

Sadri Ziya's Roles And His Personal Library In The Distribution Of Enlightenment In Bukhara

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Abstract – Bukhara has always fascinated the people of the West and the East as a city where science, enlightenment, trade and handicrafts flourished. The scientific heritage created by our great ancestors and amazed the whole enlightened world today is the spiritual property of not only one nation or people, but of all mankind, this priceless wealth is a source of wisdom and knowledge for new and new generations, and most importantly, a solid foundation for new discoveries will undoubtedly serve as.

Keywords – Science, Enlightenment, Trade And Handicrafts, Scientific Heritage, Historical Sources, Historical Works.

I. INTRODUCTION

Sadri Ziyov's contribution to the formation and development of the literary environment of Bukhara in the early twentieth century is invaluable. In particular, his personal library is the most necessary and necessary place for the enlighteners of Bukhara. Although the enlighteners of Bukhara studied in a madrasah, the books in Sadri Ziyov's library served as a program (Program - L.P.) for them in the promotion of science and enlightenment in Bukhara.

Indeed, some representatives of the Bukhara cultural environment have made a great contribution to world civilization with their scientific work and activities. Ahmad Donish (1827-1897) can be remembered as one of the great figures of this cultural and enlightenment circle.

Ahmad Dnish was a writer, philosopher, enlightener, thinker, poet, and scholar, as well as a statesman. He was also called the "father of serious ideas" [1, p. 3]. Judge Muhammad Muhammad Sharifjon Mahdum Sadr Bukhari - Ziya (Ziya Sadr), nicknamed Sadri Ziyov, was brought up in this environment under the influence of Ahmad Donish and was a supporter of progressive ideas. In historical sources, his name can be found in the form of Mirzo Muhammad-Sharif, Sharif Mahdum, Qazi Sharifjon [2, p. 39]. He was known as one of the great men of his time, poet, and historian, author of prose and poetry, bibliophile, calligrapher.

II. LITERATURE REVIEW

Sadri Ziyov was born on February 24, 1867 (Hijri 1281) (some sources indicate that he was born on February 27, 1865 - L.M.) in the Ziyoudin district of the Pakhtachi district of the Samarkand region. Because he was born in Ziyoudin, his father named him Ziyoudin because his date of birth coincided with the Friday of Ramadan. The information about Sadr Ziya in a number of scientific and artistic works gives a certain idea about his life and activity. But he is often known as Sadri Ziyov.

A lot of research has been done on this person's life path, the works he has written, and the manuscripts in his personal collection. Among European historians, Anke von Kügelgen noted the historical works of Sadri Ziyov, listed him among the latest historians of the Bukhara Emirate and used them in his research in his historical works [4, p. 4]. Another European researcher (Wennberg F.)

points to his role in linking the relationship between Ahmad Donish and Sadriddin Aini, as a supporter of progressive ideas among them, and quotes from the work of this judge in his scholarly work.

III. ANALYSIS

Sadri Ziya's explanatory dictionary (fixristi - L.P.) and his work in this field, his collection of manuscripts and his fate have also been researched by local scholars, the results of which have been published in Europe. His ancestors and ancestors were from a dynasty of artisans.

Sadri Zia writes that after receiving his primary education from his father, he studied for some time under the tutelage of the poet Isa Mahdum (1829-1898), who was considered a friend and follower of Ahmad Donish.

Back in his student years, Sadr Ziya's house became a venue for literary conferences three days a week: Tuesdays, Wednesdays and Thursdays. Qori Abdulkarim Ofarin - "Do'zaxiy (Hell)", poets, writers, literary critics and anecdotes such as Mirzo Azim Somi. According to S. Ayni, the mood of opposition was much stronger than the existing procedures. Ahmad Kalla, that is, Donish, was also discussed at these meetings. However, those gathered did not insult him like the madrassa mullahs, but spoke his name with respect. In 1900, Sadr Ziya found the manuscript of the scholar's work "Navodir-ul-vaqo'e" with great difficulty and entrusted its copying to Mirza Abdulvahid (Munzim), while the task of comparing the two copies was performed by S. Ayni and the poet Hayrat. Sharifjon Mahdum's greatest merit is that as a result of his efforts, this rare work, which is wanted by the Emir's spies and banned from reading in the Emirate, has been preserved for future generations.

The meetings at the House of Sadr Ziya had a positive impact on the creativity and development of social thought, and had a great impact on the future work and activities of emerging young poets, especially S. Ayni, A. Munzim, Hayrat (Jadids) and others. Among the Jadids, mature scholars, modern specialists in industry and agriculture, and cultural figures dreamed of a prosperous and independent homeland and fought for it. He has been a judge in Gijduvan, Karshi and Shakhrisabz. But his term of office did not last long, and it was due to his honesty, fairness, and purity of conscience. Therefore, like other judges, Amir Qazikalon, his failure to meet and serve them when the chairman arrived, also prevented him from remaining in office for long. Because he was a man of high intellect, a man of strict observance of religious precepts and the Shari'a, a man whose conscience did not allow such humility. He was relieved of his post and, after a certain period of time, was called again and transferred to the post of judge.

The role of Sadr Ziya in the literary life of Bukhara in the XX century and his contribution to its development can be seen in the example of his kindness to S. Ayni and his attitude to him. During a trip to Gijduvan, Sadr Ziya met 12-year-old Sadriddin, noticed his rare talent, and advised him to go to Bukhara to study. The young Ayni, who came to the city, will stay at Sharifjon Mahdum's house for a few months and will have the opportunity to enjoy the literary meetings held there and the books in Sadr's rich library. For the first time in his life, he meets people who are opposed to the Emir. These dialogues play a major role in shaping the writer as a person. That is why S. Ayni always spoke warmly about the time he spent at Sadr Ziya's house.

IV. DISCUSSION

Sadri Ziya in his book "Zikri asomii madorisi dokhalai Bukharai sharif" gives information about 204 madrasahs in Bukhara. In this work, the author provides excellent information about madrasahs and mosques built from the tenth century to the early twentieth century. This work is already written not in the form of a brochure, but in the form of a table of contents, consisting of a five-digit table. Sadri Ziya not only cites the number and name of the madrasahs, but also notes in which neighborhood they are located and how many rooms they consist of. In the Bukhara emirate in the early twentieth century, tens of thousands of manuscripts were stored in the libraries of major madrasahs. There are separate foundation properties for libraries.

In addition to storing books in libraries, foundations have been established to enrich them with new books. The libraries had a lot of literature from Muslim countries. Libraries have also been replenished by collecting rare books, at least by copying them.

Libraries in Bukhara madrasahs are located in special buildings, where temperature and humidity are monitored, books are written on high quality paper, protected by leather covers and stored in special leather boxes.

Sadri Ziya's literary and scientific heritage consists of an 11-volume "Asarlar majmuasi (Collection of Works)" and separate books. His most important works are "Navodiri Ziyaiya" (Unique Sciences- L.P.), "Ro'znoma", "Tazkirat ul-hattotin", "Ta'rix" and "Tazkirai ash'or".

At present, Sadri Ziya's personal books in the funds of the Institute of Oriental Studies of the Russian Academy of Sciences, consisting of 307 volumes, contain more than 800 works. About 200 volumes within his personal library have been lost for various reasons. They have not yet been found [5, p. 26]. According to Sadri Ziya, at the beginning of the XX century in Bukhara alone there were 13 libraries and 96 reading rooms.

Manuscripts in Chinese, Uyghur, Pashto, Persian, Arabic and other languages are stored in the library of the ruler's palace in Bukhara. Librarians, mushrifs, pamphlets and mirzas served in the library. The palace library houses 47,500 volumes of manuscripts and lithographs in various languages, along with the personal collections of the emirs. In 1915, Professor AA Semenov got acquainted with the emirate's library and managed to organize and partially describe it. AA Semenov noted that the Emir's library was full of miniature manuscripts.

Doctor of Historical Sciences D.Ziyoeva in her article "The role of modern enlighteners in the development of urban libraries in the early twentieth century" provides valuable information about the personal library of Sadri Ziya: "There were several other large private libraries in the country (Bukhara - L.M.). Among them were the libraries of Qaziul-quzzot Abduvahid Sadr Balkhi and Muhammad Sharif-Sadri Ziya. About 300 manuscripts (some sources say 200) belonging to the library of Muhammad Sharif Sadri Ziya, who created valuable scientific works on the literary, cultural and political situation of Bukhara, are now stored in the Oriental Manuscripts Fund.

It is known that Sadri Ziya was also engaged in scientific work during his tenure as a judge, and there are several works belonging to his pen. It was mentioned above that during his trial in Karshi, his own handwritten works were burned. From 1920 until the end of his life, he tried to restore his lost works by using all his talent. Navodiri Ziyaiya has a special place among his books. This work was written in 1904-1905, but in 1920, like other books, burned in the fire. After his release from public service in 1924-1925, Sadri Ziya adapted, replenished and turned the work into a book.

The work actually consists of 5 parts. It contains interesting and rare information. Important information includes the translation of Abdushukur Ayat and related events, the events that took place in Bukhara during the last emirs of the Bukhara Mangit dynasty (Muzaffar, Abdulahad and Sayyid Alimkhan), the causes of the revolution, the destruction of the country, the weakening of the emirate, the lack of scientific and religious work in Bukhara, analyzed that it happened because of greedy and immoral rulers, illiterate, ignorant, tyrannical and corrupt judges who were obsessed with gold and wealth.

The book contains legends and stories about famous teachers of the second half of the XIX century and the beginning of the XX century - domullo Shermuhammad, Abulkhay Khoja, domullo Hasanyidjon mahdum Nazmi, Mirzi Nazrullo Lutfi and others. The book also contains verses, rubais and poems of Sultan Khojai Ado, Junaydilloh Haziq, Shavqi, Taslvim, Dilkash, Muztarib, Afsar, Mukhtaram, Munzim and other poets of the second half of the 19th and the beginning of the 20th centuries, as well as their questions and answers.

V. CONCLUSION

When we think of Zia Sadr's book-loving nature, the following thoughts never leave our minds: The book-loving Ziya Sadr bought almost all manuscripts with his own money, that is, gold and silver.

Or he influenced a prince like Mir Siddiq-Hashmat, who was forced to go abroad, and made a great contribution to their preservation in our country, as he also acquired valuable manuscripts from his book treasury. Ziya Sadr donated all these manuscripts to the Bukhara library, and thanks to the generosity and generosity of an intellectual like Ziya Sadr, all this great spiritual and material wealth is kept in the treasury of the Institute of Oriental Studies of the Uzbek Academy of Sciences.

Sometimes one wonders if Ziya Sadr could have used the gold and silver money spent on those books for his own needs, or sold some of these books and left them to his descendants as a material legacy. But Sadri Zia did not. He bequeathed his entire golden legacy to the next generation. Today's young generation of Bukhara enlighteners, such as Sadri Ziya, will definitely read and study their works and pass them on to the next generation. We look forward to it!

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