

THE STUDY OF ISLAMIC MANUSCRIPTS IN UZBEKISTAN: Results and Tasks

Since Oriental studies usually involve the study of written sources, I wish to begin this article with some comments on the origin and formation of Oriental studies in Uzbekistan.

In 1918, the Turkistan Institute of Oriental Studies was established in Tashkent city. Even though the institute was set up for other purposes, this was a significant event in the scientific development of the country. M. S. Andreev, an ethnographer, was appointed as its first head. Sometime after, the renowned Islamologist A. E. Shmidt took over this position.

The subjects studied at the Turkistan Institute of Oriental Studies included history, culture, foreign economic relations with Oriental countries, and some Oriental languages. At different times, Russian scientists, historians, ethnographers, and philologists who were familiar with Oriental languages lectured on different subjects. Some of these included P. E. Kuznetsov, N. E. Vundtsettel, N. G. Mallitskii, V. V. Bartol'd, and A. E. Shmidt; local scientists Sayyidrasul Sayyidazizov, V. Qucharboyev, Abdurahmon Sa'diy, Mirza Tagiev, Mirza Ibrohim, and Badal Qoriyev; and local Russian Orientalists M. S. Andreev and A. A. Semenov.

For some unknown reason, in 1924, the Turkistan Institute of Oriental Studies changed its status to a faculty under the auspices of the

Central Asian University. During the 1930s, the faculty also transferred to a pedagogical department, moving to the Agrarian-industrial Institute at Dushanbe in 1931. However, during past years, scholars like P. P. Ivanov, M. E. Masson, V. A. Shishkin, and O. A. Sukhareva, and poets such as Muxtor Avezov, Mirzakalon Ismoilii, Maqsdud Shayxzoda, and M. I. Sheverdin have emerged. Over this period, Oriental studies developed as a branch of education as well as a way by which other works such as the acquisition of documents, scientific accounts, and cataloging could be carried out. In order to perform these tasks in relation to Oriental manuscripts and under the control of the Turkistan National Library, well-educated and talented individuals from Tashkent, Samarkand, and Bukhara as well as from other parts of the country were engaged [Abdusamatov 1996:7–8].

During the 1940s, vital steps were taken to further develop the Oriental studies of Uzbekistan: i.e., in November, 1943, the Institute of Oriental Studies was established under the Uzbek Academy of Sciences. Until 1950, it was known under the name of the Institute of the Study of Oriental Manuscripts. In 1944, the Oriental Faculty was founded at the Central Asian University.

Renowned scholars worked in these institutes, including E. E. Bertel's, A. P. Barannikov, V. I. Beliaev, I. P. Petrushevskii, V. V. Struve, and A. N. Kononov, who arrived during the war from the Orientalist centers of Moscow and Leningrad. In addition, local specialists in Oriental languages and literature carried out pedagogical tasks, such as S. Mirzayev, M. Bahodirov, S. G'aniyev, B. Xolidov, A. Mutalibov, M. R. Andreev, and A. A. Semenov.

If the main function of the Oriental Faculty was to train Orientalists and philologists as well as historians, then the activity of the Institute of Oriental Studies of the Academy of Sciences was to preserve and investigate manuscripts. As the institute was founded on the basis of the Oriental Branch of the National State Library of Uzbekistan (contemporary State Library named after Alisher Navoiy ['Ali-shir Nava'i]), all the manuscripts and lithographed books in possession of the library until then were transferred to it. Thus, this institute became a scientific center of Oriental studies for the republic. At first, the major subject of research concerned Oriental philology with scientific issues, cataloging, translation, and analysis of manuscripts being the other main areas of interest.

From the 1950s onwards, therefore, scientific activities involved the following four areas: (1) Cataloging, (2) publication of sources, (3) research on the history of Central Asia, and (4) studies of problems relat-

ing to the history and contemporary life of Oriental countries.

The prevailing regime at the time also exerted some influence on events. For example, as in other socio-humanitarian areas, the sphere of Oriental studies was also under the influence of Soviet ideology. In this respect, religious issues concerning sources from the Middle Ages received almost no attention or were interpreted from an atheistic perspective.

The activities of religious individuals and the Sufis were also viewed in a negative way. Thus, events occurring in Oriental countries were viewed through the lens of politics and were limited to the study of the uprising of people, national movements for freedom, and cultural processes.

Another interesting issue that was specific to this period concerns the fact that foreign researchers were not allowed access to manuscript collections, archives, and libraries. Similarly, Uzbekistan scholars were prevented from travelling abroad, and as a result, were deprived of any ongoing scientific contacts. Despite this situation, which continued during the 1950–1990s, certain fundamental research was, nevertheless, carried out.

It was only after Uzbekistan had gained its independence that great changes occurred to the life of the country. Thus, the Uzbek language was given the status of a “state language,” and a better atmosphere and opportunities were provided for religious freedom as well for research into the country’s heritage. This first served to attract works on Oriental studies by expanding scientific and public-oriented publications in the Uzbek language, but also led to a reduction in research and dissertations in the Russian language. The publishing of scientific books in the Uzbek language was, however, limited to a circle of readers within Uzbekistan.

At this point, the positive aspects of the emergence of areas such as Islamic studies and Sufism during the period of independence need to be considered. The opening of the Tashkent Islamic University in 1999 and the Scientific-research Center named after Imam al-Bukhari (Imam al-Bukhārī) in 1998, demonstrates the change of attitude towards Islam. In order to broaden its activity, the center was, however, converted to the International Fund of Imam al-Bukhari and transferred from Tashkent to Samarkand. Moreover, chairs and branches of Islamic studies were set up within the Tashkent State Institute of Oriental Studies (this was formed in 1991 by the Oriental Faculty of the Tashkent State University) and the al-Biruni Institute of Oriental Studies of the Uzbek Academy of Sciences. It would, however, be incorrect to say that every scientific work in the fields of Islamic studies was of the highest order. For in-

stance, if a commemorative festival is held in honor of an important historical religious figure (such as a Sufi shaykh), it is to be accompanied by the publication of a number of related books and articles, which, however, are generally prepared for publication in quite a short term and meant for ordinary people.

One of the significant changes in recent years has been the broadening of international scientific relations. In this respect, foreign specialists have created a more favorable atmosphere and freer access to scientific centers and manuscripts. Furthermore, Uzbekistan researchers now have the benefit of a greater opportunity to carry out research at Orientalist centers throughout the world and to participate in international projects and conferences.

Generally, a great deal of work has been conducted so far in the field of Oriental studies in Uzbekistan. It is, of course, difficult to address all of these studies in a single article. Much research has, however, been carried out and published concerning the history and culture of Central Asia beginning in the early Middle Ages up to the 20th century that has exploited various methodologies, materials, and sources. Some typical examples of these can be found in the article entitled "Recent Uzbek historical studies on thirteenth–nineteenth century Uzbekistan," by R. Mukminova, published in the journal *Asian Research Trends* [1996]. Further, after the publication of her article, a large number of scientific publications have appeared in this research area. Because of the extensive literature on the subject, only an outline of the cataloging and publication of manuscripts can be considered here.

I. CATALOGING

The catalogues have been grouped as follows:

I.1 The catalogues of the manuscript collections of the Uzbek Academy of Sciences

Up to 1998, the manuscript collections held by the Uzbek Academy of Sciences belonged to the al-Biruni Institute of Oriental Studies and the H. Sulaymonov Institute of Manuscripts. In 1998, the H. Sulaymonov Institute of Manuscripts was closed, and 7,586 manuscripts and 5,000 lithographs were transferred to the al-Biruni Institute of Oriental Studies, which now form the Hamid Sulaymonov Collection at this institute. A catalogue of 1,000 manuscripts in Uzbek and 900 sources in Persian

from this collection was published in two volumes [Kaiumov 1988–89]. Most of this catalogue, however, is composed of accounts related to literature sources. Interestingly, the catalogue of the list of manuscripts from the Hamid Sulaymonov Collection was published in the Persian language in Iran [Mujāni 1998/99].

Apart from the Hamid Sulaymonov Collection, the al-Biruni Institute of Oriental Studies holds a Main Collection composed of 13,319 manuscripts, a Doublet Collection comprising 5,237 manuscripts, and 5,000 documents, as well as more than 35,000 lithographed and published books. Of these, the catalogues of 7,574 manuscripts from the Main Collection were published in eleven volumes in the Russian language during the period 1952 to 1987, under the title *Sobranie vostochnykh rukopisei* or SVR (The collection of Oriental manuscripts) [Semenov et al. 1952–87]. The content of these volumes concerns manuscripts on various topics written in different languages. The creation of such catalogues at the time played an important role in the development of other areas in Oriental studies.

In the preparation of the SVR publications, however, manuscripts were not explicitly selected according to an overriding principle. Thus, it was not possible to gather all the works on a particular topic at the same time, and as a result, such works were repeatedly documented and placed in different volumes. In addition, some works were assigned wrong labels, while others were mistakenly categorized because of misunderstanding of paleographic data.

1.2 The subject catalogues

In response to the aforementioned conditions, in the 1980s, the Institute of Oriental Studies began to prepare catalogues according to subject areas, with the finished work appearing during the period 1998 to 2000, which was published in three subject catalogues containing manuscripts relating to topics concerning historical criteria [Iusupova and Dzhalilova 1998], natural sciences [Vi'danova 1998], and medicine [Khikmatullaev and Karimova 2000]. The publication of these materials was greatly assisted by Yürgen Paul, a professor at the Martin Luther University in Halle-Wittenberg.

During the period of independence, the work of cataloging also continued with the main focus on preparing the subject catalogues. The major task involved enlarging the size of and exploitation of this new information on each topic. Owing to this effort, catalogues of the manuscripts concerning the Naqshbandiyya order [Boboxonov and Mansur

1993], Sufism in the 18th–20th centuries [Babadzhanov et al. 2000, 2002], Aḥmad Yasavī's *ḥikmats* [ÖzR FA... 2006], and Oriental miniatures [Madraimov et al. 2001–4] were printed.

Catalogues in particular languages were also prepared in both Arabic and Persian languages [Farfūr and al-Ḥāfiẓ 1995; Muġānī et al. 1997, 1999, 2002]. These catalogues include the manuscripts from the Main Collection of the Institute of Oriental Studies, which were described in the SVR volumes, and were prepared especially for Arabic and Persian language readers but did not cover all the manuscripts in the collection.

The catalogues concerning the manuscripts from the 18th–20th centuries in relation to Sufism [Babadzhanov et al. 2000, 2002] were compiled in cooperation with scholars from Germany; this is extremely significant, as it contained, for the first time, not only the manuscripts from the Main Collection, but also those from the Doublet Collection.

1.3 The catalogues of the works of single authors

The procedures concerning the preparation and printing of the SVR volumes also involved the publishing of the catalogues of the works of some Oriental scholars and poets such as ‘Abd al-Raḥmān Jāmī [Urunbaev and Epifanova 1965], ‘Alī-shīr Nava‘ī [Munirov and Hakimov 1986; Munirov and Nosirov 1970], Khusrav Dihlavī [Munirov 1975], Abū Naṣr Fārābī [Kaziberdov 1975], and Abū ‘Alī Ibn Sīnā [Vakhabova 1982], which had been preserved in the collection of the Institute of Oriental Studies.

1.4 The catalogues of private and other collections

Information regarding the collection of manuscripts with respect to the regions of Uzbekistan can be found by consulting the catalogues of the manuscripts from the Ravnaqi Private Library in Shahrisabz [Vāḥiduf and Irkināf 1998], of the manuscripts of the Bukhara region [Kurbanov and Shvarts 1998], and of the manuscripts of the Nukus region of the Qaraqalpaq Republic [Muminov et al. 2007].

However, it should be noted that thus far, the most productive collection—the manuscript collection of the Institute of Oriental Studies—has not yet been described in its entirety. In order to resolve this problem, a project has recently been initiated to describe the manuscripts anew from the Main Collection of the institute and to create a catalogue in an electronic version in English. This project is planned to last five years and will be realized thanks to the help from the Gerda Henkel Foundation of Germany.

1.5 The document catalogues

The historical documents contain original information that is of great importance to the study of socio-economic, religious, and other aspects of the Middle Ages and the modern period of Central Asian history. From this perspective, the publication of the texts and catalogues with regard to the historical documents restored in different institutions and museums of the republic are very useful for the purpose of research. The works on this subject published up to 1980 were listed by O. D. Chekhovich [1980] in an article entitled “Obzor arkheografii Srednei Azii.” Throughout the period of independence, research in this direction has been ongoing. These studies include the catalogue related to the judicial documents of Khiva in the 19th–20th centuries from the collection of the al-Biruni Institute [Urunbaev et al. 2001], catalogue of the letter patents (so called *yarliq*) of Central Asia [Urunbaev et al. 2007], catalogue of the judicial documents and *yarliqs* of Khiva in the 17th–19th centuries from the Ichan-qal’a Museum in Khorazm [Karimov 2007], and *vaqf* documents of the Kubraviyya order [Karimov 2008].

Concerning the creation of the catalogue of the judicial documents of Khiva from the 19th–20th centuries [Urunbaev et al. 2001], the assistance of scholars from Japan (Horikawa T., Isogai K. and others) should be mentioned. During trips to Khiva city in Uzbekistan, Japanese scholars purchased these documents from private owners and donated them to the al-Biruni Institute of Oriental Studies. These were published in the form of a catalogue in the Russian language where approximately 1,700 documents were described in cooperation with experts in diplomacy from the al-Biruni Institute, namely, A. O’rinboyev (Urunbaev), G’. Jo’rayeva (Dzhuraeva), and T. Fayziyev (Faiziev). At present, our co-partners from Japan are working towards the publication of a facsimile edition of all the documents.

The catalogue of the *yarliqs* of Central Asia is also a result of international cooperation, in that it includes 122 documents from the 15th century to the beginning of the 20th century, belonging to the khanates of Khiva, Kokand, and Bukhara [Urunbaev et al. 2007]. In addition, photo-facsimiles of all the documents can be found attached to the catalogue, and this edition also represents a continuation of the works of Orientalists from Germany and Uzbekistan in the field of paleography.

With reference to research in the area of paleography and diplomacy, it is very important to study the stamps appearing in various documents. In this context, the catalogue by G’. Qurbonov (G. Kurbanov) entitled *Materialy po sredneaziatskoi sfragistike* (Materials on Central

Asian sphragistics) [Kurbanov 2006] is very useful to specialists, which is divided into two parts. The first part deals with the descriptions of the original 19th–20th centuries stamps stored at the Ark Museum in Bukhara, whereas the second part describes the actual documents.

II. PUBLICATION OF SOURCES

Until now, we have roughly divided the published sources in Uzbekistan into four groups: (1) Historical sources, (2) sources on the history of science, (3) sources about Islam and Sufism, and (4) sources on language and literature.

A common feature of these editions was that they were mostly in Russian and Uzbek translation, and in some cases (if they were in Turkic), in the transliteration form, and very rarely employed original Arabic letters.

II.1 Historical sources

Historical works published up to the present belong to not only the time when Islam spread to and across Central Asia but the time of Temur, the Temurids, and the Shaybanids, as well as the time of the Ashtarkhanids and the Manghits. Most of these works exist as translations. For example, the Uzbek version of the historical work *Ta'rikh-i Bukhārā* by Narshakhī [1966], *Siyāsatnāma* by Niẓām al-Mulk [2008], translations in Russian of *Ta'rikh-i Ṭabarī* by Abū Ja'far al-Ṭabarī [1987], *Zayn al-akhbār* by Abū Sa'īd Gardizī [1991], *Ta'rikh-i Mas'ūdī* by Abū al-Faẓl Bayhaqī [1969], and *Al-Kāmil fī al-ta'rikh* by Ibn al-Athīr [2006] are devoted to the history of the 9th–12th centuries.

During the Soviet era and the years of independence, sources relating to Temur and the Temurid period were studied more fully than other historical eras of Central Asia. Political activities and those involved with Temur and the Temurids (especially of Amir Temur and Bābur), were based, however, on an ideological approach with respect to research carried out until the 1990s.

During this period, a series of sources in Persian were, nevertheless, printed, such as *Maṭla'-'i sa'dayn va majma'-'i baḥrayn* by 'Abd al-Razzāq Samarqandī [1969; O'rinboyev 1960], *Mujmal-i Faṣīḥī* by Faṣīḥ Khavāfī [1980], *Bāburnāma* by Bābur [1958], and *Humāyūnnāma* by Gulbadan-begim [1959], which also included a facsimile edition of the book *Zafarnāma* by Yazdī [1972] and two editions of the letters of Jāmī

[1982, 1989] that were included in “An album of Navā’i” and prepared by A. O’rinboyev, which all provide excellent examples.

Moreover, texts and translated versions of several works describing the events in Central Asia during the 16th–18th centuries were published, such as *Mihmānnāma-i Bukhārā* by Ibn Rūzbihān [1976], *Abdullāhnāma* by Ḥāfiẓ Tanīsh Bukhārī [1966–69], and *Shaybānīnāma* by Muḥammad Ṣāliḥ [1961] (concerning the history of the dynasty of the Shaybanids) and *Ta’rikh-i Muqīmikhānī* by Muḥammad Yūsuf Munshi [1965] with its historical continuation in *‘Ubaydullāhnāma* by Mir Muḥammad Amin Bukhārī [1957], *Ta’rikh-i Abūlfayẓkhānī* by ‘Abd al-Raḥmān Ṭālī [1959], *Ta’rikh-i salāṭīn-i Manghītiyya* by Sāmī [1962], and *Majma‘ al-arqām* by Mīrzā Badī’ Dīvān [1981] (concerning the history of the Ashtarkhanids and the Manghits). Besides these, texts and translations of a variety of historical sources belonging to different periods are now available [Ḥusayn ‘Alī 1965; Kurbanov 1990; Mu’in al-Fuqarā’ and Abū Ṭāhir Khwāja 2009; Muḥammad Rafī’ Anṣārī 1991; Sayyid Muḥammad Naṣīr 2009; Ulughbek 1994a].

After the independence of the republic, a remarkable change occurred in the interpretation of history and the attitude towards the historical role of political figures. As a result, for example, extended translations were devoted to Amir Temur and the Timurids and the officials who served them in religious and state affairs. Such books are typically represented by *‘Ajā’ib al-maqdūr fi navā’ib Taymūr* by Ibn ‘Arabshāh [1992], *Ta’rikh-i Rashīdī* by Mīrzā Muḥammad Ḥaydar [1996], *Ẓafarnāma* by Yazdī [1997, 2008], *Ẓafarnāma* by Shāmī [1996], and *Maṭla‘-i sa’dāyn va majma‘-i baḥrayn* by ‘Abd al-Razzāq Samarqandī [2008].

Among the sources relating to this period, we may especially highlight the publication of an English version and original text of the letters of Khwāja ‘Ubayd Allah Aḥrār and his associates [Urunbaev and Gross 2002]. This includes the original 128 letters of Khwāja Aḥrār as well as the 123 letters of his followers (these can also be found in the collection *Majmū‘a-i murāsālāt*, or “An album of Navā’i”). The most significant part of this edition, which is an extremely dependable source for exploring, is not only the latest history of the Timurids in Mavaraunnahr and in Khorasan, but also the history of the Naqshbandiyya order and the personality and activities of Khwāja Aḥrār, one of its leaders.

Moreover, there are also a number of tasks to be carried out. Regrettably, up to the present, enough attention has not been paid to editing the original texts of historical sources. Of all others, sources relating to clarifying the 16th–20th centuries of Central Asia have not been studied sufficiently. In order to remedy this, the original texts, which exist in the

al-Biruni Institute of Oriental Studies, concerning several works in the Persian and Turkic languages and their translations, will benefit from the process of editing.

II.2 Sources on the history of science

During the Soviet period, most of the works of the Orientalists existed as translations in the Russian and Uzbek languages of works by medieval scholars on the exact and natural sciences. The reason for this, on the one hand, was that scholars like Khwārazmī, Farghānī, Bīrūnī, Ibn Sīnā, and Ulughbek belonged to the Central Asian region, and these works were not studied in their home country. On the other hand, it was also necessary to show how cultural heritage was valuable in a way that attempted to avoid the bias that was typical of communism. In fact, during the 1950–1990s, a series of selected works of medieval scholars were published. For example, the writings of Bīrūnī were published both in Russian (in 7 volumes) [1957–87] and Uzbek (in 5 volumes) [1965–82]. A famous medical encyclopedia of Ibn Sīnā—*The canon of medicine*—was published twice in a full edition in the Russian and Uzbek languages [1954–60/1980–82, 1954–61/1979–83]. Samples from the scientific works of Rāzī [Hikmatullayev 1974; Karimov 1957], Fārābī [Kaziberdov and Mutalibov 1986], Farghānī [1998a, 1998b], Khwārazmī [1983a, 1983b, 1983c], and ‘Alī Qushchī [1968] were printed in the Russian and Uzbek languages. Based on these works, several articles and books were subsequently written, and thanks to such publications, the Institute of Oriental Studies became the main center for studies in the history of science.

During the period of independence, the publications regarding sources relating to the history of science were mostly printed in honor of some medieval scholars and on their commemoration. For example, in connection with the 600-year anniversary of Ulughbek, his book entitled *Zīj-i jadīd-i Gūragānī* [1994b] was published in 1994, and translated versions of works on astronomy by Farghānī [1998a, 1998b] were prepared on his 1200-year anniversary that was celebrated in 1998. Moreover, a translation of Bīrūnī’s work *Al-Taḥīm* (in relation to geography, astronomy, and astrology) [Bīrūnī 2006], Russian versions of the comments of Qāẓizāda Rūmī, Mīrzā Ulughbek’s teacher (which were written for the collection on astronomy by Chaghmīnī) [Qāẓizāda Rūmī 1993], and a transliterated version in the Uzbek language of medical works by the doctor Bāsiṭ-khān Shāshī (the beginning of the 20th century) [2003] were published.

The works produced throughout the past highlight the following factors: (1) The published sources mainly belong to the history of science during the 9th–11th and 15th–16th centuries and most of the events of the 17th–20th centuries were not largely covered; and (2) the topics of this research mainly consisted of mathematics, astronomy, and medicine.

It is true that a better understanding of science can be gained by studying exact and natural sciences. At the same time, however, philosophy was regarded as “the mother of all sciences” in the medieval period. However, up to the present, philosophy has not been largely studied in Uzbekistan. As philosophy during the medieval period was connected with Islam, during the Soviet period, it was impossible to publish any philosophical text other than that based on a materialistic outlook. Recently, however, the al-Biruni Institute has initiated an extensive study of the works of Ibn Sīnā on philosophy and theology.

The lack of investigations into sources concerning the history of science is related to certain issues, namely, the existence of only a few specialists able to work freely on such subjects (specialists on particular topics who were familiar with Oriental languages), as well as the fact that during the period of independence, research on historical and religious matters was preferred.

II.3 Sources concerning Islam and Sufism

It was after the independence of Uzbekistan that research into the Islamic religion and Sufism really began. The setting aside of limits on studying Islamic issues created new opportunities for research into themes concerning the *Qurʾān*, religious subjects, the history of the Sufi orders, and ideologies. This also provided an opportunity for more publications that were not based purely on a scientific outlook. The reason for this lies in the fact that the concern of ordinary people centered mostly on religious matters. As a result, the predominant part of Islam-related publications is composed of public-oriented books. Among more scientific works, however, there exists an Uzbek translation of the *Qurʾān* carried out with scientific comments by the al-Biruni Institute of Oriental Studies [*Qurʾoni karim* 2004] as well as some books on Sufism. One of the latter books consists of an edition of the original texts of the work *Manāqib-i Dūkchī Ishān* in the Turkic language and its translation with comments and research annotations in the Russian language [*Manāqib...* 2004], which was prepared in cooperation with scholars from Kazakhstan and Switzerland. In this edition, the events of the “Dūkchī Ishān

Uprising" in 1898 in Andijan are described for the first time on the basis of materials obtained from the al-Biruni Institute of Oriental Studies that draw attention to the history of the formation of Dūkchī Ishān's Sufistic group and its struggle against the Russian colonialists. Also mentioned in this edition was the fact that the uprising was caused by economic rather than religious factors.

In 2006, the texts of the work *Bustān al-muḥibbīn* by Shaykh Khudāyād (18th century) [2006] were published on the basis of the two manuscripts saved in the al-Biruni Institute of Oriental Studies. This book concerns the history of the Yasaviyya order and its ideology where the author describes several rituals, terms, psycho-physical conditions of the representatives of the order, and the forms and types of *dhikr* and provides theoretical explanations. In addition, the work describes some of the moral criteria and the importance to several of the Turkic nations of national art created thanks to the influence of Sufism.

In addition, the work *Risāla-'i tanbih al-salāṭīn* by Makhdūm-i A'zam, the leading representative of the Naqshbandiyya order (16th century) [2001] was edited in the collection named *Mudrost' sufiev* in Saint-Petersburg. This work is devoted to 'Ubayd Allāh Khān, a representative of the Shaybanids dynasty, and its main message was to remind state officials that the rules of the *shari'at* must be strictly obeyed. The author wrote his book under the influence of the theory and views of Khwāja Aḥrār.

During the years of independence, interest was rekindled in the personality and activities of Khwāja Aḥrār (1404–1490). As a result, a series of public-oriented editions were published in various sizes. Excellent examples of these are the abovementioned work by A. O'rinboyev *The letters of Khwāja 'Ubayd Allāh Aḥrār and his associates* [Urunbaev and Gross 2002], the monograph of M. Qodirova (Kadyrova) *Zhitiia Khodzha Akhrara*, regarding his biography and the history of his predecessors [Kadyrova 2007], and a transliterated version of the work by Fakhr al-Dīn 'Alī Ṣafī (1463–1503), *Rashaḥāt-i 'ayn al-hayāt* [2003].

In recent years, the sources concerning the role of Islamic factors in regional politics and the activities of some '*ulamā*' and reformers (*jadids*) during the colonial and Soviet period have been brought into scientific use. Some examples of these include the Persian text of the work *Tuhfa-'i Tā'ib* by Muḥammad Yūnus Khwāja Tā'ib (1830–1903) [2002], a writer and judge from Kokand; the Turkic text of the work *Mizān al-zamān* by Ishāq-khān Törä 'Ibrat (1862–1937) [2001] (these two publications were implemented thanks to the assistance of the Japanese project known as "Islamic Area Studies"); and Russian translations and originals of several

works of the leading ‘*ulamā*’ from the early Soviet period in Central Asia [Babadzhanov et al. 2007].

II.4 Sources concerning language and literature

In this category, the number of publications remains limited, but it can be divided into two groups: one concerns the edited works on Oriental languages and literature, and the other, the sources of classical literature from the medieval period as well as the sources of contemporary Oriental literature. Here, we are also able to understand the works of the Uzbek classic poets in relation to the Oriental literature of the medieval period. As this area has been the center of extensive discussion, we will focus only on some of these editions in relation to Oriental studies.

Broadly speaking, in this field, Turkic publications comprise the greatest number of publications available; Persian texts come next, and Arabic, last. Classical examples in Arabic can be found in the fine books by Abū Maṣṣūr al-Tha‘ālībī—*Yatīmat al-dahr* and *Tatīmmat al-yatīma* [1976, 1990], the philosophical work by Abū ‘Alī Ibn Sīnā, *Salāmān va Ihsāl* [1973], and the *Al-Urjūza fī al-ṭibb*, a poetic work by the same author [1972].

In the 1960s, an edited Uzbek version of the work *Divān lughāt al-turk* by Maḥmūd Kāshgharī [1960–63] was published, which is still regarded as the finest when compared to other translations.

The publication of the Uzbek translation of the so-called *Arabian nights*—a collection of fairy tales and other stories—also belongs to this period [*Ming bir kecha* 1959–63].

Most parts of the Persian publications exist as translations into Uzbek and Russian of the works of classic poets such as ‘Alī-shīr Navā‘ī, ‘Umar Khayyām, ‘Abd al-Raḥmān Jāmī, Jalāl al-Dīn Rūmī, and others. In a majority of the cases, however, Turkic language sources have been the main focus of research for Uzbek philologists [e.g., Bābur 1971; Mashrab 1994; Navā‘ī 1968; Yūsuf Khaṣṣ Ḥājib 1971].

In addition, a facsimile edition of the dictionary *Muqaddimat al-adab* by Maḥmūd al-Zamakhsharī (1075–1144) [2008] has been considered extremely important in comparison to others. A unique manuscript regarding this work is preserved in the Alisher Navoiy State Museum of Literature, which was published in Tokyo in 2008 with the help of the Japan Society for the Promotion of Science.

This work consists of a quadrilingual dictionary (Arabic, Persian, Turkic, and Mongol), which provides classifications of words to nouns and verbs. Transliterations of Mongolian words into Latin and indexes

in a separate volume [*The Mongolian...* 2008] were additionally attached. We regard this edition as useful for scholars and Orientalists engaged in the study of both sources and languages.

During this period, the work of Navā'i *Majālis al-nafā'is*, the first *tadhkira* (literary anthology of poets) in Uzbek [1997], was also published for the second time in a 20-volume series of his writings [1987–2007]. Another similar type of book consists of *Tadhkira-i Qayyūmī*, a work by a 20th century author, Po'latjon Qayyumov, available in 3 volumes [1998]. A specific point with regard to this book is that it provides information about the lives and scientific activities of several representatives of Uzbek literature who lived in the Middle Ages up to 20th century. For example, in this book, it is possible to find new material concerning literary matters with respect to the 18th–19th centuries.

In order to draw attention to the importance of literary sources as a focus of study, we are now engaged in research involving the Arabic and Persian languages by paying greater attention to such literary sources. In this respect, an intensive study of the Persian *tadhkiras* produced in Central Asia has recently been undertaken at the al-Biruni Institute.

In addition, along with the aforementioned editions published in the form of large volumes, there are also many small-sized articles regularly being published in scientific collections such as *Sharqshunoslik* (Oriental studies) at the al-Biruni Institute of Oriental Studies. Such articles can also be found in another journal with the same title, *Sharqshunoslik*, as well as the scientific collection *Sharq mash'ali* (Torch of the Orient) of the Tashkent State Institute of Oriental Studies, the periodical *Imom al-Buxoriy saboqlari* (Lessons of Imām al-Bukhārī) of the International Fund of Imam al-Bukhari, and in the special issues of *Toshkent islom universiteti ilmiy-tahliliy axboroti* (Scientific-analytical bulletin of the Tashkent Islamic University) of the Tashkent Islamic University.

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