

Foreign Trade of Books and Books on Printing in Central Asian Countries (Late 19th and Early 20th Centuries)

¹L. Kholnazarova, ²M.N. Inatov, ³U.N. Mahkamova

Abstract--*This article deals with the sale of religious and ancient classical works around the markets and madrassas of Bukhara and Ferghana in the late 19th and early 20th centuries, as well as the emergence of printed and printed books and the rise of manuscript books in Bombay, Istanbul, Egypt and Kabul. Information about fossil books from various disciplines, such as cities. In addition, there have been reports that books in Ferghana, Russia, and Europe are on sale.*

This article deals with the sale of religious and ancient classical artifacts around the Fergana market and madrasah in the late XIX and early twentieth centuries. Bombay, Istanbul, Egypt and Kabul information on luggage books of various sciences. Moreover, in Fergana territory Russia, such as European countries illuminated sale of published books.

Keywords--*books, printing, history of books, history of printing*

I. INTRODUCTION

The centuries-old written sources of the Central Asian peoples are inherited from generation to generation. In the late 19th and early 20th centuries, many copies of books were seized and sold by foreigners in Bukhara. The purchase and export of manuscripts was not the result of poverty in the country. Rather, society is viewed as a reflection of the cultural ties between nations and countries. The peoples of Central Asia have long been interested in science and innovation. In the late 19th century, the emergence of new inventions in the field of books, and the growing demand for books, not so much in recent years as the emergence of a new educational practice in the world of Central Asian Muslim intellectuals, did not undermine the legal status of manuscript books in madrasas. The emergence of published books has sparked controversy among calligraphers. The profession of transcriptionist calligraphers is also their source of livelihood. In the late 19th and early 20th centuries, the emergence of printed and printed books led to the failure of calligraphers.

There are bookstores in the central cities of the Central Asian khanates, where book sales are widely available. There were manuscript bookstores in the caravanserai near Abdullahan Tim in Bukhara, where books from time to time were imported from India, Turkey, Iran and Kazan. Books from India were particularly popular. They were partly brought by Afghans and partly by the Bukhara traders. The books that were brought were printed and printed.

¹Ph.D., Tashkent State Technical University named after Islam Karimov, Uzbekistan

²Ph.D., Associate Professor, Tashkent State Technical University named after Islam Karimov, Uzbekistan

³Ph.D., Tashkent State Technical University named after Islam Karimov, Uzbekistan

A large amount of textbooks, history books, Sufism, medical books and poetry collections have been delivered to Bukhara from Bombay. Bombay's printed works were more numerous than printed works, mostly in two languages - Persian and Arabic, but not in Turkish. These editions distinguished themselves from other publications in terms of their beautiful writing, error and effect.

Iran and Tashkent are quite rare here, as they are more expensive than those published in India. They are written in high quality Russian papers, and have been published in Indian books, thin, yellow, indigenous, and "jade" papers in the local language. Manuscripts and printed editions have undermined the value of manuscripts, which in turn has adversely affected the quality of the manuscripts and their unerring copy. Now the manuscripts were copied with haste and grammatical errors. In addition, the inability of good calligraphers to produce good local paper by the calligraphers has led to the poor quality of "jade" and "what kanobi" paper, which is the only one in Central Asia that is coarse, uneven, with spots and streaks.

It can be seen that manuscripts on old, yellow paper were replaced by high-quality papers such as silk, cannabis, khan bait [2], which were previously popular. The manuscripts were beautiful and carefully copied, and quality manuscripts were produced not on sale but on orders.

Rare manuscripts sold in bookstores are mainly historical, geographical, astronomy, medical, and other buyers, mostly foreigners - Afghans, Persians, Armenians, and Turks. They lived in Bukhara for a long time, bought the manuscripts they needed from the underground chambers, and the Afghans carried large quantities of books to India, and the Armenians and Turks to Europe. Of course, they were sold to various people and libraries for profit.

V.L. Vyatkin writes that at the bookstores in Bukhara, they introduced themselves as a scientific community, or as a foreign representative, purchasing library manuscripts. These gentlemen, at no cost, have greatly raised the cost of the manuscripts, which have been exporting large quantities of artifacts over the last decades. V.L. Vyatkin said, "The history of the country we occupy is being ignored. In fact, their place must have been in the libraries of our scientific societies and organizations." [3]

Oriental bookstore shops were operating in different cities of the Emirate. For example, a bookstore was built in Karshi by Mullo Najmiddin [4]. Since the end of the XIX century not only books, but also the sale of antiques and coins have expanded. The largest bazaar was in Bukhara. Such markets of local importance functioned in Karshi and Shakhrisabz. Vafo Umidov, a trader, is well-known. The sale of rare books, manuscripts and artifacts has historically been common for countries involved in the educational process. Books and other items purchased from Bukhara were brought to Russia and enriched the libraries and museums there. Well-known Russian Orientalists have been pushing for this, speculating that the presence of rare manuscripts in a backward nation could lead to their destruction. However, books and manuscripts have been preserved in the country for centuries. In fact, many of the rare, books, manuscripts and artifacts have been bought and taken away at a lower cost than the original ones, thanks to the chauvinistic attitude to cultural heritage.

During this period, book publishing was developed in North India and Turkey, which also affected Central Asian book trade. As a result, India's cities of Bombay, Kampur, Lakhnav, Lahore and Kashmir have flourished as cultural centers that export books to a number of Middle Eastern countries. The books that came from them were mainly literary works of Oriental writers, writings and dictionaries on Persian and Arabic languages, philosophy, law, philology, history. Especially popular among Fergana readers is the publication of Shohnoma [5] in Bombaycopy demand was high. Even in India, there were well-known traders who bought these books wholesale. In 1893, a merchant, Siddikhoja Khojandi, bought 400 books from India. It is well known that a book salesperson called Mullo Mirsobir also bought many books [7].

Since the mid-19th century, book sales in Bukhara have also been Indian. They traded with manuscripts, and with much cheaper books, mostly published in India and Arab countries. Also, periodicals and book products are also coming from Turkey and the Caucasus. There is evidence that books were brought from Istanbul and Alexandria to Khujand in the 50s of the 19th century [8].

The books were appreciated not only by the higher and the more intelligent, but also by the average people. During this time, books were no longer a luxury item for the intelligent and wealthy, and now they are a mass consumer product that anyone can afford. At that time, book publishers were beginning to create books for the market. The manuscripts were sold in all the cities of Central Asia (except for the Seven and Caspian regions). The largest volume of book sales was in Bukhara and Karshi, with a market of handwritten and printed books on the market [9].

As a result of the observations, it was revealed that Tohir an elder, a book publisher and publisher in Bukhara, was a book dealer [10], Sayyidkhoja, Mullo Sultan Murodkhoja, Haji Azim Marginoni, Abduvasi Aksakol, Mullo Najmiddin, Abdurahim Bukhari, (Mullo Muhammadiyah Makhdum Bukhari, Mullo Mohammed Mahdum), Qadi Rahimjon Bukhari, Sayid Murod Khodja (Murodkhoja Toshkandi), Sayidhon, Sayid Mahmud and Abdumajid ibn Abdvakil Aksakol, Levin, Mullo Sayid Ahmad, Sayid Murod Bi more than 60 dealers.

In the Emirate of Bukhara various people were engaged in the sale of books and this business was carried out privately. The book sales were free from customs duties and taxes. Bookstores were the shops. Book sales were organized on Fridays before Friday prayers in front of the mosque. Any bookstore in the bazaar on different days of the week could bring their book for sale. In Bukhoro, the Thaqi jewelers and other times were permitted to sell books. Book sales are well established in Bukhara, Samarkand, Shahrisabz, Kitab, Karshi and Termez.

During this time, there were also deposits in Central Asia, such as Egypt [11], Turkey [12], Iran [13], Russia and the Volga [14], as well as the Crimean peninsula, Paris [15], London [16], and Germany [17]. books were brought. Most of the books from Europe and Russia are in the Turkestan General Governor's Library. In the Bukhara Emirate the most popular religious literature is published mainly in the Ottoman states of the Islamic states, Egypt, Iran, Kazan, Baku and Crimea. These books have been published in Arabic, Persian, Kazakh, Azerbaijani and Turkish languages, and have been published mainly in stone. Religious works from India also came to the emirate. Munshi Nuval Kishwar and his successor (from 1896) had many products in the public and private libraries in Bukhara. Some funds contain dozens of copies of their books [18].

The Kazan printing press supplied a small number of poems and textbooks to Central Asia "Haftiak", copies of literature, "Boburnoma", as well as a collection of works [19]. In the second half of the nineteenth century the country was visited by many works from neighboring countries, such as India and Iran, but by the beginning of the 20th century various books published in Kazan, Crimea, Baku and St. Petersburg began to appear. Among them are publications related to Islamic religion and spirituality, which are widely distributed in Ferghana. Book lovers have bought with great interest literature such as "Islamic History" [20], "Tatar literature" [21], "Stone Age" [22], published by educators from Turkey, Crimea and Kazan. At the same time, the works of tourists from Europe have also arrived. These works are common in Turkestan. With the advent of publishing and publishing books from abroad, best practices are shared, and books are sold at a low price.

Among the printed publications from Kazan, there is also a Haftai among the books of law. Among the publications, the Bombay print editions have a special place: in addition to the aforementioned works, the correct interpretation of Joberdi's "Sharhi-Mullo", "The Infantry Regiment", "Jinoyadhon's Review", was issued in 1289 AH by Sher Ali Khan. [23] published in both English and Afghan.

Istanbul is the center of Islamic religion and the residence of the caliphs, which includes legal books, Arab laws, classical literature, and interpreters of the law; Bombay comes with a wide variety of publications in various fields of knowledge. Istanbul publishing houses have published the following books on Central Asian markets: "Quran Review", Mullah Jami's "Hashiya", "Tafsifi Kabir", Commentary on Sheikh Zoda's "Descriptions of Qazi Bayzawi", Sunai Abi Daud .

In this regard, fossil books from India (more Bombay), Istanbul, Egypt (Cairo) and Kabul were important in the rise of Muslim spiritual life; such publications have been spread throughout Central Asia from Kashgar to Khiva. Among the books published in Bombay are: Historical Nigoristan, Meftahou-l-Tavorih, Firdavsi's "Shahnameh", Rawzatul Safa, Journals, Sunni Abu Dawud, Historical Angel, Giyosu. The Glossary ", commentary on Joberdi Sharhi Mullo [24] and other books on sale.

In the Kokand khanate, madrassas play a significant role in the social life and operate in their own way. It is noteworthy that the Madrasai Khan and Sultan Murodbek and Sheralihon madrasas in the city of Kokand are the main and first-class madrasas. Bibliographic data indicates that books and printed books imported from abroad are on the market. There were few copies of manuscripts in Eastern Europe by works of other Oriental writers, as well as historical manuscripts. It is worth noting that books are inherited in homes from generation to generation. Over time, the cost of the manuscript books became very expensive. The authors of the book are intellectuals who read and interpret them with interest.

There are many ancient classical works in the bazaars and madrassahs of Fergana, and written by commentaries written by leading scholars of the Muslim world.

The following books have been put up for sale at the Madrassahs of Ferghana: Mosha Abdul Hakim and Mulla Isomuddin's "Hashiya" on the theory of logic and the science of logic, and the work by Mullah Mir Saeed-Sharif is difficult to understand. Also, the commentary on the work of Khashiya could be found in the works of Mullah Ahmad's "Sharhi-Tahzib" and "Sharhi-Mukhtasar". The rhyme "Qafiya" on the Arabic syntax is also

mentioned in Sharhi Mullo. Also, the Sharhi Mullo collection has been commented on by Mulla Abdurahman, Mavloni Sodiqi, Mulla Issomitdin, Mawlawi Hasan, Jizzi, Mawlawi Sharif, Joberdi (Bombay Edition), Mullah Ismatulla, Mulla AbdulGafur.

In addition, "Vafoi", "Il il mulbian" is the main part of public speaking, Surahs are on sale. Theological works include Mullah Jalal's "Aqoid" (Dictionary of Divine Words and their Commentary), "Risolai Asbat Wadjib" and Mullah Ahmed and Mullah Abdul Hakim's Commentary on Aqoid: Especially Religious Traditions Booksthey are the most widely used. Talwix (containing a set of hadiths and a set of laws).

Durr ul-Mukhtar (photo report), Gadoi Sharif (illustration) and their comments: Inno bar Gadoi, Gostulbon bar Gadoi, Alamsu-tabtazoni, Rawzatul ulama, Mukhtar al-Ihtibor (fatwas collection).

Review of Mullah Fahriddin's "Mukhtasar ul Viqoya" by Chalabi's "Commentary Story." These two collections are not individually grouped into one volume. One such commentary is the Tawzih method.

Some autobiographical works are also available: "Risolai - Shakoik Nuchmani" (written in 1013). Taborot-suara (the biography of the sheikhs) is one of the works of "Maghmua ul - ethics".

The following works of Hadiths by region are found in: Shamil al-Tirmidhi, ash Shamil fi fi shamoili nabi, Ibn al-Majaah, Tamizul Sahaba, Ilm Al-Hadeeth ibn Hajjar. as kaloni ", " muskat-sharif "and others.

Qafi al-Bayzawi's commentary on Tafsir ul-Quran was widely used in the correct interpretation of the Qur'an.

Mulla-Mir Sharif, the author of Mirzazhon's book "Hikmatul-ayn", is one of the most important and important comments on teaching philosophy.

Among the works in the literature section, there are several distinct works such as Qafiya, Aqoid, Hikmatul-Ain, Mukhtasar ul-Viqoya, Nahw.

Historical works include "Jahongir Historical", "Historical Timurkhan", "Historical-Mukimhon", and in most cases, "Temur and Timurid" [25].

II. CONCLUSION

In summary, the sale of books has not only allowed the entry of various manuscripts and fossils from different countries, but the cost of many rare manuscripts has increased dramatically and led them to other countries. sat, Jean Pierre. Histoire de la ville de Khotan tirie desammales de chinois... Paris, 1820 / XVI, 239 1H cmp; Chrestomathie en Turkish orientol contenamt plusicurs ouvrages de e'emir Ali-zhir, des extrnaits des Me'moires du sultan Babur, du traited Miradj, du Tezkinet - cl - avlia et du Bakhtiar - nameh, publies ... por M. Quatremere. - Paris, 1841. II. K cmp 8; In Aboul Fe. Ge'ographie d 'L'arabe francae's et accompggnie de notes et d'eclaircessements par M.Reinaud. T. I-II. - Paris, 1848. - R. 83; Raymond, Xavier. Afghanistan / X.M. Raymond, Paris: Firmin Diodot freres, Editerurs, 1848. - 79 c.

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