



Intellectual Heritage of Sharifjon Maxdum Sadri Ziyο

Dilnoza Uktamovna Yangiboeva

Teacher, Termez State University, Uzbekistan

<http://dx.doi.org/10.18415/ijmmu.v8i12.3358>

Abstract

Muhammad Sharifjon Mahdum Sadri Ziyο ibn Abdushukur ibn Abdurasul (1865-1932) played an important role in the socio-political life, scientific and cultural environment of the Bukhara Emirate in the late XIX - early XX centuries. Sharifjon Makhdum Sadri Ziyο, a statesman (Qazikalon in 1917), an enlightened scholar, writer, skilled calligrapher, artisan, book lover, and owner of a library rich in rare and valuable manuscripts, left a rich scientific and literary legacy. This article analyzes his works in the field of history, literature, geography, botany and calligraphy. It was noted that the scientific heritage of Sadri Ziyο is preserved in the funds of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of Uzbekistan and the Institute of Oriental Studies of the Academy of Sciences of Tajikistan.

Keywords: *Scientific Heritage; Manuscript; History; Botany; Geography; Calligraphy; Literary Environment*

Introduction

Sharifjon Sadri Ziyο, a leading historian of his time, was busy with state affairs for many years, but he was prolific and created a number of works. His works were widely known among the intellectuals of Bukhara. We know the names of some of them only through the information in the tazkirs of the contemporaries of Sharifjon Makhdum. In particular, Abdullah Khoja Abdi and Afzal Makhdum Pirmasti, who wrote in the early twentieth century, mention some information about the life of Sadri Ziyο in their commentaries, although they cite excerpts from his poems as examples, but do not give information about his works [14; 15].

In his tazkirat "Tazkirat-ush-shuaro" Nematullah Mukhtaram quotes from the works of Sadri Ziyο. He notes that in addition to Tazkiri ash'ar, Sadri Ziyο's other works include Ruznama, Tazkirat-ul-hattotin, Tarikhcha, and Navodiri Ziyο[16]. But Sadri Ziyο did not give a perfect account of his scientific and literary heritage in any of his works.

Sadriddin Ayni in his work "Namunai adabiyoti tochik" [18] lists the works of Sadri Ziyο "Roznoma", "Tazkirat-ul-khattotin", "Tazkirat-ush-shuaro", "History" and "Navodiri Ziyaiya". He also praised Sadri Ziyο's writing skills: "Sharifjon, one of the most famous essay writers of his time, was a fan of Mahdum Ahmad Kalla and Sami and wrote essays, letters and memoirs in a simpler and more popular way"[17].

Rasul Khodzoda in his work "Sources of Tajik literature in the second half of the XIX - beginning of the XX century" (on the basis of tazkira of the beginning of the XX century) based on two collections of his 16 works [34].

In the manuscript treasury of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan, many treatises, commentaries and historical works in 9 volumes, copied by Sadri Ziyoy, are kept under the numbers 301304, 2193, 2241, 2277, 2460, 2367, 2374. Most of these works are briefly described by L.M. Epifanova [23]. Manuscripts of Sadri Ziyoy are kept in the Bukhara History Museum under the number №1681 and in the library of the Institute of Oriental Studies of the Academy of Sciences of Tajikistan under the numbers №№230, 938.

Manuscripts No. 1304, 2193, 2241, 2277, 2460, 2367, 2374 by the author himself, Manuscript No. 1681 by the late nineteenth and early twentieth century calligrapher Mirza Abdulfattah ibn Mahdikhan, Manuscript No. 983 1355/1936 1937 yy. by an unknown calligrapher, №230 manuscript calligraphy by Ibodulla Adilov (died 1944).

Of these 11 volumes of manuscripts, his works number 2277, 2460, 1681 are separate, and under the number №2277 the works "Roznama", №2460 "Asomi-ul-kutubi library special Sharifjon-maxdum" and №1681 "Tazkori ash'ar" are preserved.

Sharifjon Sadri Ziyoy is the author of many works. According to Sadriddin Aini, "Some of Ziyoy's most important objects were burned while he was imprisoned in Karshi" [18]. We do not know how many books were written by Sadri Ziyoy before 1918.

Based on the information of Nematullah Mukhtaram, Sadriddin Aini and Rasul Hadizadeh Sh.Vakhidov, Z.Chorievs identified all existing works of Sadri Ziyoy and noted that their number exceeded 70. [22].

In addition to the listed works of Sadri Ziyoy, two other poems and prose poems are kept in the Center of Oriental Manuscripts named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan under the numbers №№2315, 2343. Bay 2315 was compiled by Sadri Ziyoy himself, and №2343 was compiled partly by himself and partly by Nazrullah Lutfi (d. 1918) from the calligraphers [22].

The Main Part

Sadri Ziyoy's works have a wide range of topics, mainly historical and literary, and are one of the valuable sources in the study of the history, scientific and literary environment of the Bukhara Emirate in the second half of the XIX - early XX centuries. His works include "Zikri avoili Bukhara", "History", "Muntahab at-tavorix", "Zikri salat and the dynasty of justice Ashtarkhan", "Zikri dynasty of Mangitiya dar Movarounnahr", "Zikri dynasty of Amir Alimkhani mahlu", "Bukhara ", "Silsilai salatini uzbeki chingizkhaniya ", "Muntahabi salotin va shahriyoron ", "Tarihi osori atiq ", "Ninety-two tribes of Uzbeks and Asomi tribes of Turkmen and Cossacks ". is of particular importance in the study of this period. Sharifjon Makhdum's "A Brief History of Iran and the State of Salotini on the Statement", "Zikri Nabze az Ahvoloti Salotin and the King of Iran, Some News of the Emirs of Afghanistan," His works such as "Zikri Tsar and the State of Cinema Russia", "Generation of Genghis Khan and the Legend of the State of Silsilai Khan" indicate that he was not only a historian who covered the history of Bukhara's socio-political and cultural life, but also a number of neighboring countries (Turkey, Iran, Russia, Japan, India) also tried to shed light on the history of the countries.

Sadri Ziyoy's works such as "Risolai muntaxab dar ta'in va tabini bilodi mashkhura va tarti hijo", "Dar bayoni badoe'i jibolu kulal va sano'ei uiunu tilal", "Muntahabi geography and population population

of the country", "Bayoni aqolimi sab'a" in these works, the author provides information about the nature and richness of the cities and peoples of some Muslim countries in the late nineteenth and early twentieth centuries. It describes the Arabic, Persian, and local names, characteristics, and consumption benefits of local fruits grown in Movarounnahr. [4]

Among the biographical works of Sadri Ziyoy are "Ruznama", "Nabze az guzorishoti bandai shikastab al-mutakhallis ba Ziya - Mirza Muhammad Sharif sadr ibn Qazi ul-quzzot Domullo Abdushukur". "Biography of Judge Abdushukura Oroq", "Biography of Abo and his ancestor, Kaaba and his descendants", "Biography of Imam Faroobi", "Biography of Sheikh-ur-Rais Abu Ali ibn Sino", "Biography of Attar", "Biography Khoja Abdukholiqi Gijduvani", "Biography of Imam Hafiz al-din al-kabir al-Bukhari", "Mujmali biography manoqibi Agoyi Buzurg", "Biography of Judge Abdulvahid Sadri Sariri Balkhi".

The largest of them is "Roznoma", which, in addition to the life and work of the author, plays an important role in the study of the history and scientific and literary environment of Bukhara from 1888 to 1929-1930. In the work "Nabze az guzorishoti bandai shikastab al-mutakhallis ba Ziya - Mirza Muhammad Sharif sadr ibn Qazi ul-quzzot Domullo Abdushukur" (№1304 / VI) along with the information given in the "Diary" there are also examples of poems of contemporary poets. Works such as "Zikri biography of Judge Abdushukur Oroq", "Biography of Abo and his ancestor Hazrat Kaaba and his descendants" are dedicated to the biography of the ancestors of his father and mother. Sharifjon Mahdum's biographical works, such as Abu Nasr Farabi, Abu Ali ibn Sino, Fariduddin Attar, Abdualiq Gijduvani, Imam al-Bukhari, Abdulvahid Sadri Sariri Balkhi, which serve to illuminate the life and work of scholars, show how enlightened he was.

In his Tazkirat al-Khattatin [12], Sadri Ziyoy, based on manuscript sources, gives information about the life of the calligraphers of Herat and, in particular, the life of the Bukhara calligraphers, their place in calligraphy and book art, and the books they copied.

Tazkira is arranged in chronological order. In the first place there is information about "calligrapher mutaqqaddimiyn" - "first calligraphers", then about the author who lived and worked in his time - "calligrapher mutaakhirin".

In Tazkirah, the author describes the representatives of the school of calligraphy in two periods: the first period from the 15th century to the second half of the 19th century and the second period from the second half of the 19th century to the beginning of the 20th century. Calligraphy played an important role in the cultural life of the Bukhara Emirate. Documents related to state and economic affairs, all scientific and artistic works were copied by specially qualified calligraphers.

There are schools of calligraphy in Bukhara and Samarkand. Sadri Ziyoy mastered the writing style of the calligraphers and even critically assessed who wrote the manuscript and to what extent. In the first part of the tazkira, he gives information in chronological order about the calligraphers who created the naskh letter. Later, Bakhtovarkhan, who lived and worked in the Middle Ages, used the work "Mir'at ul-Alam" to illuminate the life and work of the masters of calligraphy of the XV century, when the calligraphy flourished in the East. One of the important advantages of the pamphlet is that the author lists how many books the calligraphers copied, which, in turn, made it much easier to compare the preserved manuscripts in the existing catalogs. The second part of the pamphlet, as mentioned above, is devoted to the last period and contemporary writers who wrote in the letter "Nasta'liq". The information in this pamphlet is also valuable in that it provides information about monumental calligraphy monuments and their performers, which helps to identify the inscriptions of the architectural structures shown in it [12].

Another category of calligraphers - "qitanavis" - "continental writers" is emphasized, which further increases the scientific value of the book. They did not copy large-scale works, but wrote letters on a separate piece of paper on an order basis, which was highly valued at the level of artwork. In the pamphlet, Sadri Ziyu sets himself the task not only of providing information about the calligraphers of his time, but also of collecting what other authors have written about them. Due to this service, Idris Makhdum Roji's poetic commentary on calligraphy [13] has come down to us. Roji's information is in poetic order, with information about 42 calligraphers. This pamphlet is one of the first important sources about the representatives of the Bukhara school of calligraphy in the XIX-early XX centuries.

Sadri Ziyu was not only a scholar but also a master calligrapher of his time [18]. In addition to his own works, he also compiled manuscripts of some of his contemporaries [34]. For example, Inoyatullo Sheikh's "Akhund Sheikh Bar Tahzib" (№12), Najmiddin Umar ibn Ali Qazvini's "Khaniya" (№55), Kamoliddin Khojandi's "Devoni Sheikh Kamoli Khojandi", copied, compiled or edited by him in the list in the "Register". Mir Muhammad Siddiq Hashmat's "Nomayi Khusravon" [33; V / 3581].

Muhammad Sharif Sadri Ziyu also mentored many students in the art of calligraphy in his time. This is stated in Idris Makhdum Roji's treatise *Risolai Khushnavison: Murad, Muhammad Amin Qari "Muznib", Abd al-Mu'min, Qari Nazrullah Orak, Qazi Haji Nematullah, Mirza Safar, Mir Yahya guard Sadr-i Ziya* were students of calligraphy "[13].

In his works "Zikri asomii madorisi dokhilai Bukharai sharif" and "Zikri asomii masojidi dokhilai Bukharai sharif" he mentioned the location of 204 madrasas and 223 mosques in Bukhara city [3]. In these works, the author provides important information about the mosques and madrasas built from the tenth century to the early twentieth century. After all, this work is written not in the form of a brochure, but in the form of table of contents, and consists of a five-room table. They are: the serial number, the name of the madrasa, which guzar it is located in, the number of rooms and comments. That is, the author not only gave the number and name of the madrassas, but also noted in which neighborhood they were located and how many rooms they consisted of. This plays an important role in determining the status and level of the madrasa. In particular, its list includes 147 cells of the largest madrassas (Kokaldosh madrassah), and 8-9 cells in the smallest. He stated that some madrassas consisted of only two rooms (Mehtari Arif Madrasa).

The list includes 60 madrassas with more than 20 rooms and 20 madrassas with more than 50 cells. In the comments, he mentions by whom and when the madrasah was built or during the reign of which ruler. The classification of some madrassas comes with ideas such as "destroyed", "half destroyed", "burned". He wrote of one of the madrasas that "now it has become a power station (electric room)." It is also evident that each madrasah itself was in a state of disarray at the time it was inhabited. He said that the Muhammad Amin Topchiboshi madrasah in the Lower Murgkash guzar was "destroyed after the revolution." This means that the work was written after 1920. In 1920, as a result of the overthrow of the Bukhara state, the Soviets came to power. Bukhara madrassas, which have been teaching for more than a thousand years, have begun to lose their traditional significance, and their activities have stopped in a very short time. In the twelfth century, the study of the "non-Shari'a sciences" was completely restricted, but now the "Shari'a sciences" have been completely removed from the field of education. Madrasa buildings were converted into rented dormitories, some housed state administrative offices, and some were used in place of various residential service buildings and warehouses. Some were completely demolished.

Sheikh Madvesh, Chobini Kappa, Khoja Qurbon, Khoja Davlat, Nasriddinboy Karshigi, Nazarcha and many other madrasas were destroyed during the revolution. Dor ush-shifo madrasah was flattened in the middle of the century [25]. In this regard, the author realized the historical significance of compiling a list of madrasas with all the details and tried to create a basis for the preservation of one of the most

important features of the spiritual life of Bukhara in the memory of future generations. Many authors have given information about Bukhara madrasas, but the list of Muhammad Sharifjon Sadri Ziyo is more detailed than theirs. Thus, according to N. Khanikov, in the first half of the XIX century the number of madrasas was 180-200, the number of students was 15-16 thousand, and Muhammad Said Baljuvani in the early twentieth century their number was 400 (Baljuvani in his work mentions 79 madrasas). emphasizes [19]. Bukhara intellectual Abdurauf Fitrat noted that in 1913 there were about 200 madrasas in Bukhara, citing only 72 madrasas. An important aspect of the Fitrat data is that it shows the annual waqf income of each madrasa. O.A. Sukhareva noted that there were 133 madrasas, and L.I. Rempel noted that there were more than 170 madrasas in the early twentieth century. So, when various data are summarized, there were about 200 to 400 madrasas in the Emirate of Bukhara [26]. The information provided by Sadri Ziyo is distinguished by its uniqueness and accuracy. As we mentioned above, Sadri Ziyo gave more details about the construction of these buildings in the early twentieth century, by whom, when the madrasa was built, the number of rooms and their condition [19].

In his book "Mansab va amalhoi salatini o'zbekiya" ("Careers and deeds of Uzbek rulers") [6], Sadri Ziyo gave information about the high, medium and low-level deeds and titles in the emirate, the duties of their owners. The author concludes that this information is based on Mirza Badi Devon's *Majma'ul-arqam*. Considering that *Majma'ul-arqam* was written at the end of the 18th century, the titles and positions mentioned in it existed with some changes until the last days of the emirate. This work of Sadri Ziyo was studied by the Russian orientalist AA Semenov and is called "A pamphlet on the titles of Bukhara officials" [24]. AA Semyonov rightly claims that the bird is the head of hunting ceremonies, but later believes that the person in the position of the bird, as his name suggests, will become the closest person to the emir [24].

It is known that in the emirate there were positions of kushbegi and koshbegi, "kushbegi - an official in charge of hunting, tools, birds and greyhounds" [20]. His cousin ("twin" in Turkish - residence) was the khan's residence and then the head of the army. In the second half of the 19th century - the beginning of the 20th century, the owner of this position became a second-rate person after the Emir. In the absence of the Emir, Koshbegi was his deputy in the capital [38]. There was no paternity in the time of Sadri Ziyo, and the role of paternity mentioned in the manuscript was performed by his cousin during this period. Researcher O. Masalieva concludes that Anke von Kugelgen and Yu. [29] Based on the information of Sadri Ziyo, it is possible to get information about the titles and positions in the Bukhara khanate, their duties and powers. The manuscript also provides information on the distribution of water between districts. In particular, it shows how much water will be supplied to Karmina, Shofirkom, Komot, Somjin, Khayrabad and other districts [6].

The works created by Sadri Ziyo cover events from the ancient times of Central Asia to the early twentieth century. Especially noteworthy is Muhammad Sharifjon's skill in the field of tazkiranavis. Sadri Ziyo's tazkira is one of the historical-modern and modern tazkira. He wrote "Tazkirat ush-shuaro'i muta'addimin and salatini muosirin and buzurgoni mutavarrin" (about poets and sultans of the past and present), "Shuaro'i muta'akhkhirin and fuzaloi muasir" (poets of the last period and contemporary fozils), "Tazkor ul-ash'ar" Tazkirat ul-Khattatin (Remembrance of Calligraphers), Tazkirat ul-Wuzaro (Remembrance of the Ministers), Tazkirat al-Humaqa (Remembrance of the Ignorant), Tazkirat al-Hukamo (Remembrance of the Rulers).

Sadri Ziyo's Tazkirat al-Shu'arai muta'addimin wa salatini muosirin wa buzurgoni mutawarrin (Remembrance of Ancient Poets) gives examples of biographies and poems of 10 famous Arab poets in Ajam (al-Bahili, Mu'iniddin Tantaroni, Abulfathi Busti, Hasan al-Busti, Hasan al-Busti). binni Abumansur Hariri et al.).

It includes 162 poets and scholars (from Rudaki to Abdurahman Jami, Alisher Navoi) who lived and worked in Khorasan, Movarounnahr, Iran, India in the X-XV centuries, as well as 120 kings and princes who lived in the X-XVII centuries. Tazkira ends with the dhikr of Abdulkadir Bedil (1644-1720).

Sadri Ziyο arranged this tazkira mainly using two tazkira data - Davlatshah Samarkandi's "Tazkirat ush-shuaroi Davlatshohi" and Lutf Alibek Ozar's "Otashkada". The value of the author's tazkira is that it provides detailed information about some poets and thinkers who are not mentioned in the tazkirah of the State Samarkand, and sheds light on some vague information in the tazkirah of the State based on specific sources. This tazkira is currently kept in the Manuscripts Center of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan under the number №2193 (pages 270b-320b).

In his commentary "Shuaroi mutaakhhirin va fuzaloi muosirin" (Poets of the last period and contemporary fozils), Sadri Ziyο gives information about the life and work of 88 poets and scholars who worked in the XIX century. They are Sultanhoja Ado, Gulmuhammadbi Afghan, Baqohoja Baho, Bahor, Bebok, Vaysi, Ahmad Donish, Zabehr, Zuhuri, Vozeħ, Isa, Irsi, Lisani, Muztarib, Otashin, Haziq, Porso, Savdo, Mirzo Sadiq Munshi, Fazli, Javhari, and others.

In compiling this tazkirah, Sadri Ziyο mainly used the tazkirah of Tuhfat al-Ahħab by Qari Rahmatullah Wazeh. The full name of this tazkira is "Shuaroi mutaahxin va fuzaloi muosirini rakimi adim-ul-qadr Ziyοi Sadr" and it is kept in the manuscript center of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan under the number №2193 (pages 321b-332b).

"Fuzaloi mutaakhhirin va shu'aroi ma'osirin" (Contemporary fozils and modern poetry) - the year of compilation of this tazkira is unknown. Sadri Ziyο did not comment on this. It is believed to have been written in 1926. In the second half of the XIX century - the beginning of the XX century in the "Fuzaloi mutaakhhirin" mentioned 79 poets and fozils, who worked mainly during the reign of the emirs Muzaffar, Abdullah and Alimkhan, and partly during the Soviet era. Most of the poets recognized in it were born and worked in Bukhara. Although some of them were born in remote areas and in the territories of the Bukhara Emirate, they continued their main activities in Bukhara. For example, Sadri Sarir (Balkhi), Gavhari (Iranian), Vasli (Samarkandiy), Mavzun (Badakhshani), Nadir (Boysuni), Mirza (Kitabi) and others. The author was in direct conversation with or recognized a group of poets mentioned in the tazkira, and the rest were his friends, peers (sharikdarsoni).

This tazkira is kept in the Manuscripts Center of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan under the number №2193 (pages 332b-337b). Among the tazkiras created by Sadri Ziyο, the tazkira "Tazkor ul-ash'ar" (Memory of Poetry) has a special place. This commentary has been authored twice by the author.

"Fuzaloi mutaakhhirin" differs from the tazkira of the late XV - early XX centuries by its simple language, fluent and understandable style. Much of the information in it is not found in other commentaries.

The main reason for this is that all the works of Sadri Ziyο, who was arrested in 1918 after the "Kolesov incident" in Bukhara, were burned. According to the author, the first copy of "Tazkor ul-ash'ar" was created in 1905-1907, and it contains information about about 200 poets of his time, who lived and worked in Bukhara in the late XIX - early XX centuries.

The second tazki, compiled after 1920, contains information about 49 poets and poetesses who lived and worked in Bukhara in the late 19th and early 20th centuries. Including:

1. Qozi ul-quzzot Domullo Abdushukur - Ayat (1817-1889)
2. Hoji Mullo Ikrom - Ikromcha (1847-1925)
3. Afzal maxdum Pirmastiy
4. Qori Muhammad Amin Peshawari
5. Qori Abdulkarim Bukhari - Ofarin (1892)
6. Mullo Shahobiddin Ko`lobi – Officer
7. Mirzo Abdulqodirkhoja O`roq – Bepul and Savdo (1824-1873. Sadri Ziyo reports that his life ended tragically)
8. Qozi Mullo Abdulloxo`ja Sadr – Tahsin
9. Mullo Giyosiddin A`lam Sadr – Sohib
10. Jamoliddin Maxdum Toshqurg`oniy - Basma (1866 yil m.)
11. Ahmadjon Maxdum Hamdiy (1875/1946)
12. Sayyid Nuriddinxon To`ra — Hayo (vaf. 1295/1878).
13. Muhammad Siddiq Maxdum Hayrat (1878-1902 yy.)
14. Mirzo Abdurahim Peshkuhi - Xayol (vaf. 1913).
15. Mir Ahmad Maxdum Donish (1827-1897 yy.)
16. Qori Abdulmajid Zufunun (1903-m.)
17. Idrishoja Rojiy ibn Nabiraxo`ja muftiy Buxoriy (1880/1917).
18. Amir Sayyid Abdulahad Bahodirxon (1859-1910 y.)
19. Mirzo Shamsiddin Munshiy – Doiy
20. Domullo Abulfazl Sadri A`lam Balxiy - Siyrat (1899 y.)
21. Mirzo Azim Miroxur Munshiy Bustoniy Somiy (1838-1907 yy.)
22. Sayyid Mirsiddiqxon To`ra — Hashmat (1862/1927).
23. Shamsiddin Maxdum Shohin (1858/1893)
24. Hoji Azim Shar`iy
25. Qozi Abdulvohid Sadri Balxiy Sarir (1809/1885)
26. Mirzo Hayit to`qsabo — Sahbo (1918 died in).
27. Kori Baqoxoja Karminagiy (Matvo)
28. Mirzoshoh Sarrof ibn Mirzoboy Oqsoqol (1918 y. died in)
29. O`zbekxo`ja Juyboriy – Zarir (1889- died in)
30. Xoji Mir Iso Maxdum muftiy bin Domullo Niyoz Muhammad muftiy Balxiy (1827-1888 yy.) (1829 / 1897-98).
31. Mullo Muhammad Sharif Attor Anbar
32. Mullo Inoyatullo - Buxoriy – Basma
33. Mullo Sadridinxo`ja Ayniy G`ijduvoni (1878-1956).
34. Abdulazizxo`ja Ko`handiziy (Aziz)
35. Hoji Abdurauf Fitrat (1886-1937 yy.)
36. Kozi Mullo Qurbon - Fitrat (Vardonzeiy Buxoriy, 1887 y died in)
37. Mullo Azizulloh Balxiy Qodiriy
38. Sodiqxo`ja Gulshaniy
39. Mullo Nazrulloh o`roq - Lutfiy (1863-1918)
40. Mullo Muhammad Ali Muharram Qobuliy
41. Xoji Ne`matullo Mutaram
42. Mirzo Abdulvohid Munzim ibn Burhonbek Qorovulbegi (1877-1934 yy.)
43. Mullo Abdulmajid Muztarib (1844/1896).
44. Xoji Jahongirbek Majnun
45. Xoji Xodiy Masrur
46. Domullo Dust Muhammad muftiy Boysuniy – Badr
47. Mirzo Sayyid Maxdum Uroq - Nazmiy (1918 yil)
48. Qori Rahmatullo Vozih Hakim (1817-1894 yy.)
49. Qori Karomat Tanburiy Dilkash (milodiy 1320).

This tazkira was studied by Sahobiddin Siddikov and its scientific-critical copy was published in 2001 in Tehran [1]. Tazkori Ash'ar consists of four main parts:

1. Introduction.
2. Biography of poets
3. Examples of creativity
4. Conclusion

In "Tazkor ul-ash'ar" 1444 bytes were written by Sadri Ziyoy, and 2616 bytes were quoted from the poems of the classified poets. The text of the Tazkira is written in the weight of "mutaqaribi musammani maqsur" [37]

Conclusion

In conclusion, Sharifjon Maxdum Sadri Ziyoy managed to leave a rich scientific and literary heritage, which is important in the study of political, social, economic and cultural life of the Emirate of Bukhara. Each of his works has a certain scientific and historical value, and by studying it it is possible to know a lot of information that has not yet been covered, and to shed light on unread aspects of history.

References

1. Sharifdjan Maxdum Sadri Ziyoy. Tazkori ash'ar. /Musahhih S. Sadiki. Ba kushishi Muxammadjan Shukurov. - Tixron: Surush, 1380 (2002).
2. Sharifjon Maxdum (Sadri Ziyoy). Tarix. / O'zbekiston FA Sharqshunoslik instituti qo'lyozmalar fondi. inv. №2241, 104-106 vv.
3. Sadri Ziyoy. Madrasaxo-yi shahri Buxoro. / O'zbekiston FA Sharqshunoslik instituti qo'lyozmalar fondi. №-2493.
4. Sadri Ziyoy. Bobi xavossi mevachoti ma'mulai bilodi Movarounnahr. //Qo'lyozma. O'zFA ShI №2193. -139 a v.
5. Sadri Ziyoy. Daftari Musavvada №1. /O'zbekiston FA Sharqshunoslik instituti qo'lyozmalar fondi. №2367
6. Sadri Ziyoy. Mansab va amalhoi salotini o'zbakiya. /O'zbekiston FA Sharqshunoslik instituti qo'lyozmalar fondi. №2374. 17a-19b vv
7. Sadri Ziyoy. Nabze az guzorishoti axvoli bandai shikastabol al-mutaxallis ba Ziyoy Mirzo Muhammad Sharif. /O'zbekiston FA Sharqshunoslik instituti qo'lyozmalar fondi. inv.r.1304/III
8. Sadri Ziyoy. Navodiri Ziyoyiya./Tojik tilidan tarjima, kirish, izohlar muallifi t.f.n.Aminov B. Ismlar, tarixiy-geografik nomlar ko'rsatkichi Zamonov A. tomonidan tayyorlangan.Toshkent: "BAYOZ", 2017.
9. Sadri Ziyoy. Navodiri Ziyoyiya//tahiya: M.Shukurov, S.Siddiqov, oxirsuxani: M.Shukurov. Dushanbe: Adib, 1991; 128 s.
10. Sadri Ziyoy. Ro'znoma // Qo'lyozma. O'zFA ShI №2277
11. Sadri Ziyoy. Fehrist //Qo'lyozma. O'zFA ShI inv. №2460
12. Sadri Ziyoy. Tazkirat al-xattotin. /O'zbekiston FA Sharqshunoslik instituti qo'lyozmalar fondi. №1304/III raqam.V. 67b – 97b.
13. Rojiiy Idris maxdum. Risolai xushnavison (Sadr-i Ziyoy talqinida) // Muhammad Sharifjon Sadr-i Ziyoy. Majmua /O'zbekiston FA Sharqshunoslik instituti qo'lyozmalar fondi. №2193/XXIII raqam.
14. Pirmastiy Afzal maxdum. Afzal-ut-tazkor /O'zbekiston FA Sharqshunoslik instituti qo'lyozmalar fondi. №63 raqam. V. 62-64
15. Abdy Abdullo Xoja. Tazkirat-ush-shuaro mutaaxxirini Buxoro /O'zbekiston FA Sharqshunoslik instituti qo'lyozmalar fondi. №64 raqam. V.103a-106a.

16. Muhtaram Ne'matulloh. Tazkirat-ush-shuaro /O'zbekiston FA Sharqshunoslik instituti qo'lyozmalar fondi. №2252/II raqam. V. 89a .
17. Ayniy Sadriddin. Qisqacha tarjimai holim. N.Malikov tarjimasini.Toshkent: O'zSSR Davlat badiiy adabiyot nashriyoti, 1960.
18. Ayni Sadriddin. Namunai adabiyoti tochik. Dushanbe, Adib, 2010.
19. Muhammad Said Baljuvoni. Tarixi Nofe-i. Toshkent: Akademiya, 2001.
20. Mirza Badi-Divan. Madjma al-arkam /Vvedeniye, perevod, primechaniya i prilozheniya A.B.Vildanovoy. Moskva: Nauka, 1981.
21. Shadman Vahidov et Aftandil Erkinov. Le fihrist (catalogue) de la bibliotheque de Sadr-I Ziya': une image de la vie intellectuelle dans le Mavarannahr (fin XIX e - debut XX e siecles) //Cahiers d'Asie Centrale '7, 1999.P.141-173.
22. Vaxidov Sh., Choriyev 3. Sadr-i Ziya i yego biblioteka. Iz istorii knigi i knijnoy kultury v Buxare v nachale XX veka. / Knigi, biblioteki, katalogi. Kniga 1. Toshkent: Yangi asr avlodi, 2007.
23. Yepifanova L.M. Rukopisnyye istochniki po istorii Sredney Azii perioda prisoyedineniya yeye k Rossii (Buxara) Tashkent: Fan, 1965.
24. Semenov A.A. Buxarskiy traktat o chinax i zvaniyax i ob obyazanostyax nositeley ix v srednevekovoy Buxare. //Sovetskoye vostokovedeniye. Tom V. Moskva, 1948. S. 137-150.
25. Jumanazar, Abdusattor.Buxoro ta'lim tizimi tarixi.Toshkent: Akademnashr, 2017.
26. Asrorova L.Q. Buxoro madrasalari tarixidan (Ahmadjon ibn Ismoilxon merosi). Toshkent, 2016.
27. Jo'rayev H. Buxoro xattotlik maktabi tarixi va uning madaniy hayotga ta'siri (XIX – XX asrlar). – Toshkent: “Imom Buxoriy xalqaro markazi”, 2019.
28. Masaliyeva O. Sadri Ziyos asarlarida Buxoro amirligi siyosiy, ijtimoiy - iqtisodiy masalalarining yoritilishi. /Ijtimoiy fikr. № 2.2013. –B. 90-95.
29. Masaliyeva O. Sadri Ziyos tomonidan tuzilgan “Majmuai tazkor” qo'lyozmasi. /DOI: 10.47267/2181-8207/2020/3-039
30. Muhammadjon Shukuriy. Sadri Buxoro. Dushanbe, 2005.
31. Muhammadjon Shukurov. Shammaye az ro'zgori Sadri Ziyos. Navodiri Ziyoiya. Dushanbe, 1991.
32. Siddiqov S.Sadri Ziyos va tazkirahoi o' (Zeri nazari T.N.Ne'matzoda, virostoron: M.Shakuriy va M.Xojayeva). Dushanbe, 2010.
33. Sobraniye vostochnykh rukopisey Akademii Nauk Uzbekskoy SSR (SVR) / Pod red.: AA.Semenov, D.G.Voronenskiy. T.VIII. T.: Fan, 1967. 798 s.; SVR / Pod red.: A.Urunbayev, L.M.Yepifanov. T. IX. T.: Fan, 1971. 599 s.; SVR / Pod red.: D.G.Voronenskiy. T.X. T.: Fan, 1975.
34. Xadi-zade Rasul. Istochniki k izucheniyu tadjikskoy literatury vtoroy poloviny XIX veka. – Stalinobod: Gosizdat. 1956.
35. Xodizoda R. Adabiyoti tochik (asrhoi XVI-XIX va ibtidoii asri XX): Kitobi darsi baroi maktabhoi oli/Karimov U., Sa'diyev S., Xodizoda R. Dushanbe: Maorif, 1988.
36. Xamroyev U. Bir shaxsiy kutubxona va uning katalogi haqida // Nauchnyye raboty i soobsheniya, 1963. kn.6. – S. 387-396.
37. Xoliqova R. Amirzoda Hashmat va qozikalon Sadri Ziyoning tazkiralari haqida. //O'zMU xabarlar, 2015. -№1/3. B.57-60.
38. Xoliqova R. Rossiya-Buxoro: tarix chorrahasida. Toshkent: O'qituvchi, 2005.
39. Yangiboeva D.U. The Effect of the Russian Empire on the Political Life of the Emirate of Bukhara (1868-1917) //The American Journal of Social Science and Education Innovations, 2(10), 2020. R.171-177.
40. Yangiboeva D.U. Social Activity of Kazi Sharifjon Maxdum //Middle European Scientific Bulletin, Vol 13 (2021). P. 195-199.
41. Yangibayeva D.U. Biblioteka Sadri Ziya v institute vostokovedeniya AN Respubliki Uzbekistan: katalog, sostavlenyy vladelsem, sostav i sudba kolleksii //Byulleten nauki i praktiki. Nijnevartovsk, 2017. №4(17). S.293-303.
42. Kushakov, S., & Akhmedov, S. (2021). The Ethnic History and Composition of Uzbek People: On The Example Innovations and Research, 3(02), 24-27.

43. Yusupovich, K. S. (2020). The Emergence of Religious Views Is Exemplified by the Southern Regions. *The American Journal of Social Science and Education Innovations*, 2(10), 143-145.
44. Kushokov, S. Y. (2021). The Role of Zoroastrianism in the Ancient State of Bactria. *World Bulletin of Social Sciences*, 4(11), 69-72.
45. Safarali Yusupovich Kushokov, & Sardor Ahmedov. (2021). The Structure of Turkish Tribes in Central Asia and Its Historical Importance. *European Scholar Journal*, 2(10), 25-27.
46. Ikromov N. M. Kavis'reign in the First Territorial Statehood of Ancient Bactria //World Bulletin of Social Sciences. 2021. T. 4. №. 11. C. 77-81.
47. Ikromov N. M. The Rule of the Ancient Bactrian Cavalry in the History of the Peoples of Central Asia //Central Asian Journal of Social Sciences and History. 2021. T. 2. №. 10. C. 111-118.
48. Abdulloev, S. B. (2021). Positive Attitudes To "Dev" In Central Asian People. *The American Journal of Social Science and Education Innovations*, 3(01), 275-279.
49. Rayimovich, Abdukayumov Asror. "Early Settlements of Central Asia as a Factor of Formation of First Societies (On Example of the Settlement of Sarazm)." *European science review* 5-6 (2020).
50. Ikromov, N. M. Is Bactria the Kingdom or the Kavian?. *EPR International Journal of Multidisciplinary Research (IJMR)*.Journal of Multidisciplinary Research (IJMR).

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).