

LIBRARIES IN BUKHARA EMIRATE (XIX - EARLY XX CENTURIES)

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Abstract: In this article, the libraries of the Bukhara Emirate of the XIX-early XX centuries, their composition and the state of manuscript books of secular and religious content in the Emirate, special rooms where the library and state documents are kept, as well as the appeals of madrasa students to the emir with a special letter to borrow from the library are presented. The article also provides information about the candidates for the library directorship.

Keywords: Kazikalon (chief judge), manuscript books, library, devan, leather cover, leather chest, madrasah, bookkeeper, foundation, gift, talib (student), mudarris (teacher).

After the independence of the Republic of Uzbekistan, the study of the great history and great spiritual heritage of the Uzbek people became one of the urgent issues of the science of history. Because the restoration of historical memory and spiritual heritage is of particular importance as one of the important factors in the realization of the national identity of the people and its educational and spiritual growth.

Due to the conflicting changes that took place in the region at the end of the 19th century and the beginning of the 20th century, serious changes took place in this area as well. On the one hand, due to the settlement of the colonial system, the traditional spiritual heritage was greatly damaged, and on the other hand, the advanced technical innovations that entered the work of the publishing industry caused significant changes in the traditions of the art of literature.

Today, when opportunities for objective study of history have arisen during the period of independence, it is necessary to restore, study and truthfully assess the rich cultural heritage of the nation and pass it on to future generations.

I.A. Karimov noted: "More than 20,000 manuscripts that have survived the trials of barbarity, from the oldest petroglyphs and inscriptions to the treasures of our libraries today, embody history, literature, art, politics, ethics, philosophy, medicine, tens of thousands of works on mathematics, physics, chemistry, astronomy, architecture, agriculture are our incomparable spiritual wealth, our pride... The time has come to seriously study these rare manuscripts, which embody the life experiences, religious, moral, and scientific views of our forefathers" [1].

It was these needs and circumstances that made it possible to illuminate the history of state and public libraries, which presented our centuries-old rich historical heritage to the generations, on the example of the Bukhara Emirate, one of the centers of Islamic enlightenment.

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In Central Asian khanates, state and public libraries were one of the centuries-old traditions. Throughout the Middle Ages, dynastic libraries were established not only in palaces, but also in the households of officials and intellectuals. Owners of large private libraries ordered copiers and booksellers for valuable books of both secular and religious content. Books for them are prepared with special taste and attention. According to historical sources, the tradition of copying and reproduction of manuscript books in the palace libraries of the Bukhara Emirate, which began in the Samanids period, was preserved even at the beginning of the 19th - 20th centuries [2]. Palace libraries were mainly used by rulers, their relatives, and rarely by scientists and intellectuals belonging to the upper strata of society.

According to the traditions of the Emirate of Bukhara, in the emir's palace, together with the state treasury, there were a cabinet, a library and special rooms where state documents were kept, and special officials and officials were responsible for them. In addition, offices belonging to high-ranking officials also had libraries. There were libraries in the capital of the Bukhara state and in the regional centers, under madrasahs and mosques, as well as religious institutions.

The rulers of each state had a large amount of book wealth. But the information about palace libraries in Bukhara is not enough. At the end of the reign of Amir Nasrullah in 1860, by his order, the books belonging to madrasahs in Shakhrisabz, Kitab and Khisar were taken from the treasury and collected in Karshi. Jurabek, the governor of Shakhrisabz, testified that large manuscript books with decorative miniatures were later brought from Karshi to Bukhara[3]. There were 11 large libraries in the city of Bukhara at the beginning of the 19th and 20th centuries under the large madrasahs. Apart from them, small libraries existed in almost all principalities, regions and districts of the emirate [4]. In Bukhara madrasahs, libraries are located in special buildings, where the temperature and air humidity are constantly monitored. The books were written on high-quality paper, protected by leather covers and stored in special leather cases.

These libraries are considered important institutions in the cultural and scientific life of the emirate. The headmasters of the libraries were appointed by the emir on the recommendation of the Kazikalon. Officials, madrasahs, mosque mudarris and imams, on the other hand, gave recommendations to Kazikalon. For example, when Mulla Ismailkhoja Abdulaziz Khan, who was the librarian of the madrasah in Registan, was appointed to the position of the chairman of the Kitab region, Abdushukur turned to Kazikalon and recommended Mulla Saifullahodja to be a librarian. According to the sources, the librarian was paid 14 gold [5].

The libraries housed manuscripts on various subjects, and even the manuscripts and lithographs stored there were put up for sale. The head of the library (librarian) is considered a very prestigious position. Scholars have been assigned to it. According to some sources, madrasa students sometimes appealed to the emir with a special letter to get this or that book from the library. For example, in one report written during the reign of Amir Muzaffar (1860-1868), students requested permission to borrow books from the library in the palace (arch). Then the Emir of Bukhara Muzaffar Yasavul and Ulama Sayyid Mirak responded to the letter and ordered him to get books for madrasah students from the emirate's library[6].

Large libraries at a number of madrasahs have been established mainly through the donation of handwritten books in the form of waqf. Part of the libraries was looted, and the rest was transferred to the library in Ark by Emir Muzaffar, the emir of Bukhara. According to the article in the 64th issue of 1897 of the newspaper "Turkestanskije vedomosti", V.L. Vyatkin looked at the list of works donated to



the Mir Arab madrasah as a waqf and found out that there were not only textbooks, but also books of various contents. Among them, it is known that there are 20,000 copies of manuscripts that were given to students in the form of waqf during the Samanid period [7].

However, during his staying in Bukhara, A.Z.Validi had the opportunity to get acquainted with the library of the emir. He gets acquainted with the original manuscript of the work "Tarikhi Yaso" written in Turkish script in Uyghur in the library of Emir. In addition, he learns from Kushbegi that there is a text close to the original version of this book in the city of Karmana. Introducing some manuscripts in the library, Nasrullah Kushbegi asked him to "promise never, anywhere, to speak or write about this library" [8].

In the palace library ("Kutubkhonai of omira", "Kutubkhonai khizona"), which is the largest library in Bukhara Emirate, according to the information of Jurabek dodkhoh and Ostanakul kushbegi, mostly manuscript books were kept. The library had books in Chinese, Uyghur, Pashto, Persian, Arabic and other languages [9]. There were bookkeepers, mushrifs, pamphleteers and mirzas. According to N.P.Stremukhov, by the time of Emir Muzaffar, the state library and library work in Bukhara were in crisis. In Bukhara, these books were considered manuscripts from the library of Amir Temur. Amir Muzaffar himself often gave books to his officials.

Local historian and archaeologist According to V.L. Vyatkin's information at the beginning of the 20th century, the place where the book was stored consisted of three rooms, and the books were in a disorderly, neglected condition. They (the books) came to this treasure mainly from the arch, where some books were also covered.

Muhammad Kamal Muzafarov, a book lover and a fan of ancient oriental manuscripts, who was in the palace library at the beginning of the 20th century, also regretfully remembers that "thousands of manuscripts and stone-printed books lay neglected in the emir's palaces" At the same time, Muhammad Kamal proposes a project to unite all libraries in Bukhara and build one big library for the public[10]. But his suggestion was ignored.

On the eve of the dissolution of the Bukhara Emirate, 47,500 volumes of manuscripts and lithographic books in various languages were kept in the palace library along with the personal collections of the emirs. In 1915, Professor A.A. Semenov Having got acquainted with the khan's library, he managed to arrange it and partially describe it. According to A.A. Semenov "the emir's library was full of miniature manuscripts" [11].

In addition to the libraries of Bukhara emirs, there were large and small libraries in the capitals and regional centers of the emirate. A.Z. According to Walidi's information, the emir's uncle Guzor Beki (Sayyid Akramkhan) bought rare handwritten books for 75,000 coins for the newly built madrasah library. There are a lot of manuscript books in the library of the madrasah, excluding Khondamir's "Navai Divan" and "Khabib-as-siyar", mainly manuscripts related to religion and mysticism[12]. Also, when Shakhrisabz was captured in 1871, the library of the bek was looted and 97 volumes of manuscript books were taken by A.L. Kun fell into his hands. He selected the rarest handwritten books and presented them to Turkestan Governor General K.P. von Kaufman and all of them were sent to Petersburg[13].

At Maliki Ajdar madrasah of Mulla Mohammad Rajab in Shakhrisabz, Kamal Bazzaz, Abrorhoja khatibs also had books in verse and prose on various fields of science [14].

Hisar Beg Ostanakul Koshbegi was also the owner of a large library, and after his death, all the books were brought to the capital, to the library of the emir. A. According to Validov's information,



there was a large library in the house of Mullah Najmiddin in the city of Karshi, and many rare manuscripts were stored in it [15].

The libraries at the madrasahs in Bukhara were mainly used by talibs and mudarris. According to the information of Abdurauf Fitrat, the following eleven large libraries provide manuals, textbooks, scientific-artistic and necessary literature to these educational centers[16]:

The director of the library, Mulla Sirajiddin, was the son of the mufti. After his death, Mulla Muhammadi Khoja was nominated for the directorship of this library[17].

Literature from all Muslim countries of the world came to the libraries of madrasahs in the emirate. In the libraries of the Madrasah, there are copies of 10 types of works, mainly related to the taught subjects, which the readers used on the terms of renting, buying or copying and returning.

In the libraries of the madrasahs there were mainly the following literature[18].

1. Muzi - Zanjani's (XIII century) work "Tasrifi Zanjani" about the use of the Arabic language;
2. Abu Amir Usman ibn Umar's work "Rhyme" dedicated to the syntax of the Arabic language (thirteenth century);
3. Abdurrahman Jami's (15th century) work on the grammar of the Arabic language "Fawayid ul-Ziyaiya" ("Sharhi Mulla");
4. Shaykh Qutbiddin's (16th century) work on the Arabic language "**Sharhi "Fawayd ul-Ziyaiya"**";
5. Abu Hafs Umar ibn Ahmad al-Nasafi's work "Aqayidi Nasafi" (10th century) in which the tenets of the Islamic religion are described;
6. Sheikh Sadri's (10th century) work "Hikmat ul-ain" about logic and Islamic principles;
7. "Mullo Jalal" work by Sheikh Mullo Jalal (10th century).
8. A collection of hadiths by Ismail Bukhari (9th century) called "al-Jame' al-Sahih".
9. Yusuf Baizavi's (11th century) work "Tafsir al-Kur'an" on the "Kur'an" commentary.
10. "Khoshiya" book. (Commentaries) Commentaries on Aqeedas are widely used.

In addition to these, Abdulkarim ibn Husayn al-Andijo's "Awwali ilm", "Bidan", "Haftiyak", Izzuddin Zanjani's "Mozi-Zanjani", Abu Amir Usman ibn Umar's "Qafiya", "Sharhi Jami" are read in madrasahs. , "Al-Marfu'at", "Al-Majrorot", "Al-Mansubat", "Al-Mabniyot", "Hamd" and "Bahsi Ism" sciences, Qutbiddin's book "Qutbiyot", Abu Hafs Umar ibn Muhammad ibn Ahmad an-Nasafi's textbook "Aqayidi Nasafi", "Ba'd", "Samoa" taught, "Haqayq ul-ashya", "Hamdi tahzib", "Ta'rifi ilm", "Al-hikmat", "Al-wujud", Mulla Jalal's "Yaman waffaqqana" ..." and "Sahih Bukhari", "Tafsiri Baizavi" and "Sataftariq" books were also taught[19]. All of them were available in madrasa libraries.

In addition, Sa'di's "Gulistan" and "Bustan" works, Hafiz Shirazi's works, works of other writers and thinkers such as Jami, Navoi, Fuzuli, Bedil, Sufi Allahohar and copies of them are stored in the libraries. However, during this period, the publication of religious and classical literary works, rather than books related to secular sciences, natural and exact sciences, was widely developed.



Orientalist A.E. According to Schmidt, in order to prevent the spread of ideas of enlightenment through books (especially under the influence of Ahmad Donish - L.H.), Amir Muzaffar ordered Qazi Sadriddin to collect "harmful" books from the libraries and private funds of the madrasa and destroy them. [20]. Mullah Sadriddin confiscates and seizes library books belonging to madrasah and private libraries, including Muhammad Porso, but does not destroy manuscripts (many of which are rare and valuable), but keeps them in his house. This collection of books will be inherited by his son Qazi Burkhaniddin.

According to the information of his contemporaries, at the beginning of the 20th century, Qazi Burhoniddin's library was one of the largest and most famous libraries in Bukhara. Sadr Zia noted that some of the books were stolen and sold abroad. Today, the existence of books belonging to Qazi Sadriddin, Qazi Badriddin and Qazi Burhoniddin and Khoja Porso in foreign libraries confirms his opinion.

In Bukhara in the 19th and early 20th centuries, libraries were replenished by collecting rare books, at least copying them.

Palace libraries could not be used by a large number of readers, but libraries near mosques and madrasahs were used by everyone who wanted to. They were given books temporarily or used in the library itself. There were also *Oriyat*, that is, temporary or rented books. Madrasah students and local residents took rented books and exchanged them for other handwritten books or temporarily waited until they found the book they needed. We can get information about this from the notes in the margins of the books, farzats (information written on the pages before the work) and nakhzatslist (the notes on the pages after the conclusion). In many cases, students copied the books for themselves. If the books belong to a public library, they have copied them with the permission of the librarian.

The libraries of the emirs and palaces were filled with books bought from the bazaars and copies donated to the emirs and high officials. At the same time, the emir himself, his relatives, and some officials also ordered skilled calligraphers who copied books in special workshops under the palace. Only for the library of the emir's palace, they copied books with golden water, decorated with titles, covered with pure leather, made at a high level of art. The rarest and most expensive books were bought for the emir and his treasure.

Manuscript books stored in the palace libraries have been preserved for thousands of years, where there were the most unique and precious rare copies of oriental manuscripts passed down from generation to generation.

Thus, the libraries of the Bukhara Emirate are rare treasures that store manuscripts and books that have been passed down from generation to generation for centuries, and they have been enriched and replenished over the years. At the end of the 19th century, due to the invasion of the Russian Empire, these libraries were looted, but most of them were saved thanks to selfless people. During the reign of the last rulers in the emirate, the palace libraries were neglected and fell into disrepair. Provincial, private and madrasah libraries functioned in a traditional manner during this period. These libraries were widely used by the Taliban, intellectuals, and officials. Although the palace libraries were rich in rare books, they were closed to the general public and were not at the level of regular and regular service.

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