

Social Activity of Kazi Sharifjon Mahdum

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Abstract

This article describes the activities of the enlightener, book lover, craftsman, truthful judge Muhammad Sharifjon Mahdum Sadri Ziyov in the administrative system of the Emirate, who played an important role in the socio-political and cultural environment of the Bukhara Emirate in the late XIX - early XX centuries.

Key words: "Newspaper", judge, chairman, sharia, qaziqalon, reform, "appeal", revolution

Introduction

Throughout history, the fate of individuals who have made invaluable contributions to the development of various spheres of society, their scientific and spiritual heritage, regardless of place and time, has always been in the spotlight, often serving as a model in the pursuit of perfection. Indeed, the views of the advanced thinkers of the recent past, the world of thought, the study of the imaginary world, research on them will contribute to the development of history and social sciences, modern people, especially young people, will have a more realistic view of the past and develops consciousness and increases interest in various topics related to this period. Muhammad Sharifjon Mahdum was born on February 24, 1865 in Ziyovuddin district of Bukhara in Ziyovuddin district of Bukhara emirate, where his father was a judge. He received his primary education from his father, Abdushukur ibn Abdurasul. Abdushukur ibn Abdurasul was a well-known teacher of his time, a man of positions, a scholar of theology, as well as a well-versed in history and literature. Sadri Ziyov also wrote in his memoirs that the poems under the pseudonym "Ayat" ended. According to the information, Abdushukur copied Abdurahman Jami's "Haft avrang" masnavi with beautiful calligraphy. At the same time, he is the owner of a large library, which contains many wonderful and rare works, manuscripts. This library was later bequeathed to Sadri Ziyov. In his house, Abdushukur used to gather the leading people of his time - famous scientists, poets, anecdotes, and thinkers. At that time, the country of Bukhara consisted of 27 regions and 11 districts.

Materials and Methods

During his time as a judge, he held many events and tried to lighten the burden of the people. In particular, during his tenure as a judge in Peshkoh district, he pumped water to arid lands for 7 years and started farming. In Vobkent district, instead of a wooden bridge called Hazrat Buzurg, he will build a stone water pipe and clear the waterway leading to the water basin in front of the court. A clash between Sunnis and Shiites broke out in the Karshi fortress and was stopped by the efforts of Sadri Ziyov. He also does a number of good deeds in this province. In particular, he will rebuild the Idayn-Khaniy Mosque, which has been under repair for fifteen years, with four small domes, a large dome and the Jilovkhana mosque. In Gijduvan district, with the permission of the emirate's administration, he will build a boiler house within fifteen days. In addition, due to the narrowness of the area of the Hazrati Khoja Jahon shrine, he bought land from the east at his own expense, expanding the area of the shrine and creating favorable conditions for pilgrims. He pays special

attention to the salary and accommodation of mullahs studying in the madrasah of Charjou region.

During his tenure as a judge from 1893-1920, Sadri Ziyó was dismissed 10-12 times. Each fired would be unemployed for 6 to 11 months before being assigned to work. He explained the reasons for his dismissal in his works. For example, in *The Causes of the Bukhara Revolution*, he explains the reason for his dismissal from the Charjou district court: He was the deputy governor of the region, a Shiite named Mirzo Zayniddin Tuqsoba, and all tax affairs of the region's property were entrusted to him. I was sitting one day. This region is called Bangilik a citizen named Tesha Hoja came from the place and cried and complained that my wife had been missing for several days. How much I was annoyed and skeptical during this time, how many places I searched, to no avail.

-Do you suspect anyone? I asked.

"No," he replied.

I told him to be patient for a day or two and let me know if the tree came out. He accepted my words. Tesha Hoja agreed. Five or six days passed. One day when I was very busy, one of my servants gave me a card to seal. I looked: it is written that a man named Tesha Hoja divorced his wife to a man named so-and-so for seven hundred coins.

Tesha Hoja, I remembered that it was the name of the person who had come before and complained about the loss of his wife, so I looked at him in order to find out the truth and recognized:

"Aren't you the one who complained to me before?" I asked.

"Yes," he replied.

I asked him about the situation. It turned out that he went to the yard of Miri Tuqsoba (Mirzo Zayniddin - the deputy governor of the region) to complain that his wife was missing and to find her. In the courtyard of Miri Tuqsoba, he suddenly saw his wife. As soon as we saw each other, we involuntarily tried to hug each other. The toqsoba, who had gone somewhere, arrived at the same time, and seeing both of us in this state, he considered me guilty and guilty, and ordered his men to beat me. My wife was also beaten and taken to the harem. I was arrested and forced to divorce my wife for seven hundred coins. I saw that if I did not accept this idea, I would be imprisoned and killed, in which I would lose both my soul and my wife, and I agreed to divorce my helpless wife. But the money is in the hands of the elder. Let me tell you that I don't want to take that money. I agreed to this idea only because of my fear of death and torture. Anyway, I know that living after this will cost me dearly

Impressed by the incompetence of that oppressed man, I asked an elder named Durboy for details of the incident. He also confirmed Tesha Khoja's words. Miri sent one of my servants to Tuqsoba and said: "Tesha Hoja came to me, he was the husband of one of the weak and wanted to divorce his wife. The wife must also be present at the time of the husband's divorce. If they send the weak man to the treasury at least once, I will send him back for his services after the divorce." Tuqsoba initially refused under various pretexts, but eventually had no choice but to send the woman whose name was mentioned. When the couple saw each other, they moaned, and their cry went to heaven.

I handed the woman over to her husband. They left crying and praying for me. The husband of the female staff tried to divorce her once, when they saw each other, and when they saw each other, their love returned and they became friends. So I reconciled them both and answered their prayer. I sent a cancellation of seven hundred coins, accompanied by the elder Durboy, for his services, and whoever gave it, let him hand it over to him." Judges have a great reputation among the people, through which all tangled and complex issues are resolved, the final decision of which was binding on the parties. So Tuqsoba said nothing after Sadri Ziyó's verdict. But he complains to the Emir about it.

Sadri Ziyo will be fired from the district court a week later.

Sadri Zia described how he would perform his duties as a judge:

Goh ichroi sharia budu gohe dafi zulm

Algaraz void nevu koru bore doshtem.

(Meaning: Sometimes he was an executor of the Shari'ah, sometimes he repelled oppression, In short, we had work to do without idleness).

It is clear from the above verse of Sadri Ziya that he followed the rule he considered right in his search for the path of truth: he sought to "repel oppression" by "enforcing the Shari'ah."

On March 27, 1917, Amir Alimkhan and Minister Mirzo Nasrullo appointed Sadri Ziyo as the Qaziqal of Bukhara. According to Sadri Ziyo's diary, Amir Alimkhan was repeatedly forced to include representatives of the Jadid progressives in the government. In particular, Abdusamad Khoja Sadri was appointed chairman of the Samarkand city of Bukhara.

Sadri Ziyo analyzes the political processes of 1917 and connects them with the events in Russia, the results of the First World War and the February Revolution. He gave detailed information about these events in his diary. Muhammad Sharif's The Emir of Bukhara, Said Olimkhan, and the Russian resident of Bukhara, A.Ya. Miller, were concerned that the events in Russia would affect the political situation in the emirate. By partially announcing the reform, they sought to prevent mass exodus. However, he was announcing the reform only in the name of the Emir. He was in fact opposed to both the reformers and the reformers and had chosen the path of arresting and punishing them. Sadri Zia writes: "Before the reform, the Emir began to involve some of the representatives of progressive scholars in the affairs of the state. On April 7, 1917, he published his appeal for the reform of the country (state). The petition has provoked strong opposition between supporters of state reform and enemies of innovation.

In general, Sadri Ziyo's memoirs show that the dismissed former officials, high-ranking officials and priests, such as the former Qaziqalon Burhaniddin, Mullo Isomiddin Sadr and others, carried out propaganda work among the people against reform and the new progressives who took their places and positions. Sadri Ziyo will try to prevent this reaction before it starts. In particular, on Saturday, the day before the provocation, he heard two mullahs spread anti-reform propaganda and conspiracy in the city, and immediately informed his neighbor by phone that a conspiracy was being prepared and asked, "Will you catch the instigators?" he asks. But his accomplice forbade the arrest of the instigators and, in general, any interference by Sharifjon Mahdum. Thus, the reaction used counter-currents to capture the upper strata of society without hindrance, or rather.

The left wing of the young people of Bukhara, led by Fitrat, Fayzulla Khodjaev, Usmon Khodja, held a large demonstration in Bukhara on April 8, 1917, the day after the decree was issued, and held a rally in Registan. However, Said Alimkhan forcibly dispersed the protesters and imprisoned their leaders. Witnessing these events, Muhammad Ali Baljuvani wrote in his book "Tarihi nofeiy": "After Sharifjon Qazi grew up, the team of progressives became stronger and became a big team. The eldest of them came to the cauldron and, with the permission of the demonstration, about 500 of them came from Joybor and the alley carrying red flags of freedom and saying, "Long live freedom!" They tried to pass by attacking Registan and Ark. There was a revolt all over the city. The people of Bukhara panicked. Some people joined them, saying it was freedom. At that moment, a gunshot was heard from Registan. This team chose to escape. The Bukhara military moved in and attacked. The emir and his companion ordered, "This group will be the enemies of Bukhara and the religion of truth, beat them."

On April 9, 1917, the same group attacked Sadri Ziyο himself, who describes the details of the incident as follows: "As I approached Registan through the gate of the park, I saw several groups of different categories there, sitting in different places. A group of ignorant people saw me and surrounded me and did not allow me to cross towards the Ark. The careless emir was sitting specially in front of his window, and saw my anguish — he was forced. At that time, one of the companions and servants of the former Qaziqalon Burhaniddin, a man named Mudarris Abulfattoh, clung to the hem of my robe. He and his companions dragged me off the horse. They hit me with their hands and sticks, kicked me with their feet. I thought for a moment, then I lost consciousness and did not understand what had happened, how I had escaped their hands. There was a complete weakness and I did not know my condition and the condition of my limbs ... I was so lost that before my eyes the doors seemed closed, narrow and dark. I had no doubt that they had imprisoned me. At one point the door opened and a man quietly entered the room. "I knew in that look that he was trying to kill me."

Sadri Ziya was rescued by armed guards sent by the Emir, Amir Alimkhan was watching the whole event from the porch on the roof of the palace. According to Mirza Salimbek, the fanatical mullahs, who were unable to kill Sharifjon Mahdum, demanded that the Amir remove him from his post as Qaziqalan. They also demanded the dismissal of other news supporters.

Under the pretext of the demonstration, on April 14, the Emir revoked his decree. "Abdusamad Sudur and Nasrullo were accused by Amir Said Alimkhan of supporting the Jadids and dismissed them and appointed Nizamiddin Urganji (devonbegi, assassinated in 1920) as minister and Mullo Isomiddin as chairman of Bukhara. The Emir will be able to restore order in his country by satisfying the demands of the old-fashioned part of the clergy. So, the goal of the young people of Bukhara to carry out democratic reforms peacefully has failed.

On April 9, 1917, Sadri Ziyο was relieved of his post in Kazykalon, which lasted only 14 days (from March 27 to April 9, 1917). After this incident, Muhammad Sharifjon was ill for three months and on July 31 he officially announced his resignation.

Amir Alimkhan summoned Sadri Ziyο to the Ark and invited him to the Karshi district court. Sadri Ziyο does not agree with this proposal. "Two days after this incident," said Sadri Ziyο, "Barotbek Udaychi told me that if I turned down the offer again, I would be imprisoned in Carmina." I accepted the offer. " On October 10, 1917, Amir Alimkhan appointed Sadri Ziyο as a judge in Karshi in order to expel him from Bukhara.

In the spring of 1918, as a result of the armed action against Bukhara by the chairman of the Council of People's Commissars of Turkestan F. Kolesov, Amir Alimkhan accused the Jadids of treason and ordered to punish them. Sadri Ziyο, a judge in Karshi, was also arrested on charges of benevolence to the revolutionaries, and his manuscripts were burned in front of him. Two months later, he and his brother Gafurjon Makhdum were released for 3 million soums and appointed judges in Shakhrisabz. Akramkhan Tora, the governor of Shakhrisabz and the emir's uncle, will be in charge of overseeing its activities.

According to Sadri Ziyο, in 1918 the people of Shakhrisabz revolted against Akramkhan Tora. The resistance of the governor and his ayons to the rebellious people will fail. As a result, about fifty officials, led by his nephew Nizamiddin Khoja, sent by the Emir, tried to quell the riots and quell the uprising. But their efforts are in vain. After that, Sadri Zia will take the necessary measures for 22 days and manage to quell the uprising, saying that no action will be taken against the rebels. Amir Alimkhan Sharifjon was pleased with Sadri Ziyο's action and on September 5, 1919 he appointed him a judge of Karshi region.

After the revolution in Bukhara in 1920, the emir's uncle, the then governor of Karshi, Saidbek Inak, tried to flee to Afghanistan. Sadri Ziyο will take this opportunity. Accompanied by a caravan of

traders, he secretly came first to Gijduvan and then to Bukhara.

In the years after the Bukhara Revolution (September 2, 1920), Sadri Ziyο held senior positions in the Soviet government, including the Bukhara People's Soviet Administration for Endowments, the Deputy Chairman of the Sharia Department, and the librarian of the Abu Ali Ibn Sino Library.

From 1923 to 1924, Sadri Ziyο resigned from all positions of responsibility. The reason for this was the outbreak of asthma. Feeling good, he took a pen and paper and rewrote the manuscripts that had been burned during the confiscation in 1918. As a result, he was able to recreate some parts of his diary due to the sharpness of his memory.

Conclusion

In short, Sadri Zia, known as a truthful judge, lives in a time of conflict and turmoil. The role of Sadri Ziyο in the political and cultural life of the Emirate of Bukhara, the way of life associated with the performance of responsible duties in the emirate and the Soviet system allow us to open some pages of our history. Sadri Ziyο's life and activities in the emirate's administrative system help us understand how the local intelligentsia reacted to the new era.

References:

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