



Sadr Ziyu Library

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Abstract: This article provides detailed information about Sharifjon Mahmud Sadr Ziyu, one of the prominent representatives of the intellectuals of Bukhara at the beginning of the 20th century, and the collection of unique manuscript books he collected and his personal library. As we know from history, there were large dynastic libraries, private libraries and libraries under mosque-madrasas in Central Asia. One of such libraries, the collection of manuscripts of the private library of Sharifjon Mahmud Sadr Ziyu from Bukhara, today forms the basis of invaluable manuscripts in terms of scientific value and rarity in this fund. The library created by him acknowledges that Turonzamin culture has an important place in the cultural past and future of the people.

Keywords: personal library, fund, past, rare and unique manuscript books, classical, education, catalog, famous calligraphy, autograph, paper, poets and scientists, copy, description, ancestors, heritage, tazkira

The name of Sharifjon Makhdum Sadr Ziyu, one of the famous representatives of the intellectuals of Bukhara in the beginning of the 20th century, and the collection of unique handwritten books he collected deserve to be mentioned with special respect and attention. The collection of manuscripts of the personal library of Sharifjon Makhdum Sadr Ziyu, which is kept in the manuscript collection of the Institute of Oriental Studies named after Abu Rayhan Beruni, is today the basis of invaluable manuscripts in terms of their scientific value and rarity. This library created by Sharifjon Makhdum Sadr Ziyu is an important event for the culture of Turonzamin, an example of high courage committed in the path of the cultural past and future of the nation.

At the end of 1920, information appeared in the Commissariat of Public Education of the Turkistan ASSR that there were three large libraries of Eastern manuscripts in Bukhara. A commission of philologist-orientalists headed by Abdurauf Fitrat arrived in Bukhara in early 1921 and sent the following message: "We came to Bukhara and started our work. There are three most famous and richest libraries in Bukhara. The first is the library of the deceased Qazikalon (Mulla Burkhaniddin Sadr kaziul kuzot.), the second is the library of prince Muhammad Siddik Khan (son of Bukhara emir Muzaffar), and the third is the library of a person named Kazi Muhammad Sharif Sadr.

Until our time, only one library complex belonging to Sharifjon Makhdum Sadr Ziyu has been preserved. The catalog of the library's fund and manuscripts was first analyzed by Orientalist U. Hamroyev in 1963, based on the article of this scientist and the memoir of Sadriddin Ayniy (a third of this memoir is dedicated to Sharifjon Ziyu), from the point of view of bibliography, the volume of the huge private book mentioned above we focus on the issue of evaluation.

Mirza Makhdum Sharifjon Makhdum, whose literary pseudonym is Ziyu, was born in Bukhara in 1872 and grew up in this city. His father, Domulla Abdushukur Sadr (died in 1889) was a well-known theologian, scholar of literature, known for his literary works under the pseudonym Oyat.

Muhammed Sharifjon received his primary education in the national religious school, and madrasa education under the spiritual and scientific guidance of his father. Along with theology, he became deeply acquainted with classical literature, the history of the peoples of Turonzamin and neighboring

countries. In addition to Persian, he knew Arabic and Turkish perfectly. Muhammad Sharifjon was in close contact with the great scientist and enlightener of the 19th century, Ahmad Donish (1827-1897). His circle of close friends included Iso Makhdum, Yahyo Khoji, Mulla Sharif Soat, Kori Abdulmajid Zufunun (died in 1903), a student of the talented poet Ahmad Donish, Mirzo Abdulazim Somiy, a famous historian of his time (died in 1907), prominent poet and scientist in the second half of the 19th century Muhammad kori Rahmatullah Vozech (died in 1893), Shamsiddin Makhdum Shohin (died in 1894), Sadriddin Ayniy's madrasah friend Muhammad Siddik Hayrat (died in 1902 died), the poet Siddik Khoji Gulshaniy (died in 1910) and many other virtuous people.

In the mid-90s of the 19th century, Sadriddin Ayniy, who became a classic representative of Tajik and Uzbek literature, lived in Sharifjon Makhdum's house. In his memoirs, he recalls that poets, fans of literature, book lovers, orators who told interesting stories gathered at Sharifjon Makhdum's house every week on Tuesdays, Wednesdays, and Thursdays. "All these people are the best flowers that decorated the meetings of Sharifjon Makhdum, and I was enjoying the fragrance of these flowers," writes S.Ayniy. He eagerly listened to the opinions of the true connoisseurs of literature and history, imbibed the spirit of the people's ingenuity, and learned from the conversations of true intellectuals. The spiritual environment in Sharifjon Makhdum's house became a special school for Sadriddin Ayniy, where his literary taste and devotion to creativity began to form. Sharifjon Makhdum "He was humble in his dealings with people, he was not arrogant or contemptuous of anyone." Often, while reading the work of one of the classic poets, he called Sadriddin and Mirzo Abdulzahid, who lived with him, to his side, showed them the important parts of the work he was reading, and enjoyed the elegance of the work together. "Sometimes," writes Sadriddin Ayniy, "he would order us to read aloud." He corrected our pronunciation mistakes in our studies, explained things that were still incomprehensible to us... I respected him, considered him my first spiritual teacher.

Sharifjon Makhdum Sadr Ziyoy was not only one of the outstanding figures of science and culture of the end of the 19th century and the beginning of the 20th century, but also a great book lover. Several historical-cultural, historical-artistic works belong to him. Sharifjon Makhdum created a poetic poem entitled "Tazkir ul-ash'or" in 1910. He copied more than twenty works in penmanship with his own hands. According to Sharifjon Makhdum's own words, his love for books was limitless. He spared neither effort nor funds to collect manuscripts related to various fields of knowledge. "Whenever I saw a good book, no matter who it was, I tried to get it," writes Sharifjon Makhdum. Some books were given to him. Thus, he collected an incomparable treasure of books on certain fields of science that were rare or copied by famous poets of different times. "Currently," writes Sharifjon Makhdum in the preface to his library's catalog, "the names of famous calligrapher who lived in different eras are unknown and their names are being forgotten." Now there is no one left who knows a calligrapher or recognizes his letter and appreciates it."

In the introduction to the catalog of his library, Sharifjon Makhdum describes the characteristics of each manuscript, the history of the acquisition of this or that book, in the cases known to him, describes the author of the manuscript with great sincerity and affection. Often, he also shows how much the book (or copy) in his hand was bought for. To imagine how much money Sharifjon Makhdum spent on books, it is enough to show that some books are priced not only in hundreds of gold soums, but also in thousands of gold soums. For example, he paid 15,000 gold coins or 3,000 rubles for the manuscript of Kalila and Dimna. He paid 3,000 rubles for Jami's "Haft avrang", and 30,000 coins (6,000 rubles) for the 7-volume manuscript of the book "Bahr ar-raiq".

Another source of Sharifjon Makhdum's library was the books copied by him or by his order, in this sense Sadriddin Ayniy's reminiscences about the copying of Akhmad Donish's work "Nodir ul-vaqoe" ("Rare events") are noteworthy. deserves People related to science and literature know that Ahmad Donish had a major work called "Nadir ul-vaqoe". But no one I knew had a copy of the work. Later it became known that Akhmad Donish gave a hand-copied copy of this book to Siddik Khan Hishmat. Sadr Ziyoy, who is a fan of Ahmad Donish's works, entered into a secret relationship with Hishmat and persuaded him to copy this book from her. He entrusted the task of copying "Nodir ul-Vaqoe" to Mirza Abdulvakhid Munzim (died in 1935), who had the honor. After the work is

completed, Sharifjon asks Sadriddin Ainiy to participate in comparing the copy of Makhdum's book with the copy copied in A. Donish's handwriting.

According to Sadriddin Ayniy, who saw and used Sadr Ziyo's library, this complex contained the most unique monuments of science and culture, copied in clear and beautiful letters, and even copies copied by the hands of the authors of the work. "The library of Sharifjon Makhdum was the richest and best private library in Bukhara," writes Sadriddin Ainiy. Currently, about 300 books of the Sharifjon Makhdum library, sometimes with dozens of unique works in each volume, are kept in the collection of manuscripts of the Academy of Sciences of Uzbekistan, the Institute of Oriental Studies named after Abu Rayhan Beruni. Another smaller part of the library is in the Department of Oriental Studies and the Fund of Written Heritage of the Academy of Sciences of Tajikistan.

The manuscripts of Sharifjon Makhdum's library in Uzbekistan were bought from his heirs in 1936. A person who gets acquainted with the contents of Sharifjon Makhdum's library, first of all, will be surprised by the wide range of scientific interests and delicate taste of the book lover. These qualities are reflected in the variety of content and topics of the readers, valuable and unique for the history of science and culture.

Among the manuscripts of this library are kalam (theology), fiqh (Islamic jurisprudence), history, mysticism, natural science, medicine, astronomy, mathematics, literature, literary theory, sarfu navh (grammar), logic, philosophy, ethics, history and there are books on geography. In addition, there are many different dictionaries, dictionaries, and reference books. From this library, the book "Sharafnomai shohiy" (the work of Hafiz Tanish Bukhari, better known as "Abdullanoma"), a copy of Davlatshoh Samarkandi's magnificently decorated work "Tazkirat ush-shuaro", scientific book "Majmuat ur-rasoyili hukamo" from the 17th century. plami (it contains 107 works of philosophers from different countries, even Greece), Amir Khusrav Dehlavi's "Khamsa" copied in the 14th century (his second, third, fourth epics were copied by the poet Shamsiddin Muhammad Hafiz himself) 'chiren'), Ulug'bek's table of fixed stars - "Zijji Ulug'bek" ("Zijji jadidi Koragoniy"), a unique manuscript collection of letters written to Alisher Navoi - "Majmuai murosilot" ("Collection of dispatches ") are preserved as a treasure of Uzbekistan's spirituality.

The thing that increased the value of Sharifjon Mahmud's library is the explanatory catalog and description of the book collection in it. Each book is described separately in the description. This catalog is stored in the foundation of the Institute of Oriental Studies named after Abu Raikhan Beruni of the Academy of Sciences of the Republic of Uzbekistan under number 2460. The detailed paleographical, codicological, heraldic (signature), bibliographic and historical-cultural classification of each manuscript is given in this catalog, in addition to having professional characteristics, it also testifies to the high bibliographic culture of a big book fan of the beginning of the 20th century. The original manuscript of this catalog is written on Kokan paper with Nastali's signature. Titles are highlighted in red. Judging by some of the author's comments, the list was completed in the 20s of the XX century. In the catalog "Collection of Eastern Manuscripts of the Academy of Sciences of the UzSSR" in the scientific description, this list of Sharifjon Makhdum is called "Manuscript Catalogue". It is also known as "Asomi ul-kitobi kitabkhanai zayeti Sharifjon Makhdum" ("List of books in the private library of Sharifjon Makhdum"), the author himself did not name the catalog, so the names mentioned above are considered conditional. In the introduction to the list of books in his personal library, Sharifjon Makhdum said that the rare manuscripts of literary and scientific works collected by him are of great scientific importance, and that the work of skilled hattots, the names of most of which have been forgotten by the representatives of the present generation, is embodied in these manuscripts. talks about. In compiling the catalog, the author did not adhere to a specific chronological or thematic principle. The importance of this or that manuscript for spiritual culture, its artistic and aesthetic qualities, scientific content, the place and importance of the work in the history of literature and science served as the main criteria for the author.

The catalog begins with a description of five copies of the Holy Qur'an, decorated and copied with great taste and skill. Descriptions of the other two copies of the Holy Qur'an are given elsewhere in the catalog. The description of books and fiction related to fiqh and kalam (Muslim jurisprudence and theology), history of Sufism and religion, various branches of knowledge is given based on the

principle of scientific and aesthetic significance of the manuscript. Sharifjon Makhdum's method of describing manuscripts is also very unique. In the description, he mentions the name of the manuscript, the name of the author and the calligrapher, the type of paper and the place of its production (Kokand, Samarkand, Bukhara, Herat, etc.), about the contemporaries of the author, his close and distant relatives interesting information is presented. He often notes the price of the book and how much he bought it for. When describing the works of famous poets and scientists such as Alisher Navoi, Abdurahman Jami, Nizomi, Ulugbek, Bedil, Amir Khusrav Dehlavi, Ahmad Donish, he dwells on the information about their life and work in detail, describes their works. For example, while talking about the uniqueness of the manuscript of the work "Zijji jadid Koragoniy" written by Mirzo Ulug'bek, Sharifjon Makhdum introduces the reader to the person of the scientist and statesman, together with Ulug'bek, the observatory Kozizoda tells about scientists like Rumi Ghiyaziddin Jamshid, Mavlon Ali Kushchi, who participated in the construction, and gives information about Ulugbek's astronomical table mentioned above.

The catalog of Sharifjon Makhdum Sadr Ziyo, filled with love and respect for representatives of science, literature and literary culture, contains detailed information about about three hundred manuscripts, including from one to several dozen works. In-depth analysis of the principles and structure of the description of manuscripts in this catalog, comparison of the method of its composition with the method of description of manuscripts, principles and structural elements accepted in the catalog "Collection of Oriental Manuscripts of the Academy of Sciences of the UzSSR" "Academy of Sciences of the UzSSR The Orientalist A.A. Semyonov, who compiled the description of the manuscripts included in the first five volumes of the "Collection of Oriental Manuscripts", allows us to conclude that he fully mastered the method of describing the manuscripts of Sharifjon Makhdum, only he homogenized the order and structure of its elements. Therefore, we can say that the main idea, principles and methodology of the method of description of Oriental manuscripts accepted in the "Collection of Oriental Manuscripts of the UzSSR Academy of Sciences" rightly belong to Sharifjon Makhdum Sadr Ziyo.

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