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RESEARCH ARTICLE

THE HISTORY OF THE FORMATION OF THE PRINTING HOUSE, IMPRESSIONS AND MASS MEDIA IN BUKHARA

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ABSTRACT

This paper describes the issues of printing, publishing and publishing activities in the emirate of Bukhara in the late 19th and early 20th centuries, publishing houses of Mulla Akhmad, Mulla Mukhsin and others under the conditions of Russian. Levin's printing house in Bukhara, which plays a crucial role in the printing industry, has been exposed by new facts and arguments in the sample of printing house of Levin. The processes of introduction of publishing houses into the territory of the Bukhara empire and the role of media outlets in the foreign countries, including the role of publishing enterprise in the emirate, including "Tarjuman" from Crimea, "Waq" Kazan, "Mulla Nasriddin", "Irshad" from Baku, "Right path", "My Taarifi muslimin" (Mutual fraternity of Muslims), "Khikmat" from Turkey, and press outlets "Taswiri afkar", "Sabili Rashshad", "Osmanisher Lloyd", "Ze Yeune Turk" and other media outlets were replaced by the emerging local mass media in Bukhara. Bukhara's first publishing houses and its "Bukhara Sharif" and "Turon" newspapers were analyzed by articles and stories printed in these newspapers. These articles were used to cover the stories and articles published in the local mass media, and historical literature of that at that time epoch.

INTRODUCTION

The progressive movement of Bukhara at the end of the 19th century and beginning of 20th century lead to several changes in the cultural-enlightenment aspects of life. The updates in the social and cultural life were related with the running of printing houses, editorials and mass media activities. The comments on the opinions related with the establishment of printing house have been commented in diversity of ways, expressed with non-allotment of serious attention to the activity of printing houses. Also, the main reason of the launch of the printing house was the resistance from the clergy and the government of the emirate of Bukhara. It is worth to mention that, there are records attesting the influx of the lithography books printed in Oriental countries such as Iran, India and Turkey starting from the second half of the 19th century to the territory of the emirate of Bukhara. It was essential that the introduction of lithography books intensified the printing of books, strengthened the necessity of printing houses, increasing the need for launching the printing houses. The living evident of realities of that epoch poet S. Ayni remembers in his memoirs that he had bought the book "Makhmoodvaayoz" which was printed in lithography style during the years of his studies in madrassa, in the Bukhara market for one tanga (3.183). Most authors indicate that the first printing house in the emirate of Bukhara was that of the Lewin of Jewish origin. It has been established that the

printing house was opened in 1901. For example, A. Babakhanov in historical essay "The educational facilities reaching the century", expresses the opinions that the "Baranovsky lithography" was opened in 1901 in Kagan, it was administered by O.Lewin in 1903, in 1904-1913 by Gaysunski and Bendessky, once again by Lewin starting from 1913 until its nationalization (6.117). Also, there are opinions in other literatures related with that the Lewin's printing house was opened in 1901 (29: 16-17). According to our point of view, this data doesn't correspond to the reality. There are data in the commercials page of the "Bukhoroi Sharif newspaper" indicating that the photozinc typolithography was founded in New Bukhara (Kagan), its specialization in the diverse printing activities, for those people referring to Lewin's printing house his home telephone number was shown as 18.

In the issue 36 of the "Tarjuman" newspaper from the December 21, 1884, in the column of "Letter from Bukhara" there is an article signed by Qasim Dinorov showing the views like "There are no printing houses in Bukhara, and the newspaper "Tarjuman" is distributed from hand to other hands"(1:46). Meanwhile, a letter with the heading "A man from Bukhara" was published in the "Tarjuman" newspaper (Issue 47, December 31, 1884). There are data revealed in the following manner: "This year the lithography is opened in Bukhara, it is purchased by Mulla Mukhsin in India upon his arrival from Hajj to his homeland Bukhara, and the working staff are Hindus"(2:11). Upon the passing of two months,

that's on the February 28, 1885, in the "Tarjuman" newspaper, under the heading "A certain man from Bukhara" the second letter was published. According to it, the owner of the second lithography of Bukhara was introduced as the Mullah Akhmad. It can be read the following data by person under the pseudonym of "Kattakurganli" that in the issue 36 of "Tarjuman" newspaper published on February 28, 1886, representing that the Lithography printing house of Khaji Azimboy had published 3-4 books, that year one more printing house was established in Bukhara and it was intended for the publication of Muslim calendar and newspapers (1: 185). This valuable data confirms that the activities of printing houses were common in Bukhara prior to the printing house of Lewin. In one of the data related with the "Turkestan collection" it is confirmed that even though the most of the printed literature disseminated in the region were published in Constantinople (Istanbul) and India flooding the local market, during the short period of time the local printing houses were active, but starting from 1883 with the promulgation of law on the right for permission for the edition of books was transferred to the head censorship committee in the capital of Russia, Saint Petersburg causing the arrival of the foreign printed literature to the local market made ideological and economic impact on the Russian interests (21: 139-140).

The accessible opinions and data in the historical literature related with the peculiarities of dissemination of printing activities in the emirate of Bukhara shows that there were several another educational facilities plus to the aforementioned printing house. It can be revealed from the data of the Aziz Bobokhonov, the opinions such as "there is an enlightenment facility "Orif afandi printing house" in the Bukhara city established in 1910, besides to that the oldest educational facility is the "Bukhara city printing house"(6:121)". The progressive processes occurring in the oriental Muslim countries, also repeated in the emirate of Bukhara. At last, the first mass media outlet in the emirate of Bukhara was inaugurated in 1912. It can be said that it was the new phase of development of printing activities in the territory of the Bukhara. Furthermore, it seems that the emir of Bukhara was proponent of these activities. There is an article in the newspaper "Bukhoroi Sharif" named "Ghoyai amol" (idea of hopes) written by its editor Mirzo Jalol Yusufzoda "... His Excellency the Emir is the supporter of the development of the enlightenment. The ambassador of His Majesty the emperor of Russia is also not against the development of the population of Bukhara and is the supporter of the dissemination of enlightenment with earnestness and seriousness". It is worth to mention that in order to eliminate the negative aspects of the newspaper, they made all materials and the printing equipment ready (14). We can conclude, that the material and spiritual support of the emir was provided in the elimination of certain necessities of the printing house of Lewin. As a focal point of the active measures of organizing printing house we can confirm the year 1917. Of course, these activities were fulfilled under the strict control of the Russian political agency of the emirate. One of the evidences of the fact that there was a printing house in Bukhara till the 1917, there is a maintenance of agreement between the qushbegi of Bukhara and the Bugayev fulfilling this task. In the first article of the agreement, we can find opinions such as "the Nasrullah qushbegi on the behalf of the government of Bukhara and the citizen of Russia Vasiliy Ilich Bugayev concluded the following agreement. Bugayev accepts the position of the manager of the newly organized typo lithography of the

Government of Bukhara...(28)". Therefore, the first article of the agreement specifies to conclude that there was a printing house in Bukhara. During the visit of the Emir Abdulakhad (1885-1910) in Russia in 1893 he had a meeting with the Muhammad Zakhir Bigiyev, one of the Volga Muslim enlightened figures. After this meeting and the conversation, the emir Abdulakhad promised to launch the press outlet. The Emir couldn't fulfil the promise because of the resentment by the fundamentalist clergy and the Russian political establishment. At the end of that year Muhammad Zakhir Bigiyev arriving in Bukhara was by the received the high-rank officials of the emirate, and was told that the newspaper is harmful for the populace of Bukhara- that's why they conveyed that no newspaper will ever be published in Bukhara (2, 116).

According to the sources the territory of the Turkestan region and the emirate of Bukhara were flooded with the following magazines such as "Tarjuman" from Crimea, "Waqt" from Kazan, "Mulla Nasriddin", "Irshad" from Baku, "Siratimustaqim"(Right path), "Taarifimuslimin" (Mutual fraternity of Muslims), "Khikmat" from Turkey, and press outlets "Taswiri afkar", "Sabili Rashshad", "Osmanisher Lloyd", "ZeYeune Turk"(27). It is noteworthy that the "Siraj-al Muslimin" published in Afghanistan. Due to the high numbers of readers of "Siraj-al Muslimin" in the emirate of Bukhara in order to keep its delivery there was a subscription services established meeting the demands of readers. There were 120 permanent subscribers of "Siraj-al Muslimin" in the emirate of Bukhara. (19, 27). Also, such newspapers like "Al Khadid", "Adalat" from Iran, "Khablulmatin" from India also imposed their presence, influencing a great deal in the launch of the local mass media. It is noteworthy to specifically mentioning the efforts of the representatives of prominent enlightened jadid members, rich, financier Mukhiddin Mansurov and Mirza Sirojiddin Khakim in the organization of local mass media. The newspapers "Bukhoroi Sharif" in Farsi-Tajik starting from the March 11, 1912 and the "Turon" in Uzbek from the 11 June of that year appeared as the first media bodies of the emirate of Bukhara by the society "Shirkati Bukhoroi Sharif".

Recognition by the media censorship of the fact of slight number of the subscribers due to the pressing exerted by the fundamentalist ulama and conservative forces have received the open letter of Nasrullah qushbegi written "Whoever wants to be a subscriber, we have no mamonat (barrier- M.O.)" (3.187) and disseminated to the surrounding regions by the trusted people, gathering the first subscribed representatives. The address by the qushbegi was published in the Issue 12 of the Bukhoroi Sharif newspaper under the column of "Internal news" expressing the "The closest person of the His Majesty (May Lord prolong his future, finances and coat of arms)" qushbegi addresses to the populace of the Bukhoroi Sharif, proposes a subscription to the "Bukhoroi Sharif" newspaper. Of course, the population of Bukhoroi Sharif is happy and pleased under the auspices of the emir and his glory. In addition, their schooling is open for this person. Whoever doesn't accept this (the newspaper- M.O.) he is in the ignorance, decline, laziness and does whatever he wants(10). As a result the number of newspaper readers and the people expressing their opinions, increasing the influence of the media. With the start of the publication of the newspaper there is a diversity of opinions of an order and nomenclature. We can see the people who were well aware of the media, its

organization, giving their opinions on the issue of the name of “Bukhoroi Sharif” newspaper. In this regard in the column “The letter of Bukhara” of the “Bukhoroi Sharif” newspaper, issue 12 from the March 25, Sunday under the penname “Mudiri” there is an opinion, criticizing the likeness of the newspaper and its office: “...the newspaper has to reveal its essence in its newspaper. Thus, there are such newspapers, one of them called “Khurshed” (Sun), the second is called “Parivash”, the another one is called “Khablulmatin” (Strong thread- M.O.). There are many examples for it...” expressing his courageous remarks (16). After the start of the publication of “Turan” newspaper, it has received prominence not only in the territory of the emirate of Bukhara, but also in the Turkistan region. In increasing the number of the readers, the delivery of the letter, articles besides to the New Bukhara (Kagan), the address in Tashkent was also shown: “Please refer to the blanket market, in front of the old coat maker to the shop of Mulla Rajabboy Abdulrahmon”, to comment on the lifestyle of the Turkistan region in the Akhtor (News) column: “there is a need to reporters writing about the high enlightened news of Turkistan and in particular on the lifestyle of Muslims (5). It seems from the news that Bukharian press, Turan newspaper in particular was gaining popularity as the media body of the all-Turkistan Muslims and doing well in fulfilling this task to some extent.

After the announcement of the subscription for 1913, it seems that the interest of the population for the mass media could make editors to be alarmed to some extent. Because the “News” section of the Turan newspaper, issue 46 there is an info: “it is becoming difficult to meet the demand for the daily increase of subscriptions, receiving the address and payment from the post, and sending the newspaper.... Our newspaper office is reformed. Those people who lack newspapers should address with 3 tiyin open letter. We propose (request –M.O.) to our readers sending their extended addresses with care, remark and attention” (4). As it is seen from the abovementioned there were was a extremely high demand for the subscription for the newspaper, and the difficulties were in the delivery of the media samples. That’s why in the column “From the office” Issue 48 of the “Turan” newspaper: “It is becoming difficult for our special office to deliver our newspaper in the evening to the esteemed population of the Bukhoroi Sharif”. Due to this the readers receive the newspapers in the daytime (9). The newspapers were constantly conveying information on the media not only in Bukhara, but also related with the neighbouring regions and countries. If there is an info containing “there is a one group of rich educated people from the Muslims of Toshkent who wants to publish one permanent newspaper” shown in the column “News of Turkestan” under the heading “New newspaper” in “Turan” newspaper (Issue 25), in the “Matbaa” column of the Issue 38 of “Turan” newspaper: “Even though there are several media outlets, there is no modern printing houses. Nowadays there are several printing houses, their form of letters being better than that of the Istanbul printing house (13).” It is noteworthy that Afghanistani (“Sirajulakhbor”) newspaper was read with enthusiasm by the population of several (India, Iran, Turkey) countries, Russian Turkistan and the emirate of Bukhara (19, 67). With the start of the edition of the “Bukhoroi Sharif” newspaper being published in the Lew in printing house, the new chapter in the dissemination of the science-enlightenment started. In one of the pages of “Bukhoroi Sharif” had the info on the list of the literature printed in the Lewin’s printing house, the shops where it was possible to purchase them, terms

of their borrowing, the adds related with their temporary rental, these were regularly given in the 4th page of the all issues of “Bukhoroi Sharif”. Included there were info on such books like “Farziayni Turkiva Farsi”, “Kitab-ulmusammabagahar”, Qofiyagrammatikkitobi, Jihozikitobikughak, Gul and Bulbul, Bobo Ravshanjon, Khwajakhafeezikuchak, Fiqhiqaydani, Khurliqa, Divanibuzrugikhafeez, Mufradat, Mush vagurba, Dostonizaynularabi, Bedil, Gurbari, Yusuf ZulaykhoiTurki, Mawlana Amir Navai, Khikmat, Kitabisanobarbosurat, MalikaiDilorom, KhuvaydoiJomboy, Sharhimulla Jami, Fawzunnajat, Miftakhiljilan, Qissai Ibrahim Adham, DiwaniMashrab, Sufi Allayar, Amir Ahtamsahoba, Yusufbek, Bayoz, Tukhfatulabidinvaanisuloshiqin, Ghiyasul-lughatva bar khashiyamuntakhabullughat, Mukhtasarulviqaya, Jangnomaizufunun were given permanently as an advertisement, their offer for rental, opening of the Lewin’s photozinctypolithography in 1894 and his home phone number 18 were given constantly.

In order to eliminate the difficulties related with the books imported from abroad the jadids of Bukhara tried to create the society of “Nashrimaarif” and in order to cover these strata to participate in this society. In the 27 of March, Tuesday, Issue 14 of the newspaper the article “Tajidimatla” (Renovation of the launch-M.O.) was published: “In order to develop our first step should be the organization of the society “Maarifnashri””. This society consists of intelligentsia, Buzurgan (officials-M.O.) and richs, their task being to instruct the children of the homeland. By saying “The society which is consists of the diverse layers should assist to propagate the enlightenment” (8) summons all to create this society. In the Issue 16 of the Bukharai Sharif newspaper there is a continuation of the debate related with this problem on the need for the society of the “Nashrimaarif”. In that the author under the penname M.R. reveals that the rich men of the certain nations even though they don’t understand the astronomy, they spend millions of their money for these societies, and these money will be serving to the development of the nation,expressing the deepest concerns of the author.

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