

# DESCRIPTION OF SOURCES IN BUKHARA IN THE 18TH AND 19TH CENTURIES

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**ABSTRACT--** *In exploring our written spiritual heritage, conveying their content and essence to our people, the first President Islam Karimov stated: "It is time to seriously study the rare manuscripts that reflect the centuries-old experience of our ancestors, their religious, ethical and scientific views. Our ancestors have been leaders in the history of religious sciences, especially in the fields of hadith, jurisprudence, kalam and mysticism. Today, there is a great opportunity to study the life and works of Islamic scholars and to publish their works. All these good deeds that please our people are the result of wise, pathetic, far-sighted policy pursued by the President of the Republic. For the purpose of national self-awareness, preservation of historical memory, preservation, enrichment and research of the great written heritage, and popularization of cultural and spiritual values, the decision of the President of the Republic of Uzbekistan Sh.M.Mirziyoyev "On further improvement of preservation, study and introduction, of ancient written source" was accepted. The manuscripts work to promote the spirituality and enlightenment of the people, instill the taste of art, and increase their enthusiasm for science. The description of the manuscript works is a statement of their quality. In source studies description are used extensively. A brief, yet clear, and consistent description of the scientific features and external quality traits of a specific source or document is the description of the source.*

**Key words--** *scientific, features, religion, heritage, scholar, spirituality, pilgrimage, dynasty, clash, stored, historian, embassy, science, supreme, communities, sheikh, reign, dignity, tolerance.*

## I. INTRODUCTION

The manuscript works promote the spirituality and enlightenment of the people, instill the taste and taste of art, and increase their enthusiasm for science. The description of the manuscript works is a statement of their quality. In source studies description are used extensively. A brief, yet clear, and consistent description of the scientific features and external quality traits of a specific source or document is the description of the source.

Our ancestors have been leaders in the history of religious sciences, especially in the fields of hadith, jurisprudence, kalam and mysticism. Today, there is a great opportunity to study the life and works of Islamic scholars and to publish their works. All these good deeds that please our people are the result of wise, pathetic, far-sighted policy pursued by the President of the Republic. After all, we always appreciate the fact that Islam is the religion of our ancestors, and that it is faith, morality, religion and enlightenment for us. The works of our scholars play an important role in modern understanding of religion, revealing the true ideals of humanism and tolerance of Islam, and bringing them to our people in a pure way. In the process of revival of today's national and religious

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values, it is important to thoroughly study and analyze the scientific heritage of our scholars, which is our spiritual and educational value.

## II. LITERATURE REVIEW

The works also reflect the Uzbek people, their seeds and their role in the socio-political life, the formation of the Uzbek army and the Mang'it state during the Ashtarkhanids and Mangite rule, there is considerable information about the political relations of the Bukhara khanate with Iran, Afghanistan, Kazakhstan and Kokand khanates, and Kashgar in 1722-1782.

The manuscript of "Tuhfatul-khaniy" is numerous and there are only 21 manuscripts available in libraries of Saint Petersburg, Uzbekistan, Tajikistan. Of these, 6 manuscripts are in the St. Petersburg branch of the Russian Academy of Sciences, Two manuscripts are kept in the Russian National Library in St. Petersburg, 10 manuscripts are in the Institute of Oriental Studies named after Abu Raykhan Beruniy of the Academy of Sciences of Uzbekistan, two manuscripts are kept at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Tajikistan in Dushanbe, and one manuscript at the Kazan State University. The work has not been translated into any language. A small part of the work, Muhammad Rahim Khan's clash with Iranian troops around Sarakhs in 1747, was published in Russian in 1938.

"Tarixi Amir Haidar" is the work of Mulla Ibodulla and Mullah Muhammad Sharif from Bukhara, who lived in the second half of the eighteenth and first half of the 19th century. An abridged copy of the book has arrived.

A small volume of "Tarixi Amir Haidar", a total of 96 pages, is written on the basis of important historical sources. The Ashtarkhanids of the Bukhara khanate also have a social and political history during the reign of Amir Haidar (1800-1826), who was predominantly in the Mang'it dynasty.

The book consists of 81 chapters or poems, chapters 1-2 discuss the history of the Bukhara city, chapters 3-6 describe the Ashtarkhanids, and Chapters 7-81 tell the story of the birth of the prince of the Emir of Bukhara until his death on October 6, 1826. is done.

The book was translated into Russian by A.A Semenov in the 50s, but for some reason the manuscript was not published. The manuscript is stored in the library of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan.

The author of the book "Fathnomayi Sul-toniy" is Mir Alim Bukhari, whose book was written and commissioned by Muhammad Olimbek, governor of Guzar in the time of Amir Nasrallah (1826/27 - 1869/79). The "Fatkhnomayi Sul-toniy" covers events in the Emirate of Bukhara from the time of Amir Shahmurad (1785/86 - 1800) to the early years of Nasrallah, however, the period of Shahmurad and Amir Haidar is briefly described, the period of Nasrallah is detailed.

The manuscript is the first volume of the work and the second one was not written for reasons unknown to us.

The first part of "FatxnomayiSul-toniy" was translated into Russian by O.D.Chechovich. The manuscript is stored in the library of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan.

### III. METHODS AND METHODOLOGY

This decision is aimed at raising the young generation with a deep respect for patriotism and rich history, as well as further strengthening the international image of Uzbekistan as a country that has made a significant contribution to the development of world science and culture. Meeting of the President Shavkat Mirziyoyev with leading scientists of the country, Presidential Decrees aimed at reforming a number of research institutions in the Academy of Sciences, improving their material and technical base, training abroad, expanding cooperation with foreign scholars has taken the research to a new level. With a new enthusiasm, a system of measures for the comprehensive study and promotion of our manuscript heritage is being developed.

### IV. ANALYSIS

The growing attention to the study and analysis of manuscripts can be traced not only in Uzbekistan, but also worldwide. After all, the study of written sources not only informs us of our culture, spirituality, and history, but also plays an important role in strengthening our intellectual potential.

Although a number of scientific studies have been done on the study of manuscript sources that play a significant role in the spiritual life of Central Asian peoples, research on the basics of the issue is not enough. The classification of works written in Bukhara from an Islamic point of view is among the most pressing scientific problems.

At the opening of the shrine named after Imam al-Bukhari, a prominent Islamic scholar, the first President of Uzbekistan Islam Karimov said: The architectural complex that we are building should be the same as that of our great forefather, who is the pride of the world. If in Islam is the second to Imam Bukhari's Sahih hadiths after the Koran, then the mausoleum of Imam al-Bukhari should be the second pilgrimage to Muslims after Mecca and Medina. " These words should be understood not only as regards Imam al-Bukhari but also to all our ancestors who have ever shone a light on Islam.

Bukhara is one of the most famous cities in the world with its scholars, writers, and all its materials and spiritual culture. One of the most famous hadith teller is Muhammad ibn Ismoil al-Bukhari who was born in this city, the famous physician and philosopher is Abu Ali ibn Sina, the greatest Sufi and the best teacher is Bahouddin Nakshband, and dozens of other scholars of art that they are well known in the world.

Six authentic collections of hadiths are the first of the ( Sihohi Sitta ), the most authoritative book after Holy Quran, is Imam Bukhari's "al-Jomi al-Sahih" that scientist's mind and his sharpness have fascinated in the Islamic world for centuries. And also because of his creations and the teachings of Bahouddin Naqshband, which he has introduced into mysticism, he has gained respect and attention in the worldwide.

A number of scholars have come up in Bukhara which this city is famous for its "Qubbatul Islam" in the history. Scientists' rich scientific and spiritual heritage left in the world fund, These heritages are stored which is including the main fund of the institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, The Hamid Sulaymanov foundation, a Central archive of the Republic of Uzbekistan, "Regional universal scientific library named after Abu Ali ibn Sino in the Bukhara and in the library of the Bukhara State Museum. The bulk of the manuscript and fossil sources here are works which were written in Bukhara in the 18<sup>th</sup>

and 19<sup>th</sup> centuries. The works are an important source for studying the socio-economic history of our country at that time. We will review some of the works below.

Historical sources the work of Tuhfatul-khaniy (the gift of Khan) is sometimes referred to as the "Historical Rahimkhaniy" (The History of Muhammad Rahimkhan) and is the oldest manuscript of Mangats. This work covers the socio-political history of the Bukhara Khanate between 1772 and 1782. It was written by historian Muhammad Vafayi Karminagi (1685 – 1769), the full name of the historian is Mullah Muhammad Vafo ibn Muhammad Sahir Karminagi. He is one of the most educated and well-known people in Bukhara. According to the Karmina girange, it was originally from the Karmana district of Bukhara. According to Mir Muhammad Amin Bukhari, author of the book "Ubaydullanoma", Muhammad Vafayi Karminagi worked as a book reader from Ashtarkhaniy the palace of Ubaydullakhan. In our opinion, He also held this post during the reign of Abulfayzkhan after Ubaydullakhan. Mullah Muhammad Vafo Karminagi is also known as "Qozi Vafo". He reached the post of judge during the new dynasty – the founder of the Mangite dynasty Muhammad Rahimkhan (1753-1759).

Muhammad Vafo Karminagi had written only a small part of his work entitled "Tuhfatul-khaniy" in 1769, covering only the events of 1722-1768. The continuation of that part, which is the story of 1768-1782, was written by the Nassau teacher Alimbek ibn Niyozkulibek.

"The Tuhfatul-khaniy" is written with rhymed prose and the saj, however, full and extensive coverage of the events, as well as the richness of socio-economic, political, geographic and ethnic evidence, are among the primary sources. The work in the Bukhara khanate since the 20<sup>th</sup> century of the XVIII century brought economic and a political tension to the escalation of social and political fragmentation and, consequently, the weakening of the central government, the continuous wars of the Mangite rulers to subjugate the tribes, the destruction many cities and village, aggravation of the working people's lives and is rich in evidence-based information that can help identify its underlying causes.

He is known as Ahmad Donish or Ahmad Kalla ("The Biography of the Emir of Bukhari from Amir Daniel to Amir Abdulahad). A prominent 19<sup>th</sup>-century thinker is a poet, writer, scholar and diplomat. His full name is Ahmad ibn Nasir ibn Yusuf al-Hanafi al-Bukhari. The future historian was born in 1827 in Bukhara. From his early childhood he studied history, classical literature, mathematics, astronomy, music and medicine, and mastered the secrets of beauty and art. Ahmad Donish began his career as a calligrapher and in the early 50's he was accepted into the service of the emir Nasrallah.

Ahmad Donish was a member of the embassy of Amir Nasrullah in 1857, embassy of Amir Muzaffar (1860-1885) in Peterburg and closely acquainted with the economic, social, political and cultural life of Russia. These trips had a great impact on the scientist's worldview. But he did not understand the real reasons behind Bukhara's retreat from Russia. He believed that society could be rebuilt by means of a righteous king, by improving existing laws and regulations. These views of the scholar are reflected in his work "Navodirul-vaqoe". In this work, Ahmad Donish advises the Emir to rebuild government, and as a result, in the late 1870s, the Emir removed Akhmad Donish from the capital and sent him to Guzar.

In 1885, after the death of Amir Muzaffar, he returned to Bukhara and spent the rest of his life studying. Ahmad Donish died in 1897.

Ahmad Donish is a prolific artist and has written about 20 works on theology, science, geography, literature and history. These are works of "Manozirul-kavokib" ("Landscape of the Planets"), "Navodirul-vaqoe" and "TarjimaiahvoliamironiBuxoroisharif" are among them.

## V. DISCUSSION

In the study of the socio-political life of Uzbekistan in the 19th century, the last scholar's work is of the great scientific importance. The book briefly describes the events that took place during the reign of Amir Daniel (1758-1785), Shahmurad (1785-1800), Amir Haidar and Nasrallah, following the preface, the importance of the planets in human destiny, religion and its role in society.

The great and the last part of the work is devoted to Amir Muzaffar. This section describes the socio-political situation of the Bukhara khanate in the second half of the 19th century, as well as the events of the occupation of Jizzakh in 1866 by the Russian troops and the capture of Samarkand in 1868.

The book "History of the Sultan of Mangit" belongs to the famous historian and poet from Bukhara Mirzo Abduazim Somiy Bustoniy (after 1838 / 39-1914).

She has written several literary and historical works. Among them are Mir'otul-Hayol (Mirror of the Dream), "Insho", Tuhfai Shohiy (King's Gift), and "Tarixisalotini Mang'itiya". Of these, the last two are the most important for history.

"Tuhfai shohiy" written between 1900 and 1902, and the motto of "Tarixi saloyini Mang'itiya" is written the same time in 1907, is devoted to the history of the Bukhara Khanate during the reign of Muzaffar. However, they are somewhat different. For example, the "Tuhfai shohiy" is full but it is written by praising the supreme ruler in the sky.

And also "Tarixi salotini Mang'itiya" is written fairly objectively. The scientific significance of the work is that it covers the economic and political situation of the Emirate of Bukhara on the eve of the Russian invasion of Central Asia, as well as the Bukhara-Russian relations. There are many manuscript copies of the book. It was published in Moscow in 1962, with a Russian translation, preface and necessary comments by Uzbek scientist L.M.Epifonava.

The author of the book "Tarixi Salimiy" (History of Salimi) is Mirza Salimbek, whose name is Mirza Salimbek ibn Muhammad Rahim, who passed in the second half of the 19th century and the first quarter of the 20th century. He was born in 1850/51 in a rich and influential family in Bukhara.

In 1871, Mirza Salimbek was appointed secretary of the governor of Nahrpoy and Ziyavuddin, but six months later, by the order of the emir Muzaffar, he was sent to Tashkent to oversee the actions of the Russian authorities and their policies on Bukhara. Mirza Salimbek comes to Tashkent as a tea seller and has been living here for 12 years. In 1885 Mirza Salimbek was appointed as an official of Somjin district. After that, his career grew year by year, and in 1881-1893 he served as mayor of Bukhara, in 1893-1919 he was governor of Yakkabag, Nurata, Baysun, Sherabad, Shahrisabz, Chorjoy and chief intelligence officer. The year of Salimbek's death is not known.

Mirza Salimbek is the author of several major historical works. Among them are "Kashkuli Salimiy", ("Salimiyning Kashkuli") "Jomiul-Gulzor", ("Gulzorlar majmuasi") "Hikoyati Abdulla ibn Muborak", "Tarixi Salimiy".

In conclusion, in the 18th and 19th centuries, Bukhara was home to more than a thousand scientists and scholars, and their rich spiritual legacy has not lost its value even today. The above-mentioned scholars have left their names in the sources as an integral part of science development in Bukhara.

As a result of the introduction of Islam in our country, the ideological importance of the Arabic language has increased among the local population. Until that time our country has been a center of dialogue between the Turkic and Persian-speaking people since ancient times. Until the 18th and 19th centuries most of the religious sources were created in Arabic. In later centuries, sources (especially mystic works) were written mainly in Persian. Works in Arabic have been commented on and written in Persian.

The research also revealed that in the eighteenth and nineteenth centuries, scholars paid more attention to the compilation of mystical works than historical works. Due to the fact that many of the historical works were written, it is well known that the great scholars, educated and wise men served to the rulers and rulers and worked in the palaces. Scholars and religious leaders serving Bukhara emirs have certainly created works of art dedicated to them and have written down their reigns and events of that time. Another reason why many of the historical works were written was that they were sponsored by emirates and wealthy officials who ordered them to write works for themselves.

In this period, the doctrine of mysticism has developed and influenced the spiritual outlook of a wide range of people - officials, even emirs. In the eighteenth century Mavarounnahr enjoyed the prestige of the Nakshbandian teaching. Among the rulers, Muhammad Rakhimkhan, the wise father and the emir Shahmurod were teacher to the sheikhs of the Nakshbandiya teaching.

As a result, in the last quarter of the eighteenth century the mysticism of Mavarounnahr, in particular, the pattern of Nakshbandiya-Mujaddidia has been developed. According to the sources, there were several teachings in Mavarounnahr in the eighteenth century and can be divided into two groups: zikri khufiya and jahriyah communities. Of these, zikr is a typical sect of Sufi nakshbandiya, while a group of Sufi people who speak loudly - zahriyya, which is mainly composed of Yassavia, Kadiriya, Cubravia and Eshqiya.

Representatives of the teachings - Sheikhs have made a significant contribution to the development of theoretical knowledge, along with practical mystic activity; In his writings, he not only theoretically substantiated his own teaching, but also told about the life and activity of the great men of the teaching. Below are a few examples of mysticism.

“Xadaikar-rusul” is written by Abdurahman Kulabi, it is a work of mysticism and consists of poetry byte in question and answer style. The work consists of 4 chapters;

“Bahr al-Ulum” is one of the mystic works of the eighteenth century written in Bukhara. The only copy is stored in the manuscript collection of the Academy of Sciences of the Republic of Uzbekistan in the number 2406. This volume contains three Arabic works –“ Bahr al-ulum”, Pisandi Zikri Jahr” and one anonymous booklet.” Bahr al-ulum” is the first piece in this manuscript (№. 2406/1) containing 984 pages (1a to 984b).

Various corrections were made to the text, and the conclusion (984b) that the manuscript was a draft copy of “Bahr al-Ulum” is the basis for the manuscript of the manuscript.

The internal structure of “Bahr al-Ulum” is as follows: the original (summary) of the work is given initially (pages 7b-21a). That is, each chapter and its chapters (called “statements”) are named from the page, namely, and a few sentences about their subject.

It is possible to say that the reason for the writing of “Bahr al-Ulum” was the popularity of the Nakshbandian teaching at that time, and the conflict between the sheikhs of this teaching and the supporters of the Yassavi teaching.

It is also worth noting that in the second half of the eighteenth century, the professors of the Yassavi teaching had a very prominent position in Sheikh Khudaydod and asked him to comment on Sheikh Sukhraverdi's book "Irshod al-muridin".

As it is stated in the colophon (ending) of “Bahr al-Ulum”, this work is a commentary on Shahobiddin Abu Hafs al-Sukhravardi's book "Irshod al-muridin". Sukhravardi's work is essentially a mystical treatise on mysticism, consisting of 47 chapters, and Sheikh Khudouddin commented on each of them in “Bahr al-Ulum”, which is a much larger (approximately 50 times) chapter of 47 chapters.

The author of “Silsilatu Xodjagon Naqshbandeh” is Muhammad Tahiribn Muhammad Toyib, known as “Tazkirat Tahir Eshon” or “Tazkirat Naqshbandi”. The work covers the lives and activities of 321 sheikhs of the Nakshbandiya teaching. There is also information on the representative of the Ashtarkhanids dynasty Subkhankulikhan (1091 / 1680-1114 / 1702) and the Ubaydullakhans (1114 / 1702-1123 / 1711).

The author of the work is a murid of Mevlana Qozi Termizi (d. 1134/1722) which this book is classified by at the instruction of his mentor. The work is copied by Mulla Muhammad Ali Mudarris and is 262 pages. Page size is 15x25,5.

This work is below 855 inv. It is also available under the name of Habibullah ibn Mullah Abdusal in 1311/1894. Page size is 20.5x31x5.

"Nafoisulkalam minmavohid al-ilim" - Author Khazrat Eshon Khalifa is a poet of Niyazkuli and lived at the same time as the Emir of Bukhara with Khaidarkhan. The work was compiled by Muhammad Nadir Badahshaniy Husayniy and is copied by Mullo Abdullah. The work consists of 40 pages, page size is 19.5x31.

The work of "Musannofot Mirzo Sodiq Munshi" belongs to Mirzo Muhammad Sodiq Munshi and was born in Jadar village (1235/1819) near Bukhara. He lived at the same time as Shakhmurod and Amir Haidar. The author divided his work into the following sections:

1. Sheikh Muhammad Bahaiddin Naqshband and His Teachings (1b-7b).
2. Dahmau Shahan (7b-15b).
3. Death and Fortune (16b-26a).
4. Two odes (26b-31b), the first ode are devoted to the king, the second is devoted to his son Muhammad Rahimkhan.
5. The Emir of Bukhara Shahmurod and his reign (31b-54a).
6. Circulation (60a-71b).

The manuscript was not completed. And also is finished by writing in 1240 / 1824-1825. It contains 71 pages, page size 12 \* 19.

“Chaynoma” is the work of Shohniyaz Owner al-Bukhari al Kashmiri. Shohniyaz al-Bukhari was born in Bukhara and was a Naqshbandi. Later, he lived in Kashmir, and in the latter part of his life, in Kabul where he died 1242 / 1826-1827.

The work is written in a cursive Nasta'liq script on two columns of Central Asian paper and decorated with a gold frame. Translated by Muhammad Husain al-Bulgari al-Bukhari. The last 34 pages (351-384) of the work are preserved. Page size is 12,5-20.

“Al-Qavlul Jamil fi bayansivai as-sabil (The beautiful word is in the right way) - The work of Valiyulloh Allah bin Shaykh Abdurrahim, devoted to the teaching of mysticism. The work contains a description of the ornamental, chilian (chic) and Chistiya teachings. The author's work encourages people to expect good rewards and to engage in more dignity than to behave beautifully. The work was copied in 1298/1881 by Hodja Mirkhurdi Vobkandi. 37 pages (244b-280b) of the work are preserved. Page size is 15,5-25,5.

## VI. CONCLUSION/RESULTS

In conclusion, we can see that in the 18th and 19th centuries there was an increasing interest in Sufi teachings and Sufism. We have also seen that scholars have paid much attention to the writing of mystic works in this period. During this period, in the XVIII-XIX centuries in Bukhara, the Naqshbandi religion was mostly developed, and in some parts of Gijduvan there is also the Kadiriya teaching. From this we can say that at this time in the science of mysticism there were written mainly works of mysticism on these two teachings. Each of these practices is unique in their customs and traditions, and it is up to the individual to follow and believe. In the 18th and 19th centuries many educated and intelligent people followed these teachings, and many wrote books about their teachings.

The works of our scholars play an important role in modern understanding of religion, revealing the true ideals of humanism and tolerance of Islam, and bringing them to our people in a pure way. In the process of revival of today's national and religious values, it is important to comprehensively study and analyze the scientific heritage of our scholars, which is our spiritual and educational value.

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