
CULTURAL LIFE AND ORGANIZATION OF LIBRARIES IN THE STATE OF AMIR TEMUR AND THE TEMURIDS

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Abstract:

This article discusses the cultural life of Amir Temur and the Timurid state in the 18th-19th centuries, as well as the work carried out on the organization of libraries and the development of book trade in those times.

Keywords:

rasta, collection, lithograph, mystical.

The presence of numerous and sometimes large book markets in a number of cities of the territory of modern Uzbekistan indicates that there were libraries and collections of oriental manuscripts in the country. These book markets have a long history with their deep roots. As early as the 8th century, there were large book markets in the Samanid state. The trade in books did not stop in the centuries that followed - Amir Temur and Timurids, Shaibanis, Ashtarkhanis. From time to time, the book trade boomed and sometimes declined, which was affected by the general cultural development and life activity of one or another country. Especially since the beginning of the 18th century, the book trade has been booming.

It was difficult to find cities in Central Asia where there was no book trade. Only in Yettisuv and Transcaspian regions, the book trade has not been significantly established. The city of Bukhara has long been known for its many book markets. Neither in Samarkand, nor in Ferghana, nor in Karshi, nor in other cities were such large book markets. Only Samarkand came close to Bukhara in terms of the number of book markets during the period of Timur and Timurids. During those times, the city flourished politically and culturally, literature, science and art flourished. Large book markets have always had special aisles (rastai kitabfurushon) selling manuscripts and printed matter. In these bookshelves, one could find old manuscripts, artistically well-decorated and decorated with miniature paintings, books of various contents, and works brought from various countries of the Near and Middle East. We can learn about book markets in the 19th century from the memoirs of foreign writers and travelers, Russian orientalists and other people who visited Central Asian countries [1. p.26].

For example, Mir Izzatulla, who traveled through Central Asia in 1812-1813, wrote that there were many booksellers in the center of the city of Bukhara. A. Vambery, a Hungarian traveler, also told a story about trade in this book market. When he was here on the eve of the conquest of Central Asia by Czarist Russia, he visited special book markets, and calculated that there were 26 shops in one such market. The wholesale sale of books was carried out directly in the caravanserai. At the end of the 19th century, there were no European-style bookstores in any city in Turkestan except Tashkent. However,

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even the author of the article "Book sale in Tashkent" informed that it is possible to buy various old-Tusk books at Schwarz's bookstore in the capital of the governor-general. It can be said that the boom in book trade greatly revived the field of manuscript copying. Bekchurin Khojand, a state consultant who served in Turkestan, described the cultural life of Khojand and said, "manuscript book copying is widespread in local madrasahs." was killed," he writes. He noted that most of the manuscripts for sale were brought from Bukhara and other cities of Turkestan. The field of copying books was very high: the price of a 16-page text copied on a copyist's paper ranged from 50 shekels to one soum, depending on the beauty of the letter. According to Bekchurin, the manuscripts were copied with many mistakes. Besides, there are no good paper varieties here. "Jondori" paper and "Nim kabobi" paper produced in Kok were coarse and rough. In the second half of the 19th century, a major event in the history of Uzbek literature was the emergence of book printing. As a result, lithographic books were also sold in book markets. It is known that there were no printing presses before the conquest of Central Asia, and the emergence of local book publishing is the result of economic and cultural changes in the country. The first printing house was opened here in 1868 under the headquarters of the military district. In the same year, the first work published in it was the Russian scientist N.A. There was Seversev's book, and then books and newspapers in Russian and local languages began to be published. In the following years, a number of state and private printing houses appeared in the country [2. p.42.].

In Central Asia, the lithography (lithography) method of printing became a very cheap and technically simple method. In 1874, the first lithographic printing press was opened in the palace of Khiva Khan Sayyid Muhammad Rahim Khan II. The first book printer was Otajon Abdalov, a young Turkmen man born and raised in Khorezm. He studied at a Russian school from 1873, and in 1874-1878 he learned lithography from Iranian Ibrahim Sultan. Ibrahim Sultan was invited by the Khan to work in Khiva. "Calendar of 1871" compiled by Ibrahim was almost the only printed edition published in Uzbek, it was reprinted in 1872. This rare monument of Uzbek printing is kept in the State Library of Uzbekistan named after A. Navoi. The literature published by lithography method was extremely diverse, most of them consisted of religious books. The first lithographic book printed in Uzbek in Tashkent was "Kitab sabot ul-ojizin" ("Persistence of the Weak") by Sufi Olloyar, a famous Uzbek mystic poet of the 18th century. In 1880, Alisher Navoi's famous work "Khamsa" was published in Khiva lithography. During these years, Munis Khorezmi's works "Devoni Munis" and "Devoni Raj" and a number of other books appeared in the world. These books were distributed among relatives of the khan, visiting ambassadors and merchants without being put on sale. At the end of the 19th century and the beginning of the 20th century, the publishing of books by the lithography method was somewhat booming in Tashkent, at least seven printing houses were engaged in this work. One of such lithographic enterprises and the largest was Ghulam Hasan Orifjanov printing house, opened in 1907. In the early years, mostly mystical literature was published. It should also be said that at the beginning of the 20th century, the works of representatives of the classical fiction literature of the East were less often published.

Nevertheless, the emergence of printed works in local languages was a big step forward in the country's cultural development. Publishing in Turkestan had a significant impact on the book market. Manuscripts have declined somewhat, but they still remain one of the main sources in the book market. Manuscripts came to book markets from private libraries, especially after the death of their owners. Libraries left without such successors or their ignorant successors would sell manuscripts to dealers for a pittance. Some manuscripts came from Turkey, Iran and Kazan, India (Bombay). The buyers of the manuscripts were mainly educated people from the local population, foreign Russian scientists and other people. Foreign buyers and sellers - agents of antiquarian firms, especially Afghans, Iranians and Armenians - bought a lot of books. They lived in Bukhara and other cities of Central Asia for a long time, bought more expensive manuscripts decorated with miniature paintings, and after returning to their homeland, sold them at much higher prices. Manuscripts were bought not only by private individuals, but also often by libraries [3.p. 5-12.]. In the late 19th and early 20th centuries, foreign scientists often visited Central Asia. They were sent by scientific societies to buy Oriental manuscripts. In 1902, V.L. Vyatkin regretfully wrote: "Manuscripts are becoming less and less, they are being bought for foreign libraries and individuals." V. L. Vyatkin strongly demanded that both Russian scientists and local appreciators and enthusiasts of the written monuments of the Central Asian peoples should intensify the work in the field of protection and search for old manuscripts.

K. G. Zaleman, the director of the Central Asian Museum of the Russian Academy, also stated that these manuscripts may be taken away by various foreign buyers in the near future, for now they are buying miniature manuscripts through their agents [4.b . 912.].

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