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## THE RESEARCHES IN UZBEKISTAN ON THE STUDY OF OUR HERITAGE STORED IN LARGE MUSEUMS AND LIBRARIES OF TURKEY

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### ABSTRACT

This articles discusses the researches in Uzbekistan on the study of our heritage stored in large museums and libraries of Turkey. The history of Uzbekistan contributes a special role and specific feature in the pages of the history of world civilization. The spiritual and material heritage of Central Asia has become one of the brightest parts of world culture. Science, architecture, fine and applied arts, literature, poetry, and music have formed themselves a remarkable and breathtaking condition around the world, which in turn indisputably testifies not in vain to name particular eras as “Renaissance” in various countries. However, it can be regrettably stated that many cultural monuments, material objects and cultural works of the Uzbek people have been taken away from our country for various reasons. On the one hand, this fact is piteous in terms of forfeiture and deprivation, and on the other hand, their storage and finding in other countries in undamaged form is awesome. Under this pretext, the great culture of the Uzbek people has been widely known outside Uzbekistan.

### KEYWORDS

Uzbekistan, heritage stored in museums and libraries, Turkey.

## INTRODUCTION

Both orientalists and common visitors to those museums, people of different nationalities have got acquainted with the culture of the Uzbek people and have felt a deep respect and warmth for the modern Uzbek people symbolizing the successors of these cultural traditions.

There have been issued several resolutions and decrees to study our rich heritage stored abroad and disseminate it, to take measures to exhibit it in the expositions of Uzbek museums, and to fundamentally improve the work of museums. In particular, the Command of the President of the Republic of Uzbekistan No. PF-4947 issued on February 7, 2017 “On the Strategy for further development of the Republic of Uzbekistan”, Presidential Decree No. PD-3074 issued on June 20, 2017 “On the establishment of the Center for the Study of Cultural Heritage of Uzbekistan Abroad under the Cabinet of Ministers of the Republic of Uzbekistan” (the center was transferred to the administration of the Ministry of Culture of the Republic of Uzbekistan in accordance with the Resolution of the President of the Republic of Uzbekistan No. PP-4730 issued on May 26, 2020 “On the measures of developing the activities of the Ministry of Culture of the Republic of Uzbekistan”), Resolution of the Cabinet of Ministers of the Republic of Uzbekistan issued on December 11, 2017 “About Approval of the Comprehensive Program of measures

to improve the activities of state museums for 2017-2027 and strengthen their material and technical facilities”, Presidential Resolution No PR-4068 issued on December 19, 2018 “On the Measures of further improvement of the activity in the field of protecting the objects of cultural and tangible heritage”, Presidential Resolution No 3920 issued on August 26, 2018 “On the measures for the innovative development of culture and art in the Republic of Uzbekistan”, Presidential Resolution No PR-5250 issued on June 19, 2021 “On the establishment and activities of the Agency for Cultural Heritage under the Ministry of Tourism and Sports of the Republic of Uzbekistan” have laid the foundation for the implementation of tasks in this area.

## THE MAIN RESULTS AND FINDINGS

It can be seen that a number of works and scientific researches are being conducted in our country to delve the cultural heritage of Uzbekistan abroad. These studies are comprehensive and are enriched with information about our heritage, which is stored in various museums and libraries around the world. We can also find out the preservation of cultural heritage of Uzbekistan in Turkish museums and libraries in these studies.

It should be acknowledged that there are specific peculiarities of the evolution of Uzbekistan's relations

with Turkey. In the past short period of time, the Presidents of both countries have held about a dozen direct talks. During the historic visits, multilateral agreements have been signed between Turkey and Uzbekistan in all fields.

The eighth summit of the Cooperation Council of Turkic States was held in the Republic of Turkey on November 11-12, 2021. The President of Uzbekistan Shavkat Mirziyoyev made a special accentuation on the development of tourism. In his speech, he highlighted the implementation of tourism projects “Sacred pilgrimage (Tabarruk Ziyarat)”, the organization of handicraft exhibitions and ethno sports competitions, the issues of the preservation and restoration of cultural heritage sites, the development of a “road map” covering other areas of cooperation in this area. These all opened wide opportunities for the development of the sphere [1.P.1-2.]. The process demonstrates that there has always been the potential, opportunities and desire to cooperate in various fields between the peoples of Uzbekistan with the Turkic-speaking countries, especially Turkey.

A number of studies have been conducted in Uzbekistan so far to study and apply our heritage in Turkish cultural institutions.

On the eve of 20th anniversary of independence of the Republic of Uzbekistan in 2011, the State Museum of the History of Timurids of the Academy of Sciences of

the Republic of Uzbekistan organized an exhibition “Jewels of the Timurids in the world treasures”. The exhibition included the copies of 21 fine art handicraftsmanship artifacts. Among them are such waxworks as an ewer made by Husayniddii Shahobiddin al-Birjandi from 1467 in the Museum of Turkish and Islamic Art, a carved wooden box by Ulugbek ibn Shahrukh stored in the Topkapi Palace Museum, a 15th-century dragon-headed sword, and photocopies of sheath [2]. The exhibition was based on the research of N.Khabibullayev and D.Kurbanova.

D. Kurbanova’s research proposes to study the cultural heritage of Uzbekistan in the world’s largest museums. Her early researches illustrate manuscripts and miniatures worked on them, the examples of pottery, embroidery and martial art, fine art handicraftsmanship artifacts regarding the period of Timurids [3,4]. Besides that, she provided the list, extensive information and inventory number of the manuscripts of the Timurid period in the Topkapi Palace Museum such as Nizamiddin Abul Maoli Nasrullo’s “Kalila and Dimna”, Nizami’s “Khamsa”, Hafizi Abro’s “Kulliyoti tarikhi”, Attor’s “Sitta”; from the museum Turkish and Islamic Art “Holy Qur’an”, “Diwan-i Qasim”, “Poetic Anthology”, Sultan Ahmad’s “Diwan”, Fariduddin Attor’s “Diwan”, Amir Khusrav Dehlavi’s “Khamsa”, Jalaliddin Rumi’s “Masnavi-ma’navi” [5]. In recent years, her researches cover the study of historical and cultural monuments taken out the territory of

Uzbekistan on the basis of legal documents, archival documents, written sources and works, the existence of historical and cultural monuments of Uzbekistan in world museums and their main features, principles of their formation and acquisition, as well as prospective directions of studying the heritage of Uzbekistan in foreign museums [6,7].

The collection “The Renaissance of Amir Temur and of the Timurids in Foreign Studies” published within the framework of the fundamental project conducted at the State Museum of the History of the Timurids on “Nationwide importance of studying and promoting the development of science and culture during the Timurids” consists of scientific researches on the heritage of the Timurid period preserved in foreign museums and libraries. Sh. Kayumova's article titled “Monuments preserved in Turkey. Miniatures and Manuscripts on the History of the Timurids in Large Museums and Libraries of Turkey” provides information about the examples of miniatures and calligraphy of the Timurid period stored in the Topkapi Palace Museum and Library (22 units), written sources kept in the Nuri Osman and Fotih National Libraries (10 units), Ali Kushchi's treatises on astronomy, philosophy, linguistics, medicine and mathematics kept in the Hagia Sophia library [8.P.109-122.].

M. Joniev's research provides information about the works of Abdulrahman Jami stored in the library of the Topkapi museum and the Hasan Pasha Library, the

Timurid period miniatures in the Museum of Turk and Islam, as well as their classification and inventory number. It is stated that about forty manuscripts of Abdulrahman Jami are kept in the library of Hasan Pasha, and his article gives information about “Sharhul-hadith (Commentary on Hadith)”, “Asila wa ajwiba (Questions and Answers)”, “Diwan (Collection of Poems)”, “Muammoyi saghir (Small problem)”, “Tafsir”, “Ijazatnama (License)”. The library of the Topkapi Palace Museum contains more than twenty works by Abdulrahman Jami and about 10 of them were discussed in the article. Besides, the information about the miniatures of the Timurid period in the Museum of Turkish and Islamic Art, including “Alisher Nawoi's “Diwan” and “Diwani Foni”, Mirzo Qasim Gunobodiy Hotifi's “Temurnoma”, Nizami Aruzi Samarkandi's “Chahor Makala (Four Articles)”, Sharafiddin Ali's “Zafarnoma” is given in the article. [8. P.123-130.].

In 2018, a scientific and innovative team consisting of the staff of the Oriental Miniature Art Museum named after Kamoliddin Behzod studied the manuscripts stored in the funds of the Library of the Topkapi Palace Museum and the Museum of Turkish and Islamic Art in order to study book making art masterpieces that is amazing everyone with its diversity today, to collect them and present to art lover compatriots. [9]

As a result of scientific collaboration with the Topkapi Palace Museum and the Museum of Turkish and Islamic



Art, more than 150 copies of over Oriental book making art masterpieces worked on 18 rare manuscripts have been donated to the fund of the Oriental Miniature Art Museum named after Kamoliddin Behzod by the Turkish Ministry of Culture and Tourism. The main purpose of the research was to study and collect the works of Kamoliddin Behzod and his students, as well as samples of miniature schools in Central Asia such as Bukhara and Samarkand. As a result of conducted researches, an exhibition entitled “Masterpieces of Oriental Book Art” was presented to Uzbek art lovers on the basis of a facsimile of unique examples of book art stored in the library of the Topkapi Palace Museum and the Museum of Turkish and Islamic Art. [10]. Furthermore, within the framework of the fundamental research project “Miniature art of Uzbekistan: its genesis, evolutionary process and prospects” conducted in the museum, there has been published a co-authored monograph “Movarounnahr miniatyura san’atini o’rganish aspektlari (Aspects of the study of Mawarounnahr miniature art)” by Z. Rakhimova, M. Abbasova-Yusupova and G. Karshieva [11]. The third chapter of the monograph titled “Sharq mumtoz adabiyotining miniatyura san’atidagi talqini (Turkiyaning To’ppopi Saroyimuzeyi hamda Turk va Islom san’ati muzeylari fondida saqlanayotgan qo’lyozmalar misolida) (Interpretation of Oriental Classical Literature in Miniature Art (on the example of manuscripts kept in the Topkapi Palace Museum of Turkey and the Museum of Turkish and Islamic Art

Museum)” is G. Karshieva's research. There have been defined a portrait of Alisher Nawoi and Sultan Muhammad Mirza by Qasim Ali Chehrakushoy, a student of Kamoliddin Behzod, Nizami Ganjavi's epic “Khamsa” and his another manuscript, Abu Ata Mahmud Bin Ali Khodja Kirmani’s “Humay and Humayun”, Abdurahman Nuriddin ibn Ahmad Jami’s “Haft avrang” and “Silsilat wa uz-zahob”, “Kulliyat” by Hafiz Abro, as well as the diwan of the XVI century containing lyrical works Saadi Sherozi, Amir Qasim Anwar, Khodja Ismatulloh Bukhari, Abdurahman Jami, Khoja Ofisi Kuhistoni, Amir Khusrav Dehlawi in collection of Oriental manuscripts of the Topkapi Palace Museum, a number of miniatures worked on them were commented by G. Karshieva [11.P.112-126.].

Moreover, there was written about the storage of the 2 manuscripts of epic “Shahnama” by Abulqasim Firdausi, “Zafarnoma” by Sharafiddin Ali Yazdi, “Temurnama” by Hotifi, “Buston” and ghazals by Saadi Sherozi, “King and Dervish” by Hiroli, “Khamsa” by Nizami Ganjavi, a collection of ghazals of the XIV century in the collection of the Museum of Turkish and Islamic Art. 12 miniatures were chosen from the manuscript of “Shohnama” written based on Hirat school book art in the first half of the XV century and extensive information was given about them [11.P.126-142.].

Large-scale project “Uzbekistan’s cultural heritage in world collections”, which is being implemented in

Uzbekistan, is an example of cooperation between social, public and international organizations, and socially responsible businesspersons, as well as a bright example of the implementation of initiatives of President of Uzbekistan Shavkat Mirziyoyev to study, preserve and promote cultural heritage. The project was conducted to present the artefacts and ancient manuscripts that have survived up to present thanks to the selfless labour of foreign scientists, museum staff and experts, as well as stating the links to museums, and the names of research institutes and their staff. More than 300 orientalists dedicating their study to culture and science of Uzbekistan have been brought together. 35 volumes of books and albums in the series “Uzbekistan’s cultural heritage in world collections” has been published within the framework of the project [12]. In particular, the 19th volume of the book-album is entitled “Alisher Navoiy asarlarining Istanbul kutubxonalaridagi bezakli qo’lyozmalari (Decorative Manuscripts of Alisher Navoi’s Works in Istanbul Libraries)” [13]. The book-album is particularly noteworthy because it includes the research on 17 copies of Alisher Navoi’s manuscripts, which were of twenty-volume complex stored in four large scientific centers of Turkey such as the library of the Topkapi Museum, the Museum of Turkish and Islamic Art, the Sulaymania Library and the Library of Istanbul University. They were studied by Lale Uluch, a professor at the University of the Bosphorus and an expert on the history of medieval manuscripts

[14,15,16,17]. This book-album shows how useful and necessary it is now for scholars of the two countries to conduct joint research on the common historical roots and ties of Uzbek and Turkish literature, continuous traditions, literary influence and the issues of literary translation, text interpretation and source studies [13.P.8.].

Within the framework of the project “Preparation of the registry of cultural heritage of Uzbekistan abroad, publication of facsimiles of rare manuscripts” by the Center for the Study of Foreign Cultural Heritage of Uzbekistan, “Registry of Manuscripts about Uzbekistan Abroad” was published with about 500 pages [18]. The 1001 scientific descriptions included in the first volume prepared for publication by R. Bahodirov, A. Erkinov and others cover one third of the data collected by the center on manuscripts.

The first volume encompasses a description of a total of 529 works by 152 scholars, kept in 96 institutions in 52 cities of 30 countries. The registry is published in Uzbek, English and Russian. The goal is to make the registry available not only to Uzbek, but also to scientists from the CIS and the world [19.P.82-83.]. Of course, there are total of 82 manuscripts among them which are stored in the museums and libraries Turkey. These manuscripts about Uzbekistan are kept at Ismail Saib Sanjar Foundation of the Library of the Faculty of Language, History and Geography of Ankara University (1), the Atif Efendi Library (1), the Bayezid State Library

(1), the Istanbul University Library (2), the Istanbul City Library (1), the Laleli Library (1), the Nuri Usman Library (1), the Sulaymaniyah Library (41), the Topkapi Palace Library (29), the Topkapi Palace Museum (1), the Museum of Turkish and Islamic Art (1), the National Library of Fatih [18.P.100-107.]. Most of these manuscripts are the works of Alisher Navoi.

Because of the scientific visit of the delegation of the Center delegation to the Republic of Turkey, there were brought a colored electronic copy of more than 15 manuscripts of Uzbek scholars stored in Turkey. Among them are treatises by Mahmud Zamakhshari and Hakim Termezi stored in the Ankara University Library, a musical treatise by Abu Nasr Farobi stored in Manisa, a copy of Abu Abdullah Khorezmi's "Mafoth al-Ulum" and "Badoe al-Bidoya" by Alisher Nawoi copied during his lifetime, that is in 1485 from the Sulaymaniyah Library in Istanbul [18.P.8.].

F. Ibragimov, a researcher at the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan, conducted research on the works of Ibn Sina, which are kept in the Sulaymaniyah Library of Turkey, within the framework of an internship program of the "El-Yurt Umidi Foundation". The Sulaymaniyah Library in Turkey is the only library that encompasses all the works of Ibn Sina that have reached us. There are some of Ibn Sina's works dating back to the XI century among ones preserved in the library. At that time,

Arabic was widely used as a language of science in the Muslim world. Therefore, almost all of Ibn Sina's works were written in Arabic. The calligraphy, miniatures, paintings and covers of Ibn Sina's manuscripts preserved in Sulaymaniyah are invaluable. There are 263 works by Ibn Sina under separate titles in the library, and the number of manuscript copies is about 600. Some are small treatises. Ibn Sina's works stored in Sulaymaniyah are on philosophy (89), logic (11), philosophy of religion (53), Sufism (5), language (2), literature (12), mathematics (7), physics (2), chemistry (2), medicine (58), politics (1), geography (1), astronomy (7), and all these manuscripts were copied between 1022 and 1728. As for his works on medicine, there are 58 copies of the "Canons of Medicine" in the Sulaymaniyah Library. There are the Ottoman and Latin translation of this five-volume book. F. Ibragimov stated that Ibn Sina is described crowned between Galen and Hippocrates in the cover of Latin translation dating back 1510. [20].

## CONCLUSION

Colossal research is being conducted in our country to study the heritage connected with Uzbekistan, which is stored in various large museums and libraries around the world. In the article, we have focused only on scientific research on our heritage stored in Turkey. These researches serve to make our people and the younger generation to be familiar with our heritage abroad, as well as to spread the popularity of our

history to the world. Conducting researches in this category will also strengthen cultural relations between Uzbekistan and Turkey.

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