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**The history of the court archive of the Bukhara Khanate (later Emirate) in
Central Asia**

Abstract. This research analyzes the formation and operation of the palace archive systems within the Bukhara Khanate (later the Emirate) within the broader



context of Central Asian state administration traditions. The study applies a comprehensive approach to examine administrative structures, focusing specifically on the role of the divans (chanceries) in organizing the archival system. The findings demonstrate that the divans functioned not only as executive bodies but also as central nodes coordinating the processes of document collection, systematization, and preservation. Within the palace infrastructure, the institutions of the library (kutubkhona) and the treasury (khazinakhana) performed secondary yet vital archival functions, serving as centralized repositories for documents of political, economic, and diplomatic significance. Document turnover was managed through a system of registers (daftars), which simultaneously served as data-recording tools and a scientific-reference apparatus. Notably, the alphabetical arrangement of geographical names within these registers facilitated rapid information retrieval and ensured greater administrative efficiency. Source analysis indicates that these registers were more than mere accounting tools; they functioned as essential institutional mechanisms for ensuring the stability of state power, maintaining systematic control over the administrative apparatus, and providing a documentary basis for decision-making processes. Furthermore, the systematic archiving of separate registers for each type of revenue and expenditure, coupled with the rigorous oversight of responsible officials, reflects a high degree of financial discipline and accountability. Despite the Bukhara Emirate becoming a protectorate of the Russian Empire after 1868, local traditions of record-keeping and archiving successfully persisted. The research concludes that the archival system in Bukhara's state administration functioned not merely as a passive means of information storage, but as a critical, active institution for economic and administrative control. While the Bukhara Khanate (and subsequent Emirate) shared distinct similarities with other Muslim states regarding governance, record-keeping, and archival systems, the transition of power between ruling dynasties introduced specific modifications, even as the traditional preservation of permanent archival records remained a constant, defining feature of the state.

Keywords: *Central Asia; Bukhara Khanate; Emirate; chancery (divankhana); register (daftar); court archive; museums of Bukhara*

Introduction.

Archives developed within world civilization during ancient times, and their evolutionary stages are categorized into various historical periods. The emergence of archives in antiquity is considered to be directly linked to the history of statehood. In turn, the scientific evaluation of the regional characteristics of archives is conducted based on their general historical function. This function is determined by the integration of archives into a specific cultural environment, the level of civilizational progress, the state structure, the political system, the materials used for writing, and the state of preservation of the documents. (Wirth, 1980, p. 577).

The most ancient archives operated in the territories of Egypt and Mesopotamia, which are considered the earliest cradles of civilization, and some of these have survived to the present day (Yeo, 2021, p. 222). These include, in particular, the temple

and palace archives in the city of Lagash, the temple treasury in the city of Nippur, the archive of the Babylonian king Hammurabi, the archives of the city of Hattusa in the Hittite Kingdom where more than 20,000 inscribed tablets were preserved as well as the archives of the ancient city of Ugarit (Lebedeva & Mukhamadeyeva, 2022, pp. 151–154). Although the ancient archival materials preserved today are quite comprehensive and reflect the history of the ancient world, modern archival researchers have very little information regarding the purpose, operation, and management of these archives (Brosius, 2003, p. 1).

In the Early Middle Ages, other types of documents were neglected because only significant documents specifically those related to the legal activities of the ruling class in palaces and religious institutions were preserved separately. Furthermore, as a result of wars, many archives were, in some cases, destroyed by invaders. It should be noted that in recent years, although archival history research has been a part of medieval history based on historical documents and inventories kept in state archives and libraries, it has focused on studying and reconstructing the history of the formation and organization of lost institutional archives (Allen & Paul, 2024; Milani & Antonelli, 2024; Gottschalk, 2023). Additionally, particular attention is being paid to creating digital archives of medieval documents, developing online platforms, and presenting them to the general public online (Kowalewski, 2025; Sousa, Botelho, & Sebastian, 2025).

Palace archives also existed in the territories of Central Asia during ancient times; the archives of the Kharazmshahs (Afrighid dynasty, 305–955) and the archives of Dewashtich, dating back to the 2nd–8th centuries AD, serve as examples (Choriyev, Shaydullaeva, & Raxmonkulova, 2023, pp. 47–48). With the inclusion of the Central Asian region into the Umayyad Caliphate (41–132 AH / 661–750 CE) at the beginning of the 8th century, the system of state administration and archival activities became closely intertwined with the Arabic language. Upon the establishment of Arab rule in Central Asia, Arabic became the primary language for state governance and legal documentation. It maintained its status as the language of official documentation even after the emergence of local sovereign states in Khorasan and Transoxiana (Mawarannahr) during the first quarter of the 9th century.

It should be noted that as a result of the active assimilation policies of the Arabs and Persians, by the mid-10th century, the Persian language (Farsi/Dari) had displaced the Sogdian language in Sogdia and the Bactrian language in Tokharistan. Consequently, it began to compete openly with Arabic not only in poetry but also in the fields of public administration and science (Khusnutdinov & Babajanov, 2024, pp. 77, 81). It can be argued that Arabic maintained its status as an administrative language during the reigns of the Tahirid (806–877) and Samanid (875–999) dynasties. However, during the 10th century, the Persian language consistently rose as one of the major literary languages, both within the Islamic world and on a global scale. Furthermore, in the territories of Central Asia during the subsequent reigns of the Ghaznavids (962–1186), Seljuks (1040–1160), Karakhanids (990–1212), Kharazmshahs (1097–1231), as well as Amir Timur and the Timurids (1370–), Persian

and Turkic languages both using the Arabic script were extensively employed in the state administrative system, official correspondence, and literature in place of the Arabic language (Buriev & Toshev, 1999, pp. 6–20). Following the Timurid period, the administrative system based on the Arabic script a practice spanning back to the era of the Arab Caliphate was continued within the Bukhara Khanate (founded by the Shaybanids in 1501 and later known as the Emirate of Bukhara, 1785–1920), the Kokand Khanate (1709–1876), and the Khiva Khanate.

In global archival science, historians generally emphasize the significance of the decree adopted on 7 Messidor, Year II of the Republic (June 25, 1794), following the Great French Revolution. This decree established two principles that remain in effect today: the centralization of the state archive system and the right of citizens to free access to archives (Pimenova, 2018, p. 269). However, these archival reforms did not reach the Central Asian khanates. Consequently, they lagged behind in areas such as the preservation of historical documents, the creation of a scientific-reference apparatus (finding aids), and the construction of dedicated archival buildings. Following the Russian Empire's military invasions of Kokand, which began in 1853, the khanate was abolished in 1876 after the annexation of the Fergana Valley territory (Morrison, 2019, p. 921). The Emirate of Bukhara (Burton, 2020) and the Khanate of Khiva (Wood, 2019) were abolished in 1920.

During the Russian Empire's military campaigns against the Khiva Khanate, Alexander Kun and his Tajik assistant, Mirza Abdurahman, collected rare manuscripts and archival documents written on parchment from the Khan's palace, which were then sent to the Imperial Library (Morrison, 2020, p. 361). Similarly, during the military campaigns in the Kokand Khanate, A. Kun located the Khan's palace and libraries (Morrison, 2020, p. 392), collecting numerous archival documents and manuscripts that were subsequently taken to the M. E. Saltykov-Shchedrin Library in Saint Petersburg (Sagdiyev, 1960, p. 59). Only the court archive documents of the Bukhara Emirate were discovered in the Ark of Bukhara during the 1930s. In 1938, a portion of these documents was transferred to the Central Historical Archive in Tashkent (now the National Archive of Uzbekistan), while the remainder was kept at the Bukhara Museum of Local Lore and History (Isakova, 2023). It should be noted that the invasion of the Russian Empire resulted in the destruction and loss of much cultural heritage, including archival documents.

In 1936, P. P. Ivanov discovered archival documents at the M. E. Saltykov-Shchedrin Library that had been removed from the Khiva Khanate in 1873 and introduced them to the scientific community. In 1961, more than 3,000 additional archival documents related to the Khiva Khanate were identified, and in 1962, they were returned to the Central State Archive of the Uzbekistan SSR (now the National Archive of Uzbekistan) (Bregel, 1967, p. 10).

Following the conquest of the Kokand Khanate in 1876, the fate of the Khan's archival documents remained unknown to science for a long period. In 1939, during P. P. Ivanov's study of the Khiva Khanate archives at the M. E. Saltykov-Shchedrin Library, M. Yu. Yuldoshev reported in 1951 that archival documents written in the

Fergana Tajik dialect were, in fact, the archival records of the Kokand Khanate. These documents were in very poor condition and underwent restoration for two years (Troitskaia, 1969, pp. 3–4).

As a result of reforms in the archival sector of the Republic of Uzbekistan, particular attention is being paid to studying the historical significance of archival documents, their preservation, and their transmission to future generations. Notably, during the meeting of the International Advisory Committee of the UNESCO “Memory of the World” program held in Paris on October 24–27, 2017, the collection of “Archival Documents of the Khiva Khanate” was included among 78 documentary heritage items from around the world and presented with a special certificate as cultural heritage of global significance (UNESCO). Furthermore, at the 216th session of the UNESCO Executive Board held in Paris from May 10–24, 2023, the archival fund numbered I-126, titled “Chancery of the Kushbegi of the Emir of Bukhara”, which is held in the National Archive, was also added to the Memory of the World Register (Isakova, 2023).

It is pertinent to emphasize that as a result of the Russian Empire’s military invasions, a vast amount of cultural heritage belonging not only to Uzbekistan but to all peoples of Central Asia was removed. Although many scientific studies were conducted on the historical source value of these documents since the Khiva and Kokand archives were returned to Uzbekistan in 1962, comprehensive research regarding the history and operation of archival work during the period of the Central Asian Khanates has not yet been carried out.

Based on the historical data and considerations mentioned above, the primary objective of this research is to elucidate the activities of archives in the Central Asian Khanates, highlight the specific features of their archival systems, and demonstrate the source-study significance of the surviving historical documents.

According to the historian V. Bartold, the system of administration, documentation, and the order of document preservation in the Central Asian khanates continued to improve throughout the 18th and 19th centuries. Later, while discussing the conquest of Central Asia by Russia, the author expressed regret that “no measures were taken to preserve the libraries and archives of the khanates during this process” (Ivanov, 1939, p. 11). It should also be noted that following the Soviet government’s policy of transitioning to the Latin alphabet in 1928, the use of the Arabic script in the documentation system of Central Asia was completely halted.

During the Soviet period, although numerous studies were conducted to highlight the source-study significance of the archival documents of the Central Asian khanates, these research efforts were carried out within a purely historical context rather than an archival science context; consequently, only a limited number of studies focused on the archival management system. Research specifically dedicated to the activities, types, and functional duties of the archives remained largely unaddressed.

Research Methods.

This study is grounded in a comprehensive methodological framework aimed at ensuring the reliability and scholarly validity of the findings. The selection of methods is driven by the need for a systematic and multifaceted analysis of the history of palace archives in the Bukhara Khanate (Emirate). In addition to conventional historical methods, supplementary analytical approaches were employed in accordance with the specific nature of the source base.

Defining the palace archives of the Bukhara Khanate (Emirate) as the core research object determines the focus on court documentation, administrative practices, and archival complexes formed within central governing institutions. The formation and development of palace archives have been examined using the chronological method.

Given the intrinsic link between archival structures and state administration, the study adopts an institutional-historical approach to analyze the role of the court administration, the divan system, and central governing bodies in the creation, preservation, and use of archival documents. Particular attention has been paid to the functioning of the court chancery (divankhana), record-keeping procedures, and document circulation.

To assess the long-term development of archival traditions in Central Asia, an evolutionary approach has been employed, allowing for the identification of patterns of continuity and transformation in documentary culture, including the influence of Arabic script and administrative practices.

Considering the subject-specific nature of the study, methods from archival science and source criticism have been applied. Theoretical and methodological approaches developed in global archival scholarship have provided the conceptual basis for interpreting palace archives as a distinct type of archival institution.

The source base has been compiled through the integration of primary and secondary materials. The works “Majma’ al-arkām” and “Tarixi Turkiston” have been as complementary sources: the former enables the reconstruction of court administrative practices and record-keeping mechanisms, while the latter provides insight into the broader political and social context. Secondary literature, including studies by G. Y. Astanova and M. A. Abduraimov, supports the institutional analysis of administrative structures. International scholarship, particularly Alexander Morrison, contributes to a broader analytical context, while approaches by R. Allen and B. Pohl inform the comparative dimension of the study. Comparative analysis of archival systems in Muslim states has been further developed through the works of M. Mehdi Ilhan and U. Sulonov, enabling the identification of both common and distinctive features of palace archives in the Bukhara Emirate.

The study also partially addresses the scientific reference apparatus of archives, including issues of source provenance, preservation, and reliability.

At the same time, it should be noted that a detailed analysis of document requisites, formular structure, as well as diplomatic and paleographic characteristics is

beyond the scope of this article and is identified as a direction for future specialized research.

At the final stage, a systems approach has been employed to synthesize the findings, allowing for the formulation of substantiated conclusions regarding the structure of palace archives and their role within the system of state administration.

Results and Discussion.

Archives contribute to a nation's ability to revisit and understand its past; through them, historical memory is shaped (Meirian Jump, 2012, p. 150), and they play a crucial role in the restoration of historical memory. The activities of archives are directly connected to the history of the state administration system, the administrative language, and the writing alphabet.

The activities of the *divans* (chanceries) hold significant importance in the formation of the court archives of the Central Asian khanates. The term *divan* was borrowed into Arabic from the Old Persian words “dfyw'n” and “dyw'n”. According to linguists, this word originated from the Old Persian word “dipīr”, meaning “writing” or “document”. The word “dipīr”, in turn, entered Old Persian through the Elamites from the Akkadian word “tuppu” and the Sumerian word “dub” (meaning a clay tablet used for cuneiform writing). By the time the Arabs adopted this word, it was used in Middle Persian in the form of “dīwān”.

During the Ilkhanid period, the structure of the chancery (*divankhana*) became more complex, and the *ulug bitikchi* (chief scribe), who managed financial and correspondence affairs, operated alongside his subordinate officials. During the Aq Qoyunlu and Safavid periods, reforms were carried out in the *divan* system, and the types of documents expanded. Specifically, the *divan-i parvonachi* prepared legislative documents, while the *dar al-insha* functioned as the center for official correspondence. As a result, a specialized class of scribes emerged who maintained financial registers, land and tax records, and various official correspondence (Sultonov, 2019, p. 28). Based on this information, it can be argued that the *divan* system formed during the era of Islamic states, particularly the Umayyads and Abbasids was not merely a centralized institution of state governance. The systematic establishment of archival work and document preservation, where documents were prepared and regulated by special scribes within the *divans*, allows court chanceries to be evaluated as archival repositories. In particular, state decrees, financial reports, and official correspondence were systematically compiled and preserved in structures such as the *divan al-insha* (chancery of correspondence) and the *divan-i istifo-i mamolik* (chancery of state finances).

During the Abbasid period, this system was further perfected, and the practices of registering, classifying, and preserving documents developed significantly. Specialized scribes and munshis (secretaries) within the *divans* not only drafted documents but also executed the processes of their accounting and preservation. In this regard, the *divan* system played a crucial role in the formation of archives. Specifically, in the Central Asian khanates namely Khiva, Bukhara, and Kokand the chancery system also

functioned as court archives. State decrees, diplomatic correspondence, and financial documents were stored in the court chanceries of the Central Asian khanates. In the Bukhara, Kokand, and Khiva khanates, the chancery served as the center for document preservation and administration, where decrees (*farmans*), edicts (*yarlighs*), and records concerning tax and land relations were compiled. At the same time, archival repositories did not operate as independent institutions, but as integral parts of the chancery. This fact indicates that archival work had not yet been fully institutionalized.

The formation of the Bukhara Khanate in Central Asian history is associated with the decline of the Timurid state in the late 15th and early 16th centuries; amidst intensifying struggles among local rulers, Muhammad Shaybani Khan seized power in 1501. Later, during the reign of Abdullah Khan II, Bukhara became the political center of the state.

In the early 17th century, the Ashtarkhanid dynasty came to power. During the reign of Abulfayz Khan, one of their last representatives, internal conflicts, tribal struggles, and the weakening of central authority led to the state's decline. External factors, particularly the policies of Nadir Shah, played an important role in this process. With his support, Muhammad Rahim-biy succeeded in taking power. Consequently, at the end of the 18th century specifically in 1785, during the reign of Shahmurad the Manghit dynasty officially came to power, bringing an end to Ashtarkhanid rule (Shodiyev, 2010, pp. 8–10). A rather complex administrative apparatus operated within the Emirate of Bukhara. Despite the fact that three dynasties the Shaybanids, Ashtarkhanids, and Manghits ruled the Emirate of Bukhara from the 16th to the early 20th centuries, the administrative system was fundamentally based on the procedures established during the state of Amir Timur and the Timurids, though it underwent certain modifications in accordance with practical conditions and specific Uzbek traditions.

The history of archival work is closely connected with the history of statehood; therefore, examining the administrative system of the Central Asian khanates is essential to elucidating the history of their archival practices. The state administrative systems of not only Bukhara but also the Khiva and Kokand khanates were structured upon the political and legal foundations of Islamic statehood, where the supreme ruler was the khan, who wielded unrestricted power (Pochekeyev, 2017, p. 108). Archival work in the Central Asian khanates was inextricably linked to the state administration system, with documents serving as the primary tool for executing administrative and legal processes. Consequently, archives emerged as institutions that consolidated the absolute character of power and documented its decisions.

During the Shaybanid period, having taken power after the Timurids, the state apparatus in the Bukhara Khanate consisted of the *dargoh* (court) and the *devons* (chanceries), which were subordinate to the khan (emir). Under Shaybanid rule, the chancery system was reformed, and many of its functions were reassigned to specific officials within the court. Furthermore, the Shaybanid era fundamentally altered the political and administrative dynamics of the region; the state administrative system became a hybrid based on Islamic Sharia, ancient Turkic customs and traditions, and

the Genghisid administrative system. Among the supreme administrative institutions of the Shaybanid state, the *Divan-i Humoyun*, *Divan-i Mol* (finance), *Divan-i Musharraf*, *Divan-i Oliy*, *Divan-i Tavoşti*, and *Divan-i Sarkori* held significant importance (Abdulqodir Majid, 2024, pp. 196–197, 236). Based on the analysis of these studies, it can be argued that the administrative system of the Bukhara Emirate was inherited from the Timurid period; during the Shaybanid era, the activities of the chanceries were refined and restructured, with a portion of their duties transferred to individual officials. It must be emphasized that this system was of a hybrid nature, combining Islamic Sharia, Turkic traditions, and Genghisid governance. In particular, the duty of delivering the supreme ruler's decrees, edicts, and other official documents to the responsible persons or executors was assigned to the parvonachi. The tasks of receiving applications and complaints, as well as formalizing the responses, fell under the duties of the *dodxoh*.

The chanceries during the Shaybanid period possessed a unique executive system. The *Divan-i Humoyun* made decisions regarding military campaigns and the appointment of deputies to conquered territories. The *Divan-i Mol* organized state finances and tax activities, while the *Divan-i Musharraf* was an institution that oversaw state affairs and monitored certain dynasty members and key officials. Additionally, the *Divan-i Oliy* managed the activities of all state institutions and court offices; the *Divani Tavoşti* managed the soldiers; and the *Divan-i Sarkor-i Xossa* collected orders regarding state revenue-generating trade locations, mills, and state properties, gathering the necessary expenditures demanded by the khan. Besides the aforementioned chanceries, important decisions were also made through councils such as the *Kinjish*, *Marosimi Mashvarat*, *Bobi Mashvarat*, and *Majlisi Oliy* (Abdulqodir Majid, 2024, pp. 236–239). Based on this data, it is evident that the activities of the court archives in the Central Asian khanates were intrinsically linked to the system of statehood, directly influencing the creation, circulation, and preservation of archival documents. Institutions operating within the centralized administrative system of the Shaybanid era, such as the *Divan-i Humoyun*, *Divan-i Mol*, *Divan-i Musharraf*, and *Divan-i Oliy*, not only performed administrative functions but also served as the foundation for the processes of document circulation and archiving. For instance, the maintenance of tax and financial reports by the *Divan-i Mol*, the formulation of control documents through the *Divan-i Musharraf*, and the recording of military orders and decrees in the *Divan-i Humoyun* laid the groundwork for the formation of archival records.

The administrative structure formed within the framework of the court's documentation system constituted the institutional basis of the archive system. The operations of the court and its subordinate chanceries indicate that the creation, formalization, and preservation of documents were subject to specific rules and procedures. Concurrently, the functional grouping of documents within the chanceries (financial, military, administrative) ensured their systematic storage and the ability to reference them later. From an archival science perspective, the processes of recording, accounting for, and storing the documents of the court documentation system not only

met daily administrative needs but also laid the foundation for the state archive system. Furthermore, the systematic recording of data regarding state property and economic resources in institutions like the *Divan-i Sarkori Xossa* ensured the emergence of economic archival documents as a distinct category. Decisions adopted in advisory bodies such as the *Majlisi Oliy* and *Bobi Mashvarat* led to the formation of political archival documents.

According to research analyses, there are similarities between the chancery systems of the Bukhara Khanate and the Ottoman State. Based on studies concerning the history of Ottoman archival work, the early Ottoman administration primarily consisted of chanceries such as the Imperial Council (*Divan-i Hümayun*), the Treasury (*Hazine-i Amire*), and the Imperial Registry (*Defterhane-i Hakani*). The territorial and administrative expansion of the Ottoman Empire led to the increasing complexity of these institutions structures. Particularly after Topkapi Palace became the central institute of state administration (until the end of the 18th century), the activities of these offices became even more institutionalized. During and after this period, imperial administration was conducted through the Imperial Chancery (*Divan-i Hümayun*), with the Grand Vizier regularly informing the Sultan regarding the decisions made in this council. Official records of the council meetings were maintained in a special secretariat known as the *Divan-i Qalam* (*Divan-i Kalem*). This office was managed by the Secretary of the State Council, the *Beylikçi*, who in turn was subordinate to the *Reisül-küttab* (chief scribe). This indicates a clearly defined hierarchical relationship and functional division within the chancery's administrative apparatus. This governance system continued until the establishment of the *Bab-i Asafi* (Palace of the Grand Vizier) in 1839 (Ilhan, 2008, pp. 23–24). Although the Shaybanid and Ottoman state administrative systems both relied on general Islamic-bureaucratic traditions, they differed in their level of institutional development and scale of centralization. In both states, the chancery system occupied a central position, and the processes of document circulation and archiving were conducted through these offices. In the Shaybanid state, while the chanceries were functionally specialized, their operations were shaped more by tradition (Sharia, Turkic customs, and Genghisid governance), and archival practices primarily served practical administrative needs. Conversely, in the Ottoman State, the chancery system was highly institutionalized and possessed a strict hierarchical structure. Specifically, the systematic recording, classification, and preservation of documents were established through the *Divan-i Hümayun*, *Dafterkhane*, and the central secretariat. This demonstrates that archival work had become an independent and developed sector.

During the Shaybanid era, the *Divanbegi* was responsible for managing the activities of the chanceries, performing secretarial duties alongside administrative and economic affairs. Scribes or munshis were responsible for writing the documents within the chanceries. The scribes were called munshi, while the office they executed was termed *boshkotiblik* (chief secretariat) or *kotibiyat* (secretariat). The head of the scribes was titled *mirzaboshi*. In addition to acting as personal secretaries to the khans, the scribes were also responsible for writing orders for lower-tier officials in the

administrative structure. *Munshis* who were masters of textual composition were carefully selected (Abdulqodir Majid, 2024, p. 248). In turn, according to the analysis of surviving historical documents and research, the Persian language was widely used in Shaybanid state documentation, and the majority of historians and masters of the scribal arts had been active since the Timurid and Safavid periods (Comstock-Skipp, 2023, p. 5). In our view, within the operations of the Shaybanid court chanceries, the scribes and *munshis* were responsible not only for preparing documents and managing correspondence but also for preserving current archival records. Chancery staff essentially performed the duties of both clerks and archivists simultaneously. The very fact that the aforementioned documents have reached us proves they were preserved in uniquely important chancery archives.

In recent years, research conducted on the Ashtarkhanid period has provided clarity regarding important information on documentation and archival activities within the state chancery system. During the Ashtarkhanid dynasty, the chancery continued to handle financial matters and was managed by the *Divanbegi Kalon* (Chief Divanbegi). The primary duty of the *Divanbegi Kalon* was to oversee the activities of the *Oliy Daftarxona* (Supreme Registry), which recorded financial documents of income and expenditure. The *Oliy Daftarxona* housed registers such as the *in'om daftari* (register of gifts), *tanobona daftari* (register of land/crop taxes), *kirim daftari* (register of income), *chiqim daftari* (register of expenses), and the *oliy barotlar daftari* (register of supreme drafts/orders) (Sangirov, 2024, p. 12). There were also specialized officials within the chancery who maintained the aforementioned registers. For example, the *mushrif* official in the chancery recorded the gifts, endowments, charity, and favors granted by the khan into the special *in'om daftari* and oversaw their execution. The *daftardor* present in the chancery was responsible for the register recording the holders of *tanxo* and *suyurgol* (fiefs and land grants). The official of the *tanobona daftari* chancery calculated the income taxes and expenditure costs derived from spring and autumn crops, recording them in the *tanobona daftari*. The chancery of *tavjih* and *avorij* was responsible for the accuracy of the *xavorij* (calculation of taxes, *kharaj*, *zakat*, and *customs* funds) register and the *tavjih* (expenditure) register. The office of *poygirnavis* also operated within the chancery. Notably, when Mirza Badi Divan mentions this role, he provides no information about its duties. Full details regarding this position can be derived from the mandate (*manshur*) appointing Mullo Orif to the post. In it, the position is recorded in full as *poygirnavis-i baravoti daftar-i oliy* (the *poygirnavis* of the supreme register of drafts). The primary duty of this official was to oversee the *oliy barotlar daftarlari* (registers of supreme drafts).

According to Semenov, during the reign of this dynasty, the court chancery documentation system was conducted by personnel such as the *Divan-i Kalon*, *Divan-i Mushrif*, *Daftardor*, and *Divan-i Tanobona*. They were referred to as the *ahli qalam* (state secretary), a term we believe can be equated with “record-keepers” or “clerks”. The *Divan-i Kalon* maintained the supreme registers known as the *daftar-i tanxo* and *daftari bilgu* (according to Semenov’s interpretation). These registers tracked cash entering the court treasury, land right documents granted to officials, natural tax

revenues, and land lease documents. The *Divan-i Mushrif*, on the other hand, maintained records for the court household. The *Daftardor* reviewed and edited the texts of the documents, and with his authorization, the document was authenticated with a seal. The *Divan-i Tanobona* held the authority to collect the xiroj (land tax) from the *tanobona* lands and to expend the derived revenues according to the supreme khan's decree (Semenov, 1948, pp. 141–142).

Based on these historical details, it can be concluded that each of these chancery representatives maintained documents concerning the influx of specific financial funds, and they preserved these documents regarding tax collection, land ownership rights, and other matters in separate chancery archives. It must be emphasized that these chancery personnel simultaneously fulfilled the roles of both record-keeper and archivist.

Semenov's research notes that there was also a position of librarian (*kutubxonachi*) at the court. The librarian received works submitted by religious and secular scholars, writers, and poets, and issued them after they were approved by the ruler. Additionally, his duties included the restoration and repair of books in the palace library (Semenov, 1948, p. 143).

It can be argued that, along with repairing books, the librarian at the request of the chancery scribes - performed the task of binding documents from the palace chancery, specifically the registers (*daftars*), in the form of "archival file". This process, in turn, played an important role in organizing the documentation system within the chanceries and preserving the registers in an archived state.

According to A. Semenov, there were also chanceries managed by the baxshi and the court stables (*otxona*), which accepted goods and money into the treasury (warehouse) and maintained their records in separate register documents. Furthermore, there was a chancery managing the affairs of the treasury (warehouse) whose duty was to receive various items into the state treasury and register them. Subordinate to these activities were the junior mushrif, the secretary of edicts (*yorliqlar kotibi*), the chancery of the maxrams (confidants), and the chancery of the yasavuls.

Sadr-i Ziyo (Muhammad Sharifjon ibn Qazi Abd ush-Shakur), the *Qazi Kalon* (Supreme Judge) of Bukhara, discusses the positions, titles, and duties of their holders in his memoirs, categorizing the state secretary (*ahli qalam*) into several groups. Specifically, he describes 16 types of state secretary, providing detailed information on the duties of state chancery scribes, personal secretaries of officials, secretaries for palace household affairs and their assistants, as well as high-ranking officials who performed duties directly for the supreme ruler, such as the *divanbegi kalon*, *parvonachi*, and *dodxoh* (Mirzo Olim Mahdum xoji, 2008, pp. 165–166).

Historically, after the Manghit dynasty (1756–1920) came to power in the Bukhara Khanate, the state became known as an Emirate. An analysis of research shows that the operation of archives was improved during the Manghit period. A crucial factor in the formation of the archive was the significant strengthening of the Kushbegi's power at the end of the 18th century. The Bukhara Emirs granted the Kushbegi nearly unlimited authority in all spheres of the khanate's economic and

political life. Consequently, a major portion of the documentation process began to be executed through the chanceries of the Kushbegi (Abduraimov, 1974, p. 60). As a result, numerous important documents of political, administrative, socio-economic, and cultural significance were accumulated in these secretariats. The increased centralization under the Manghit dynasty directly influenced archival work; specifically, as the Kushbegi's powers grew, document circulation was consolidated within his chancery. This led to a more systematic approach to record-keeping and the consistent preservation of documents.

In the court of the Emirate of Bukhara, the accumulation of documents occurred through two primary sources:

1. Documents received from the Chancery of the Bukhara Emirs;
2. Documents produced during the Kushbegi's own administrative processes.

The first group of documents was amassed in the Kushbegi archive as a result of correspondence between the Emirs of Bukhara and their "prime ministers" (*qull-i kushbegi*). These included various decrees (*farman*), edicts (*yarligh*), insignia (*nishons*), congratulatory letters address (*mubaraknama*), and other official documents that were subsequently stored in the secretariat. In this manner, approximately 5,000 such documents from the Emirate were collected in the Kushbegi archive.

The second part of the archive consisted of documents prepared directly within the Kushbegi's chancery. The chancery (*divakhana*) included the *mirza-khana-i kalon* (chief scribal office), the *mirza-khana* (secretariat), and the office of the *Divanbegi*. The *mirza-khana-i kalon* was, in turn, divided into a main secretariat consisting of 10 scribes (*mirza*) and a second chancery of 8–10 scribes. The first section dealt with accounting for gold, *khiraj* (land tax), and other income and expenditures, while the second managed regional relations, the issuance of passports, and other matters. The *mirza-khana* also employed 8–10 scribes who handled correspondence with the Russian political agency and all matters related to Russo-Bukhara relations (Astanova, 1985, p. 55). The formation of documents through these two sources (the Emir's chancery and the Kushbegi's chancery) implies that documents were organized systematically. This process enabled the systematic archiving of records. The functional specialization of units like the *mirza-khana-i kalon* and *mirza-khana* (financial accounting, diplomatic correspondence, administrative affairs) gave rise to a thematic and sectoral classification of documents. This, in turn, ensured the systematic grouping of materials stored in the archive and enabled their effective use.

Following the conquest of Bukhara by Bolshevik forces in 1920, the Emir's palace was looted. To preserve surviving archival documents, a group consisting of staff from the Tashkent Central Bureau of Archival Affairs was mobilized in September 1920. This team collected the archival records of the Bukhara Kushbegi and decided to transfer them to a library for safekeeping. For a long period thereafter, no further information regarding the archive of the Bukhara Emirate surfaced.

Subsequently, Haydarov, the director of the Bukhara Regional Archive Bureau, transferred all these documents along with two registers to the Bukhara State Museum. A second portion of the archive was organized by a group of Orientalists led by

D. I. Nechkin, the head of the Central Archival Affairs Administration, and sent to the Bukhara People's Soviet Republic (BPSR) in early September 1920. The commission was tasked with taking immediate measures to preserve archival documents, written sources, and examples of ancient art. In cases of looting or loss, they were instructed to cooperate with the Bukhara Revolutionary Committee to prevent further damage and transfer the most valuable documents to the Commissariat of People's Education (Nafiddinova & Kalandarova, 2020, pp. 26–29).

In December 1931, a disorganized mass of documents written in the Arabic script (Persian language) was discovered in the basement of the Bukhara Emir's palace (the Ark). These documents were initially brought to the Bukhara Museum, where they were systematized for the first time. Between 1937 and 1938, a collection of 7,764 documents was transferred to the Central State Archive of the October Revolution of the Uzbek SSR (now the National Archive of Uzbekistan), where they underwent further scholarly processing.

Research indicates that the Kushbegi's chancery (*divankhana*) was located within the *Ark* and consisted of 20–25 scribes (*mirzas*) led by a chief. This head official - the *Mirza-i Kalon* – essentially functioned as both the chief accountant and the director of the entire chancery. Specialized roles were often absent; consequently, routine, small-scale accounting tasks - maintained on long rolls of paper known as scrolls (*daftar* or *lula*) could be assigned to almost any scribe (Andreyev & Chexovich, 1972, p. 55). When Soviet troops occupied Bukhara, several chests containing documents were found in the basement of the Ark. Some documents were on shelves, while others lay on the floor. Based on translations of archival records provided by G. Astanova, the archive was initially unsystematized. However, in the early 20th century, during the tenure of Nasrulla Kushbegi, documents began to be stored in specialized chests known as *yaxdana*, placed on shelves in the basement of the *Ark* (Astanova, 1985, p. 56). The presence of shelves in the room where the documents were found suggests that this space was intentionally designed as a specialized storage facility. This implies that, in addition to the current (active) archives within the chanceries, permanent archival repositories were established in the palace basements, with records preserved in dedicated chests and cabinets.

According to reports, these documents were state records left behind by the Emir's officials. Supervisory authorities placed these documents into boxes without any order or inventory and sent them to the Council of People's Commissars. Subsequently, until the formation of the Uzbekistan SSR, they were stored in the basement of the Commissariat of International Relations.

In 1924, a portion of the documents was transferred to the Bukhara State Library under the supervision of Musa Saidjanov, formalized by an official transfer act. This act recorded Oriental documents consisting of 69 scrolls, 52 registers (*daftar*s), and 50 books. The portion of the Kushbegi archive preserved in the State Library was organized by M. R. Hakimov. In 1932, the archive was handed over to the Bukhara Regional Archival Bureau.

Ultimately, these archival documents were transferred to the Central State Historical Archive (now the National Archive of Uzbekistan). According to Musa Saidjonov, a minister of the Bukhara People's Soviet Republic, two primary types of archives existed in the Bukhara Emirate:

1. The archival documents of the Emir's Chancery;
2. The archive of the Kushbegi of the Bukhara Emirate.

In our view, the structural reality was slightly more complex. Within the Emir's palace, there likely existed three distinct repositories: a specialized library-archive belonging personally to the Emir, the chancery archive, and the Kushbegi archive.

Regarding the existence of the Emir's personal library-archive, the Orientalist V. A. Vyatkin provided a compelling account in a letter written to V. V. Bartold at the end of the 19th century: "Based on the gathered information, it can be said that the Emir has his own library. Dressed in local attire, I went to the *Ark* with a *sart* from Samarkand. In response to my cautious questions, the palace officials confirmed that there was indeed a library in the *Ark*. However, like other rooms, the library could only be accessed with the Emir's personal permission. Later, according to a Tatar master craftsman who repaired the palace, he saw three rooms full of books, scrolls, and papers. I later heard that the Emir did not want to show the library because the state archive was located there at the same time. The Emir feared that the information stored there would not please the Russians or that secret information would be revealed. For this reason, he preferred to keep the documents hidden rather than show them" (Lunin, 1965, p. 178).

Based on Vyatkin's account of the Tatar craftsman observing three rooms filled with books, scrolls, and papers and the simultaneous presence of an archive there it can be posited that the Emir's library-archive also stored sensitive diplomatic documents, records protecting the Emir's sovereign rights, and deeds related to his personal land ownership. The library was located in one of the Emir's private rooms, and the books were typically kept in chests. According to sources, the last two Emirs paid little attention to books; there was not even a dedicated librarian during their reigns. On rare occasions, if a particular book was needed, it would be searched for or brought upon the Emir's request (Andreyev & Chexovich, 1972, p. 53). As Vyatkin highlighted, the co-location of the library and the archive in the Emirate reflects a characteristic feature of institutional systems in Eastern Muslim states. However, the decline in attention given to the library during the reigns of the final Emirs can be evaluated as a sign of cultural and administrative stagnation. The absence of a specialized librarian position meant that books were kept in a disorderly manner and were practically unused. While the library-archive held significant importance initially, its relevance diminished in its final stages, leaving the collection neglected.

Unlike modern, static repositories, the chancery archival documents were highly mobile and were continuously kept by the Emirs at their respective active residences. For instance, Emir Muzaffar stored them at his Shirbudin residence in the city of Bukhara, while his son, Emir Abdulahad, relocated the archival documents to his residence in Karmana (in present-day Navoi region in Uzbekistan). During the reign of

Emir Alim Khan, the documents were returned to Bukhara. The official responsible for overseeing the Emir's chancery and its accompanying archive was the *parvanachi*.

In December 1931, a systematic classification of the discovered documents was undertaken by Ashurov and V. A. Shishkin, resulting in the identification of seventeen distinct thematic categories. These included: 1) messages sent to the Emir by high-ranking officials and *beks*; 2) reports and information received from various provinces and districts; 3) the administrative archival documents of the Kushbegi; 4) records and data compiled by the *Munshi* (State Secretary); 5) autograph notes written in the Emir's own hand; 6) various personal documents of the Emir, encompassing both specialized and private records; 7) reports concerning a wide array of political matters; 8) confidential intelligence received directly by the Emir; 9) formal correspondence with the Russian Political Agency; 10) letters dispatched by regional *beks* to the Kushbegi; 11) the Kushbegi's own correspondence with Russian officials; 12) comprehensive financial documents; 13) rosters and registers of military officials and the clergy; 14) legal documents regarding private property (*vasiqa*); 15) records concerning land and water resource distribution; 16) railway and postal-telegraph administrative documents; and 17) miscellaneous materials such as newspapers, journals, certificates, and passports (Jumayev, 2025, pp. 1729–1739; Nafiddinova & Kalandarova, 2020, pp. 26–29). It should be noted that this categorization was not exhaustive; many of these groups, particularly those combining disparate elements like military rosters with clerical lists or infrastructure records with personal identification, could be further subdivided for more granular thematic analysis.

According to the latest catalog of the Kushbegi fund at the National Archive of Uzbekistan, the collection is housed in 2,656 folders, totaling over 100,000 individual documents. These records primarily date from the late 19th to the early 20th century. They contain invaluable data on internal and external policy, regional administration, the tax system, judicial proceedings, and even social history, such as the organization of public holidays and peasant unrest.

The surviving documentation confirms the existence and active operation of specialized palace archives in the Central Asian khanates. These repositories centralized administrative, financial, military, and diplomatic records. While earlier research often emphasized the “disorderly” state of these records, such a view may be overly critical. The chaotic state in which they were found was largely a result of the rapid evacuation and looting during military invasions. In reality, the functional classification of documents separating financial, military, and diplomatic spheres demonstrates a level of systematic archiving that served the practical needs of the state.

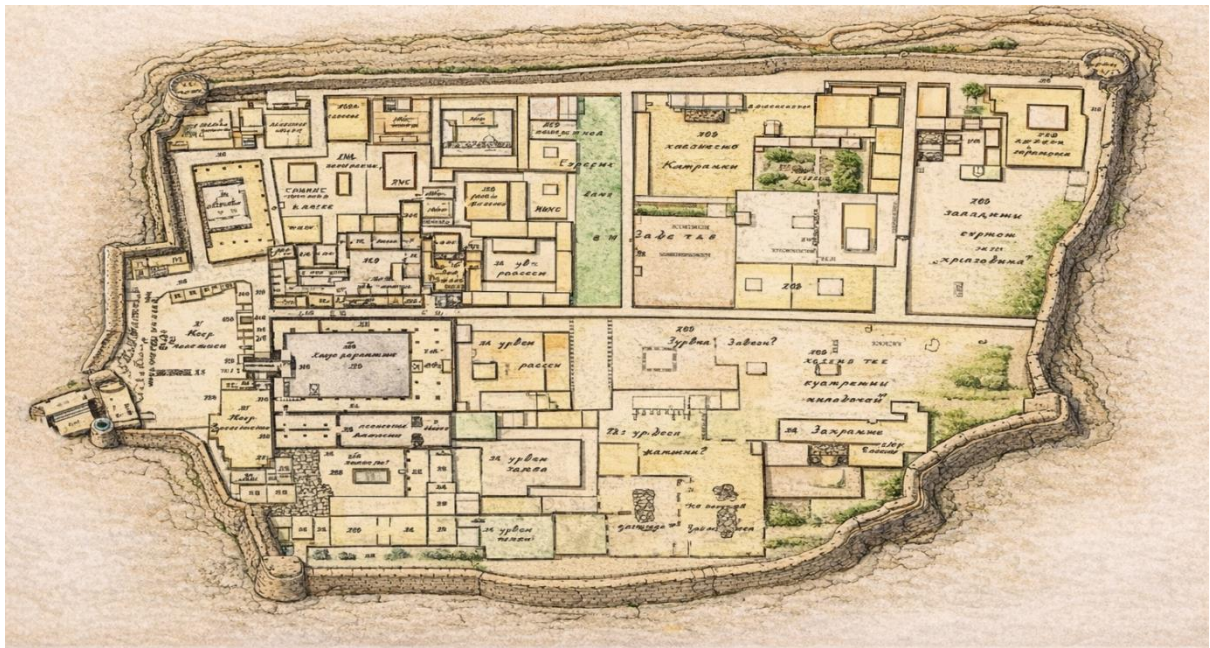


Figure 1. Schematic plan of Bukhara Arch (The image is rendered in color using artificial intelligence). (Andreyev & Chexovich, 1972, p. 144)

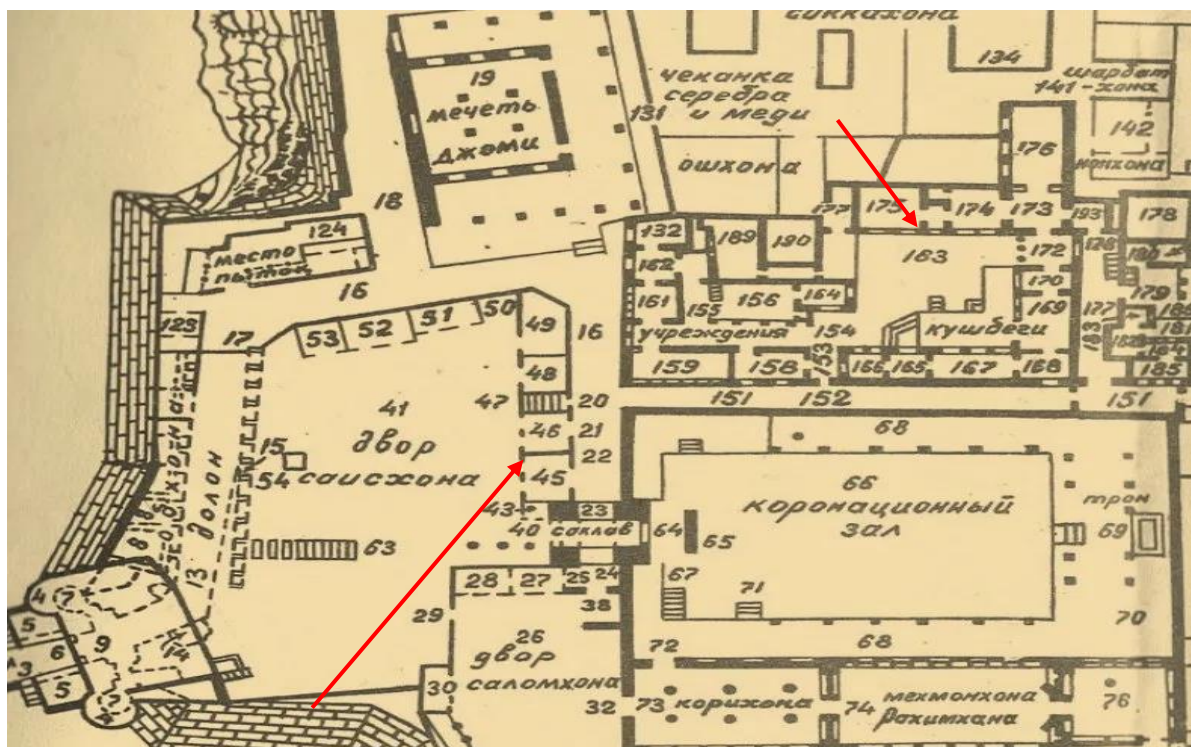


Figure 2. According to Andreev, rooms 174–175 are *Mirza-khana-i kalon* chancellery; 176-*Divanbegi* chancery; Rooms 45–46 are the office of the Russian Political Agency. (The image is rendered in color using artificial intelligence) (Andreyev & Chexovich, 1972, p. 144)

It is noteworthy that in the Middle Ages, specific methods of confidentiality were employed in the creation of court documents. It is well known that in the court

chanceries of Eastern states, to prevent the disclosure of information regarding the sources and expenditures of the state treasury and to eliminate the possibility of forgery in the income and expenditure registers a system of specialized symbols known as *Siyogat* was introduced instead of ordinary numerals. L. Fekete, who studied the use of *Siyogat* among the Ottoman Turks, noted that its origins date back to the period of the Umayyad Caliphate.

The *Siyogat* symbols were formed through the abbreviation and modification of Arabic numerals. In addition to numbers, these symbols were used to express weights, measurements of length, currency units, and other indicators. Because these symbols were initially used in state secretariats, they were referred to as *arqomi divaniy* (chancery numerals). Later, *Siyogat* spread widely, being used not only in chanceries but also in trade and other financial documents, becoming popular across the Near and Middle East. Similarly, in Central Asia, this system was called *siyoq*, and its symbols were known as *ruqum* (an alternative plural form of the Arabic word *raqam* (number)), distinguishing them from *arqom*, which referred to ordinary numerals.

In illustrating the registers (*daftar*s) maintained in the chanceries of the Bukhara Khanate and their executive functions, the work “Majma’ al-arqam” by Mirza Badi Divan serves as a vital historical source; it is considered an official manual for 18th-century Bukhara chancery record-keeping. According to this historical source, the two oldest and most fundamental types of documents in the chanceries of Eastern states were the *daftar-i abaridja* and the *tavdjikha*. Estimated data suggests that registers of the *abaridja* type existed as early as the chanceries of the Sassanid period. The *abaridja* register recorded the total sum of permanent and fixed taxes collected from state lands, allowing for the precise determination of the state’s primary assets at any given time. Secondary assets were maintained in the *tavdjikha* register.

Over time, various supplementary documents concerning different items of income and expenditure branched out from these primary registers. For example, the *daftar-i zabita* – which recorded lease payments, tolls, and revenues from the trade of specific goods emerged from the *abaridja*. From the *tavdjikha*, the *daftar-i tafsil* emerged, which recorded funds entrusted to state officials for the purchase of treasury goods.

The *Majma’ al-arqam* mentions the following types of documents and registers that existed in the 18th-century Bukhara chancery: *avaridja*, *tavdjikha*, *tafsil*, *mukhosama*, *muazzaf*, *ziraat-khana*, *tanobkhana*, *divan-i sarkor*, *daftar-i tavdjikha barot*, *sanad*, and others (Mirza Ba’di Divan, 1981. pp. 14–15). Based on this information, it can be argued that several record-keeping systems within the chancery systems of Eastern states were modeled after systems used in the history of Iranian statehood.

The paper provides significant details regarding the functional roles of these registers. For instance, the *Abaridja* register served as a registry of tax objects and their corresponding cash and natural (in-kind) revenues. It listed the names of villages belonging to each district in alphabetical order. Under the name of each village, the amount of money or the volume of grain and other products to be collected was

indicated. Additionally, the name of the recipient of this revenue, their tribal affiliation, and their official position were recorded (Mirza Ba'di Divan, 1981. pp. 14–15). It should be emphasized that the alphabetical listing of geographical regions in the *Abaridja* register demonstrates that the alphabetical cataloging system widely used today in the finding aids of libraries and archives was extensively utilized in the chancery documentation systems of that time.

The first page of the *Tavdjikha* register contained the name of the salary recipient; below this, the name of the village from which the salary was derived and the amount were indicated. All types of rewards and grants *tankho*, *suyurghal*, as well as grain, gifts, clothing, and more were registered in the *tavdjikha* register.

Separate registers and responsible officials existed for each type of revenue and expenditure. *Kharaj* (land tax) receipts in the form of grain or cash were recorded in the *abariidja* registers. There were two distinct types of books for the *kharaj*, including registers for *mu'azzaf* (a fixed tax determined by the size of the land area).

There was also the *muqasama* tax, which consisted of a specific share of the harvest and was collected twice a year, in spring and autumn. The financial chancery, managed by the *mu'azzaf*, handled *kharaj* affairs and issued a check called a *bilgu* in the name of those receiving salaries from the *kharaj* revenues. Individuals supported by the *kharaj* received a *bilgu* according to the *muqasama* share, and these documents were formalized by the *daftardor*. The financial chancery, the *daftardor*, and the *bilgus* were authenticated with the seals of the Grand Chancery, the *divanbegi*, and the head of state. For every *bilgu* written (the document handed to the owner), the secretariat prepared a *sanad* (a copy of the issued document) and archived it for its own records. Regarding the *tahvil* report in *Majma' al-arqam*, it recorded the amount of precious metals submitted to the mint and the names of the individuals responsible for minting coins. The *daftardor* was responsible for accounting for *tankho* lands. The *Divan-i Sarraf* maintained the register of grain and cash revenues entering the state treasury. The *Katta Mushrif* (Senior Overseer) kept accounts of the salaries paid to the army, for weaponry, and to military officials and the *ulama* (religious scholars) (Mirza Ba'di Divan, 1981. pp. 14–15). The archive of the Bukhara chancery was based on a centralized accounting-registry system, where the *abariidja* recorded primary revenues and the *tavdjikha* recorded expenditures and distributions. These two archives ensured the systematic accounting and control of information. The subsequent emergence of specialized registers and the chancery archive formed the core of the state's financial management.

More than 40 types of documents were maintained within the palace chanceries. The table below outlines the primary categories.

Table 1. Names and functions of documents within the Bukhara court chanceries (Kazakov, 1987, pp. 17–29).

№	Document type	Functional Description
1	Hujjat (Act)	A written source officially recording specific social, legal, or economic relations.
2	Farmon (Decree)	An order or directive issued by the Supreme Ruler.
3	Nishan (Mandate)	A formal instruction or document with executive force issued by the Ruler.
4	So‘z (Oral Command)	An oral order or instruction from the Ruler that was formally recorded.
5	Yorlig‘ (Edict)	A command issued by the Ruler or a high state representative.
6	Hukm (Ordinance)	A binding legal order, decree, or judicial decision issued by the Ruler.
7	Amr (Order)	An official document conveying a specific administrative command.
8	Xatt-i Ibro (Waiver)	A document confirming the relinquishment of a claim or the cancellation of a legal demand.
9	Inoyatnama	An official letter of favor regarding rewards, the granting of privileges, or royal grace.
10	Marhamatnama	A document regarding the bestowal of gifts or charitable grants.
11	Darbast (Immunity)	A charter granting complete land privileges (tax exemption and administrative independence).
12	Vasiqa-i Bay-i Bot	A legal deed formalizing the absolute sale (purchase-sale) of property.
13	Xatt-i Ijara	A document confirming the temporary use (lease) of property.
14	Waqfiya (Endowment)	A deed designating property for religious or charitable purposes (<i>waqf</i>).
15	Vasiyatnama	A formal testament or will regarding the distribution of inheritance.
16	Vasiqa-i Muqassa	A legal document recording a sale process exclusively on behalf of the seller.
17	Mu‘of (Exemption)	A grant of tax immunity or the partial/full exemption of lands and water from taxes.
18	Vasiqa-i Baxshish	A deed of gift for the gratuitous transfer of property to a private individual.
19	Vasiqa-i Bay-i Joiz	A mortgage or pledge document regarding property used as collateral.
20	Xatt-i Nikoh	A marriage contract or certificate (<i>ahd-noma</i>).

Conclusions.

To sum up, it can be said that the functioning of the palace archives in the Bukhara State was directly linked with the activities of the chanceries (*divans*). Depending on the state's administrative structure, the responsibility for record-keeping and document preservation was assigned to specific high-ranking officials or specialized ministries (*divans*) under the ruler's authority. Consequently, state records were accumulated either within various state institutions or held by individual officials. However, in the Central Asian khanates specifically the Bukhara Khanate and the subsequent Emirate – the roles of these chanceries changed as power shifted between different dynastic representatives. The activity of the court chanceries developed as an integral functional component of state administration; each department was responsible for the creation, preservation, and a certain degree of systematization of documents within its specific jurisdiction.

The “treasuries” (*khazinakhana*) and libraries of the rulers also served as centralized archives for political and economic documents of national importance. Documents were preserved in chests (*sandiq*) or on shelves, with information retrieval facilitated through registration journals. While the chanceries utilized alphabetical cataloging systems for maintaining their registers (*daftars*), the storage facilities lacked a fully centralized system for accounting, description, and the formation of a unified scientific-reference apparatus.

Finally, it is worth noting that although the Bukhara Emirate had become a political dependency of the Russian Empire and was geographically adjacent to the Turkestan General-Governorate, the Russian imperial administrative and archival systems did not exert a significant influence on Bukhara’s internal record-keeping. The Emirate maintained its traditional, indigenous system of documentation and archiving until its collapse in 1920.

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Conflicts of Interest.

The authors declare no conflict of interest.

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**Історія придворного архіву Бухарського ханства (згодом Емірату) в
Центральній Азії**

***Анотація.** Це дослідження аналізує формування та функціонування палацових архівних систем у Бухарському ханстві (згодом Еміраті) в ширшому контексті традицій державного управління Центральної Азії. У роботі застосовано комплексний підхід для вивчення адміністративних структур із особливим акцентом на ролі диванів (канцелярій) в організації архівної системи. Результати показують, що дивани виконували не лише виконавчі функції, але й були центральними вузлами, які координували процеси збору, систематизації та збереження документів. У межах палацової інфраструктури інституції бібліотеки (кутубхона) та скарбниці (хазінахона) виконували допоміжні, але важливі архівні функції, виступаючи централізованими сховищами документів політичного, економічного та дипломатичного значення. Документообіг здійснювався через систему реєстрів (дафтари), які одночасно слугували інструментами обліку та науково-довідковим апаратом. Зокрема, алфавітне розташування географічних назв у цих реєстрах забезпечувало швидкий пошук інформації та підвищувало ефективність управління. Аналіз джерел свідчить, що ці реєстри були не лише обліковими документами, а й ключовими інституційними механізмами, які забезпечували стабільність державної влади, системний контроль над адміністративним апаратом та інформаційну основу для ухвалення рішень. Крім того, системне ведення окремих реєстрів для кожного виду доходів і витрат, а також суворий контроль відповідальних осіб свідчать про високий рівень фінансової дисципліни та підзвітності. Попри те, що Бухарський емірат після 1868 року став протекторатом Російської імперії,*

місцеві традиції ведення документації та архівування збереглися. Дослідження робить висновок, що архівна система в державному управлінні Бухари функціонувала не лише як пасивний засіб збереження інформації, а як активний інструмент економічного та адміністративного контролю. Хоча Бухарське ханство (а згодом Емірат) мало спільні риси з іншими мусульманськими державами щодо управління, діловодства та архівних практик, зміна правлячих династій призводила до певних модифікацій системи, тоді як традиція збереження постійних архівних документів залишалася стабільною й визначальною характеристикою держави.

Ключові слова: *Центральна Азія; Бухарське ханство; Емірат; канцелярія (диванхона); реєстр (дафтар); придворний архів; музеї Бухари*

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