



## CREATION OF MIRZO SIROJIDDINI HAKIM'S WORK "TUHAFI AHLI BUKHARA"

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### Abstract

This article discusses the creation of the work "Tuhafi ahli Bukhara" by Mirzo Sirojiddini Hakim, the unique aspects of the work, and the writer's biography.

### Keywords

Literature, history, method, uniqueness.

### INTRODUCTION

At the beginning of the 20th century, the Jadidist movement was on the rise in the lands of Central Asia, including Bukhara. Its main goal was to reform the school and education of the country, to spread new press and literature, to form political and cultural culture and, most importantly, to awaken the people. One of the famous representatives of the Jadidchilik movement, a member of the "Yosh Bukharolikler" movement, one of the most prominent and knowledgeable people of his time was the famous merchant, tourist and doctor Mirzo Siroj Hakim.

Mirza Siroj was born on October 23, 1877 in the Ismailkhoja neighborhood of Bukhara in the family of a money changer and merchant. His father Haji Abdurrauf Mirzakhurd was very rich and well-known in Bukhara. He wanted his only son to get an education and continue his career. That's why he paid special attention to directing his son to science and art from the age of five. After studying school and madrasa sciences, young Sirojiddin thoroughly studied ethics, history, literature, arithmetic, geography, mathematics, Persian, Turkish, Arabic, Russian, and French languages under his teachers. At the same time, he developed a love for poetry, and his Persian poems were well received by the literary circle of Bukhara. He started his early career in his father's small money exchange shop and then independently engaged in cotton trading.

### MATERIALS AND METHODS

He often travels to cities such as Margilon, Andijan, Jizzakh, Tashkent, Shymkent, Jambul, and learns about the local lifestyle. Mirzo Siroj Sadriddin Ainiy and Munzim recommended him to visit the famous book of his time - "Navodir-ul-vakoe" by Ahmad Donish in the house of Sadri Zia. Reading "Savoneh-ul-masolik wa farosikh-ul-mamolik" (1887) by Qari Rahmatullahi Vozeh and from various merchants and travelers to the Russian Empire, the Ottoman Empire, Iran, India, Hearing a lot of information about Afghanistan and especially European countries awakens the dream of travel in the heart of young Sirojidin. In 1902-1909, Mirzo Siroj traded in many European countries, especially in Eastern countries such as Austria, Hungary, Bulgaria, Serbia, France, Great Britain, Italy, Germany, Russia, Poland and Iran. He traveled to Afghanistan, Turkey, Arabia, India and others. On June 5, 1902, Mirzo Siroj went on a six-month trip to Europe under the pretext of fulfilling the invitation of the Austrian prince whom he met in Bukhara. It goes through the Turkmen desert to Krasnovodsk, from there along the Caspian Sea to Baku, and from there to Tiflis and Batumi. It comes to Turkey through the Black Sea and passes through the cities of Samsun and Istanbul. From there it goes to Sofia, Budapest, Vienna, Berlin, Paris, London, Bern, Marseille, Milan, Warsaw, Moscow and returns to Bukhara by rail from Ryazan.

Mirzo Siroj's second trip was in March 1903. This time he traveled to a number of Iranian cities,

including Mashhad, Nishapur, Sabzavor, and returned to his homeland on June 16, 1905. During this trip, he will stay in the city of Sabzavor for eight months. Then it passes through Herat, Kabul and Mazori Sharif. He says about the city of Sabzavor: "Sabzavor is one of the powerful and prosperous cities of Khorasan. The city air is very pleasant. It is clean and neat compared to other cities of Khorasan. There is a lot of wheat, barley and cotton in vegetables. Trade in cotton and wool is also high. There are many local and foreign enterprises. Most of the traders in Zazavor are Westerners. They also have large businesses in Tabriz. They sell grain, oil and sugar, tea, etc., and buy cotton and wool. Vegetable cotton is better than other cities of Khorasan. In another Iranian city, Mashhad, Mirza Siroj says that he is engaged in business: "I walked a lot in Mashhad, and finally I got bored and realized that I have to do something. I bought cheap cotton and leather here, using my money, commercial goods from Kokon, Chinese bank notes, etc.

I gave the things I got to merchants from Sabzavor, Nishapur and other areas, and I also went to Nishapur for a walk."

## RESULTS AND DISCUSSION

Mirza Siroj was not only a great poet and writer, but also a skilled publicist and journalist.[1] He was one of the founders of the first Tajik-language newspaper "Bukhara Sharif", and published social poems and articles on its pages. This newspaper was published in 1912 in Kogon (New Bukhara) together with another enlightener from Bukhara, Mirzo Muhyiddin. Under the editorship of Mirjalal Yusufzada, it was published once a week until July 14, 1912, and then four times a week. From July 1912, the newspaper "Turon" was published in the old Uzbek (Turkish) language as a supplement to "Bukharai Sharif". "Turon" was originally published twice a week as a supplement, and from September of the same year, it began to operate as an independent publication. Both newspapers were published in 2600 copies ("Bukharai Sharif" - 800, "Turon" - 1800). "Bukharai Sharif" newspaper will be closed a year later, after its 153rd issue. Mirzo Sirojiddin has been publishing articles under the pseudonym "Hakim Bukhari" since the first issues of "Bukharai Sharif". For example, in the article "Some benefits of the newspaper", it is revealed that newspapers are the most important tool for changing people's worldview, reading books, learning how to live, and being aware of world news and the condition of people.

Mirzo Sirojiddin's poem "Yod bod" ("Remember"), written in Masnavi method, was published in 1913 in the 2nd issue of "Oyna" magazine. His poems and articles were also published in Iran's "Navbahor" and "Tus", Turkistan's "Samarkand" newspaper and "Oyna" magazine.

In his speeches, the author pays special attention to the issue of the formation of historical thinking. He seriously criticizes the decline of the prestige of science in Central Asia, the land of scholars, the shortcomings in making the population literate, and the problems in the education system. He stated that in order to be a generation worthy of our great ancestors, we should learn the right lessons from history, develop science, and read books. He also published more than 30 valuable articles on medicine and health under the title "Hifz-us-sihhat".

## CONCLUSION

Mirza Siroj traveled for the fourth time in 1913, but his illness worsened on the way, and on December 21, 1913, he returned to Bukhara from Rasht, Iran. He died of tuberculosis in the middle of the year. After the death of "Oyna" magazine Mahmudhoja Behbudi Mirzo Siroj, the editor-in-chief published the article "Ziya'i alim" ("Bitter loss") in his magazine, expressing his condolences. Also, on the occasion of the death of Mirzo Siroj, Sadriddin Aini's sad lament will be published in the 14th issue of "Oyna" magazine.

In short, the enlightened views of Mirzo Sirojiddin, who lived and worked in the Bukhara Emirate at the beginning of the 20th century, and his work "Tuhafi ahli Bukhara" occupy an important place in the education of a perfect person.

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