



ABOUT ENLIGHTENMENT AHMAD DANISH IN THE WORKS OF SHARIFJON MAHDUM SADRI ZIYO

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Article history:	Abstract:
Received: October 7 th 2021 Accepted: November 10 th 2021 Published: December 10 th 2021	Despite the difficult economic and political situation at the ending of XIX-the beginning of the XX centuries, the scientific and literary environment in the Emirate of Bukhara has developed. In this period, many enlighteners such as Ahmad Danish, Qori Rahmatullah Vozeh, Shamsiddin Shahin, Abdukadirhoja Savdo, Mirzo Abdulazim Somi, Hayit Sahbo, Sharifjon Sadri Ziyoyev had lived and worked. They sharply criticized the social evils of society, the injustices of the rulers and officials in their works. It is reflected scientific information about the unique role of the great enlightener Ahmad Danish in the scientific and cultural environment of Bukhara in the works of Muhammad Sharifjon Mahdum Sadri Ziyoyev in this article.
Keywords: "Tazkori ash'ar", "Navodiri Ziyoyeva", enlightenment circles, "Navodir ul-vaqo'e".	

INTRODUCTION

The Bukhara intelligentsia awoke and continued its enlightenment ideas at the ending of XIX-the beginning of the XX centuries influenced by the scientific heritage of the multifaceted artist Ahmad Danish (1827-1897). Ahmad Danish and his followers came up with the initiative to improve the life of the people of Bukhara, to develop the economy and culture, to develop science, to reform the education system, to ensure the rights and freedoms of citizens, and the only way to reform is to promote science put forward. As early as the 50 years and 60 years of the 19th century, Ahmad Danish raised the issue of radical reform of teaching methods in schools and madrasas in Bukhara. In Bukhara in the second half of the XIX century, a narrow circle of participants in the enlightenment circles became traditional, were considered the opposition to the existing system. Ahmad Danish was the initiator of such enlightenment circles.

MATERIALS AND METHODS

Ahmad Danish visited St. Petersburg in 1857 as part of the embassy of Amir Nasrullah, and in 1869 and 1874 as part of the embassy of Amir Muzaffar (1860-1885), and became closely acquainted with the economic, political, and cultural life of Russia. These trips had a profound effect on the scholar's worldview. This is what Sadri Ziyoyev writes about it: "After the victory of the Christians and the Russian conquest of Bukhara, Amir Sayyid Muzaffar Bahodirkhan often had sent Mir Ahmad Makhdom to the Russian emperor to establish friendly relations between the two countries" Ahmad Danish believed that society could be rebuilt by improving the existing law and order, at the hands of a

just king. These views of Ahmad Danish are reflected in his "Navadir ul-vaqo'e" (Rare Events) (had written between 1875 and 1882). In this work, Ahmad Danish advises that the Emir restructure the administration of the state. The Amir was furious and in the late 1870s drove Ahmad Danish away from the capital and sent him to Guzar as a judge. In 1885, after the death of Amir Muzaffar, he managed to return to Bukhara and devoted the rest of his life to science. Ahmad Danish has written about 20 works on theology, astronomy, geography, literature, and history. Among them are such works as "Manozir ul-kavakib", "Me'yoru-t-tadayun", "Jadval-i saat", "Navodiru-l-vaqo'e", "Brochure or a brief history of the reign of the Mangit dynasty".

In studying the socio-political history of the Bukhara Emirate in the XIX century, Danish's "Biography of the Emir of Bukhara from Amir Daniel to Amir Abdulahad" ("Biography of the Emir of Bukhara from Amir Daniel to Amir Abdullah") (written after 1885) is of great importance. The last part of the work is dedicated to Emir Muzaffar, which details the socio-political life of the Bukhara Emirate in the second half of the XIX century, as well as the occupation of Jizzakh (1866) and Samarkand (1868) by Russian troops.

According to Sadridin Aini, Ahmad Danish had gathered his students and relatives in his home on Wednesdays, Thursdays, and Fridays to talk to them as teachers, recite poems, and play music on rubab and other musical instruments. In such circles, conversations were held on topical issues of the day, and there were lively discussions on the solution of issues necessary to improve the welfare of the people. From the first conversation, Sadri Ziyoyev tried to keep in



touch with Ahmad Danish at all times and, he praised his thinking and scientific potential.

Sharifjon Mahdum Sadri Ziyo said about Ahmad Danish in his collection "Navodiri Ziyo" that "Ahmad Mahdum Danish is also known as Ahmadi Kalla, is considered unique in the general sciences, unparalleled in all crafts, lisani in the knowledge of history, shoulder with Behzodu Moni in photography, studying stars like Ulugbek Koragoniy, equal to Mir Ali in calligraphy, like Zuhrai Falaki in music, The skill of making a plate is in drawing like Mir Shafei, an example of Abu Ali in doctorate and medicine, like Hotami Toy in generosity and munificence, Saadi Sherozi in poetry, Hussein Kashifi in prose. "Navodir ul vaqoe'" and "Me'yor ul-tadayun" are the witnesses of the time and the witness of my article. The author of Tazkirat ush-shuaro is Afzal Makhdum Pirmastiy, one of his students. According to Sadri Ziyo, Ahmad Danish has spent his entire life doing good deeds such as warning the emir, minister, qaziqalan and other officials about the future, urging them not to oppress ordinary people, and turning them away from violence and cruelty. But he did not see any change in the life of the society.

Among the tazkirs that cover the literary environment of Bukhara (Afzal Makhdum Pirmastiy's tazkirat "Afzal ut-tazkor fi Zikri shuaro VA-I ash'ar", tazkirat "Tazkirat ush-shuaro mutaakhirini Bukhara" by Abdullah Hoja Abdi, tazkirat "Shuji" by Haji Nematullo Mukhtaram It turns out that Ahmad Danish, Shamsiddin Shahin, Abdulkadirhoja Savdo, Isa-Makhdum Isa, Abdulmajid Muztarib, Mirzo Azim Somi and Tamkin Bukharai themselves and their works are insulted and criticized by the people of the palace and the ruling class in various ways and means. However, Sadri Ziyo, in contrast, in his commentaries gave a positive assessment of the figures of science, literature, and culture, respecting their biographies, personalities, and creations. In particular, Sadri Zia Ahmad writes about Danish:

He was the one who is famous all over the world,
Mir Ahmadi, who left a good name.

... In the property of knowledge, he is like Khusraw,
Allah Almighty has created a man who did not sanctify
it with such a perfect maturity.

From Sadri Ziyo's memoirs and works, one can learn interesting facts about the period and conditions in which the representatives of the emirate's intelligentsia lived, as well as their behavior, personal qualities, influence on others, and way of life. The language and style of Sadri Ziyo's prose works were so simple that he continued the tradition started by Ahmad Danish. Sadri Ziyo must introduce a new style in describing the course of events.

According to researchers, Sadri Ziyo was objective in compiling his tazkira, Tazkori ash'ar, about poets who were not close to the rulers. Many of them were even opposed to the Emir and those around him. Of the 49 poets mentioned in his memoirs, 20 were active enlighteners. It is known that a group of enlighteners operating in a cultural environment was persecuted, captured, and executed. Ahmad Danish, Shamsiddin Shahin, Abdulhojai Savdo, Isa-Mahdum Isa, Abdulmajid Muztarib, Mufti Ikromcha (domullo Ikromi Akram), Sadridin Aini, Ahmadjon Hamdi, Mirzo Hayit Sahbo, Abdurauf Fitrat, Saidjon Mahdumi Nazmi, Abdulmajid Ofarin Dozahiy, Mirzo Azimi Mirza Abdulwahib Munzim, and others are among them. In his work, Sadri Ziyo praised the work of these enlighteners and supported their activities.

RESULTS AND DISCUSSIONS

Sadri Ziyo was one of the first to evaluate the works of such poets as Shahin, Ayni, Hayrat, Sahbo, Savdo as a literary critic. It should be noted that Tazkori Ash'ar includes only Bukhara poets. Sadri Ziyo mentions only poets who were well-known in his homeland and who were able to gather enough information from his biography and examples of his work. Many written memoirs of the author of "Tazkori ash'ar" are important for the study and evaluation of the literary and cultural life of Bukhara in the second half of the XIX - early XX centuries. In addition to the memoirs of Sadri Ziyo, his works such as the collection "Navodiri Ziyo", "Newspaper", "Register" also play an important role in the study of the scientific and cultural environment of Bukhara.

The enlightenment circles started by leaders like Ahmad Danish in the late 19th century were continued by many of his followers in the 20th century as well. Enlightenment circles play an important role in the formation of the scientific and literary environment. After Ahmad Danish, Sadri Ziyo and Muhammad Siddiq-Hashmat became the leaders and patrons of the Bukhara scientific and literary community, the spiritual leaders of the intellectuals who opposed the government of the official emir. Their home became the center of Bukhara's scientific and literary environment, the venue for literary evenings.

According to the tradition started by Ahmad Danish in the house of Sharifjon Mahdum Sadri Ziyo, three days a week - on Tuesdays, Wednesdays, and Thursdays - the intellectuals and enlighteners of the city gathered and held discussions on various topics. During his service in the house of Sadridin Aini Sadri Ziyo, he tried to get acquainted with the participants of these scientific and literary evenings and gave information about them in his works. At the same



time, he enjoyed the conversations in these circles and was able to broaden his worldview

Nazrulla Lutfi, Abdulmajid Zufunun, Yahyahoja, Sodiqhoja, Gulshani, Homidbek Homid, Abdullohoja Tahsin, Mullah Burhan, Mushtaqiy, Qori Abdulkarim Ofarin - Dozakhi, Mirzo Azim Somi Bostani, Mulla Rahmat sartarosh, Azizkhoja Aziz and others were considered permanent members of the Enlightenment circles. The scientific and creative dialogue and discussions in such circles laid the foundation for the Jadid movement in Bukhara, which will begin in the coming decades. After all, the founders of the Bukhara Jadid movement Mirzo Abdulvahid Burhanov - Munzim, Sadriddin Aini, Abdulmajid Zufunun, Hamdi, Yahyohoja, Sodiqkhoja Gulshani, Hamidkhoja, and others were active participants in these enlightenment circles.

At the initiative of Sharifjon Mahdum Sadri Ziyo, the manuscripts of Ahmad Danish's "Navodir ul-w'vaqoe", Qori Rahmatullah Vozeh's "Tuhfat ul-ahbob", Shamsiddin Shahin's "Badoe'-us-sanoe" and others are written in the second half of the XIX century were turned into books. In particular, in 1900 years, after Sharifjon asked Hashmat for the manuscript "Navodir ul-w'vaqoe" by Mahdum Ahmad Danish, he entrusted a copy to Abdulvahid Munzim. After he completes the task, he and Sadriddin Aini correct the mistakes by comparing the copied copy with the original. In this book, Sadriddin Aini wrote that, "impressed us so much that our outlook on the emirs, ministers, mullahs, and life in general at that time changed almost completely". Later, this work will be read with thirst by Ahmadjon Makhdum Hamdi, Hamidkhoja Mehri, Shahin, and a number of other enlightened people who are actively involved in the discussions in the house of Sharifjon Makhdum. In the early twentieth century, the works of these enlighteners became more popular among the progressives.

CONCLUSION

In conclusion, despite that difficult economic and political situation at the ending of XIX-the beginning of the XX centuries, the scientific and literary environment in the Emirate of Bukhara has developed. The science and culture of the peoples of Turkestan did not stop developing, even in the harsh conditions of the colonial regime, despite that all the pressures of the Russification policy. The colonialists could not stifle the pursuit of knowledge, progressive ideas, and the desire for independence. The lives and literary heritage of artists who grew up and worked in this environment are now being studied in detail by our historians and literary critics. During this period, many enlighteners had lived and worked, such as Qari Rahmatullah Vozeh, Ahmad Danish, Shamsiddin

Shahin, Abdulkadirhoja Savdo, Mirzo Abdulazim Somi, Hayit Sahbo, Sharifjon Sadri Ziyo. In their works, they sharply criticized the social evils of society, the injustices of the rulers and officials. In particular, in his works, Ahmad Danish noted that the Emirate of Bukhara lags behind world development, and put forward the idea of reforming the political system of the state based on legitimacy and humanity.

The enlightenment circles of Ahmad Danish and Sadri Ziyo had a certain influence on the creativity and political outlook of the representatives of the scientific and literary environment. In short, these gatherings served as a kind of school that nurtured a group of twentieth-century progressives.

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