

SOURCE STUDIES OF THE HISTORY OF THE KASHKADARYA OASIS DURING THE PERIOD OF THE BUKHARA EMIRATE

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Annotation

This topic is devoted to analyzing the sources used in studying the history of the Kashkadarya oasis during the period of the Bukhara Emirate, their types, and their scientific significance. The study highlights, from a source-studies perspective, the role of written sources, archival documents, memoirs of travelers and envoys, works of local historians, and oral historical data. It also provides a scientific assessment of sources reflecting the political, socio-economic, and cultural life of the Kashkadarya oasis and demonstrates their historical reliability and importance for research.

Keywords

Bukhara Emirate, Kashkadarya oasis, source studies, historical sources, archival documents, written sources, historiography, socio-economic life, political history, cultural heritage, oral history, local sources.

In the late medieval period in Central Asia, particularly within the framework of the Bukhara Emirate, the socio-political and economic-cultural processes that took place were preserved to varying degrees in the written sources of the time in different languages. Written sources of this period concerning the history of the peoples of the region were mainly in Persian, Turkic, Russian, English, French, Chinese, and Manchu.

As in the medieval period, during this time most local written sources were traditionally written in Persian. Part of the literature related to the history of the region belonged to the local environment of the Bukhara Emirate, while another part of the Persian-language works consisted of writings created in neighboring lands. Such works include those related to the Kokand Khanate neighboring the Bukhara Emirate, the Turkic dynasties in Iran (Nadir Shah Afshar, the Qajar dynasty, etc.), and the Afghan emirates. In addition, among the Persian-language works of Central Asia, it is also possible to include sources related to the historiography of the Mughal dynasty that ruled in India. Furthermore, Persian-language correspondence sent by the khanates of the region to the Ottoman Empire and their translations into Ottoman Turkish provide relatively important information for the history of the Uzbek khanates, particularly the Bukhara Khanate (Emirate)[1].

Persian-language sources stand out as providing important information for illuminating the history of the Kashkadarya oasis during the period of the Bukhara Emirate. This is because the socio-political and ethno-cultural environment in which Persian-language works were written encompassed the Kashkadarya oasis as well as the central regions of the emirate. In particular, some of these Persian-language works are notable for having been written by authors who were direct witnesses to events that took place precisely in this oasis. For example, Mirzo Somiy (1838–1907), in his works “Dakhmai shohon” (“Tomb of the Kings”), “Tuhfat-ul shohiy” (“A Gift to the Shah”), and “Tarikhi salotini mang‘itiya” (“History of the Manghit Sultans”), provided extensive information not only about the central regions of the Bukhara Emirate but also about the bekdoms of the Kashkadarya oasis[2].

Most of the historical works created during this period were devoted to the history of the ruling Manghit dynasty, and they demonstrate the continuation of the traditions of medieval historiography. The activities of scholars who lived in the emirate were multifaceted, and many of them also produced historical works. Among these are Mulla Ibodulla’s “Tarikhi amir Haydar,” Muhammad Sharif’s “Dostoni amironi mang‘it,” Mir Olim Bukhari’s “Fathnomai



sultoniy,” Muhammad Sharif ibn Muhammad Naqi’s “Toju tavorih,” Ahmad Donish’s “A Brief Treatise from the History of the Rulers of the Manghit Dynasty,” and Mirzo Sodiq Munshi’s “History of the Manghit Rulers.”

Historical works related to the historiography of the Bukhara Emirate contain numerous accounts concerning the Kashkadarya oasis, particularly the resistance movements of local rulers in the Shahrисабз bekdom against the authority of the emirate. For example, when describing the reign of Sayyid Muzaffar (1860–1885), who ascended the Bukhara throne in 1860, emphasis is placed on his two military campaigns to Hissar and the subjugation of territories up to Darvoz, Kulob, and Baljuvon, as well as his subordination of Shahrисабз and later the Kokand Khanate.

In the works of Sadr Ziyo, one of the Persian-language historians of Bukhara, the political events that occurred in the Kashkadarya oasis between the 19th and 20th centuries are reflected to a certain extent[3]. In particular, his general historical work titled “Tarikh” briefly describes the suppression of major uprisings by Amir Muzaffar after he came to power, as well as the Kenagas uprisings that took place in Shahrисабз and Kitab.

One of the most prominent representatives of the Bukhara historiographical school was the writer Ahmad ibn Nasir ibn Yusuf al-Hanafi as-Siddiq, known by the pen name Donish. In the 1850s, Ahmad Donish served in the court of Amir Nasrullah (1826–1860) as a calligrapher and architect and later rose to the position of chief architect. In 1882, Amir Muzaffar removed him from the capital and appointed him as a qadi in Guzor. Having authored numerous works on the history of the Bukhara Emirate, Donish returned to Bukhara after the death of Amir Muzaffar and devoted the remainder of his life solely to creative and scholarly activity[4].

Ahmad Donish, while serving in various positions within the emirate, was also highly productive in his creative work and left a rich legacy. Nearly twenty of his works on history, astronomy, geography, and other sciences are preserved at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Donish’s works “Navodir al-vaqoe” (“Rare Events”) and “Tarjimai ahvoli amironi Bukhoro-yi sharif az Amir Doniyol to asri Amir Abdulahad” (“Biographies of the Emirs of Noble Bukhara from Amir Daniyal to the Era of Amir Abdulahad”) occupy a central place in his scholarly and literary heritage. These works reflect the author’s philosophical, political, and historical views. Donish completed the latter work at the end of his life, in the 1890s, and it has been studied by a number of researchers[5].

In Persian-language works devoted to the final years of the Bukhara Emirate, events related to the Kashkadarya oasis are also mentioned to some extent. For example, in Muhammad Ali Baljuvoni’s work “Tarikhi nofeiy” (“Useful History”), completed in 1927, a number of events connected with the oasis can be found[6].

Important information on settlements in the bekdoms of the Kashkadarya oasis during the late medieval period is contained in the Persian-language documents of the Kushbegi archive, which are the product of administrative records and correspondence of the Bukhara Emirate. These documents, systematized in 1914, include information on all bekdoms of the Kashkadarya oasis except Shahrисабз[7].

The documents of the Kushbegi archive contain the names of several hundred villages, on the basis of which it is possible to form certain ideas about the linguistic features, ethnic composition, economic way of life, and other aspects of the oasis population. Nearly five thousand chancery documents of the Bukhara Emirate are preserved in the National Archive of Uzbekistan; however, since all of them were addressed to the Kushbegi of Bukhara, they are stored in the archive of the “Chancellery of the Kushbegi of the Bukhara Emirate.” The Kushbegi held significant privileges in the Bukhara Emirate, and documents related to political, cultural, and economic spheres of state administration passed through his office. Until the time of Mirzo Nasrullah Kushbegi, the archive had not been systematized and was kept underground in special chests.



Among the subsequent local-language sources on the history of Central Asia in the late medieval period, an important place is occupied by Turkic-language sources, which consist of works written in “Chagatai Turkic,” or Old Uzbek, as well as Ottoman Turkish. Written sources in Turkic from this period mainly belong to the literary environments of the Khiva and Kokand Khanates, and on the basis of the information contained in them, it is possible to form certain ideas about the socio-political processes in the Kashkadarya oasis. This is because most works created in the milieu of these khanates primarily cover events that took place in the central territories of the Bukhara Emirate—Bukhara, the Zarafshan oasis, and the Jizzakh region—and only in some cases touch upon events that occurred in the Kashkadarya oasis, particularly in the bekdoms of Shahrisabz and Karshi. Within the Bukhara Emirate itself, historical works written in Turkic were relatively few, and a significant portion of them belonged to the literary environment of Samarkand.

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