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**Abstract:** *This article examines the life and multifaceted creative heritage of Ubaydulloh Islom so‘fi o‘g‘li, widely known by the pen name **Alamkash** (1845–1925). The study explores his major contributions to Eastern literature, including the "Devoni Alamkash" (The Divan of Alamkash), "Bayozi Alamkash" (The Anthology of Alamkash), and his educational works such as "Hisob kitobi" (The Book of Calculation) and the translation of "Chor kitob" (The Four Books). The article also highlights contemporary scholarly perspectives from researchers such as A. Saidov, P. Turopova, and I. Suvonqulov, emphasizing Alamkash's role in preserving Sufi traditions and the literary environment of the Jizzakh region during a period of significant political transition.*

**Keywords:** *Alamkash, Uzbek literature, Sufism, Ghazal, Divan, Manuscript, Textual studies, Jizzakh literary environment.*

## **INTRODUCTION**

The Eastern world possesses a vast and rich written heritage. The Al-Biruni Institute of Oriental Studies alone preserves hundreds of thousands of works authored by prominent scholars and poets. The systematic study, preservation, and publication of these manuscripts remain a cornerstone of modern humanities. Within this framework, researching the scientific and literary legacy of **Ubaydulloh Alamkash** is of particular relevance.

### **Biographical Sketch**

Ubaydulloh Islom so‘fi o‘g‘li was born in 1845 in the village of Qizilqo‘rg‘on, located in the Yangiqo‘rg‘on (present-day Gallaorol) district. His early education was supervised by his father, followed by advanced studies in the prestigious madrasas of Samarkand and Bukhara. Mastery of Arabic, Persian, and Turkic languages allowed him to bridge various cultural and theological traditions.

Upon returning to his native village, Alamkash dedicated himself to education, establishing a primary school where he taught diverse subjects. Beyond his intellectual pursuits, he was a skilled calligrapher, a shoemaker, and a farmer—embodying the Sufi ideal of earning a living through manual labor while pursuing spiritual and academic knowledge.

The exact dates of his life are preserved in a faded handwritten note on the opening page of his Divan:

# “O‘ZBEKISTONDA UCHINCHI RENESSANS VA INNOVATSION JARAYONLAR JURNALI”

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“Born in 1266 [Hijri], the late Hazrat Domla Ubaydulloh Mufti departed from this transitory world to the eternal one on Monday, the 22nd of Rabi' al-Thani, 1344 [approx. 1925 AD]. May the Almighty illuminate his grave and grant him a place in Paradise.”

## THE CREATIVE HERITAGE OF ALAMKASH<sup>15</sup>

The recognition of Alamkash in modern scholarship began with the multi-volume series "Asrlar Nidosi" (Echo of the Centuries). Subsequent researchers have expanded on his significance:

- **Professor Akmal Saidov** identifies Alamkash as a key figure in the "Tazkira of Jizzakh Scholars."

- **Dr. Parizod Turopova (PhD)** analyzes his position within the "Literary Environment of Jizzakh Poets."

- **Inoyatulla Suvonqulov** offers the most comprehensive analysis of his poetic arts in "Sangzor Sadolari."

### Major works

1. **Devoni Alamkash:** The primary manuscript is held at the Al-Biruni Institute of Oriental Studies (Inv. No. 11306). It contains a diverse array of classical genres: 257 ghazals, 61 rubais, 18 qit'as, 10 soqiynomas, and 4 mukhammas.

2. **Chor Kitob (The Four Books):** Originally a Persian manual on Islamic jurisprudence (Fiqh), Alamkash translated it into the Uzbek language to make it accessible to the local population. It was published in Tashkent between 1910 and 1914.

3. **Hisob Kitobi (The Book of Calculation):** An arithmetic textbook designed for school students, demonstrating his commitment to secular education alongside religious studies.

### Artistic characteristics

Alamkash's poetry is deeply rooted in **Sufi philosophy**. His work reflects the social anxieties of his era—the Russian imperial conquest and the subsequent Soviet transition. While he rarely addressed political shifts directly, his verses are filled with laments regarding the erosion of traditional values, ethics, and faith.

A distinguishing formal feature of his work is the **extended ghazal**. Unlike the standard 7–9 couplets found in classical Persian and Turkic poetry, Alamkash often extended a poem for as long as the rhyme scheme allowed, resulting in exceptionally long but thematically cohesive works<sup>16</sup>.

### LITERARY EXCERPTS

#### From the Ghazals:

Every moment in this firmament brings a new mourning to me,

Every hour of separation brings tears like a river to me.

If the sweetness of life in this transitory world,

Is sugar and honey to all—know that it is poison to me.

<sup>15</sup> Tafakkur shu'lalari: Adabiyot.izlanishlari.-T. "Yosh gvardiya", 1985.-48b.

<sup>16</sup> Devon.Ubaydulla Islom So'fi o'g'li Alamkash. -Toshkent: Akademya nashri, 2016. -408B.15-bet

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**From the Qit’as:**

The value of a man is revealed through his toil,  
He rested not at night, tilling the soil.  
By day he labored until the sun's decline,  
With water and care, he nurtured the vine.

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