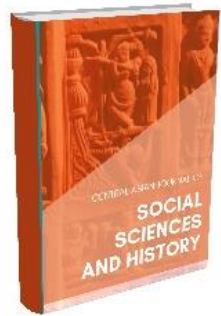




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Specific Characteristics of Manuscripts Written in Bukhara Emirate

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Abstract:

The deep and comprehensive study of the manuscript sources created by the Eastern countries is among the urgent tasks today, because it is impossible to study the historical past, the historical development of social and cultural life without researching the written sources. Therefore, Eastern manuscripts are given great importance not only in Eastern countries, but also in the whole world. Special treasures of Oriental manuscripts have been established in many cities of the world, where millions of precious manuscripts in Arabic, Persian and Turkish languages created by the peoples of the East are kept.

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INTRODUCTION

If we look at the local sources created in the Emirate of Bukhara, we can witness the extent to which the Islamic religion and Islamic sciences have developed. As a result of the introduction of Islam to our country, the ideological importance of the Arabic language among the local population has increased. Until this time, our country had become the center of communication between the Turkish and Persian population since ancient times. Until the 18th and 19th centuries, most of the religious sources were written in Arabic. The sources of later centuries were mostly written in Persian, and the works composed in Arabic were commented and margined in Persian.

Manuscript sources were written by calligraphers, and each era had its own famous calligraphers. There are a lot of manuscripts written in the Bukhara Emirate of the 18th-19th centuries, and they can be divided into types depending on the field of science and industry. A significant part of the manuscript works of this period is made up of sources related to Islamic sciences. The king of Islamic sciences is Qur'anic studies, and the Holy Qur'an is a book that occupies a central place in the life and history of peoples who believe in the religion of Islam. This book left a significant mark on the

knowledge, literature, lifestyle, laws, traditions and worldviews of these peoples. Due to its 14-century history, the Holy Qur'an has played a role in the fate of many countries and scholars, and due to its artistic influence and influence, it is worthy of deep scientific and religious analysis and research. The themes of the Qur'an were absorbed into the literature of the peoples who accepted the religion of Islam, and were inextricably linked with local religious and literary beliefs and traditions. From this point of view, national characteristics are manifested in their work in close connection with the universal Islamic and universal prophecies expressed in the Qur'an.

If we study the history of writing manuscripts in Bukhara during the period of the Mangits, the art of calligraphy and reading books occupies a special place in the cultural heritage of Bukhara, which has a thousand-year history of the Uzbek people. After the Arab conquest, the Arabic script, which entered Central Asia at the same time as Islam, was transformed into an official script in a short time, and the Arabic alphabet rose to the level of an artistic work of aesthetic pleasure. Writing on these writing samples has gained wide fame under the name of calligraphy. During this period, calligraphy schools existed in cities such as Samarkand, Bukhara, and Shahrissabz. Skilled calligraphers who are masters of their profession are famous for preparing state and economic documents, writing and copying scientific and artistic works, and finishing various inscriptions on architectural structures in the form of beautiful patterns [1:78].

When it comes to the representatives of the Bukhara school of calligraphy in the 18th-19th centuries, it is important to categorize according to their methods. Bukhara calligraphers used different calligraphy methods in their works. Especially among representatives of the Bukhara school of calligraphy, the use of nastalik letters was widespread. In the sources related to the history of Bukhara, the names of 104 calligraphers who lived and worked in Bukhara in the late 18th and early 19th centuries are mentioned. Along with copying books, calligraphers taught in madrasahs. There were even those who were engaged in the art of cover making. It is mentioned in the sources that the famous thinker, scientist, writer, poet, astronomer Ahmad Donish was also engaged in calligraphy. He himself gave patterns, titles and miniatures to the manuscripts that he copied. It is reported that he copied a manuscript of 24 to 30 juz (one juz' from 16 to 24 pages) and sold it for 20 to 30 coins in one month. He wrote "Ahmad al-katib, al-musawvir, al-muhandis, al-munajjim, al-Hanafi al-Bukhari" on the manuscripts that he copied. He signed his works as "Ahmad al-Katib, al-Bukhari al-Hanafi" and "Raqimuhu Ahmad ibn Nasir Siddiq al-Hanafi Bukhari".

During the reign of the Mangits, we can quote the following calligraphers in the nastalik and naskh inscriptions: Muhammad Yusuf Makhdum, Shahabuddin Makhdum Faziljan Ugli, Nazrullah Lutfi, Haji Nematullah, Qari Ahmad Kotib Bukhari, Maqsud Khoja, Mirza Abdulkarim, Mirzo Qamarjon, Haji Abdusattar, Mirzo Abdullah Secretary, Mirza Rahmatullah, Mirza Sa'dullahi Bukhari, Mir Faizullah, Mir Rahmatullah, Abdullohbek Kotib. In the history of the Bukhara Emirate, they have left their own cultural legacy and have left their names in the history. The examples of calligraphy created by them attract the attention not only of our country, but also of Western researchers.

Manuscript works created in the Bukhara Emirate are countless, and if we study their history, it is appropriate to make the following conclusions. Sources written in the Emirate of Bukhara are currently preserved not only in the manuscript funds of our country, but also in the manuscript funds of different countries of the world. They were taken out of our country for various reasons. For instance, scientists and ambassadors from Russia took some of the manuscript sources with them. In the years of occupation and subsequent colonialism, scholars such as Freytag, Akimushkin, Ivanov, Smirnov, Glukhovsky, Stroganov, Kostigov, Erdman, Dorn, Folkman, Simonich, Dolgoruky, Tamayev, Willin,

Kartovov, Gaines, Pozalyan, Dyakonov, Trigorov, Golik, Revel, Kas, Danzas handed over the manuscripts taken from Turkestan to St. Petersburg libraries. Only Volochinsky presents 24 manuscripts that he took from our country to the imperial library for a large reward. The sad thing is that the rich and extensive libraries of Bukhara emirs were completely looted, most of them were taken from the territory of Uzbekistan, as we mentioned above. V.V. Bartold noted: "... most of the manuscripts were kept in the emir's library. Unfortunately, valuable manuscripts were looted and sold to foreign public libraries" [2:18].

The looting that started during the time of Amir Nasrullah reached its climax during the vassal years of the emirate. V.L. Vyatkin, I.A. Kastane, P. Nalivkin, who lived in Turkestan for a long time, used all their opportunities to collect manuscripts. The works collected by V.L. Vyatkin amounted to 190 volumes. The following books of incomparable scientific and historical value can be cited: "Fathnama", "Zubdat ul-asor", "Miftah at-talibin", "Kitab tuhfat al-nasab", "Nizam ut-tawarikh", "Tuhfat al-Khani", "Tarihi Muqimkhani", "Temurnama", "Tarihi Muluki Ajam", "Tarihi Raqim", "Akbnama", "Murod ul-Arifin", "Mahbub ul-Qulub", "Khamasa", "Tazkirat ush-shuaro". Governor-General Konstantin Petrovich von Kaufmann had every opportunity to loot and transport our spiritual treasure. The content of more than 150 volumes of manuscripts stored in the State Public Library in St. Petersburg under the name "Kaufman Collection" is a clear proof of this. During this period, there were countless travelers and ambassadors who understood the value of Eastern manuscripts and tried to acquire them. As can be seen from the above information, the scientific heritage of scientists and writers who lived and created in the Bukhara Emirate aroused great interest in the administration of the Russian Empire. To this day, these rare resources enrich the treasures of the world. The study of these sources by modern researchers will not only enrich the source studies of the history of the Bukhara Emirate in the future, but also provide a basis for further research into the intellectual heritage of our ancestors, who were mature scientists of their time.

Historical works written during the Manghit period were written in Uzbek, Tajik and Arabic languages. They were written in poetry and prose, and appeared in different genres as epics, poems, historical-literary works, memoir-historical and biographical-historical works. The historiography of the Bukhara Emirate does not lack purely historical works that follow the Eastern tradition. Historical works are different, in some the author clearly describes what he saw and experienced, while in others, he praised the emirs or tried to highlight only the positive side of the events. In other types of historical sources, the events were exaggerated by the authors. In the works of Bukhara historians, there are works typical of all the above styles. This indicates the wealth of imagination, freedom of thought, and the uniqueness of each of them as a creator in the works of our historians.

In the field of history, tazkiras are used effectively to study the life and history of individuals and creative people of different eras. The analysis of tazkiras shows that through them it is possible to evaluate not only the cultural life, but also the spirit of the era. Among them, there are those created under the commission and patronage of the rulers, or written on the basis of personal initiative to continue or supplement previous tazkiras. Tazkiras were written mainly by poets, calligraphers, and historians and continued until the middle of the 20th century.

For example, "Tuhfatul ahbob fi tazkiratil as'hab" [3:145] ("Gift of friends in the memory of interlocutors") composed by Qori Rahmatullah Vozeh covered Turkestan poets who lived and worked in the late 18th and 19th centuries. This tazkira contains the biographies and collection of ghazals of

150 poets who lived in Bukhara and Kokan. Another of the tazkiras written during the Manghit period is the tazkira called “Afzaliut tazkor fi zikrish shuaro wal ash’o” [4:372, 407] (“Reliable tazkiras about poets and poems”), written on the recommendation of the emir of Bukhara, Abdulakhad Khan. Afzal Makhdum Pirmasti compiled this work in Bukhara at the beginning of the 20th century. This collection contains information about 135 poets who lived and created in the late 19th and early 20th centuries. During this period, a number of tazkiras were created, and traditional tazkiranavis were enriched with new works.

Said Mir Muhammad Siddiq Hashmat composed a tazkirah called “Tazkirat ush-shuaro” [5:138]. It contains more than 60 poets who lived and worked in Bukhara, their pseudonyms, biographies, and famous poems. In the tazkira “Tazkirai shuaro Abdulazim Shariy” [6:81] compiled by Haji Abdulazim Shariy, information is given about poets and scientists who lived in Bukhara, Samarkand and Tashkent at the end of the 19th century. Ne’matullah Mukhtaram’s tazkira “Tazkirai Haji Nematullah Mukhtaram” [7:178], written in Persian, contained the nicknames, names, surnames, and works of poets who lived and worked in Bukhara in the 19th and early 20th centuries. Abdiy Mirabdullahhoja’s tazkiras “Tazkirai Abdiy” (also “Tazkirat ush-shuaro mutaaxhirini Bukhara”), “Tazkirat ush-shuaro” (1904) contain information about 118 poets who lived and created during the era of Amir Abdulahad.

Sadr Zia composed the tazkirah “Shuaro mutaaxhirin” (“Poets of the present age”) based on the tazkirah “Tuhfat ul-ahbab” [8:29-43] of Vozech. This tazkira gives information about 88 poets, scientists, sheikhs who lived and worked in Bukhara in the 19th century, recorded by Vozech. It is noteworthy that this review ended as follows: “It’s over, Qori Rahmatullahi Vozech” [9:332]. Sadr does not simply copy Ziya Vozech’s tazkirah, but fills in the information and adds applications. The appendices provide information about Ahmed Donish and other poets who lived after Vozech in the second half of the 19th century.

Sadr Zia’s book “Fuzaloi mutaaxhirin” contains information about 79 poets and sages who lived and created in the second half of the 19th century and the beginning of the 20th century, partly during the Soviet era, the dates of their death, and the socio-economic status of some poets. At the same time, it provides information about the modernity that emerged at the beginning of the 20th century [10:337].

Sadr Zia collected a number of his tazkiras in the complex named “Tazkirai shuaro manzumai Mirzo Muhammadsharif sadr”. The author included his “Tazkirai shuaro” (“On the Remembrance of Poets”) in it. This work provides information about himself and his ancestors, the ruler of Bukhara, Amir Abdulahad Khan, poets and scientists, officials, and religious scholars of Bukhara who lived in the XIX and early XX centuries. In the part of the complex called “Tazkirai Khattoton” (“About the mention of calligraphy”), valuable information is given about the appearance of the first letter in the world, the history of the Arabic letter, the famous scribes of Mir Ali Tabrizi and Movarounnahr, and famous calligraphers of the Middle Ages. In addition, information is provided about the famous calligraphers of Bukhara and Samarkand, the famous calligraphers from officials such as qazis, muftis, governors, emirs and khans [11:3].

In conclusion, many scientists grew up in Bukhara in the 18th and 19th centuries, and the rich spiritual legacy they left has not lost its value even today. After all, the above-mentioned scientists left their names in the sources as an integral part of the development of science in Bukhara.

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