



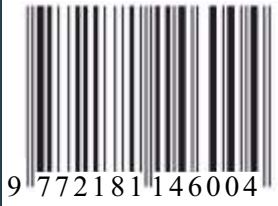
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LATE XIX - EARLY XX CENTURY HISTORYWRITING IN BUKHARA
EMIRATE

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Abstrakt:

Introduction. *In the Emirate of Bukhara in the late XIX - early XX centuries, although the natural and exact sciences fell to the second level, the social sciences, including history, literature, philosophy, mysticism, developed significantly. Historians Ahmad Donish (1827-1897), Mirzo Somi (1838-1907), Mirzo Salimbek (1850-1930), Sadr Ziyo (1867-1931), Tamkin Bukhari, Abdulazim Shar'i (1839-1893), Mir Rare works on history have been created by Siddiq Hashmat, Muhammad Ikram Abdulsalam, Nosiriddin Tora.*

Research methods. *The influence of reformist ideas in the emirate had a profound effect on the development of local historiography as well as on political and cultural life. Historians began to study not only the history of their own countries, but also the history of the peoples of the world. In particular, interest in the history of India, Iran, Turkey and Japan has increased. Along with the official chronicles of the palace, the increase in the number of works in the historical-literary, historical-geographical, memoir, biographical genres testifies to the expansion of the scope of historiography.*

Results . *Historians did not limit themselves to a description of events, but began to look for the causes of their country's backwardness and ways to overcome it. Some of the court historians were recognized by the emir with their works, while others were removed from their posts for criticizing the emirate's regime. It should be noted that both types of works have survived to the present day.*

Discussions. *Scholars have written a number of books in these areas. These books were widely used in the teaching process in madrassas. Books written by palace historians, after being examined by a special commission, were copied in large numbers and placed in madrassah libraries and reading rooms. Students had access to these books and had knowledge of the history of their home country and foreign countries. History books were bought and sold in book markets in the central cities of the Bukhara Emirate.*

Conclusion. *This article provides information and analyzes the historical significance of the works of historians Ahmad Donish, Mirzo Somi, Mirzo Salimbek, Sadr Ziyo, Tamkin Bukhari, Abdulazim Shari, Mir Siddiq Hashmat, Nosiriddin Tora. These works, which serve to study the history of Central Asia from ancient times to the early twentieth century, serve to deny the biased aspects of the history of*

Uzbekistan, written on the basis of Soviet ideology, and to fill the gaps in our history of this period.

Key words: emirate, history, geography, philosophy, work, pamphlet, source, territory, scholar, madrassah, science.

Introduction. In the late 19th and early 20th centuries, the social sciences, including history, literature, philosophy, and mysticism, developed significantly in the Bukhara Emirate. During this period Ahmad Donish (1827-1897), Mirzo Somi (1838-1907), Mirzo Salimbek (1850-1930), Sadr Ziyo (1867-1931), Tamkin Bukhari, Abdulazim Shar'i (1839-1893), Mir Siddiq Hashmat, Nosiriddin Rare works on history have been created by historians such as Tora. The purpose of the article is to analyze the works on the history of the Emirate of Bukhara and reveal their significance.

Materials and methods. Manuscripts currently stored at the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan, rare books from the National Arkives of Uzbekistan and the National Library were used to cover the topic. The aspects of these sources in the study of the history of the Bukhara Emirate, which played an important role in the formation of the Uzbek statehood, were revealed through the principle of historicity, chronological and comparative analysis methods.

Results. The first author of the historical work, Ahmad Donish, who mastered the religious and secular sciences of his time, worked as a calligrapher and architect in the palace of Amir Nasrullah (1826-1860) in the 50s of the XIX century, and later rose to the rank of chief architect. During his three visits to Russia, he compared the Bukhara society, which has entered a new stage of development and is experiencing depression with Russia, to conclude that the emirate needs to be reformed. He wrote a treatise entitled “Рисола дар назми тамаддун ва таовун” (“Treatise on Culture and Mutual Assistance”) and presented it to the Emir. Researkers refer to this work as the “Political Booklet.” In this pamphlet, Donish boldly put forward the idea of reforming the Bukhara state and society on the basis of legitimacy and humanity [1].

Ahmad Donish has left a rich legacy, working productively in various positions in the emirate. The Institute of Oriental Studies of the Russian Academy of Sciences has about twenty works on history, astronomy, geography and other sciences. Donish's works “Наводир ал-вақое” (“Rare Events”) and “Таржимаи аҳволи амирони Бухоройи шариф аз Амир Дониёл то асри Амир Абдулахад” (“Biographies of the Emir of Bukhara from Amir Daniel to Amir Abdullah”) takes place. These works reflect the author's political and historical views. The work “Таржимаи аҳволи амирони Бухоройи шариф аз Амир Дониёл то асри Амир Абдулахад” is rich in many interesting and important information, and the author offers to develop the country's economy. The project, ideas on water supply in Bukhara and its environs, memories of a trip to Russia are among them.

Haji Abdulazim ibn Mansurkhan ibn Abdulvosikhan Shari Bukhari is one of the poets, tazkiranavs and historians who lived in the second half of the 19th century. Information about his life and work can be found in almost all the commentaries created during this period, as well as in his own works. According to his own work ,

“Айнат-таворих” (The Source of History), he lived in 1255-1311 (1839-1893) [2, 324a, 352a]. Born in Peshawar, Abdulazim moved to Bukhara in his youth and continued his education there. After graduating from one of the madrassas, he has been teaching in madrassas since the 1960s and has been involved in public affairs. The Shari'a made the pilgrimage through India in about 1867-1870. In “Айнат-таворих” he states that he wrote several books in India [2, 338b-339a]. Shari died in 1893 during his tenure as chairman of the Yangikurgan region of the Bukhara Emirate .

Abdulazim Shar'i writes his book “Айнат-таворих”, that Judge Abdul Wahid Sadr Balkhi advised him to translate the “Таквимат-таворих” by the Turkish writer Kotib Chalabi (Haji Khalifa) into Persian , and in 1872 he began this work . Based on this book, he created his own work “Айн ат-таворих”. The work consists of two volumes, the first of which covers the period from the "creation of the world" to 1212, and the second covers the events from 1213 to 1895. The events of the period up to 1648 are described in the work on the basis of the book “Айн ат-таворих”, and the next period is covered by the Shari'a itself on the basis of other sources and his own experiences. In the second volume, the Shari'ah lists 144 sources he used and their authors by name [2, 377b-378a] .

The author describes the events of his time, not only the battles between the Central Asian khanates and the dates of the enthronement of kings, but also the great events that took place in Iran, India, Afghanistan, Turkey and Russia, continuing the tradition of Secretary Chalabi. and the relations of these countries with European countries such as Britain, France, Germany, the beginning of wars, the signing of armistice agreements, and so on. He also records the deaths of famous people of his time - kings, sheikhs, scholars, poets. The chronicle gives a brief account of the date and author of many works, which is very important from a bio-bibliographic point of view.

It should be noted that unlike some of his contemporaries from Bukhara, Shari'a had a much wider range of ideas and interests. This is confirmed by the diversity of the themes of the works he arranged: “Мабдаъ ал-улум”, “Асли хунар”, “Мақд ал-хабар”, ”Ажзо ул-улум”, “Асл ал-калом”. He has written down the names of about twenty works on various subjects, such as But it is still difficult to answer the question of whether he has finished writing the books that he has recorded that he has begun to regulate the Shari'ah, and whether they have reached us. In short, the breadth of the Shari'a worldview can be explained by the fact that he traveled to many countries under the pretext of a pilgrimage, interacted with progressive people there, and became acquainted with the latest technical developments in those countries.

Mirzo Salimbek is another historian of the second half of the 19th century and the beginning of the 20th century. His full name is Mirzo Salimbek ibn Muhammad Rahim and he was born in 1850 in Bukhara. At the age of 20, he became known for his literacy and was appointed secretary of Narpay and later Ziyovuddin's governor. Six months later, by order of Amir Muzaffar, Salimbek was sent to Tashkent in the guise of a tea trader to monitor the activities of Russian officials and gather information, where he lived for 12 years. Mirzo Salimbek was one of the leading officials of the emirate and served in various high positions [3, 334]. During the reign

of the Bukhara People's Soviet Republic, which replaced the Emirate of Bukhara, he worked in the “Анжумани тарих” (“Historical Society”). Mirzo Salimbek died in 1930.

While working in the emirate's administrative offices, Mirzo Salimbek wrote pamphlets, tazkira and historical memoirs in Uzbek and Persian-Tajik languages. His works such as “Кашкули Салими ва тарихи мутақаддимин ва муттахири” [4] and “Тарихи Салимий” “History of Salimi” [5] belong to his pen.

The work "History of Salimi", which provides information about the last period of the rulers of Mangit, was written in the form of diaries in 1917-1920 on a piece of paper in Nastaliq script and consists of 230 pages. The play clearly and objectively reveals the socio-economic and political history of the Bukhara Emirate in the late XIX - early XX centuries, the history of the principalities, as well as the history of historical geography, ethnography and architectural monuments. Another important aspect of the work is that the history of that period is revealed by a person who is a direct witness to the events.

Another important aspect of the work is that the history of that period is revealed by a person who is a direct witness to the events. The first part of the work is called "Amir Sayyid Muzaffar", which provides autobiographical information about the coming to power of the Emir, the relations of Bukhara with the Kokand Khanate and Russia, the events in Zirabulak, as well as the Emir's family and his 14 sons. In particular, the events surrounding the Emir's eldest son, Sayyid Mir Abdumalikhtora, are narrated in a consistent manner. Abdumalikhtora, with the help of Jurabek, the governor of Kitab, and Bobobek, the governor of Shahrisabz, denounced Amir Temur's declaration of him as king at the Oqsaroy and his subsequent fate, and his behavior towards his father [5,40-42].

In his work, Mirzo Salimbek explains the positions in the Emirate of Bukhara, gives information about the economic situation of the emirate in different years, recalls the spread of various infectious diseases in the country, the events of famine. It also tells the story of the Joybor sheikhs and their activities, the coming to power of Amir Sayyid Abdullah Khan and the events that took place during his time.

In most of the works, the work done in the country during the reign of Amir Sayyid Alimkhan and his reign, the deterioration of relations between the emirate and Russia, the Kolesov events, the process of bloodshed against the young people of Bukhara as a result of this event are described. Also, Mirzo Salimbek from Young Bukharaians F. Khodjaev, A. Fitrat and S.Ayni. He spoke about the establishment of Jadid schools in the emirate and related issues.

The opening of the first Jadid school in Bukhara in 1903, its differences from the old schools and the attitude of Amir Abdullah Khan and the people of the country to these schools are described in the section "Now hear about the Jadids" [5, 206-211].

In the work "History of Salimi" Mirzo Salimbek gives information about the Afghans and their way of life, the Emir's relations with Afghanistan. He also commented on the monetary reform carried out by Amir Alimkhan in the country, and on October 10, 1919, the Muslim ruler Sayyid Alimkhan Ghazi introduced a new paper money - the coin [5,242].

The work concludes with the arrival in Bukhara in January 1920 of a delegation of 23 Turkestan Bolsheviks and the "revolution" that took place in Bukhara that year, as well as the emigration of Amir Alimkhan to Afghanistan [5,275].

In short, the statesman and public figure Mirza Salimbek made a worthy contribution to the development of historical science in Bukhara. His historical works, including "Tarihi Salimiy", are an important source of information about social and political events in the territory of the Emirate of Bukhara.

Another historian and literary critic of this period was Muhammad Sharif Sadr Ziya, who was born in 1867 in the family of a judge in Ziyovuddin. Sadr Ziyo, who received his first lessons from his father, studied in 1896 in Bukhara madrassas. During his student years, Sadr Ziyo's yard became a center uniting the advanced intellectuals of Bukhara, a kind of circle. Sadridin Aini, who served in Sadr Ziya's house for eight months, writes: "On Tuesdays, Wednesdays and Thursdays, when there are no classes in the madrassah, poets, poetry lovers, anecdotes, and sometimes scholars and musicians gather in Sharifjon's yard" [6, 384]. These nights undoubtedly had a great influence on the formation of Sadr Zia as a person and a writer. His contemporaries acknowledge that Sadr Ziya was an enlightened man, a skilled calligrapher, a talented writer, and a book lover with a rich library [7, 387-395].

After Sadr Ziyo's madrassah education ended in 1896, his judicial career began and lasted until 1918. In 1917, on the eve of the proclamation of the decree of reforms by Amir Alimkhan (1910-1920), Sadr Ziya was appointed by the Emir as the Qaziqalan of Bukhara, taking into account that he was a progressive scholar. Shortly afterwards, the Emir abandoned his promises of reform, and Sadr Ziyo was expelled from the court and later sent to Karshi as a judge. After the Kolesov incident, in 1918, Sadr Ziyo was arrested on charges of benevolence to the revolutionaries and his manuscripts were burned in front of him [8, 118]. Two months later, he was released and appointed judge of Shakhrisabz. After the revolution, Sadr Ziyo worked in various organizations and died in 1932.

In the treasury of manuscripts of the Academy of Sciences of the Republic of Uzbekistan there are many biographical and geographical treatises, commentaries and historical works of Sadr Ziyo, copied by his own signature and compiled in 9 volumes. He wrote "Зикри авоили Бухоро", "Мунтахаб ат-таворих", "Зикри салотини во подшоҳони адолатнишони аштархон", "Зикри салтанати ва подшоҳии хавонини манғития дар Мовароуннаҳр", "Зикри салтанат ва подшоҳии амир Алимхони махлуъ", "Сабаби инқилоби Бухоро", "Силсилаи салотини ўзбаки чингизхония", "Мунтахаби салотин ва шахриёрон", "Тарихи осори атиқа", "Тўқсон икки қабилаи ўзбак ва асомии қабоили туркману казак" are devoted to the history of Bukhara and its dynasties. is of particular importance. Sadr "Тарихи мухтасари Эрон ва баёни аҳволи салотинии он", "Зикри набзе аз аҳволи салотин ва шоҳони Эрон, бархе ахбори амирони холии Афғонистон", "Силсилаи хонадони амирони холии Афғонистон ва баёни ҳолоти эшон", "Силсилаи салотини усмонияи турк ва насаби эшон", "Зикри подшоҳон ва кинозони давлати Руссия", "Силсилаи хони гетиситон Чингизхон ва баёни аҳволоти салотини авлоди он" show that he was not only a historian of the socio-political and cultural life of Bukhara, but also a number of neighboring countries

(Turkey, Iran, Russia, Japan, India) also tried to shed light on the history of the countries.

Sadr Ziy'o's History gives a brief account of the history of Central Asia in the 13th and 20th centuries, as well as the history of Turkey, Afghanistan, Iran and Russia. The end of the part of the work dedicated to the history of Bukhara is important for us. It tells about the suppression of major uprisings after Amir Muzaffar came to power, the conquest of the Kokand throne by Khudoyarkhan with the help of the Amir, and the Kenagas uprising in Shahrissabz and Kitab. The author gives a brief account of the Russian occupation of Central Asia in relation to Ahmad Donish and Mirza Sami. The book "History" contains valuable information about the events after the conquest of the Emirate of Bukhara - the inflow of foreign capital into Bukhara, the construction of cities such as Kagan, Charjou, as well as railways, telegraphs and large banks [9, 94a - 106a].

Sadri Ziy'o's works such «Рисолаи мунтахаб дар таъин ва таъини билоди машхура ва тартиби хижо», «Дар баёни бадоеъи жиболу кулал ва саноеъи буюну тилал», «Мунтахаби жуғрофия ва нуфуси аҳолии мамолики руи замин», «Байони ақолими сабъа» In these works, the author provides information about the nature and richness of the cities and peoples of some Muslim countries in the late nineteenth and early twentieth centuries. It deals with Arabic, Persian and local names, characteristics, and consumption benefits of local fruits grown in Movarounnahr [10, 139a].

Sadri Ziy'o's works such as «Рисолаи мунтахаб дар таъин ва таъини билоди машхура ва тартиби хижо», «Дар баёни бадоеъи жиболу кулал ва саноеъи буюну тилал», «Мунтахаби жуғрофия ва нуфуси аҳолии мамолики руи замин», «Байони ақолими сабъа» In these works, the author provides information about the nature and richness of the cities and peoples of some Muslim countries in the late nineteenth and early twentieth centuries. It deals with Arabic, Persian and local names, characteristics, and consumption benefits of local fruits grown in Movarounnahr [10, 139a].

Sadr Ziy'o's "P'zнома" Diary, which covers the years 1888-1930, also contains rare information from other sources. Irrigation systems of Khutfar, Komot and Somjin districts of Bukhara emirate, construction of a bridge over the Amudarya by Russian specialists in 1900-1901, Sunni and Shiite clashes in Bukhara in 1910, political events of 1917-1918, end of the emirate, resistance movements of 1921-1922 including [11, 74-83].

The next local historian of the period we are studying is Hamid ibn Haji Baqo. He was born in the late 1870s. After studying at one of the Bukhara madrassas, he served in various positions in the emirate. Mahmudhoja was Behbudi's best friend [12, 21]. The year of his death is unknown.

Baqo Khoja's only surviving memoir, "Танзил ал-амсол фи зикри баён ал-аҳвол" was completed in 1928. The work consists of four parts, the first three parts cover the emirate period, the last part covers the events of the Bukhara People's Soviet Republic. Details of the Russian conquest of Central Asia are included in the second part of the work [13, 116b-172a]. Despite the fact that Tashkent, Khojand and a number of other cities were occupied by Russian troops, "the rulers of

Turkestan did not stop the civil war, " the author writes.[13, 167a]. In his work, Haji Baqo also mentions Amir Muzaffar's letter to the Turkish sultan asking for help in the fight against Russian troops. He notes that many letters were sent to England and France via Turkey. The play contains valuable information about the expansion of cotton, wool and astrakhan leather production during the colonial period of the Russian Empire , as well as famous people of that time, Bukhara madrassahs.

Mullo Abdurahmon Tamkin, a poet and teacher from Bukhara, can also be considered a local historian. He is the author of the historical and geographical work "Матолле ал-фохира ва матолиб аз-зохира" (Honorable Matters and Clear Objectives). The year of birth of Abdurahman Tamkin is unknown, he died in about 1917. The work is devoted to the history and geography of Central Asia, the Near and Middle East, and was written between 1914 and 1916. The play tells about the rulers of Bukhara, the construction of the Grand Mosque, historical events in Movarounnahr, Khorasan and other countries, various interesting facts. Parts of the story about Bukhara districts, gates, guzars and caravanserais [14, 207a-222b] are especially noteworthy.

One of the local historians is Mir Siddiq Hashmat, the second son of Amir Muzaffar. He has a number of works, which are also important in the study of the history of Central Asia and the history of literature. During the reign of Amir Muzaffar, Hashmat was the governor of Charjou. Abdullah, who ascended the throne of Bukhara after the death of his father, kept him under house arrest so that he would not claim the throne, and gave him a separate yard from the Havzi Dasturkhanchi guzar and granted him a pension [15, 39]. Thus Hashmat spent 35 years (1885-1920) under house arrest. After the revolution, Hashmat, who worked at the Bukhara People's Central Library, moved to Afghanistan in 1922 [16, 102a].

Hashmat has written several works on literature and history, and today his treatises, notes and memoirs are kept at the Institute of Oriental Studies of the Russian Academy of Sciences. In particular, manuscript number 2663 is a draft notebook of Hashmat, from which the author's "Biography of Amir Muzaffar and Minister of Amir Abdullah Astanakulbek"; "History of Zayli Muqimkhaniy", "Autobiography of Hashmat" [17]. In the second work, Hashmat Muhammad Yusuf adds to Munshi's "History of Muqimkhani", which begins with the events of 1646-1647, that is, he briefly narrates the political events and uprisings from the time of Sayyid Abdulaziz of Ashtarkhan to the time of his father Amir Muzaffar. He also mentioned the names of famous Sufis, scholars and princes of that time. Hashmat's commentaries have been studied to some extent by literary critics [18, 139]. However, his historical works have not yet been studied.

Sayyid Muhammad Nasir, another son of Amir Muzaffar, is also the author of a number of works. For historians, two of his historical works are "Таҳқиқоти арки Бухоро ва салотин ва умаройи у" ("Researk on the Bukhara Ark, its sultans and emirs") [19] and "Осор ас-салотин" ("Memories of Sultans") [20] important.

"Researkark of Bukhara" was written in 1922 and consists of 42 pages. After a short introduction, the story of the construction of the ark, the buildings in it, the fires, the repairs of the ark, the city wall will be told. The last pages list the buildings built in the ark during the years of the author's residence. In particular, the work

shows that during the reign of Amir Muzaffar, a special building was built in the ark for the reception of ambassadors, and during the reign of Amir Abdullah, a warehouse was built. This work G. Karimov and S.Gulyamovs. It was translated into Uzbek and Russian by the and published by facsimile.

According to the preface to “Осор ас-салотин”, Nosiriddin Tora began writing the work in the spring of 1904 and intended to divide it into three chapters on the history of the Shaybani, Ashtarkhanid, and Mangit dynasties. While the history of the Shaybanids and Ashtarkhanids is compiled in the play, the section dedicated to the Mangit dynasty contains only the names and genealogies of the representatives of the dynasty. At the end of the work, it is clear from the interruption of the sentence that it is incomplete.

The legacy of the progressive writer from Bukhara Qori Rahmatullah Voze (1818-1894) is also of great scientific value in terms of historiography of the Bukhara Emirate. He was a brilliant scholar who mastered many sciences of his time - mathematics, medicine, jurisprudence, history and literature. Voze is also a poet who has written in Uzbek, Tajik and Arabic. His historical-geographical work “Ғаройиб ал-хабар фи ажойиб ас-сафар” [22] has survived in several copies. In this work, Voze describes the cities and villages where he stopped during the 1886 pilgrimage, the customs and beliefs of their inhabitants, and their economic life. The ethnographic data presented are noteworthy for their interest and scientificity.

The memory of the Emir of Bukhara Abdullah Khan also plays an important role in the history of this period. In December 1892, Amir Abdulahadkhan's son Mir Sayyid Alimkhan went on another trip to study at the Military Academy in St. Petersburg. And he keeps a diary of the details of his journey from December 1892 to February 1893. This diary was published in Russian by Ismailbek Gaspirinsky in 1894 in Kazan under the title "Diary of the Emir of Bukhara" [23].

In his diary, Amir Abdullah reported on the positive developments in cities such as Ashgabat (Ashgabat), Baku, Tbilisi (Tbilisi). While in Tbilisi, the city's governor, Shervashidze, invited him to the gymnasium, where the emir and his entourage attended a gymnasium with 800 students high school students demonstrated their military exercises, knowledge from books, and musical skills, and a Persian student delivered a speech in Persian in honor of the guests, for which the emir thanked the gymnasium teachers and educators [23, 14].

When they arrive in St. Petersburg, Emir Abdullah will meet with Adjutant General Rosenbach, who is the Governor-General of Turkestan. The Emir writes in his diary about Rosenbach: “At that time, we maintained friendly relations with him in all matters and corresponded with him on personal and public affairs. Once he came back from St. Petersburg and at our suggestion he went down to our garden called “Gulchorbog” in Karmana ”[23, 35-36].

In the "Diary" the Hermitage Museum also wrote interesting information about the work of the St. Petersburg fire brigade. In particular, Amir Abdulahad observed the activities of firefighters: “When I came out of the palace, we saw barrels filled with water, water pumps and other equipment and facilities needed for firefighting. Upon receiving the alarming news of the fire, a line of navkars rushed towards the chariots, and within a few minutes they were ready to leave, adding the horses to

them. At the signal of the chiefs, they rode to the place where the fire was supposed to have taken place, and began to extinguish it so quickly and swiftly that, as if it were not for the cold winter season, a lake would appear in a few minutes at this place. It is known that the fire brigade was organized by His Majesty the King only for the sake of peace and security of the population, and it requires large sums of money from the state treasury. After getting acquainted with the work of this army and watching its training, all the navkars lined up in front of us” [23, 42-43].

The school for the blind and deaf in the city makes a great impression on the Emir. This school was established at the request of the emperor for blind and deaf children of both sexes, and was funded by the state children of helpless parents or orphans without parents are taught different professions here, depending on the abilities of each of them, especially when girls learn to embroider, cook, and do things that suit them, describes how boys mastered carpentry, sewing, shoemaking, and other similar trades. Amir Abdullah wrote, "This useful and meritorious institution was established by His Majesty the Emperor in the interests of the lonely citizens, who also love and respect their kings" [23, 46].

When he arrived in Bogchasaroy in February 1893, he was greeted by the city's vice-governor, four other officials, and Ismailbek Gaspirinsky, editor of the Muslim newspaper “Таржимон”, who wrote: “The city is located in a beautiful place and is distinguished by its cleanliness, moderation, and a unique look, in which a person feels special.”

Amir Abdullah Khan and his companions visited the ancient mosque in the Garden Palace, talked to Ismailbek Gaspirinsky and invited him to Bukhara. During the meeting, Ismailbek Gaspirinsky noted in his Diary that he had promised to publish Safarnomai Oliya in book form and to write a textbook for the people of Bukhara entitled The Russian Language of the Teacher [24, 79].

The work of the silk station and the barracks of the fire brigade in Tbilisi, the equipment of the paraffin plant in Baku and the structure of their operation will not be left out of sight of the Emir.

Following a Turkmen military parade in Ashgabat, the "daily" reported on Turkmen soldiers: In fact, the Turkmen guards were not far behind the Cossacks, which in our opinion is a proof of the wise words of the ancient sages: "Two things have no value without each other's help." At the same time, the success of the Turkmen in military work has given us the intention to radically rebuild the Bukhara army, because the Turkmen are in many ways inferior to the peoples of Bukhara. There is no doubt that the Bukhara army, under the leadership of experienced European military specialists, will produce worthy fighters, who, if necessary, will benefit both their country and their friends” [23, 74].

Reading the "diary" of the Emir of Bukhara Abdullah Khan, at the end of the XIX century we get information about the social, economic and cultural history of the Emirate of Bukhara, the Russian Empire and the peoples of Turkestan, the Caucasus and Crimea. We see that Amir Abdullah Khan saw the changes in Moscow, St. Petersburg, Tbilisi, Baku and Ashgabat, drew conclusions and carried out reforms in the country. Thus, this work serves as an important source in the study of ethnographic, social, economic and cultural history of the Bukhara Emirate, the

Russian Empire and its subordinate peoples of Turkestan, the Caucasus and Crimea in the late XIX century.

During this period, Muhammad Ikram Abdulsalam, who served as Mufti of the Emirate, also created historical and philosophical works, which are an important source in the study of social, religious and cultural life of the Bukhara Emirate in the early twentieth century. As Muhammad Ikram tracks the shortcomings and shortcomings of social life, he sets himself the goal of writing a work to overcome this. But he thinks long and hard before writing the piece. In 1912, he wrote called “Ийқозу-н-ноимийн ва иълуму-л-жоҳилийн” (Awakening the Sleeping and Informing the Ignorant). [25] statement ". This work consists of 2 chapters, the first of which is entitled "In the description of the forbidden tastes that are popular among men."

The first chapter consists of two parts: the *first part*: usury (usury), the sale of waqf rooms of madrassas, "white seals" of muftis, smoking nas and cigarettes, religious ignorance, a sharp decline in prayers in mosques, alcoholism, betrayal of orphans critically analyzed.

In the second part, men talk about wearing fancy clothes and expensive clothes, a sharp increase in the number of singers and dancers at weddings and ceremonies, extravagance, student gatherings called “қориёна”, “ижтимоёна” new habits invented by traders, and their inadequacy. It has been proven through the verses of the Qur'an and the Hadiths.

The second chapter is entitled "In the statement of those who have been defiled due to the change and variation of time" and discusses the social, political and religious issues that often occur in the life of society. These are: visiting the tombs of the saints, the “Биби Сешанба” ceremony, mourning ceremonies: about the "twenty", "forty" and "year", the thefts of the scales in the market, the kupkari ceremony, Зикри жаҳрия, Ёздаҳум хатмлари, “Тули сурх” and “Мозори сахий” gossip in the mosque and debates between the scholars [25, 1-55].

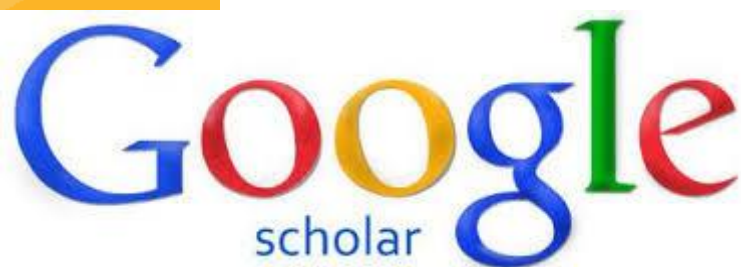
Discussions. These works of historians were read with interest at the same time. These books were widely used in the teaching process in madrassas. Books written by palace historians, after being examined by a special commission, were copied in large numbers and placed in madrasa libraries and reading rooms. Students had access to these books and had knowledge of the history of their home country and foreign countries. History books were bought and sold in book markets in the central cities of the Bukhara Emirate. The use of works written in defamation of the existing system is prohibited.

Conclusion. So, getting acquainted with the content of the works written by historians, geographers, writers and rulers who created in the Bukhara Emirate in the late XIX and early XX centuries, suggests that historians of this period were able to preserve the centuries-old tradition of the end of history, who wrote its history without regard to the events of the outside world, and at the same time, who managed to enrich it with modern styles and themes.

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