

HISTORICAL AND RELIGIOUS LITHOGRAPHIC BOOKS ON THE LITERARY HERITAGE OF UZBEKISTAN

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ABSTRACT

Although books on the history of Central Asian petroglyphs have been widely published, no scientific research has been carried out in this regard to date.

Of course, there are specific reasons for this situation, first of all, the rise of ideas that the people of Central Asia were backward and illiterate in the period before the October coup d'état of 1917, attempts to falsify knowledge about historical periods that educate the population in the spirit of patriotism and freedom, the study of lithographic books about history hindered in a way. Also, the focus on handwritten books in the coverage of historical processes has led to the exclusion of historical lithographic books. However, lithographic books were important not only from a source point of view, but also from a social point of view. It should be noted that the wider spread of manuscript books, as well as the social factor of lithographic books, allowed for the wide distribution of important historical sources among the population. Taking into account the fact that the work "History of Mullozoda" was published several times in lithographs, it is possible to know how widespread it was among the population [1].

KEYWORDS

Shajarai Turk, Khiva Khanate, great attention, masterpieces, Western countries, Qissai Rabguzi, lithographs.

INTRODUCTION

The peoples of Central Asia have always paid great attention to historical works. Many historical

manuscripts and lithographic books kept in the manuscript fund of the Institute of Oriental Studies of



the Academy of Sciences of the Republic of Uzbekistan are a vivid example of this. In his book “From the History of Translation in Uzbekistan” [2], Jumanyoz Sharipov noted that the most translated books of all subjects in the 19th century were related to history. From the above information, it can be seen that the people of the country are not only interested in local historical works, but also in masterpieces of world history.

Local demand for historical works allowed history lithographs to enter the country long before the printing press. For example, “Shajarai Turk” [3] by Khan of Khiva Abulghazi ibn Arab Muhammad Khan in 1824 and “Jome’ ut-Tawarikh” by Fazlullah Rashiddin in 1854 were published in Kazan [4]. When talking about these publications, first of all, it should not be overlooked that both publications have a great historical-scientific value. In particular, the manuscript and lithographic copies of the work “Shajarai Turk” [5], the publication of the text of the work in the Cyrillic alphabet in 1992 [6], and its use as the main source in the ongoing scientific research show that this work is of great importance in the study of the history of the Khiva Khanate [7].

Fazlullah Rashiddin’s “Jome’ ut-Tawarikh” is a unique monument of medieval historiography. In it, as a general history, along with the history of Muslim countries, the history of Western countries, China and India was also covered. The history of Eastern countries was considered part of the history of the world. The part of “Jome’ ut-Tawarikh” containing the history of the Turkic and Mongolian peoples is of great importance in the study of the history of the peoples of Central Asia. The book contains important information about the social and political life of the peoples of Central Asia, Iran and the Caucasus at the beginning of the 13th century. As can be seen from the above information, special attention was paid to the

scientific importance of the work when publishing a book in Kazan.

Even after the establishment of printing presses in Central Asia, works on the history of the country continued to be published in Kazan. For example, in 1878 and 1881, Nasriddin Rabguzi’s “Qissai Rabguzi” [8], consisting of 72 stories mainly on religious and secular topics, was published twice, and in 1885, Niyaz Muhammad Hoqandi’s “Tarikhi Shahruhi” [9] was published. At this point, it should be noted that both books mentioned above are important sources in the life of Central Asian peoples. Nasriddin Rabguzi’s work “Qissai Rabguzi” was later published many times in Tashkent printing houses [10], this work shows great interest among the local population, the work “Tarikhi Shahruhi” provides excellent information about the history of the Kokan Khanate between 1790-1876, and also describes the social and political history of the regions of Tashkent, present-day Kyrgyzstan, and the southern regions of Kazakhstan, which are dependent on this Khanate. It contains information about the economic, political and cultural relations of the Kokand Khanate with Bukhara, East Turkestan and other countries.

THE MAIN FINDINGS AND RESULTS

As can be seen from the above information, the publication of works on the history of Central Asia in the city of Kazan began much earlier and continued even later. Also, these books attract attention with the variety of topics. In conclusion, one of the works published in Kazan is related to the history of the Khiva Khanate, one to the history of the Kokan Khanate, one to the general history of Central Asia, and another publication is devoted to religious-secular historical topics. The most important thing is that all these books are published in Uzbek. Also, the publication of these books was not spontaneous, but the interest in these books among the people of the country was taken into



account, and in a certain sense, income was foreseen. This situation, while defining the need for historical books in Central Asia, shows the great interest in books in all regions of the country.

After the establishment of printing presses in Central Asia, it became possible to publish historical books in the country itself. Historical books are mainly published in Tashkent, Bukhara, Samarkand, Ferghana and Kokand printing houses.

Tashkent printing houses are in the leading position in the publishing of historical works, 56 editions of these books have been made. 42 of these publications were published in Uzbek, 13 in Persian, and 1 in Turkish. When studying six editions of historical works in Bukhara printing houses, all of these publications were in Persian and were mainly devoted to the history of Bukhara. There are two editions of historical works in Ferghana, both of them published in Uzbek. 7 editions of historical works were made in Samarkand, of which 3 editions were written in Uzbek and 4 editions were written in Persian.

Although historical books started to be published in local presses, books on this matter continued to be published abroad. In particular, works on the history of Central Asia were published in India and Turkey and brought to the country.

The lithographic book on history published for the first time in the printing houses of Central Asia was “Intihab tavorikh mamlakat Russiya” [11] and was published twice in 1885 in Fergana and Tashkent.

After that, many historical books began to be published in printing houses. In particular, in 1889, “A brief history of the country of Egypt” was published in the “Lakhtin” printing house [12], In 1893, books such as “The Story of the Shymkent incident when the

Russians came to Turkestan” [13] by Husayn Sheikh appeared in Tashkent.

One of the widely published works on lithographs is “Qissas ul-Anbiyoi Turki” by Nasriddin Rabguzi. This book was published in Tashkent in 1896, 1907 [14], in Samarkand in 1905 [15], in Kanpur in 1884, in Lahore in 1888, 1892, in Tehran in 1884, 1904, in Mumbai in 1891, 1902. The city of the editions of this work in 1898-1899, 1901, 1912, 1916 is unknown [16]. The wide publication of “Qissas ul-Anbiyoi Turki” in different cities indicates its high importance and large number of readers.

Among the historical works, “Tarikh-i Narshahi”, published in 1904 in Bukhara by Mulla Sultan, should be highlighted [17]. 10 copies of this work are kept in the Hamid Sulayman complex of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, five copies of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, one copy in the state museum named after Alisher Navoi, and one copy in the National University of Uzbekistan. This historical work, known as “History of Bukhara”, “Tarikh-i Narshahi” and “Tahqiq ul-Vilayat”, was written by Abu Bakr Muhammad ibn Ja’far ibn Zakariyya ibn Khattab ibn Shariq Narshahi (899-959), and it is written in Bukhara and lower Zarafshan. the geographical situation of cities and villages in the oasis is an important historical source reflecting the socio-political life of its inhabitants in the 7th-10th centuries. His information about the Arab conquest, the spread of Islam in Central Asia, and the history of the Samanid period are of great value. The Persian text of “History of Bukhara” was published in many foreign countries and translated into different languages [18].

“Tarikhi Russiyai Qadim” was published by the Society of Orientalists in Tashkent in 1906 in Uzbek language in 192 pages. This year’s copies of this book are stored in



the National Academy of Sciences of the Republic of Uzbekistan [19].

One of the most published works on Tashkent lithographs is the book “Temurnoma”. The copy of “Temurnoma” in Tashkent in 1910 was translated from Persian to Uzbek by Salahiddin Khoja Alauddin [20]. “Jangnomai Amir Temur koragon” is written on the title page of this book, the name of the printing house is given in Uzbek in Cyrillic and Arabic spelling. There are many Persian words on the title page. In the title on the second page of the book, the word Bismillohir Rahmonir Rahim is written, and the calligraphy sample is reflected in the lithograph. The book, according to tradition, praises the first creation, the prophets, and contains a narration about Adam, peace be upon him. Then the history of the dynasties is given. The birth, life, activities and battles of Amir Temur are described. Salahiddin Khwaja ibn Alauddin wrote that he used several manuscript copies to translate the work and make it into a book. According to him, the work was prepared for a year and was completed on the 7th Rabil of 1328. At the end of the book, the translator quotes the following sentences: “This is not one of the other war books, there are many useful things in it.” This work was published in Tashkent in 1910, 1912 and 1913 in Uzbek and Persian languages.

In 1912, “Kitobi Salimiy” was published in the publishing house of Mulla Abdulkarim in Tashkent, copies of which are kept in the fund of the National Academy of Sciences of the Republic of Uzbekistan [21]. This work was also published in Tashkent in 1913 by the Ghulomiya printing house and is kept in the fund of the National Academy of Sciences of the Republic of Uzbekistan, the Alisher Navoi State Museum, and the funds of the National University of Uzbekistan [21]. This work was also published under the name “Kashkul-i Salimiy va tarikh-i mutaqaddimin va mutaakhirin” [22]. “Kitobi Salimiy” is written by Mirza Salimbek ibn

Muhammad Rahim, who lived in the second half of the 19th century and the first quarter of the 20th century. It summarizes history from Genghis Khan to Amir Muzaffar. A large part of the work, which includes the events of 1860-1920, is completely new, and the author himself witnessed these events. The work contains information about the rebellions that took place in Hisar, Kolob, Baljuan, Qortegin and Darvaz during the reign of the Bukhara emir Muzaffar, the relations of Bukhara with the states of Kokand and Russia, as well as the general situation and administrative structure of the Bukhara Emirate in the second half of the 19th century.

The treatise “Tarikhi Mullazoda” written by Ahmad ibn Mahmud, who lived in the 14th-15th centuries, was published in lithographs. This indicates that the demand for the work is high. The work was published three times in Bukhara [23]. “Tarikhi Mullazoda” is a work that provides information about the antiques and famous shrines of Bukhara from the 14th-15th centuries, the guardians and sheikhs buried there. It was written at the end of the 14th - beginning of the 15th century. In 1960, after the Persian text of the work was published in Tehran by Gulchin Ma’ani, interest in this book increased among the scientific community. The work was published in Russian in 1992 by R.L. Gafurova.

In 1912, Mirza Sirojiddin ibn Hakim Mirza’s work “Tuhfat ahli Bukhara” was published in Bukhara. This work provides valuable information about the history of Bukhara.

One of the works on the history of Ferghana is the work “Khullas al-Tawarikh (or the history of Salati Ferghana) [25] “. This book was prepared for publication in 1913 in the city of Ko’qan by Mahmud Hakim Yaifani.



In Tashkent, in 1913, Abdurahman Sayyoh's "Tarikhi Zulqarnayn"[26] and "Emperor Iskandar"[27] by the son of Mira'zam Mir Sultan were published in the "Ghulomiya" printing house.

Abdulla Avlani's work "Muhtasar tarikhi anbiyo" was first published in Tashkent in 1913[28] by the school library publisher, the second time with a slight change in the name of "Muhtasar tarikhi anbiyo va tarikhi Islam" [29] in the V.M. Ilin printing house, the third edition was published in 1916 under the name "Muhtasar tarikhi anbiyo" [30]. This work is distinguished by the fact that it was published as a textbook for 3-4 classes of primary school.

The book "History of Islam", which provides information about the history of Islam, was published by Mahmudhoja Behbudi in 1909, 1915 in Samarkand, and in 1913 in Kazan [31]. The main reason why this book has been published so many times is due to its use as a textbook. Among the works related to the history of Islam, Shakirjon bin Abdurahim's "Tarikhi muqaddas" was published in Tashkent in 1913, 1916-1917 [32], Muhammad Qasim Hindushah's "Tarikhi Farishta" (XVII century) was published in 1905 in Lucknow, and "Malhas al-Ansab" written by Muhammad Sharif Samarkandi was published in Samarkand in 1906 and 1908. Copies of these books are stored in the funds of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan and the state museum named after Alisher Navoi.

Among the works related to the history of Turkestan, books such as "History of Turkestan" by Mulla Mahdum Haji in 1914 [33] and 1915 [34], "Tarikhi Turkestan [35]" by Niyoz Muhammad Khoqandi in 1917, as well as "Mukhtasar Tarikhi Turgonia" were published on the basis of Chinese translation and completed materials [36]

"Tashkent to Samarkand" was published twice in Tashkent by the publishing house of the Turkestan General Governorate. The year of publication and the printing house of the book are unknown [37].

CONCLUSION

It can be seen that the emergence of lithographic printing had a positive impact on the field of history. Many historical works have been published. The analysis of historical lithographic books shows the high interest in this field at the end of the 19th century and the beginning of the 20th century. In particular, along with works on the history of Bukhara, Fergana, Tashkent, Samarkand, books depicting the history of Egypt, Russia and other countries, works on the history of Islam were published in lithographic printing presses. It should be noted that textbooks on history were published during this period.

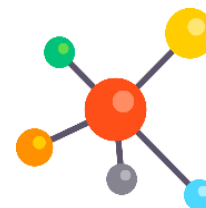
Along with historical books on all regions of Central Asia, books on world history have been published in Tashkent. Most of the books are published in Uzbek. This is a proof that the social and political status of Tashkent is increasing among the cities of Central Asia, and that this place is becoming one of the centers of science and culture gives.

Historical works published in Bukhara printing houses are of regional importance and mainly reflect the history of Bukhara.

Of course, these data were obtained comparatively on the example of books stored in Tashkent libraries, and historical books may have been published under more titles.

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