



THE PLACE OF MIRZO SALIMI'S WORK "KASHKULI SALIMI AND TAWARHI MUTTAQADIMIN AND MUTTAahirin" IN OUR SPIRITUAL HERITAGE

Mukhamedjanova Lola Polvonovna
Turon Zarmed, Associate Professor of the "History" Department
e-mail: lola_mukhamedjanova@buxtzu.uz

Jorayev Isomiddin Ismailovich
Turon Zarmed University, Teacher of the "History" Department
isomiddin_jurayev@buxtzu.uz

Annotation:

In the article, Mirza Salimbek's work "Koshkuli Salimiy wa Tavorikhi Muttaqadimin Va Muttaakhirin" not only illuminates the history of Bukhara, but is considered an important source for studying the life and customs of the peoples of Central Asia, and that Afrosiyab married his daughter Farangis to Siyovush. , there is interesting information about how Afrosiyob's brother Karshyuz killed Siyovush in Bukhara, now Acre.

Keywords: "Koshkuli Salimiy and Tavorikhi Muttaqadimin and Muttaakhirin" by Daro, Afrosiyob, Karshyuz, Ardasher, Bobak, Zahok.

МЕСТО ПРОИЗВЕДЕНИЯ МИРЗО САЛИМИ "КАШКУЛИ САЛИМИ И ТАВАРХИ МУТТАКАДИМИН И МУТТАХИРИН" В НАШЕМ ДУХОВНОМ НАСЛЕДИИ

Мухамеджанова Лола Полвоновна-Турон Зармед
доцент кафедры «История»
электронная почта: lola_mukhamedjanova@buxtzu.uz

Джораев Исомиддин Исмаилович-Турон Зармед Университет
Преподаватель кафедры «История».
isomiddin_jurayev@buxtzu.uz

Аннотация

В статье труд Мирзы Салимбека «Кошкули Салимий ва таворихи муттагадимин ва муттаахирин» не только освещает историю Бухары, но и считается важным источником для изучения быта и обычаев народов Средней Азии, а также о том,





что Афросяб женился на его дочери Фарангис к Сиёвушу, есть интересные сведения о том, как брат Афросиоба Каршюз убил Сиёвуша в Бухаре, ныне Акко.

Ключевые слова: «Кошкули Салимий и Таворихи Муттагадимин и Муттаахирин» Даро, Афросиоба, Каршюза, Ардашера, Бобака, Захока.

MIRZO SALIMIYNING “KASHKULI SALIMIY VA TAVORIXI MUTTAQADIMIN VA MUTTAAXIRIN” ASARINING MA’NAVY MEROSIMIZDA TUTGAN O’RNI

Muxamedjanova Lola Polvonovna-Turon Zarmed

“Tarix” kafedراسi dotsenti

e-mail: lola_muxamedjanova@buxtzu.uz

Jo‘rayev Isomiddin Ismoilovich-Turon Zarmed universiteti

“Tarix” kafedراسi o‘qituvchisi

isomiddin_jurayev@buxtzu.uz

Аннотация

Мақолада Mirza Salimbekning “Ko‘shkuli Salimiy va Tavorixi muttaqadimin va muttaaxirin” asari faqatgina Buxoro tarixini yoritibgina qolmasdan, Markaziy Osiyo xalqlari hayotini urf-odat an‘analarini o‘rganishimizda muhim manba bo‘lib hisoblaniши ҳамда Siyovushga Afrosiyob o‘zining qizi Farangisni nikohlab berganligi, Afrosiyobning birodari Karshyuz Siyovushni Buxoroda, hozirgi Akrdа o‘ldirgani haqida qiziq ma‘lumotlar keltirilgan.

Калит сўзлар: Ko‘shkuli Salimiy va Tavorixi muttaqadimin va muttaaxirin” asari, Doro, Afrosiyob, Karshyuz, Ardasher, Bobak, Zahok.

Siyovush brings interesting information that Afrosiyob gave his daughter Farangis in marriage, Afrosiyob's brother Karshyuz killed Siyovush in Bukhara, now Acre.

Rustam comes and takes Siyovush's wife and his baby son Kayhisrav to Iran. When Siyovush's son Kaikhisrav came of age, his grandfather Kaikovus gave him his crown and throne. It is told about the wars that Kayhisrav fought with Afrosiyab and how he killed Afrosiyab. In this chapter, talking about Alexander Rumi, he is the son of the Iranian king Darius, the wars he fought with the Iranian king Dorob after the death of Darius, the fact that Dorob killed two of his servants, after the death of Dorob, Alexander went to Turan. details of the war are described.





Another chapter is called "Dar bayani tabaqai Sawum az Mulki Ajam ki onhoro ashkaniyan goyand" (The third class was the rulers of Ajam property, who called them Ashkanians). After conquering Iran, Alexander appointed several Ashkanians as governors in different provinces. The first of them was Ashk bin Darob, who reigned for twelve years. The author gave brief information about the names, years of reign and activities of all the kings. The most active among them are Shapur bin Ashk, Bahram bin Shapur and others.

The last king of the Ashkanites was Davan bini Narsi, who reigned for thirty years and died at the hands of Ardasher, the king of the Sassanid dynasty.

The fourth class was the rulers of Alam estate, they were called Sassanids. The first king was Ardasher, who was called the king of Iran. Ardasher Babak bin Soson conquered the entire country of Iran and took Egypt under his control. The book contains wonderful stories, especially about Nushirvan Adil. During the last king Yazdhard bin Shahriyar, during the caliphate of Hazrat Umar, Sa`di Waqqas, may Allah be pleased with him, came to Iran with his army, the Islamic armies conquered Iran, and the people of Iran accepted the religion of Islam.

In another chapter, "Zikri Hazrat Hotam nabi sallallahu alayhi wasallam wa Khalifati Rashiddin" (Remembrance of our Prophet Nabi sallallahu alayhi wa sallam and Rashiddin caliphs). According to the author, this chapter says, "We did not find it appropriate to mention them in this chapter because it mentions kings." Briefly describing the Ummavi Caliphate, they were fourteen people. The first of them was Hazrat Muawiya, may Allah be pleased with him, and the last was Marwan Hammar. Ummavis ruled for 91 years and four months.

In the chapter "Remembrance of Caliphs during the generations of Abbas, may God bless him and grant him peace", it is shown that there are thirty seven of them. Their capital is the city of Baghdad, the last of the Abbasids is Mohtasim, and Halakukhan bin Tulikhan bin Genghis Khan destroys him.

After that, a separate chapter is "Ismail, the caliphate of Zikri". Fourteen of them ruled the regions of Maghrib and Egypt from 296 (Hijri). Their reign was two hundred and sixty-eight years. The first of them was Madi ibn Ismail bini Imam Ja'far Sadiq, may Allah be pleased with him, and the last ruler was Muhtazid. In 564 Hijri, their times faced a crisis.

As a result, there is no trace of this dynasty. In the book, the author gives a very brief account of the kingdoms of the Samanids and the Ghaznavids. The mention of the kingdom of Somonia is as follows: "9 of them were kings. Movarounnahr, Fergana, Khorezm, Khurasan and Saistan were part of their kingdom. The first of them is king Ismail Somani, the last is Zahid Somani. The reign of the dynasty was 106 years "from



the beginning of the two hundred and sixtieth year (Hijri) to the three hundred and sixth year".

In total, it is a little more than 1 page, on the contrary, he gave extensive information about the Seljuks on pages 245-252. There is more information about Genghis Khan's reign and his descendants. In the chapter about "Epic of Amir Temur bin Taragai", he gives 4 examples of the history written by poets about his death. Gives brief but important information about Temur's descendants (pages 262-267).

Mention of the Uzbek kings (Shaybani), (pages 267-274), mention of the kings of the Ashtarkhanid dynasty (pages 274-286), mention of the Mangit kings (pages 286-306), their last emir Said Olimkhan 1331 (1913-1914)) makes a brief mention of his activities until 1910: "Amir Abul Ahad died in the year one thousand three hundred and twenty-eight Hiri (1910 AD). Said Mir Olimkhan sat on the throne of Bukhara Emirate. The clerics and officials greeted him respectfully. Askaria tripled his rooms. He doubled the wages of workers. He made everyone happy by arranging the annual tribute of the raiyat and in the year one thousand three hundred and twenty-four Hijri, the amarat panoh Avliyoqulbekbi appointed the pilot Mang'it to the post of governor of Karategin, Jalil al-Qadir to the governorship of Hisar region, Mulla Ne`mar Ollobek biy Dodkhon to Ko`lab. province, Isoqbek bey was sent to Sariosia, Mirza Azimkhoja to Sherabad region. In one thousand three hundred and fourth Hijri, Muhammad Yusufbiy appointed Dodkhan to Charjoi province, and Ibad al-Hafiz Inoq Bukhari to Boysun province. I came to Shahrisabz in one thousand three hundred and thirty first Hijri (1912-1913 AD) and spent one night in the Kara Kozi stream. I was lucky in his special conversation. Amir entered Shahrisabz with his team and visited the first capital of Amir Temur. His Highness blessed the king by throwing five thousand Bukhari coins and two hundred Bukhari Sharif gold from the gate of Siroji to the Arki High Gate, and from there to the capital, all the citizens and the poor were happy. They blessed the Blessed One. Karsh province made a decision. Torakhoja sudur removed the governor of that place and appointed Ishonbek Bey as governor of the region. In one thousand three hundred and thirty-one Hijri year (1912-1913 AD), he held several weddings in the Karmana region, and the Amoratpanah Mirzo Nizamiddinkhoja gave the governorship to the pilot, appointed his son as governor of Narpai, and appointed him the position of dodho. gave Ahrorqulbey appointed Udaichi Kalmaq to the position of dodholik and Imamqulbek to the position of treasurer."

The events of the kings of the Russian state from Ancient Kievan Rus to Nicholas II are briefly described. After that, the author describes what he saw and experienced with a separate title.





The next chapter gives brief information about ancient Greek and Eastern philosophers, doctors and scientists based on the work "History of the author Khukama az Shamsiddin Muhammad Shahrzavi rahmatullahi alayhi". In particular, short information about judge Fishogur, judge Jolinus, judge Plato, judge Aristotilus, doctor Bukrat and others, some of their wise words are described (pages 316-322). Speaking about Sakrotis, the author describes him as a student of Aristotle and quotes his following words: if the king is not just, if the farmer does not have a good destiny, if he spends his wealth in unnecessary places in Bakhshanda, the owner of knowledge if they do not follow the path of conversation, consider such people as spiritually needy, even if they are rich. We can learn the deep meaning of these words of Sakrotis from the following words of our President Sh. M. Mirziyoyev: "People can tolerate everything, but they cannot tolerate injustice."

The last chapter of the book is "Guftor dar bayani tawarikh-i turk Osmani" ("A word about the history of the Ottoman Turkish state"). This chapter describes how the Ottoman Turks settled in the Anatolian Peninsula from Movarounnahr, and how the Ottoman Turks became a powerful state by occupying several places as a result of their reign and struggle in Turkey. Since the last 3-4 pages of the book are torn, it is impossible to know the next events. In the chapter "About the virtue of hunger and the calamity of satiety" of this work, it is stated that "It is obligatory to eat food, it is permissible to prioritize prayer and fast in order to eliminate the destruction of the soul, and it is forbidden to eat too much." It is Makru to eat again after eating enough. "You should not waste food in order to fast the next day." Purmana brings up the following thoughts. Tahir Malik, a writer about lust, also wrote in his works: "The greatest enemy of man is lust. As long as a person is alive, he should not be defeated in the fight with his ego. "Nafs is so rich that arrogance and stubbornness are its slogans, and arrogance is its constant companion."

In the manuscripts of Mirzo Salimbek, a short history of Central Asia is described (from the time of Genghis Khan's invasion to the period of the rule of the Mangits). A brief account of the Mongol administration, the period of administration of the Timurids, Shaybani Khan and his descendants, and the information about the Ashtarkhanid period are exactly the same as the information in another manuscript of Mirzo Salimbek, "Tarikh-i Salimi". fits.

This book of Mirza Salimi not only describes the historical events, but also the narrations of the prophets and saints, rulers, words of advice, their deeds, wonderful stories. Their narrations and what they said bring the events, narrations, stories that encourage the world of mankind to be good, kings to justice, to strengthen sincerity and friendship between people, and to encourage young people to have good behavior





and morals, to be faithful, so that everyone who reads this book it is impossible not to draw conclusions from them.

The role of Mirza Salimbek's works in explaining the situation in the Bukhara Emirate in the mid-19th century and the beginning of the 20th century is incomparable. His great merit is that he impartially wrote down the socio-political and economic situation of the time he lived. He raised the enlightenment of Central Asia to a new level. In the economic life of Mirza Salimbek, property relations, in particular land ownership, were adapted to its specific characteristics, Sharia laws and jurisprudence. At the end of the 19th century and the beginning of the 20th century, dozens of sages and scientists wrote a number of works in the field of social history in Bukhara. One such person is Mirza Salimbek, whose work is considered to be "Koshkuli Salimiy va tawarikhi muttaqadin va muttaakhirin".

Another educational value of this book is that it contains narrations and stories of our Prophet Muhammad, as well as the elders of the sect. These stories and narratives play a great role in teaching manners to young people and forming a national ideology in their minds.

In "Kashkuli Salimiy" the author draws instructive conclusions from each event. In "Kashkuli Salimiy" there are a lot of events that the author himself witnessed, in particular, the attitude of Europeans to Bukharai-sharif, asking one of them about what kind of place Bukharai-sharif is, and Salimbek's appropriate answer to him. It shows the breadth of his mind, insight, faith, and spiritual world.

It is not for nothing that Ancient Bukhara, which made not only Uzbekistan, but the entire Central Asia region famous, was given the name Bukhara-Sharif. In fact, Mirzo Salimbek is one of those who glorified Bukhara. About the discovery and translation of Mirzo Salimbek's work "Kashkuli Salimiy", historian Naim Norkulov: "In 1958, Mirzo Salimiy's daughter Salimova (may God bless her), who worked as a supervisor at the Bukhara Museum, presented me with the work "Kashkuli Salimiy". The details of this event were as follows: "I also worked as a researcher at the Bukhara Museum in those years. I used to go to the market once or twice a week and buy manuscripts on history, literature and other subjects from old book sellers for my personal library. One day I brought three or four manuscript books from the market to my office. When Salimova saw the books in my hand, they asked: "Do you know how to read these books?" To this question, I answered that "my mother taught me gratefully when I was young." Then there is a book left by my father, who wrote it himself. They brought that book to me the next day, asking you to translate it into the current letter. That book was Mirzo Salimbek's "Kashkuli Salimiy" and "Tawarihi Muttaqadimin va Muttaakhirin" by Mirzo Salimbek, written in beautiful calligraphy, that is, two works





written by Salimbek were copied in one book with his signature. The book is in the Persian-Tajik language, and it was impossible to publish such a book during the Soviet era. After Uzbekistan gained independence, I began to translate this book into Uzbek. We can learn from the following words of our President Sh.M. Mirziyoyev: "People can tolerate everything, but they cannot tolerate injustice." It is not for nothing that they say. The book "Kashkuli Salimiy and Tavorikhi Muttaqadimin and Muttaakhirin" consists of two independent works. The first book is "Kashkul-i Salimiy" and consists of 49 chapters. In chapter 1, Auzibillahi minashshaitanir is about the virtues of fasting, in which: "Imam Hasan, may Allah be pleased with him, is quoted as saying that whoever recites "A'uzu billah" in full, may Allah, the Exalted, create a veil between him and the devil, so that with a veil the second curtain is a five-hundred-year journey. Chapter 2 talks about the qualities of Bismillah Rahmonir Rahim, Chapter 3 about Imam and Islam, Chapter 4 about La ilaha illallah qabl. For example, there are a lot of hadiths like "It is mentioned in the hadith of Hazrat sallallahu alayhi wasallam that the corrupt god says that 'la ilaha illallah' is my body, and anyone who enters my body will be saved from my wrath" in chapter 4. Chapter 5 "Submission and Tamjid" and al-du'a statement, Chapter 9 "Durudi Sharif" statement (Holy Prayer), Chapter 10 "Virtue of reading the Qur'an", Chapter 11 "Virtue of Knowledge" statement, 12 Chapter 13 describes the nature of Adam, Chapter 14 describes Noah, Chapter 15 describes the story of Hazrat Ibrahim and the curse of Namrud, Chapter 16. The story of Ayub, chapter 18 "Description of the building of the Holy Mosque of Baitul", the next chapters are about the chapter of repentance and forgiveness, about the chapter of Wuzu, about the description of prayer, about the virtue of Friday, fasting The chapter on Hajj is called the Chapter on the Virtues of Hajj, Zakat and Almsgiving. Chapter 29 "On the Virtue of Poverty", Chapter 30 "The Blame of the World and Hope in God", Chapter 31 "Abandonment of Sincerity and Hypocrisy", Chapter 32 "On the Virtue" and the following chapters on blame, envy, weakness, humility and Strange narrations were narrated by our Prophet, may God bless him and grant him peace, and the Companions, about the description of arrogance, grudge, gossip and other disasters, the virtue of hunger, the disaster of satiety, and all of them are pure morals and faith. , humanity, humaneness, qualities of learning have educational value. In particular, in the chapter known as "Bab dar bayani fazaili ikhwat va dhakriti al validayn", the following is given: "It is reported that Isam ibn Ziyad, may God be pleased with him, asked the Messenger of God, may God's prayers and peace be upon him, what is the best gift for a servant, O Messenger of God? The Prophet, peace and blessings of God be upon him, said that good manners and sweet language are good for a servant. The Messenger of Allah, peace and blessings be upon him, said that a





person used to leave his house and go to another village to see his friend. Allah Almighty commanded the angel, and the angel came out in front of that person and asked, "Where are you going?" asked, then the person said that he was going to see a friend. Then the angel said: "You are going for the love of your brother, to find out about his condition. For this good deed, you have become a paradise." We saw that when our Prophet was asked what is best for a servant, he replied that he has good manners and a sweet tongue. A similar sentence can be found in verse 83 of Surah Al-Baqara of our holy book, the Holy Qur'an: "You pray only to Allah, and do good to parents, relatives, orphans, and the poor. Speak nice words to people, perform the prayer in full, and give the alms."

Mirza Salimbek, in the chapter "On the virtue of hunger and the disaster of satiety" of this work, says, "They say that eating food is fard, in order to get rid of the destruction of the soul, it is permissible to prioritize prayer and fast, and it is forbidden to eat too much." It is Makru to eat again after eating enough. "You should not waste food in order to fast the next day." Tahir Malik, a writer about lust, also wrote in his works: "Man's greatest enemy is lust. As long as a person is alive, he should not be defeated in the battle with his ego. Nafs is so noble that arrogance and stubbornness are its slogans, and arrogance is its constant companion.

The second part of the book is titled "Dar Bayani Tawarikhi Muttaqadimin wa Muttahirin Az Kitbi" Nawadir al-Ma'ani, and several chapters in the first part are about the activities of the Prophets, especially from Adam to Shis, Idris, It gives brief information about the actions of Noah, Sam, Job, Ibrahim, Ayaz, Yaqub, Ilyas, Yusuf alayhissalam and other prophets. Below I would like to quote from "Zikr of Nuh ibn Malik Manusahl ibn Idris alayhissalam": "It is said that Nuh alayhissalam was two hundred and fifty years old when God Almighty made him a prophet. They did not follow his preaching about the oneness of God Almighty, and he called the people for nine hundred and fifty years. During this period, eighty men and women believed in him, while others did zillat (obligation, disrespect) and makrhoy (various schemes). Noah, peace be upon him, prayed. Everyone drowned in water and entered hell fire. Noah, peace be upon him, was in the ark for six months, and after the flood, eighty people in the ark died of diseases. There was no one left on the face of the earth except Noah and his three sons, Sam, Ham, Jofas and their wives.

All the people of the world died at the age of one thousand four hundred and fifty of the three sons of Nuh, peace be upon him, and were buried in Baitul Muqaddas. After the flood, he divided the world among his three sons. Sham region and the Arab island, Persia, Khurasan were given to Som, so all the Arab and Rum and Persian peoples were under the administration of Som, Maghrib and Zanj, Abyssinia, Sind,





Indus, Sudan regions to his second son Ham. He gave the climate of Chin and Saqalia and Turkestan to Yofas, that is, his third son.

The second chapter of the second book in that work is "Guftar dar zikri tabaqayi peshdadiyan" (Stories about the remembrance of the Peshdadiyan class) about their first king, Abu al-Mulk Kayumars bin Sam bin Nuh alayhissalam. He is one of the righteous kings and builds many cities and villages in Persia. He handed over the leadership of his son to Siomak and devoted himself to prayer. But the giants kill Siomak. Kayumars' army fights with many giants, defeats them and kills the giant who is the murderer of his son and throws his body into the fire. Siomak had one son left. He was called Hushang. Hushang discovers how to weave cloth from wool and make harnesses for horses. He was the first to introduce the weaving of fox fur. Having reigned for forty years, he handed over the throne to his son Tahomars Devband. After him, more space was given to Jamshid ibn Tahomars. In his time, even death and disease will end. At the end of his life, Jamshid got lost in the devil's speech and lost the right path. It is said that by God's will, the Hahoki greyhound waged war with Jamshed, and Jamshed ran away from him and disappeared without a trace.

The mention of Zahoki Tozi kingdom is also given a lot of space in the book, and it is written that he is Jamshed's cousin (his sister's son-nephew). He was described as a tyrant, tyrant, merciless king. He was a pure and honest person, he did not feel sorry for anyone. He was greedy, greedy and greedy. He issued new laws and turned his back on Shariah matters. Violating the rule of the nation, justice, and human rights, he strengthened the inspection and investigation. His main motto was to unjustly punish people by forcibly confiscating their property. Yeti begins to take simuzar and other valuable things from people within a hundred years. After that, due to God's wrath, two snakes grew out of his two hands and became a devil-healer. Zahok kills a lot of people. He even killed his two sons and fed their hearts to snakes. Finally, when it was the third son's turn, the people rebelled under the leadership of Kova Ahangar and killed Zahoki Tozi, saving his son from death. This chapter talks about the actions of Faridun, Manuchehr, Nawzur and other kings, the wars of the Turan king Afrosiyab with the kings of Iran, the fact that Afrosiyab took control of Iran, made his brother the governor of Iran, killed some of the former officials of Iran, and killed others. The details of his imprisonment, Zol Zarin, the king of Zabistan, who waged a war with Afrosiyab for many years, finally reached a peace and released the Iranian officials from Afrosiyab prison. The dynasty of Peshdidians ended with the reign of Tahasb bin Manuchehr, their reign was two thousand four hundred years, and there were ten kings from their dynasty. After that, the kingdom passed to the Kayoni (Kayhani) dynasty. Their first king was Kaykobut, who fought many wars with Afrosiab. Finally,





he was forced to make peace. After that, Kaikovus binni Kaikobut became king, went to war in Mozandaran, was wounded and captured, Rustami Zol went and rescued him from captivity, fell in love with Sudoba, the daughter of the king of Yemen, and was captured by Lashkar after being defeated there. ,that Rustam went and freed her from captivity, that Sudoba took her into his covenant and brought them to Iran, and that Sudoba fell in love with Kaikovus's grown-up son Siyovush, and slandered him because Siyovush rejected her love , the fact that Kaikovus ordered his son Siyovush to pass through a huge bonfire, that Siyovush passed the test safely, that Afrosiyab again went to war against Iran, that Kaikovus sent his son Siyovush to lead the wars against Afrosiyab , it is told that Siyovush, who was bitter about his father's misdeeds, went to Afrosiyab's side. This book of Mirza Salimi not only describes historical events, but also the narrations of prophets and saints, rulers, words of advice, their deeds, wonderful stories. Their narrations and what they said bring the events, narrations, stories that encourage the world of mankind to be good, kings to justice, to strengthen sincerity and friendship between people, and to encourage young people to have good behavior and morals, to be faithful, so that everyone who reads this book it is impossible not to draw conclusions from them. In short, Mirza Salimbek's work "Koshkuli Salimiy va Tavorikhi Muttaqadimin va Muttakhirin" not only illuminates the history of Bukhara, but is an important source for studying the life and customs of the peoples of Central Asia. In addition, in this work, the instructive words of the prophets and saints about their ways of life are quoted. This source is one of the perfect works in illuminating its time, and the place of this work in the true illumination of our history is extremely incomparable.

Foydalanilgan adabiyotlar

1. Mirza Muhammad Salimbek. Kashkul-I Salimi. Buxoro, 2003. B-7
2. L.P. Yepifanovayu Rukopisniye istochniki po istorii Sredney Azii period pri soyedineniya yeyo k rossii. Tashkent.1965.-str.46.
3. Mirzo Salimbek Tarix-i Salimi (istochnik po istorii Buxarslogo emirata). Perevod s persidskogo N.Norkulov- Toshkent: Akademiya. –B.32.
4. Povonovna M. L., Asrorovich S. Y. Sadri Ziya's Roles and His Personal Library in The Distribution of Enlightenment in Bukhara // International Journal of Progressive Sciences and Technologies. – 2021. – T. 26. – №. 1. – C. 481-484.
5. Polvonovna M. L. Ahmad Donish the Great Philosopher, Enlightener and Reformist //Archive of Conferences. – 2021. – T. 20. – №. 1. – C. 63-65.
6. Мухамеджанова Л. П., Алимова М. М. Сотрудничество с зарубежными странами в развитии науки в Бухаре в начале XX века.(на узб. языке) // Развитие





- науки и технологий. Научно-технический журнал. Бухара. –2017. – №. 3. – С. 119-125.
7. Mukhamedjanova Lola Polvonovna. The structure and state administration of the Bukhara emirate in the late XIX early XX centuries. Candidate of Historical Sciences, Docent of Turon Zarmed University. Bukhara. Uzbekistan.
8. R.G'. Jumayev, I.I. Jo'rayev. Buxoro amirligida valiahd shahzodaning Hukmdorlikka ko'rsatarilish marosimi. Iqtidorli talabalar, magistrantlar, tayanch doktorantlar va doktorantlarning ilmiy maqolalar to'plami "Tafakkur va talqin" mavzusidagi Respublika miqyosidagi ilmiy-amaliy anjuman to'plami. Buxoro. 2021. 1147-1153- betlar.
9. Amir Temur harbiy mahorati va tuzuklarini temurbeklar maktablarida o'qitishning zamonaviy usullari: muammolar va yechimlar Respublika ilmiy-amaliy konferensiyasi TO'PLAMI 2022-yil 1-aprel. 75-bet.
10. .Jahongir, S. (2020). Philosophical views of Umar life. *Academicia. An International Multidisciplinary Research Journal.*–India, 10(4), 360-364.
12. Shodiev, J. J. (2020). Interpretation of moral facts in the opinions of Umar Khayyam. *International engineering journal for research & development.*-India, 5(3), 143-148.
13. Шодиев, Ж. Ж. Interpretation of the image of may in the ruba of Umar Khayyam. *Monografia pokonferencyjna science, research, development*, 33, 2020-30.
14. Шодиев, Ж. Ж. (2020). Умар Хайём фалсафий қарашларида инсон тақдири ва эркин ирода масаласи. *Наманган давлат университети Илмий ахборотномаси*, 2, 197-204.
15. Шодиев, Ж. Ж. (2020). Умар Хайёмнинг асосий асарлари ва рубоийларининг тузилиши, мазмуни ва таҳлили. *Илм Сарчашмалари.*-Урганч, 10, 44-47.
16. Шодиев, Ж. Ж. (2020). Умар Хайём рубоийларининг талқин ва тавсифи. *Наманган давлат университети Илмий ахборотномаси*, 9, 206-210.
17. Шодиев, Ж. Ж. (2020). Умар Хайёмнинг ижтимоий-ахлоқий қарашлари. *Фалсафа ва ҳуқуқ.*–Тошкент, 3, 107-110.
18. Shodiev, J. (2021). The problem of knowledge in the philosophical views of Umar Khayyam. *Imam al-Bukhari IBS Journal*, 2.
19. Шодиев, Ж. (2022). Илк уйғониш даврида-комил инсонни шакллантириш ватарбиялашда тасаввуф таълимотининг ўрни. *Scientific Bulletin of NamSU- Научный вестник НамГУ-NamDU ilmiy axborotnomasi*–2022-yil_4-сон, 229.
20. Шодиев, Ж. Ж. Мамлакатимизда инсон қадрини юксалтиришнинг ижтимоий-фалсафий масалалари. *Қарду хабарлари. Илмий-назарий, услубий журнал. Махсус сон (Ижтимоий фанлар).*





21. Shodiev, J. J. (2020). INTERPRETATION AND DESCRIPTION OF UMAR KHAYYAM RUBAYA. Scientific Bulletin of Namangan State University, 2(9), 206-211.
22. SJ Jurakulovich-AGAINST IGNORANCE-FIGHTING WITH ENLIGHTENMENT THE MAIN CRITERIA IN IMPROVING HUMAN VALUE. 2022/10/30. 1160-1164.
23. Jurakulovich, S. J. (2022). ATTITUDE TO HUMAN DIGNITY IN THE PERIOD OF AMIR TEMUR AND TEMURIDS DYNASTY. Web of Scientist: International Scientific Research Journal, 3(5), 43-47.
24. Shodiyev, J. (2021). JAMIYATDAGI MEHNAT MUNOSABATLARI SHAROITIDA MA'NAVIY SALOHIYAT. Журнал истории и общества, (2).
25. J SHODIEV-SOCIO-POLITICAL LIFE AND THE DEVELOPMENT OF SCIENCE IN THE PERIOD OF UMAR KHAYYAM, 2021/4/21
26. Shodiyev, J. (2021). O'ZBEKISTONDA IJTIMOIIY-SIYOSIY KOMMUNIKATSIYA RIVOJLANISHIDA RAQAMLI TPANSFORMATSIYA SIYOSATI. Academic research in educational sciences, 2(2), 409-416.
27. JJ Shodiyev - U THE QUESTION OF HUMAN DESTINY AND FREE IN THE PHILOSOPHICAL VIEWS OF OMAR KHAYYAM. Scientific Bulletin of Namangan State University, 2021. 197-202.
28. Shodiev Jahongir Jurakulovich. Interpretation of moral facts in the opinions of Umar Khayyam. International Engineering Journal For Research & Development 2020/4/16.

