

TRADE IN FOREIGN LITHOGRAPHY AND PUBLISHING BOOKS IN THE KHANATES OF CENTRAL ASIA (LATE 19TH AND EARLY 20TH CENTURIES)

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Abstract. *This article covers the issue of the trade in religious and ancient classics established around Bukhara, Fergana markets and madrasas in the late 19th and early 20th centuries, as well as the rise of publishing and lithographic books and the rise of manuscript books in the book trade, as well as the information on lithographic books related to various fields of science brought. In addition, information was covered that books published in the Bukhara and Fergana regions, in countries such as Russia, Europe, were on sale.*

Keywords: *lithography, publishing books, book products, book trade, manuscripts, cultural heritage, ancient classical works, rare manuscripts.*

Introduction: After the independence of the Republic of Uzbekistan, the restoration of the great history and national values of the Uzbek people and the enrichment of their traditions became one of the pressing issues of historical science. Because the restoration of historical memory and spiritual heritage is of particular importance as one of the important factors in the national identity of the people and its educational and spiritual rise. Especially, these considerations, the change in attitude to the study of the rich historical and spiritual heritage of Bukhara at the end of the XIX century, research on the example of the Kokand khanates at the beginning of the XX century, that determine the relevance of the topic.

The purpose of the study was: to study the work of the book trade in the emirate of Bukhara and Fergana at the beginning of the 20th century, in which the following tasks were set;

- Determination of the book trade and its main features in the emirate of Bukhara and the Kokand khanates at the end of the XIX century at the beginning of the XX century;
- Research on the issues of book trade in the emirate of Bukhara and the Kokand khanates and their status.

Methods: – covered on the principles of historicism, comparative analysis, systematization, impartiality, it provides information about the work of the book trade in the emirate of Bukhara and the Kokand khanates in the late 19th and early 20th centuries.

Results of the study: the establishment of book trade in the emirate of Bukhara at the beginning of the 20th century closely helped to meet the requirements of society for knowledge of various fields, expanding the scope of scientific knowledge promotion and dissemination of information.

The written sources of the peoples of Central Asia, which have formed and developed over the long centuries, have been inherited from generation to generation. In the late 19th and early 20th centuries, many copies of the books were taken or sold by foreigners from the emirate of Bukhara, Khiva and Kokand khanates. These processes were not the result of the poverty of the population of the country, but were instead seen as a manifestation of cultural ties between peoples,

countries in society. The peoples of Central Asia have long been thirsty for science and striving for innovations. And in the last years of the 19th century, the emergence of new inventions, the growing need for it, increased in ideology, and in the next few years, the emergence of a new educational practice in the world of Muslim intellectuals of Central Asia affected the legal state of manuscript books in madrasahs. With the rise of publishing books, the demand for it continued to increase, as the cost of publishing books was much lower than that of manuscript books.

There are bookstores in the central cities of the Central Asian khanates, where book sales were widely available. There were bookstores selling manuscript books in caravanserai near Abdullakhan “Tim” in Bukhara[1:254], where occasional book products for sale were imported from India, Turkey, Iran and Kazan. In particular, books brought from India were in demand. Their books brought by them, partly by Afghans, and partly by bukharians, were published and lithographic books.

A large number of tutorials, textbooks, books on history, sufism, medicine and collections of poetry were also brought to Bukhara from Bombay. Bombei’s works in the stone edition were more numerous than the printed works, which were mostly bilingual - in Persian and Arabic and were not published in Turkic. These publications were distinguished from other publications in terms of their beautiful writing, infallibility and influence.

Iranian and Tashkent lithographic editions were much rarer here, since they were much more expensive than books published in India. They were written in quality Russian papers, published in India, thin, yellow, indigenous, in the language of the population, in “*jaydari*” papers. The lithography and prints had lowered the value of manuscript books, which in turn adversely affected the quality of the manuscripts, their errorless copying. The manuscripts were now moved in haste as well as in many errors, and the book was also copied on papers that were not of high quality. The poor quality of the “*jaydari*” and “*nim kanobi*” papers in Kokand, the only one in Central Asia - painted with rough, uneven, daggy lines-adversely affected the position of the manuscripts.

One can find that manuscripts were moved to old, yellowed papers instead of the previously popular, high-quality considered high-grade papers such as “*Ipak-silk*”, “*kanobi*”, “*khan balik*” [2:262]. The fine and attention-paid copying of manuscripts was drastically reduced, with quality manuscripts being made to order rather than for sale.

Rare manuscript works sold in book markets were mostly historical, geographical, astronomical, medical, and other fields, and the purchasers were mostly foreign – Afghans, Persians, Armenians, and Turks. They settled in Bukhara for a long time, bought the manuscripts they needed from the tag rooms, the Afghans went to India, and the Armenians and Turks took large volumes of books to Europe in this way. Of course they were sold to different people and libraries for profit.

V.L.Vyatkin wrote that in the book Rastas in Bukhara, they introduced themselves as a foreign representative who bought one or another scientific society, or Library manuscripts. These gentlemen, without paying any money, finally raised the price of manuscripts that had taken large quantities of works abroad over the next decades. V.L.Vyatkin stated that “information about the history of the country we have conquered is going aside. However, their place should have been in the libraries of our scientific societies and organizations”[3:263] lamented.

Shops trading Oriental books were operating in various cities of the emirate. For example, in Karshi, Mulla Najmiddin built a bookstore[4:98]. Since the end of the 19th century, not only

trade in books was expanding, but also in antiquities, coins. The largest antiquarian market was in Bukhara. Such markets of local importance also operated in the city opposite. Vafo Umidov was an antiquarian very well known. The sale of rare books, manuscripts, antiquarian has historically been characteristic of countries involved in the educational process. Books and other items purchased from Bukhara were brought to Russia and enriched libraries and museums there. Well-known Russian Orientalists also rapped the work with the assumption that “the stay of rare manuscripts among the backward people could lead to their demise”. However, books and manuscripts have not disappeared and survived for centuries in the country. In fact, due to the inappropriate attitude to cultural heritage, in many cases the rarest books, manuscripts, antiquarian were bought and taken at a much lower price than their original value.

This period saw the development of book publishing in northern India and Turkey, which also had an impact on the Central Asian Book Trade. As a result of observations, the Indian cities of Bombay, Kampur, Lakhnav, Lahore, Kashmir have developed as cultural centers that export books to a number of countries in the Middle East. The books that came from them were mainly works of fiction by Eastern authors, works on subjects such as Kuran in Persian and Arabic, philosophy, jurisprudence, linguistics, history, as well as dictionaries. There was a particularly high demand among the readers of Fergana for a copy of The “Shahnama”[5:192] published in Bombay. Even merchants who bought these books wholesale in India were known. In particular, Lord merchant Siddikhudja Khojandi purchased 400 copies of books from India in 1893[6:153]. A book-Trading figure named Mulla Mirsobir is also known to have purchased many books[7:249].

Since the mid-19th century, the book trade in Bukhara was also handled by Indians. Along with manuscript books, they traded for much cheaper books, mostly printed in India and Arab countries. In addition, there are also timed editions and book products from behind Turkey and the Caucasus. In the 50s of the 19th century, there are records of books being brought to Khojand from Istanbul and Alexandria[8:318].

Books were appreciated not only by the upper and intellectual strata of society, but also by mediocre people. During this period, books ceased to be something of value that intellectuals and self-sufficient men could afford, now becoming a product of mass consumption that satisfied the needs of the person they wanted. At that time, with the publication of the book, the mistresses began to move towards creating a book for the market. The manuscript books were sold in all cities of Central Asia (except the provinces of Yettisuv and Kaspiorti). Most book sales were in and against Bukhara, with special stalls selling manuscripts and printed books in their markets[9:913-914].

As a result of observations, Takhir elder, were publisher and bookseller in Bukhara[10], Sayyidkhoja, Mullo Sultan Murodkhoja, Haji Azim Marginani, Abduwasiy elder, Mullo Najmiddin, Abdurahim Bukhari, Mulla Muhammad Kasim, Muhammadi Makhdum (Mulla Muhammadi Makhdum Bukhari, Mulla Muhammadi Makhdum), Kazi Rahimjan Bukhari, Sayyid Murad Khoja (Muradkhaja Toshkandi), there were more than 60 booksellers such as Sayyid Khan, Sayyid Mahmud and Abdumajid Ibn Abduwakil the elder, Levin, Mulla Sayyid Ahmad, Sayyid Murad Khojas*.

Various individuals were involved in the book trade in the emirate of Bukhara, and this trading activity was carried out in a private way. There was no duty or tax on the book trade. The booksellers had shops. The book trade was organized on Fridays before prayers in front of the

Jame' masjids. In markets with different days of the week, the owner of the desired book could take his book for sale. Bukhara was also allowed to sell books in Taki Zargaron and other tims-indoor markets. The book trade is mainly well established in Bukhara, Samarkand, Shakhrisabz, Karshi and Termiz.

During this period, stone books were also brought to Central Asia, from Egypt[11], Turkey[12], Iran[13], Russia and the Volga region[14], and from the Crimean Peninsula, Paris[15], London[16] and Germany[17]. Most of the books from Europe and Russia are stored in the library of the Turkestan governorate general. In the emirate of Bukhara, however, religious-oriented literature, mainly published in the Islamic States of the Ottoman State, Egypt, Iran, Kazan, Baku, Crimea, were widespread. These were in Arabic, Persian, Kazakh, Azarbaijan, and Turkish, and were published mainly in the stone-based method. Also included in the emirate were works of religious content from India. The state and private libraries in Bukhara were very rich in the products of Munshi Nuwal Kishwar and his successor (from 1896) Munshi Prog Naroyan printing house. Dozens of copies of their books appeared in some foundations[18:98].

In a small number, the Kazan printing house supplied Central Asia with "Khaftiyak", copies of literature, "Baburnama", as well as a collection of works with various poems, textbooks[19:192]. In the second half of the 19th century, many works entered the country mainly from neighboring countries, such as India, Iran, while by the beginning of the 20th century, publishing books of various contents began to enter, published in Kazan, Crimea, Baku and Sank-Petersburg. Among them, publications related to Islam and spirituality took a special place, as well as widespread in Fargona.

Book lovers have acquired with great interest such literature as "History of Islam"[20], "Tatar literature"[21], "Stone age"[22], published by the Enlightenment in Turkey, Crimea and Kazan. At this time, the country was also home to artifacts from tourists visiting from Europe. These works were widespread in Turkestan. Advanced experiments were also exchanged with the introduction of stone books and publishing books from foreign countries, publishing books were sold at a low price.

Among the printed publications brought from Kazan, "Khaftiyak" can also be found among books on jurisprudence. Among the publications, Bombay prints took a special place: in addition to the works noted above, it included Joberdi's correct interpretation of the "Sharkhi-Mulla", the "Piyada askarlar ustavi", the "Sharkhi khavoi Jinoyadkhon", prepared by Kazim Abdul Kadir in 1289 year and published in English and Afghan languages according to the order of sher Ali Khan[23: 191].

Istanbul is the center of the Islamic religion and the seat of the caliphs, and has been cited by legal books, Arab law, classical literature, law correct commentators; and from Bombay, various publishing books on various fields of knowledge. Istanbul publishers have supplied the following publishing books to Central Asian markets: "Kuran sharkhi", Mullah Jami's "Khoshiya", Tafsifi Kabir", exegesis of "Kuranu Karim", commentary on the edition of Sheikh Zoda's "Tavsifi Kazi Bayzavi", Sunai Abi Daud among others can be shown.

In this regard, the stone books from India (more commonly Bombay), Istanbul, Egypt (Cairo), and Kabul were instrumental in the rise of Muslim spiritual life; such publications spread throughout Central Asia from Kashgar to Khiva. From the books published in Bombay by stoning: "Tarikhi Nigaristan" on history, "Meftahu-l tavorikh", Firdavsi's "Shahnama", "Ravzat-ul Safo"

on the science of law, “Sunnayi Abu Davud”, “Tarikhi Farishta”, “Ghiyosu-L lugot”, Jaberdi’s “Sharkhi Mulla” [24], and other books have been traded.

In the Kokand Khanate, madrasas occupied a large place in social life and operated in a unique style. It is worth noting that Madrasai Khan and Sultan Muradbek, sheralikhan madrasas in Kokand were considered prestigious madrasas. From the bibliographic indicators it is known that the published and printed books brought from abroad stood on the market stalls. In consumption, copies of manuscript books were rare, as were the works of other Eastern authors, as well as historical manuscript books. As we observe with attention, books were inherited from generation to generation in homes. Over time, the cost of manuscript books became prohibitive. The owners of the book were considered intellectual persons who read and interpreted the works with interest.

The Fergana market and madrasas were ancient classical works and works in which reviews written by mature connoisseurs of the Muslim world were written.

The following books have been marketed in Fergana madrasas: Mulla-Abdul Hakim and Mulla Isomiddin's “Khashiya”, a work on the theory of oratory and the science of logic, and the work has been commented on by Mulla Mir Said-Sharif in its hard-to-understand places. In addition, the commentary on the work of hoshiya, the “Sharkhi-Tahzib” and “Sharkhi-Mukhtasar” on the Oratory of Mulla Ahmad, could also be found. The work “Kafiya”, dedicated to the syntax of the Arabic language, is also memorialized in the “Sharkhi Mulla” of this work. Also, the compilation “Sharkhi Mulla” has been reviewed by Mulla Abdurahman, Mavlana Sadikiy, Mulla Issomitdin, Mavlavi Hasan, Jizgaziyy, Mavlavi Sharif, Jaberdi (Bombay edition), Mulla Ismatulla, Mulla Abdulghofur.

In particular “Vafoi”, “Mutavval il mulbian” - the content of the main part of the oratory art, Suras (dictionary) are also traded.

Theological works include Mulla Jalal’s “Akoid” (a dictionary of divine words and their commentary), “Risolai Asbat vodjib”, and Mulla Ahmad and Mulla Abdul Hakim’s commentary on “Akoid” : in particular, books on religious tradition jurisprudence are popular and are the most widely used. “Talvikh” (which included a hadith review and a set of laws).

“Durr ul-Mukhtar” (given a fatwa), “Gadoi –Sharif” (collection of parables) and their commentary: “Inno bar Gadoi”, “Gostulbon bar Gadoi”, “Alamsu-tabtazoni”, “Ravzatul ulamo”, “Mukhtarul-Ikhtibor” (collection of fatwas).

A review of Mulla Fakhriddin’s “Mukhtasar-ul vikoya”, Chalabi’s “Sharkhi vikoya”. These two collections of works were not separated, but were grouped into a single volume. Another such comment is “Tawzikh” (method).

Works on the biography of certain authors can also be found: “Risolai-Shakoik Nuchmani” (written in 1013). “Taborot-suara” (biography of the sheikhs) “Majmua ul – moral” from these.

The following works on the study of Khadis by region are found: “Shomoil – Termiziy”, “Ash shamoil fi shamoili – Nabiy” (“the collection that embodies the virtues of Prophets”) “Ibn-Ma’ja”, “Tamizul Sahaba”, “Ilmi Khadis-ibn Khojar-as Kalani”, “Mushkat-sharif” etc.

“Tafsir ul-Kuran”, a commentary on Qazi Bayzawi’s “Kuran”, has been widely used in the correct interpretation of the “Kuranu Karim” sections.

On the teaching of philosophy with modern works: Mulla-mir Sharif, the work “Hikmatul – ayn” by the Mirzajans is counted from the most important and fundamental commentaries and is traded.

Works in the literature section include “Kofiya”, “Akoid”, “Hikmat-ul – ayn”, “Mukhtasar ul-vikoya” and “Nahv”. Among the historical works “Tarikhi Jakhangir”, “Tarikhi-Timurkhan”, “Tarikhi -Muqimkhan” in most cases can also be found the history of the “Temur and Temurian”.

In conclusion, it can be said that the establishment of the book trade, along with paving the way for the entry of manuscripts and stoned books of different contents from different countries, caused the prices of many rare manuscripts to become very expensive and cause them to leave for other countries.

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