The Fate of Central Asian Spiritual Heritage  
(Late 19th - Early 20th Centuries)  

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Abstract: This article focuses on the confiscation of valuable rare manuscripts written by the peoples of Central Asia in the late 19th and early 20th centuries by orient lists from the Russian Empire and other foreign countries, as well as foreign travelers and researchers. Orientals A.L. Kun, a consultant who took part in the conquest of the khanates, was involved in the seizure of valuable manuscripts and their sale and donation in various libraries around the world. There is also important information that Amir Muzaffar and Sayyid Alimkhan presented rare manuscripts to Russian emperors. 

Keywords: manuscripts, copy, sheet, seal, catalog maker, gift, cultural heritage, artifact, loot – plunder agent, invasion, rarity.  

INTRODUCTION  
After gaining the state independence of the Republic of Uzbekistan, studying the great history and great spiritual heritage of the Uzbek people became one of the topical 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 realization of the national identity of the people and its enlightenment and spiritual rise. 

The First President of the Republic of Uzbekistan A. I. Karimov noted: “the memory of history plays an important role in the process of restoration of the impartial and truthful history of the people, the country, and the territory of our state, restoration and cultivation of national pride if it is possible to understand and interpret national identity” [1,127]. In this regard, it is necessary to study the fate of our spiritual heritage in the preservation of historical memory, its transmission from generation to generation, its wide propagation among the people. 

Libraries, book art and publisher works, which are synonymous with the civilization of mankind, have evolved over the centuries. To date, they play a huge role in the preservation of masterpieces of spiritual heritage, which are the product of human consciousness, thinking. 

Currently, there are book catalogs with manuscripts and manuscripts stored in various funds and libraries, and we will be able to study them in detail. These funds can be used to identify the names, publishers, secretaries, places of writing and relocation of works of hand samples taken from or purchased from the Central Asian khanates from the directories of stone and handcrafted works stored in these funds. 

Main part  
At the end of the XIX - beginning of the XX century, we can witness that the main purpose of the Russian Empire’s invasion of Central Asia, its material and Cultural property, its natural wealth, its policy of looting, especially its attitude to the written cultural heritage of the people, was equally implemented. Not only cultural monuments and samples of mature art were
plundered from the khanates, but also masterpieces of the spiritual heritage of the people, preserved and preserved for centuries.

The decision-making of the colonial system in Central Asia led to the looting of a huge material and spiritual heritage in the territory of the region, in particular, manual books [2, 334 – 339].

In particular, rare historical, artistic, moral, scientific works, considered a public property in the Khiva khan’s large library, were taken to Russia, more precisely to St. Petersburg. This assignment was carried out by the consultant under the governor of Turkistan general an orientalist Alexander Kun. Therefore, they took serious actions in the invasion of the khanates.

At the beginning of the XX century, only in the Asian Museum of Russia there were more than 4000 Oriental manuscripts taken from Central Asia [3, 56].

The colonialists carried out the material and cultural wealth of the country and the purchase of manual books not only by some individuals, but also through the system of power. In particular, the head of the management department of the Imperial Academy of Sciences K.G. Zeleman is a political agent of the Russian Empire in the Bukhara Khanate V. Several times wrote a letter to ignatev who was interested in books with handkerchiefs there, and took a list from the books, bought himself the necessary hands and handed them to the Asian museum [4, 19].

Political agent V. Ignatev bought many rare crafts from Mir Salih Mirakbaev, who was engaged in the trade of ancient waste and crafts, for the Asian Museum. According to the instructions of the Imperial Academy of Sciences, The Stationery Office allocated 225 rubles to Mir Salih Mirakbaev for 11 handbooks sold to the Asian Museum and sent to the political agency Bukhara [5, 8ab17pp].

After the Tsarist Russia colonization, many Russian scientists, researchers, tourists, even ordinary citizens who came to Central Asia, mastered the manual books, which were considered a rich spiritual heritage of our people in different ways, and then donated them to the funds of Russian libraries. Especially the Khiva invasion, who also actively participated in military actions against the emirate of Bukhara, Alexander Kun captured a large number of handbooks in his books and Shakhrisabz walks. In particular, Zarafshan district’s chief general-Major Abramov reported to Turkistan governor fon Kaufman on 3 September 1870 that in the process of occupying the palace of Shakhrisabz’s nobleman Zhurabek, many hands were captured. Background Kaufman ordered in 1870 year 23 September Abramov to send his collection to St. Petersburg – to the Imperial people’s library-to Tashkent, to his office. There is such an instruction in the command: “I ask you to compile a fehrist (commentary place) of all the books and send them to my office at the reception. It would have been very useful if Mr. Kun would briefly describe at least the most important copies of the manuscript. Then these books themselves are sent to the public library with a brief description.

General Abramov fulfilled this order and on October 7, 1870 he sent to Tashkent a total of 100 books taken from Shakhrisabz and the book [6, 67].

Apart from these, in that period A.L. Fahriddin Abu Sulayman David ibn Abulfazl Muhammad Banokati’s “Ravzat ulga al-bob fi tavorikhal-akabir and l-ansob” works, “Universal history” works were purchased by A.L. Kun. Another copy of the same work, copied in 1337 year, was presented by the author with applications to Central Asia. The manual had been re-repaired on Steam, with additions and revisions to it. Several seals in the copy indicate that the book was on Steam and the end was in the hands of Russian administrators. The last seal contained an inscription “Upravlenie nachalnika Zaravshanskogo okruga” and a picture of a two-headed eagle. The book was donated to the Asian museum in 1917 [7, 62, 63, 72, 73].

Even in 1915-1916, when the first World War, a number of specialist Orientalists came to Bukhara, bought gloves and took them to Russia. Most of the thousand manuscripts taken from Central Asia were purchased on Steam. Orientalist V. A. Ivanov who came to Bukhara in 1915-1916 years, took more than 1100 volumes of rarebooks for the Asian museum in Petersburg, and
they organized the museum’s “Bukhara collection” [8,40,368]. This collection contains such rare works as Ali Yazdi’s “Zafarnama”, Abdurahman Siyrat’s “Kunuz al-a’zam”, Muhammad Ibrahim ibn Muhammad Karim’s “Kashf al-i’joz”. Some works were carried out in several copies. For example, a few copies of the work “Kunuz al-a’zam” of Abu Siyrat in 1916 year, were captured by V.O. von Klemm, O.A. Kraush, A.A. Validov, S.M. Smirnovs handed over to the Asian Museum. The library of the Eastern branch of the former LSU in St. Petersburg was also handed over rare manuscripts, which were also taken from Bukhara.

A.L. Kun in his work “walk to the Khiva khanae” showed a list of valuable items that Khiva demanded and what was sent to the Petersburg museums.

A.L. Kun consists of 300 books consisting of eastern manuscripts and documents, including: 129 historical works consisting of 140 volumes, among the works of 30 volumes by 20 authors the manual of Nizami Ganjavi’s works, “History Vasifii”, “Iskandarnama”, “Masnavi ma’navi” of Jalaliddin Rumi, “Khamsa” of Navoi, “Qisas ul-anbiya” of Rabguzi, “Quran tafsiri”, “Ravzat us-safa”, “Dastani Kasim and Gurugli”, Abulgozikhan’s work “Shajara turk” and other works were in Arabic, Persian and Uzbek languages, 40 works consisting of 50 volumes on the issues of jurisprudence and theology, 18 copies of the Quran and 90 textbooks were handed over to the Imperial Library in 1873[9,31].

Let’s dwell on the participation of A.L. Kun’s in the movement and the plunder of the cultural heritage of the Kokand. For example, A.L. Kun was not only in the emirate of Bukhara, but also when Khiva and Kokand khanates were taken, took part and carried out such activities. At the time of the conquest of Kokand, 130 books on history, medicine, law and theology were taken away, which were also taken to Russia and handed over to the Imperial people's library. Among them where “Tavorikhi Shahrukhiy”, “Tariikki Muqimkhani”, “Jahannama” (in fact “Tarihijahannamayi” or “Tuhvatut-Tavorikhi khani– M.M.), “Rashahat”(ul-ain al-hayat – M.M.) and many others were unique handcrafts. The archive of the Kokand khanates were also violently taken away, like the archive of the Khiva khanes, in what condition (in bags, knots, boxes) was presented to the people’s library of the emperor in St. Petersburg, where were fused for more than 80 years, in this case lay unattended” [10,93].

As a result of the occupation policy of Russia in the khanates, the Russians received more cultural heritage than they had imagined. The second half of the XIX century - rare manuscripts created in the emirate of Bukhara, Kokand, Khiva khanates at the beginning of the XX century, archive documents of the Khiva Khan filled the museums of the world. This can be seen on the example of manuscripts brought by Russian scientists to the Asian Museum in Russia in 1874-1916 years. V.Bartold 20 piece of manuscripts, V.Velyaminov-Zernov 19 pcs, N.Veselovskiy 3 pcs, V.Vyatkin 6 pcs, D.Gramenitski 18 pcs, I.Desnitsky 7 pcs, K.Zaleman 105 pcs, I.Zarubin 11pcs, V.Ignatev 8 pcs, A.Kalmikov 4 pcs, Kartashov 1 pcs, A.Kun 85 pcs, S.Lapin 1 pcs, P.Lerkh 32 pcs, Posplov 8 pcs, Skayler1 pcs, S.Smirnov 3 pcs, Mezonov 1 pcs, A.Miller 1 pcs, Mishutshkin 1 pcs, N.Pantusov 1 pcs and many others handed over the hands that he had taken away from the khanates of the Turkestan country. Most manuscripts were taken by V.Ivanov (605 units) [12]. In this regard, we found that this historical evidence should also be taken into account. Turkistan general-Governor K.Kaufman himself donated 329 rare monuments from the Khiva Khanate to the Asian Museum and the Hermitage of the Russian Academy of Sciences[13,366].

Uzbek historian, scientist According to B.V. Lunin, from 1865 to 1917, 3000 Eastern emblems from Central Asia were reduced to Russian treasures[14,196,367]. On account of these valuable works created by the peoples of Turkestan, they had enriched the funds of their lands and archives. They turned the museums and libraries of St. Petersburg and Moscow into the world’s largest treasure of ancient, rare artifacts, rare artifacts, rare items. All this is considered one of the greatest losses in the spirituality of the peoples of Turkestan.

Many rare manuscripts brought to Russia from the Khanates of Central Asia were not only taken away, but also bought or donated to libraries.
The rulers of Bukhara also donated handbooks, which were the spiritual and cultural heritage of the emirate, to the Russian emperor. For example, now in the St. Petersburg Department of the Institute of Oriental Studies of the Russian Academy of Sciences № V 2346 (Nov. 1572) Amir Muzaffar (1860-1885) donated the work of Nasiriddin Abdullah ibn Umar Beyzawi "Nizam ut-tavarikh", which was kept under the number, to the Russian emperor.

In 1913 year, the Emir of Bukhara Sayid Alimkhan also congratulated the Russian emperor Nikolai II on the 300-year anniversary of the reign of the Romanov dynasty, and among the gifts were also presented 20 volumes of handbooks. After the holiday, books by the decree of the emperor were published in the Public Library (now M. In St. Petersburg). It was given to the people’s library named after E.Saltikov-Shedrin. There were the works of Mas’ud - Zahir ibn Muayyad Dehlaviy “Yusuf and Zulaykha”, “Duvalroni va Khizrkhani” ofKhusraw Dekhlaviy,Devan of Darwesh Bahram Saqo Bukhari, “Khamsa” and devan of Khusraw Dehlaviy, Nizami’s “Khamsa”, Jamii’s “Haft avrang” and “Yusuf and Zulaykha”. Also had works Rashiddin Muhammad Katib Sultanis “Misboh”, Zakariya Qazvinis’s “Adjoib al-mahluqat garoib al-mayjudat”, Sa’di Sherozi’s “Bostan”, Firdavsi’s “Shahnama” and “Yusuf and Zulaykha”, “the Devan” of Hafiz Sherozi, “Khusraw and Shirin” of Nizami, and “Mahbub ul-qulub” of Barhurder Mumtaz [15,40-41].

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Considered one of the most unique monuments of that period, the Islamic heritage “Usman Mus’hafi”, that is, the most ancient copies of the Quran Karim, were taken from the Khoja Ahror mosque and theKatta Langar of Shakhrisyabz and sent to St. Petersburg.

The oldest copy of the Quran in the world with an 81 sheet, taken in 1870 year from theKatta Langar graveyard in Shakhrisyabz, was stored in St. Petersburg today under the E-20 number[11,369,374]. 13 sheets of the copy of the Quran Karimare kept intheKatta Langar graveyard, 1 sheet in Oriental institute of the Academy of Science of the Republic of Uzbekistan, 2 sheet in the library of Bukhara region.
Rare manuscripts were obtained and taken by travelers and researchers who visited not only from Russia, but also from abroad, as well as rare manuscripts. For example, Sh. Uyfali and J. Kastane is a large collection of settlements from the territory of the Central Asian khanates [20,36,126,376]. J. Kastane, who traveled around the country for many years, for a certain period of time worked in various organizations related to the protection of monuments, museums and libraries, and was in accordance with the collection of a large number of archaeological finds. Kastane left for Frances in 1920 year, when he was suspected of spying by Soviet authorities. He handed over a part of the items he paid for To The Hermitage, 500 pieces to the Museum of Turkestan. However, as scientists testify, Kastane took the largest and best part of his collection to Paris[21,156].

Created and copied in the emirate of Bukhara, Khiva and Kokand khanates at the end of the XIX - beginning of the XX century, the manuscripts are kept in the National Library of France in Paris, in the library of Berlin in Germany, in the Vatican Library in Rome, in the National Library of the Assembly of the library of Iran, in the library These books are considered to be the most rare manuscripts and stone carvings of the Central Asian khanates.

In conclusion, it should be noted that due to the aggressive course of the Russian Empire, The People of Central Asia were separated from their material and spiritual heritage, but did not stop creating innovations, writing invaluable works and cultural development. Examples of the invaluable material culture they have created are from large museums and libraries around the world.

**Literature**


4. O’zR MDA, 3-fond, 1-list, 193-delo, 19-sheet.

5. O’zR MDA, 3- fond, 1-list, 193-delo, 8 a, b 17. - the sheets.


14. Лунин Б. Средняя Азия в доэвоволюционном и советском востоковедении. — 196с; 
Тарих шохидлиги ва сабоqlари. — 367с.
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