



SOURCE STUDY OF THE ACTIVITIES OF LIBRARIES AND CALLIGRAPHERS OPERATING IN BUKHARA MADRASAHS (FROM THE MIDDLE AGES TO THE SECOND HALF OF THE 19TH CENTURY)

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<p>Received: June 14th 2023 Accepted: July 14th 2023 Published: August 11th 2023</p>	<p>The ancient culture of the peoples of Central Asia, including the Uzbeks, has reached a high level of development in many areas and has made a worthy contribution to world science. The great treasure they created was passed down from generation to generation and still serves humanity. This priceless heritage has come down to us mainly in the form of handwritten books. Thanks to these manuscripts, the peoples of Central Asia enjoy the cultural heritage left by their ancestors. These rare and valuable manuscripts are documents indicating that the peoples of Central Asia have made a significant contribution to the development of world science and culture. From historical sources it is known that in the past books in Central Asia were not published regardless of the field of science, all works were made by copying manuscripts. This delicate, painstaking and noble work has been carried out for centuries by learned, experienced, talented and courteous calligraphers.</p>
<p>Keywords: Manuscripts, science and culture, calligraphers, libraries, madrasahs, dabir, scribes, mat, kanava, plate, paper, cover, the art of reading, lavvokh, artist, painting, linguistics, textbook.</p>	

INTRODUCTION

During the reign of the Samanids (874-999) Bukharai Sharif became a major center of religious sciences and had the great honor of being a pillar of Islam. Many Samanites, starting with Ismail ibn Ahmad himself, his father and grandfather, as well as their officials, such as Famik, had great respect for the study of hadith. In Bukhara, in addition to the palace book treasuries, several madrasahs also had libraries. For example, the Forjak madrasah in Bukhara is mentioned in connection with the fire of 937. This madrasah had a large library, where many valuable manuscripts were stored, and there were also scribes, calligraphers and scribes. In the 8th-10th centuries, libraries first appeared at mosques, and then were formed by great scientists, kings and ministers.

In general, interest in books, their collection and preservation was an important part of the pursuit of knowledge in the Middle Ages. As a result of the increase in madrasahs and private libraries, there was a need for scribes and calligraphers, and their activities developed. In the second half of the 19th century, a famous calligrapher was Abdulaziz Samarkandi, known under the pseudonym Makhdum Kazi Ghani. He was also a teacher and calligrapher at the Tursunjan Madrasah in Bukhara. Among them, representatives of the Bukhara school of calligraphy Abdulkadir ibn Muhammad Nasir Bukhari, Muhammad Latif ibn Muhammad Zarif al-Bukhari, Mullah Avaz Badal ibn

Mullah Muhammad Sharif Joybori were also engaged in calligraphy and painting.

MAIN PART

In the Bukhara madrasahs, teachers-teachers (maktabdars) opened private schools, some rich people also had home schools. In many cases mosques are also home to elementary schools providing basic education. In these primary schools, letters were written in black paint and there were special boards on which they wrote down syllables, memorized, and then read books. Boys are required to attend primary schools, while girls can attend with parental consent. For them, there are private home schools taught by literate women, usually school teachers, oyamullahs or otinoyi from the wives of imams. The buildings of the school of calligraphy in Bukhara are located in the buildings near the mosque of some quarters. In some areas, the school has a room in the building of the mosque. Pupils sit on the ground, covered with tickets or mats, and in some schools a pit (ditch, pit) is dug for sitting.

In many places there was a special stand for books (labh) made of brick and clay, wood or planks. At school, while writing a letter, the student sat down on his left leg, and bent his right at the knee. The student put a tag (cardboard similar to a cover) on his right knee, and a sheet of paper on it to write a letter, and tilted his head slightly to the right and practiced writing. In the initial period of learning to write at school, the

paper was folded several times to a width of 3-4 cm. This made it possible to make the letter not too low. Some students who had learned to write letters a little, as well as older people, wrote letters without diapers. In this case, the letter was written by running the three fingers of the middle part of the left hand several times over the folded paper and pressing the side of the paper to be written with a letter. In addition, due to the lack of handwritten books in the famous madrasahs of Bukhara, Mir Arab, Kokaldosh and other madrasahs, the task of developing the art of calligraphy and reading was considered important.

If we analyze the educational work carried out in thousands of madrasahs and schools in the Middle Ages, we can see that thousands of books taught as textbooks were copied by hand by calligraphers, scribes and some students of madrasahs, and they met the needs of schools. and madrasah. It is not difficult to imagine how responsible and honorable the calligrapher and scribe who produced these books, their role in cultural life, and position in society are. In the ethics of the Middle Ages, in addition to the ability and virtue of a calligrapher, in order to properly serve the people, it was required to be a person of noble character, kind to people, able to overcome the evil of lust, and have a pure heart. It is surprising that most of the writings on linguistics and philosophy, preserved in the treasury of oriental manuscripts, were rewritten in a rough and ugly handwriting. More than ten thousand students studied in more than three hundred madrasahs of the city of Bukhara and its environs.

Textbooks and teaching aids are as necessary as water and air. There were at least forty-fifty madrasahs of the lowest category of the first level without a library and stock property. Linguistic works were obligatory in all madrasahs. He copied books from the libraries of the madrasah to students who did not know calligraphy at a very low cost. Students, of course, tried to take advantage of the opportunity to earn extra money. This situation was one of the reasons for the rewriting of books in the madrasah. Books with rough and ugly letters were the product of such a need. The madrasah libraries also copied valuable books. Among the students of the madrasah were skilled calligraphers and rewrote books on special orders to the level of works of art.

The historical, ethical and philosophical works of Eastern thinkers, scientists and philosophers were translated from Arabic, Persian, Tajik and Turkish and rewritten by famous calligraphers and scribes at the request and suggestion of Bukhara creators, the personal initiative of enlightened and wealthy people, and the requests of some individuals. The number of madrasahs operating in the emirate is given in various sources, and there is no exact information. For example, Abdurauf Fitrat and Sharifjon Makhdom Sadr Ziya, who lived in Bukhara at the beginning of the 20th century, estimated the number of madrasahs at 204, Sadridin Ayniy - at 200, and Muhammad Ali Baljuvani - at about 400. It is noted that the madrasah is working.

Based on the documents of the Kushbegi Foundation, stored in UzRMDA, it can be noted that

more than 160 madrasahs functioned in Bukhara itself. In addition, in the 1940s, according to the Russian traveler Nikolai Khanykov, there were 103 madrasahs in Bukhara that were listed on the emir's list, 60 of which were considered the largest madrasahs. The English tourist A. Borns writes that there are 366 madrasahs in Bukhara, P.P. And Ivanov points out that there were more than 150 madrasahs and the number of students in them reached 30 thousand. Leonid Klimovich claims that there are 103 madrasahs in the capital of the Emirates, and the number of students studying in them is 20,000 people. The madrasah trained qualified specialists in various fields and calligraphers. Most of the graduates of this educational institution became mudarrists, scientists, writers, officials, ambassadors, warriors, imams, artists, musicologists, calligraphers, murzas and even educators.

Representatives of the Bukhara school of calligraphy occupied an important place in the history and cultural life of Central Asia. Among the famous mirzamunshi and calligraphers of Bukhara there were even those who served the cultural development of our people as statesmen. Calligraphers, painters, illustrators, painters, and book writers worked in some madrasahs in Bukhara. Schools of calligraphy were formed at the madrasah. For example, the Rahmonkuli Madrasah with 24 rooms was built by Ghulam Muhammad Aminhoja Naqib in 1206 AH (1791-1792) under Dost Chukhra Og. In Bukhara Sharif madrasahs, not only religious education was given, but also masters of literary art taught husnihata to students. They were mainly engaged in copying rare manuscripts written in Arabic, Persian and Turkish, to meet the needs of students for books, madrasah libraries and private libraries of local book lovers.

CONCLUSION

Classes in the madrasah were organized according to curricula developed in the 12th-13th centuries. educational institutions were established in its buildings. Three madrasahs were turned into prisons by the new government leaders. Considering that the main goal of the Soviets was to weaken the authority of the madrasah, along with all the architectural structures built by khans, emirs and rich people, it became common to turn madrasahs into prisons, and mosques into stables. But today, despite almost 30 years of independence, many buildings of the madrasah are in a dilapidated state. The fate of these architectural structures, built in the XV-XX centuries, remains indifferent to the officials of the Bukhara region and the city government. A favorite place of study for students, these once majestic buildings are in need of a major overhaul. At a time when the face of the city is drastically changing, the main task of our government is to preserve these structures built by our ancestors and pass them on to the next generation.

Movements that originated in the second half of the 19th century. in the form of national education, by the beginning of the 20th century. took the form of modernism. The literary movement of Bukhara, which is directly related to the history of our country, was also

influenced by the revolutionary realities that took place in Russia, Turkey, and Iran. Representatives of the Uzbek classics of literature Ahmed Donish, Sadriddin Ayniy, who continued the democratic views of Shamsiddin Shahin, Abdulvahid Burkhanov, Abdurauf Fitrat, representatives of the literary environment of Bukhara entered the arena. The struggle for freedom, equality, secularism and democracy was directly connected with the literary environment of Bukhara. In the poetry of the literary environment of that period, important issues of social life were brought to the fore after the realities of life. Complaints about time, expression of people's pain, social protest, open criticism of the era predominate. In the works of writers, the image of injustice is given in a critical, comic direction.

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