

Written Sources of the Mangit Era As An Important Source For Illuminating The History Of The Bukhara Emirate

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Abstract. In this article, the local sources on the history of the Bukhara Emirate written in the XIX-XX centuries are thoroughly studied and subjected to scientific observation on the basis of general description and primary analysis. In particular, in the article, the works of local historians such as Syed Muhammad Nasir, Muhammad Ali Baljuvani, Ahmad Donish, etc., are used scientifically.

Key words: Emirate of Bukhara, manuscripts, source, copy, publication, manuscript.

Topicality

Every period that our nation has gone through has been directly affected by rich historical changes, development features and mutual cultural influences. Today, it is important to study the aspects and stages of the history of our nation based on sources.

The reason why the history of Central Asia has not been fully studied from the point of view of historiography is not the absence of historical sources, but on the contrary, their diversity. In any case, the life of the peoples of Central Asia from the 16th century to the middle of the 19th century is the least studied period of our history.

Today, the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan has 30,000 lithographic works in various fields, among which there are manuscripts of history, philosophy, literature, medicine and other fields copied by calligraphers[1].

This period is the main source of historical information - travel memories of travelers, soldiers and officials. Their usually superficial and casual observations consisted of various imaginations and fabrications. Naturally, this kind of information was one-sided. Some of these observations gradually led to errors in history. In this sense, the observations of the local population, who know all the intricacies of local life and are direct participants in historical events, are of great importance.

Methods and level of study:

One of the great representatives of the Bukhara school of historiography, Ahmad Donish, is also noteworthy. Ahmad ibn Mir Nasir ibn Yusuf al-Hanafi al-Bukhari, known by the pseudonym of Ahmad Donish, was a prominent thinker, poet, dalat figure and historian of the nineteenth century.

Only 2 works of Ahmad Donish: "*Navodirul waqae*" and "*History of Bukhara emirs*" have been studied to some extent. 16 manuscripts of Ahmad Donish are collected in the manuscript fund of the Institute of Oriental Studies named after Abu Raykhan Beruni; many of these are originals written by the author himself.

The work "*Navodir ul-waqae*" [2] by Ahmed Donish is considered an important source for the history of Bukhara in the 19th century. He was closely acquainted with the economic, political and cultural life of Russia and presented his views. The book consists of 23 chapters. The treatise on "Management and Enlightenment of the Country" included in the book as an independent work is the largest chapter of the work (this treatise consists of 4 chapters). This treatise by Ahmed Donish consists of an introduction, three chapters - part and conclusion. In the first season, about the character of the emir and the chairman and how other statesmen deal with the people; in the second season, about how emirs behave with soldiers and statesmen, civil servants; in the third season, it is discussed about the ways of the branches to manage the country and the people, to be philanthropic, kind, and fair [3].

We can see from the work that these trips have a great impact on the scientist's outlook. However, the scientist did not fully understand the real reasons why Bukhara was lagging behind in development compared to Russia. Ahmed Donish believes that existing defects in society, improvement of law and state order can be rebuilt by the hand of a just king. In this work, Ahmed Donish advises the emir to review the affairs of state management and to carry out some reforms in the affairs of state administration. However, the emir was angry about this, and at the end of the 70s, he removed Ahmed Donish from the capital and sent him to Guzor as a judge. E.E., who paid attention to these issues. The fact that Bertels, in his article entitled "The state of the study of the history of Tajik literature", shows Ahmad Donish as one of the people who openly criticized feudalism [4] shows that the above opinions are justified.

In studying the socio-political history of Bukhara in the 19th century, the last work of the scientist "Biographical Amir of Bukhara Sharif" is of great importance. The preface of the work describes the role of the planets in human destiny, religion and its role in society, and then briefly describes the events that took place during the reigns of Daniyalbi, Shakhmurad, Amir Haydar and Amir Nasrullah. The last significant part of it is dedicated to Emir Mozaffar, in this part the socio-political life of the Bukhara Emirate in the second half of the 19th century, as well as the occupation of Jizzakh and Samarkand by the troops of Tsarist Russia, are covered in detail. [5].

Akhmad Donish is a thinker who developed a program of reforms in the emirate system. In particular, in this treatise on the history of the Mangit kingdom, he proposed a number of reforms. These are: 1. Fair distribution of Zarafshan river water between Bukhara and Samarkand regions. 2. Construction of molasses factory and canning factories in Bukhara. 3. It consists of exploitation of underground natural resources and others [6]. Or the fact that the Emirate military system does not have striking power, that the salary given to soldiers is extremely low, that uneducated and uneducated people are commanders and commanders, that it is natural that any person who knows that his children will die of poverty after dying on the battlefield does not show courage. states that [7]. However, it is not an exaggeration to say that such passions of Ahmad Donish and other enlightened people were one of the first efforts to reform the socio-political system of the Bukhara state on the basis of legality and humanity.

Muhammad Ali ibn Muhammad Sayyid Baljuvani's work entitled "**Tarikhi Nofei**" is one of the sources that illuminates the political history of the Bukhara Emirate in the early 19th-20th centuries. The work describes the Bukhara revolution, the policy of the Soviet state towards the Bukhara state in the language of the eyewitnesses.

The author of the work, Muhammad Ali, is the son of Muhammad Syed Baljuvani. Muhammad Ali began to write the work "*Tarikhi Nofei*" in 1923 at the Tillakori madrasa of Samarkand city, and finished it in 1927 in Bestang village of Baljuvan.

Muhammad Ali studied in the madrasas of Samarkand and Bukhara, and for some time he

was involved in state affairs [8]. From this point of view, the information in the work is important in terms of reliability. The author of the work "Tarikhi Nofei" spent the last part of his life in the village of Akbulokdara and died at the age of 70. A. Mukhtorov also gave extensive information about the description, shortcomings, features of the manuscript of the work [9].

"Tarikhi Nofei" consists of a short introduction, 15 chapters (purpose, purpose) and conclusion. The names of the chapters of the work are as follows:

1. About the virtues of Bukhara Sharif country.
2. About the virtues of Firdavsmonand of Samarkand.
3. About the order of the kingdoms of Bukhara kings. In turn, this chapter is divided into 7 chapters.
4. About the reign of Sayyid Olimkhan ibn Abdulahadkhan and the events that happened during his time.
5. Regarding the condition of Amir Olimkhan and Bukhara emigrants after the events of Kolesov and his retreat to Afghanistan.
6. About the victory of the Russian Soviets, the occupation of Bukhara, the destruction of Bukhara after the escape of Amir Alim Khan to Hisar and Afghanistan, and the condition of the people of Bukhara.
7. About the government of the Union Soviets and revolutionaries in Bukhara.
8. About demolition and repair of dilapidated buildings, some madrassas and cemeteries in Bukhara, construction similar to Russian buildings.
9. About some of the officials and servants of Bukhara kings known as sarkard and officials.
10. News about the condition of the officials and citizens who fled to Afghanistan with Amir Olimkhan, the condition of those who returned to Bukhara and its regions.
11. After the escape of Amir Olimkhan, the beginning of the printing movement in Bukhara and Samarkand, this is a riot of the community.
12. Science is about wisdom.
13. Commentary of some philosophers.
14. Calendars, abjad calculation, narration and legends.
15. About the history of the kings of Movarounnahr, Bukhara, Samarkand and Ottoman states.

It can be seen that the 12th, 13th and 14th chapters of the work have a compilative content, and the content of the last 15th chapter is to present certain facts.

Despite this, the author of "Tarikhi Nofei" evaluated many issues truthfully and impartially and did not give in to emotions. The author's information about the administration of the state in the Emirate of Bukhara, his assessments of modernists and progressives, his attitude towards the Bukhara revolution and its consequences are extremely important and interesting. The work "Tarikhi Nofei" fills in the information of a number of works known to us, sometimes it helps for a new interpretation.

Not only representatives of the ordinary population, but also representatives of the dynasty of the emirate took an active part in covering the history of Bukhara in the 19th century. One of the representatives of such a dynasty is Sayyid Mohammad Nasir, the son of Amir Muzaffar, who continued his work despite the fact that he spent his entire life in prison. The works of Sayyid Muhammad Nasir Bukhari, known as a historian, "*Tukhfat az-zairin*", "*Osor as-salatin*", "*Tahqiqoti arki Bukhara*" are valuable sources for studying our past history. The works of Sayyid Muhammad Nasir are distinguished by the wealth of sources [10].

About the personality, genealogy and creative activity of Nasir ibn Muzaffar M.S. Andreev

and O.D. Chekhovych provides some information in his special study on the arch [11]. According to them, Nasir ibn Muzaffar lived without going outside the arch during the Emirate period, and he had a yard and a personal library here. The author's son, Arab Khan, married the daughter of Amir Olim Khan, but he, like his father, did not have the right to go outside the arch. Nasiruddin Tur's nickname is "Torayi Jilov" [12], which indicates his closeness to the emir.

Sayyid Muhammad Nasir ibn Muzaffar's treatise "**Research on the Arch of Bukhara**" ("*Tahqiqoti arki Bukhara*") was written in 1921-1922 and is the first special work dedicated to the arch. The author provides information about the buildings built by the rulers of Bukhara belonging to the Ashtarkhani and Mangit dynasties in the Ark and the surrounding area. For example, it is recorded that the naqqarakhana was built during the reign of Abdulaziz Khan (1645-1680). The observatory, the mosque and the hotel were built during the reign of Subhonqulikhan (1680-1702), and the Childukhtaron mosque near the mausoleum of Abdulghazi (Battolghazi), a descendant of Caliph Ali, located in the northeastern part of the Ark, was built during the reign of Muhammad Rahimkhan (1756-1758). Other surviving buildings were built in the 19th century. In general, the author recorded the date of construction of the buildings in the arch correctly, except for some inaccuracies that were later clarified during the restoration process by the architects [13].

The manuscript consists of 42 pages, written on Kokan paper with black ink in nastaq script. One of the unique features of the work is that the author tried to use punctuation marks that were not characteristic of the Arabic manuscripts copied in Central Asia at that time. He mostly put periods at the end of sentences. Sometimes, he used a dot instead of a comma in counting personal names [14].

The author widely used the works of Abu Jafar Narshahi, Abulhasan Nishapuri, Abu Nasr Ahmad Kubavi, Yaqut Hamavi, Juvaini, Rashididdin, Muhammad Wafayi Karminaghi in writing this work.

The last part of the work is noteworthy, it gives valuable information about the Dor ush-shifa madrasa, Chil dokhtaran mosque, hotels, Friday mosque, khanaqah, khawuz, etc., and it is said that they were built during the reign of Abdulaziz Khan, Subkhan Quli Khan, Amir Shakhmurad, Amir Haidar and Amir Muzaffar. [15].

Among the sources illuminating the history of the Mangites, one of the later representatives of the khanate is Muhammadhakimkhan ibn Masumkhan Tora, who is the grandson of the Khan of Koqan Norbotabi on his mother's side. Muhammadhakimkhan, who is the author of Muntakhab al-Tawarikh (Book of Selected Histories), is considered a major representative of the Kokan school of historiography, and the information about the author is mainly given in this written monument itself.

"*Muntakhab al-Tawarikh*" was studied in Uzbekistan by Enver Khurshut, a source scientist. In his research, E. Khurshut extensively analyzed the copies of the work, its sources, its importance as a historical and literary source, the fact that it is a rare work in the memoir genre, and Hakim Khan's travels [16].

Muhammadhakim Khan completed the work "Muntakhab al-Tawarikh" in the Persian-Tajik language in the summer of 1843 in the city of Kitab and Shakhrisabz. This work is included among the unofficial historical works of the Ko'kan school of historiography. Its appendix was written at the end of 1844 or 1845. It is also known that ten more copies were copied from the author's copy in 1843. Muhammad Hakim Khan was interested in the widespread distribution of his work in the territories of the Khanate, so he made a lot of efforts to make copies of it. As mentioned above, there is also an abbreviated translation of Muntakhab al-Tawarikh in Uzbek [17]. However, in these translations, the copy of Muntakhab al-Tawarikh is far from the original Persian-Tajik text.

Many mistakes, confusion of events and dates, simplification of the author's style by the translator(s) or changes to the text are also noticeable in it[18].

Today, there are 12 copies of "Muntakhab al-Tawarikh" in the manuscript treasures of Uzbekistan, Tajikistan and Russia. Among them, copies #C 470 (Russia), #63 (Tajikistan) and #592 (Uzbekistan) are valuable manuscripts due to the completeness and well-preserved nature of the texts [19].

Since the work "Muntakhab al-Tawarikh" is dedicated to the history of the world, the author described the history from the creation of the world and man to the middle of the 19th century. Therefore, the first part of the presented information is based on many other historical and literary sources. Therefore, they do not acquire originality, and the rest of the work is divided into three topics, that is, the history of Bukhara mangits, the Thousand Dynasty that ruled in Kokand, and the account of the author's travels abroad.

Muhammadhakimkhan used the works of "*Tuhfat al-khani*" by Muhammadwafa Karminaghi and Olimbek ibn Niyazkulibek, "Taj al-Tawarikh" by Muhammadsharif ibn Muhammadnaqi and other authors in writing the mangita part of his work. E. Khurshut, a scientist who studied the work, clarified this at the time. Also, Muhammad Hakim Khan heard a lot of information from the direct participants of the events of that time, and the author specially notes these facts in "*Muntakhab al-Tawarikh*"[20].

The information on the history of the rule of the Mings and Mangites, that is, the Khanate of Kokand and the Emirate of Bukhara, is very important and valuable for us as a primary source. That is why this source stands out among the Bukhara and Kokan schools of historiography due to its originality and the fact that it was not written by an official historian.

The book also tells the stories of Dost Muhammad Khan, the Afghan ruler who defeated the British and came to Bukhara to Amir Nasrullah, and his sons Akbar Khan, Sultan Khan, and Sultan Mahmud Khan, who sat on the throne for a short time after his brother Muhammad Ali Khan, but lived in exile in Shahrisabz, and some other influential priests, officials, and poets. and it is mentioned in the context of the author's personal observations[21].

In addition, in Muntakhab al-Tawarikh, the letters that served as a source for the author (Dost Muhammad Khan's letter to Lot, the secretary of the Governor General of India V. McNaughton; Sultan Mahmud Khan's letter to Amir Nasrullah; Amir Nasrullah's letter to Koqan Khan Muhammad Ali Khan, etc.) served to increase its historical value even more.

Conclusion

As a conclusion, it can be said that the observations of the local population, who know all the intricacies of local life and are direct participants in historical events, are of great importance in the study of the history of this period.

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