



The Contributions of Bukhara Jadids and Sadri Zia in Enriching Our Spiritual Heritage

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Abstract: This article describes the services of Bukhara Jadids and Sadri Zia in enriching our spiritual heritage, the library, and the ideas of enlightenment. Sharifjon Sadri Zia, in addition to being a great scholar in the field of literature and history of his time, was also a skilled calligrapher and tazkir scholar of his time. According to "Fehrist", the works of Akhund Inayatullah sheikh "Akhund sheikh bar Takhzib", Najmuddin Umar Ali Qazvini's "Khaniya", Kamoliddin Khojandi's "Devon" were skilfully copied by Sadri Zia.

Keywords: Jadids, enlightenment, democracy, spirituality, ideology, education, development, globalization, manuscript, calligraphy, tazkira.

Introduction

The progressive intellectuals who played an active role in the socio-political and cultural life of Central Asia from the second half of the 19th century understood very well that the main reason for the loss of state independence is the political, socio-economic and cultural backwardness of the Central Asian society. They came from different social strata and were the first generation of advanced intellectuals. It was from this basis that the Jadids grew and developed their ideas and moved from enlightenment to politics.

In the center of the views of the new intellectuals, first of all, goals such as ending illiteracy prevailing among all social strata of the population, reforming the old education system, and putting an end to backward, old and useless customs were put forward. Jadids were particularly critical of traditional customs that lead to religious fanaticism and wasteful spending. If the prelude to such views was initiated by enlighteners like Ahmad Donish, their ideas and views were developed by Sadridin Aini, Abdulvahid Munzim, Mirkomil Burhanov, Mulla Vafa, Abdurauf Fitrat.

DISCUSSION

The integration of the countries of the world and the manifestation of ideological struggles in various forms are developing models of development that have a deep historical and national character. In the conditions of globalization, it is important to apply the historical experience of enlightenment and national-democratic movements in various countries, the use of advanced scientific and technical achievements in the development of society, and the activity of intellectual progressives in this process. In particular, political processes in Bukhara and the activities of national intellectuals, public figures who are its active driving forces, the contribution of progressives to the development of society, and the analysis of their scientific and literary heritage are widely studied as priority topics. In fact, “Bukhara, located at the intersection of various trade routes, cultures and civilizations, its people who have seen a lot, are famous for science, religion, religion, and creativity deserve all respect and attention” [1;145]. After all, educating young people as perfect human beings on such a basis is one of the important conditions for ensuring a stable socio-spiritual environment in the country.

In this regard, the merits of the Bukhara jadids are incomparable. Among them, it is worth noting the presence of veterans such as Afzal Pirmasti, Nematulla Mukhtaram, Mirsiddiq Hashmat, Qori Rahmatullah Vozeh, Nadim Ziyavuddini, Abdulkadir Savdo, Ahmad Donish, Jonmuhammad Jani, Mirza Salimbek, Shamsiddin Shahin, Bahrombek Davlatshah ugli, Mirza Sahbo. In addition, the presence of Bukhara enlighteners such as Mirzo Sirojiddin, Sadridin Ainiy, Abdurauf Fitrat, Mirzo Abdulazim Sami, Abdurahman Tamkin, Jonmuhammad Joni, Sadri Zia and their rich spiritual heritage serve as an important source even today. Sadri Zia, who was active in enriching the spiritual environment of Bukhara, and his rich library are important.

One of the writers who gave us more detailed information about the life and work of Sadri Zia is his student Sadridin Ainiy. In his works, the life of Sadri Zia, his activities in state management and administrative affairs, and his scientific and literary heritage are covered [2;107]. However, Sadridin Ainiy’s works are not free from the influence of the prevailing ideology.

U.Khamroev, a researcher at the Institute of Oriental Studies, published articles about the catalog of Sadri Zia’s personal library and the work “Asomi-ul-kutubi kitobkhanoi khususii Sharifjon-makhdum” (“Fehrist”) [3;387]. The catalog of the library’s fund and manuscripts was analyzed for the first time in 1963 by the orientalist scientist U.Khamroyev. In the manuscript treasury of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, Sadri Zia’s many biographical and geographical treatises, sketches and historical works, copied with his own signature and compiled into 9 volumes, are preserved. And these works were briefly described by orientalist L.M. Epifanova [4;51].

During the years of independence, important scientific research works were carried out to study the activities of Sadri Zia as a scientist and statesman. In particular, the catalog of Sadri Zia’s library, the composition of his library and its fate today have been researched by local scientists, and the researches of Sh.Vahidov and Z.Choriyev are considered to be the most important and one of the first serious studies in this direction [5;352].

Sadri Zia’s political activity was formed in the period of conflict between despotic rule and democratic reforms in the Emirate of Bukhara, and although he did not directly participate in the Jadidism movement, it has been proven that he supported the establishment of democratic principles of development in society. The movement of progress and enlightenment started by Ahmad Donish was continued by many of his followers even in the 20th century. In particular, Sharifjon Sadri Zia continued, these enlightening periods played an important role in the formation of the scientific and literary environment in Bukhara, and allowed the development of leaders, patrons, and intellectuals who were opposed to the official emir’s government in the region.

It is based on the fact that Sadri Zia’s collecting and philanthropic activities, his rich library fund, and his democratic and enlightened ideas created the basis for the further development of the political, scientific and educational environment of his time.

Among the works of local historians, Sadri Zia’s “Kundalik” is an important source for

describing the Bukhara revolution not as a mass social revolution, but as a plundering invasion by a foreign army. After all, Sadriddin Ainiy and Faizulla Khojayev's works on the history of the revolution do not provide impartial information about this.

In his autobiography, Sadri Zia stated that his father, Abdushukur, first produced letters. One of his teachers before the madrasa was Haji Mir Isa Makhdum (1829-1898), a native of Balkh, who was a close friend of the famous scientist Ahmad Donish [6;145].

All the virtues of Sadri Zia were described in detail by his contemporaries Abdullahoja Abdiy, Afzal Makhdum Pirmasti, and Ne'matullah Mukhtaram in their essays. Sadriddin Ainiy, who was a servant in Sharifjan Makhdum's house for 8 months (1891-1892), reported on the literary, artistic, and historical works that he had read many times [7;125].

After the Bukhara revolution (September 2, 1920), Sadri Zia worked in the Soviet authorities in responsible positions. For example, he worked in the Department of Waqf, deputy chairman of the Department of Sharia, and librarian of the library named after Abu Ali ibn Sina.

Sadriddin Ainiy listed Sadri Zia's works "Roznama", "Tazkirat-ul-khattotin", "Tazkirat-ush-shuaro", "Tarikh" and "Navodiri Ziyaiya" in his work "Tajik Sample Literature". In addition, Sadri evaluates Zia's writing skills as follows: "Sharifjon, one of the famous essay writers of his time, was a fan of Ahmad Kalla and Sami, and wrote essays, letters and memoirs in a simpler and more popular way" [8;2].

In Central Asia, it was customary for rich library owners to list their books and introduce them to scholars [9;41]. But not everyone was able to cope with this difficult task. Sharifjon Makhdum Sadri Zia performed this difficult but valuable scientific work completely in comparison to his time.

It is known that the movement of enlightenment and progress started by leaders like Ahmad Donish was continued by many followers in the 20th century. Propagation and communication of Enlightenment ideas play an important role in the formation of scientific and literary environment in Bukhara. After Ahmad Donish, Sadri Zia and Muhammad Siddiq Hashmat became leaders, patrons of Bukhara's scientific and literary environment, spiritual leaders of intellectuals opposed to the official government of the emir. Their houses became the center of Bukhara's scientific and literary environment, where literary evenings were held [10;10].

RESULTS

Sadri Zia learned more about the famous figures of his time. On his initiative, the manuscripts of Ahmad Donish's "Navodir ul-Waqe", Qari Rahmatullah Vozeh's "Tuhfat ul-Ahbab" and other such writers created in the second half of the 19th century were published. At the beginning of the 20th century, the works of these enlighteners became more popular and applied among progressives. Sharifjon Sadri Zia, as a progressive intellectual of Bukhara, has always supported the progressive ideas and activities of the Jadids. He lived with the goal of achieving high development based on the independent development of Bukhara Emirate and modern management procedures and worked in this direction. Sharifjon Sadri Zia, one of the leading intellectuals of his time, is one of the persons who left a deep mark on the socio-political life, scientific and cultural environment of the Bukhara Emirate and is the founder of the largest library founded by judges in the Emirate. At the same time, Sadri Zia's library of rare manuscripts contains rich examples of calligraphy. In the house of Sharifjon Sadri Zia, who became famous in the field of calligraphy, the leading intellectuals of that time gathered from time to time and organized literary evenings and gatherings. In particular, the information in the sources confirms that the young poets Shahin - Shamsiddin Muhammad, Mirza Abdulvahid - Munzim, Nazim, Sadriddin Ainiy, Hayrat and many young calligraphers and booksmiths are financially supported by this person.

CONCLUSION

Sharifjon Sadri Zia, in addition to being a great scholar in the field of literature and history of his time, was also a skilled calligrapher and tazkir scholar of his time. According to "Fehrist", the works of Akhund Inayatullah sheikh "Akhund sheikh bar Takhzib", Najmuddin Umar Ali Qazvini's "Khaniya", Kamoliddin Khojandi's "Devon" were skillfully copied by Sadri Zia. Sadri Zia is considered one of the great memoir scholars of his time. He wrote tazkiras such as "Tazkirat

ush-shuharoi mutaqaddimin wa salatini muhosirin wa buzurgoni mutavarrain”, “Shuaroi mutaaxhirin”, “Fuzaloi mutaaxhirin wa shuaroi muasirin rakimi adim al-sadr Ziya”, “Tazkori ash’or”. The tazkiras he created are important for the study of the literary environment and cultural life of the Bukhara Emirate.

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