.
- Lord, there is a scar from the test of Satan's temptation in suppressing the desires.
- He who has a shortcoming in his work has a short tongue.

Al-Saalibi included about fifty unrelated verses, some of which are:

(I swear by my soul that if a dear guest visits my house in the morning, even if I find it difficult to observe him, his love will eat kebabs from my liver and drink constant juice from my blood).

These bytes include:

(You beat the snake to be two-minded by nature, if you become a man's prey, associate with people, then you will find relief from the blame. Although its teeth have deadly poison, its flesh has an ointment that cuts the poison).

In addition to "Al-Yamini", Utbi has poetic and prose works, one of which is "Latoiful Kuttab" and "Shuzurunnasr min kalomi Abinnasr".

Historians who describe the history or situations of Muslim individuals are interested in the fact that the translator has a relationship with the hero, and is someone who observes his behavior with his own eyes, so that his works are in line with life. Now Utbi is considered one of the first writers of this "Siyari Mufrada" - history book, and the Sirat of Muhammad, peace and blessings of God be upon him, is an exception. Utbi compiled the history of Sultan Mahmud Ghaznavi, his campaigns to Khurasan and Mowarounnahr, his relations with the surrounding political forces, and especially his position with the Abbasid caliphate.

But Utbi gave more importance to the description of his journeys to India, and among his contributions to architectural monuments, he mentioned only the mosque he built in Ghazna. He also enriched the work with many poems and some prose pieces. The author of the work "As-siyaku min tarikhi Naisobur" explains it as follows: "Utbi writes every moment of Sultan Mahmud's biography."

CONCLUSION. So, it follows from this information that Utbi was a mature thinker of his time and was also a skilled historian. His work known as "History of Yamini" is considered an important tool for determining his life and scientific activity. Until now, although the sources have not mentioned much about Utbi's biography, it is a good thing that this work has reached us in its entirety. The thinker lived during the reign of Sultan Mahmud Ghaznavi and managed to make a great contribution to literature and art. According to historical scholars, Utbi was "virtuous", "scholar", "skilled historian", "poetry". In conclusion, today is the time to study Utbi's life and his scientific legacy. We should know that it is the task of experts in the field to illuminate the life and activities of this breed to a wide readership.

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