

## THE ROLE OF THE TATAR ENLIGHTENMENT IN THE REFORMIST MOVEMENTS IN THE EMIRATE OF BUKHARA

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**ABSTRACT:** *This article describes the analysis of the scientific and philosophical activities of the Tatar intellectuals in Turkestan, especially in Bukhara, the promotion of their reformist ideas, and the opinions on reforming education and religion. The active participation of Tatars in the socio-political and cultural life of Turkestan is clearly visible from the second half of the 19th century. In this regard, the services of famous Tatar scholars Utuz-Imyani (1754-1834), Abu Nasr Kursavi (1776-1812), Shahabuddin Marjani (1818-1889) are of special importance. Utuz-Imyani Tatar poet, scientist, religious leader and pedagogue. While studying Sufism at the Maghoki Attar Mosque in Bukhara, he discovered a lost copy of the ancient Koran (known as the Usman Koran), which, according to legend in the Islamic world, belonged to the third caliph, Usman ibn Affan, is engaged in restoration of parts. Honored by his contemporaries Musa Begiev, Ziya Kamoli and Reza Fakhriddinov as "the Plato of his time", "Herodotus of Tatarstan", Shahabuddin Marjani developed his ideas on the reform of Islam and education in the middle of the 19th century and took practical actions. Kursavi, who studied at the Bukhara madrasa, developed his own program for reforming the Bukhara education system. Kursavi believes that the main way to change the society is to put an end to the new procedures that later entered Islam, to return the Holy Koran and the Sunnah as the main source of faith, and to restore the rights of Muslim theological experts.*

**KEY WORDS:** *Sunnah, kalam, aqeed, "Ulama abnai ad-dahr bi ahwal wa ahl Movarounnahr", ancients, heresy, madrasa*

**INTRODUCTION.** The role of peoples in historical processes, the position occupied by this or that nation in socio-political, economic, cultural and educational life is of great importance. After all, each nation, although it is close to another nation, has its own irrevocable characteristics, virtues and shortcomings, achievements and losses. The role of a nation in history, its contribution to world civilization, the leaders of that nation, its geographical location, its relations with its neighbors or other nations, its virtues or shortcomings there are aspects of dependence on the internal and external factors that gave impetus, as well as on the historical period. Not only the local population, but also the Tatars played an important role in the socio-political and cultural life of Turkestan. According to the language and mentality, the Tatars are of great importance due to their closeness to the Turkic-speaking peoples of Turkestan, as well as their common religious and national views. The Tatars, who rightly assumed the responsibility of the "revolution" among the Turkic-Muslim nations, were distinguished by their activity in socio-political processes, cultural and educational directions. Using the "opportunity" provided by the revolution, the Tatars focus on "awakening" the Turko-Muslim peoples, increasing their political activity, harmonizing their mutual cooperation, improving their culture, and have their rightful place in the world community. focused on being. In this regard, the services of famous scholars from Tatarstan are incomparable.

**LITERATURE ANALYSIS.** Utuz-Imyani's life and scientific activity have been studied by scientists such as G. Sagdi, G. Gubaydullin, U. Belyayeva, Ya. G. Abdullin, and their works have been published. Tatar historians, philosophers and writers Ya.G. Abdullin, M.Kh. Yusupov, A.V. Sagadeev, A.N. Yuzeev, I.O. Taufik, R.M. Muhammadshin, D.A. It was studied by the Shagavievs, and in their works they scientifically analyze the scientist's reforming activities and works. However, Marjani's work in Bukhara, his works on the history of Bukhara are not sufficiently revealed in these studies. On Abu Nasr Kursavi, historians such as M. Soegov, R.Sh.Ziyakayev, D.A.Shagaviyev, G.G.Idiyatullina, D.R.Zaynutdinov, G.Gadelevna conducted research and published scientific publications. Information about Ahmad Zaki Validi's life and political activity was reflected in "Memoirs" of I.R. Nasirov, A.S. Musagaliyeva, M.M. Kulsharipov and Zaki Validi.

**RESULTS.** By the beginning of the 19th century, the Bukhara madrasas, which were the leaders in higher education among Muslim countries, had become outdated and could not meet the requirements of the times. Under such circumstances, enlightened Muslim clerics and intellectuals in Bukhara began to think of reforming madrasas and schools, heresies that later entered the Islamic religion. Utuz-Imyani al-Bulgari Tatar poet, scientist, religious leader, pedagogue. Utuz-Imyani, who was orphaned from his parents at a very young age, gave all his love to education and achieved great success in his studies, he himself became a madrasa teacher. Describing his life, Utuz-Imyani writes that he has many friends, wealth, and respect from those around him. However, in 1785, he was arrested for a while for promoting anti-government ideology and calling for arms against infidels. The desire to improve his knowledge, perhaps as a result of persecution, after graduating from the madrasa in 1788, Gabdrahim Utuz-Imyan went with his family to Bukhara, which was an important center of traditional Islamic education at that time. He serves in the "Magoki Attar" mosque in Bukhara. Here, in Bukhara, Utuz-Imyani is also engaged in the restoration of the ancient Qur'an. According to legend, it belonged to the third righteous caliph Osman ibn Affan. [16] Enlightened mudarris led by Islamic scholar Abu Nasr Kursavi, the headmaster of one of Bukhara's madrasas, began to come up with the idea of reforming madrasas in Bukhara. But they will not be able to realize their goals due to the opposition of the ancients who support the existing order. During the reign of Amir Nasrullah, a group of mudarris led by Khoja Nadomi and Domla Hajibay began to come up with the idea of reforming madrasas and schools. But their movement was quickly stopped [2:15]. In the 50s and 60s of the 19th century, the religious and educational reform movement began to expand in Bukhara. At the head of this movement was a group of reformist mudarris led by the enlightened and theological scientist Shahabuddin Marjani. Shahabuddin ibn Bahauddin ibn Subhan ibn Abdulkarim Marjani is a famous enlightener, philosopher, and historian from Kazan. He was born on January 16, 1818 in the village of Yapanchi near the city of Kazan [3: 225]. From the age of 15, he began to study at the madrasa in the village of Tashkechuv, where his father was the headmaster, and studied Persian and Arabic grammar [4: 14]. With the permission of his father, Shahabeddin Marjani went to Bukhara in 1838 to continue his madrasa education. It is worth mentioning here that the father of the future thinker, Bahauddin ibn Subhan Marjani, also studied in Bukhara madrasas for 12 years. When the emir of Bukhara, Haidar Bahauddin, saw Marjani's scientific potential and broad outlook, and invited him to become a teacher in Bukhara's madrasas, he found it necessary to return to his motherland [9: 60]. Arriving in Bukhara, Shahabeddin Marjani settled in the Kokaldosh madrasa and began to study under Mirza Salih Khojandi, one of the most famous mudarris of the



city [9: 62]. However, since the education in Bukhara madrasas at that time could not fully satisfy his scientific needs, he studied independently in Bukhara libraries. He read books on theology, logic, Islamic law and philosophy of Jalaluddin Davani (1426-1501), Abu Hamid Muhammad Ghazali (1059-1111), Muhyiddin ibn Arabi (1165-1240) and developed his reformist ideas. develops. In his free time from the madrasa and the library, Shahabeddin Marjani communicates with the educated and free-thinking people of Bukhara. One such person was Husayn ibn Muhammad al-Kirmani, who was a mature thinker and thinker of his time. He knew Turkish, Arabic and Persian languages perfectly and wrote poems in these languages. Shahabeddin Marjani notes that he started writing the 7-volume work "Wafiiyat al-aslaf wa tahiyat al-ahlaf" in Bukhara with the advice of this person [9: 63]. In 1843-1845, Shahabeddin Marjani studied at the Sherdar madrasa in Samarkand. Also, reading the works of the great Eastern thinkers and poets Farabi, ibn Sina, Beruni, Ibn Rushd, Firdawsi, Umar Khayyam, Muslihiddin Saadi, Nizamiddin Ganjavi, Jalaluddin Rumi, Alisher Navai, who are kept in the libraries of Samarkand, and the Eastern philosophy, where the ideas of truthfulness and humanism were put forward they know Shahabuddin Marjani had a very close relationship with Samarkand judge Abu Said ibn Abdulhai Samarkandi. Abu Sa'id ibn Abd al-Khai was a well-rounded scholar and knew very well other sciences besides religious knowledge. He allowed Marjani to use his library at home as much as he wanted. Later, in his writings, Marjani praised this library and wrote that "the books in the library served me as a real mentor" [1: 97]. In 1845, Marjani returned to Bukhara and entered Mir Arab madrasa, one of the famous madrasas of that time. He thoroughly studies Arabic and Persian languages. Famous philosophers Kindi, Ibn Khaldun, Mas'udi, Shamsiddin deeply study the works of Damascus kept in Bukhara libraries [8: 42-56]. While studying in Bukhara and Samarkand, the knowledge he gained about the centuries-old history of Central Asia and the stages of Eastern culture played an important role in the formation of Marjani as a scientist. Shahabeddin Marjani, in cooperation with Ahmad Donish, is active in spreading the ideas of enlightenment in Bukhara. According to the famous philologist and critic Abdurakhman Sogdi, Shahabeddin Marjani, Domla Fazil, Mominhoja Vobkandi, Mullah Khudoyberdi of Gijduvan, together with Mullah Khudoyberdi Baisuniy, developed a program reflecting the ideas of reformism and put the following 6 main issues in it: 1. Let people think freely about any religious issue in the Qur'an as they understand it. 2. It is strictly forbidden to follow someone blindly. 3. Lessons taught in madrasahs, which have dry content and are useless for madrasah students and waste their 8-10 years of time, should be removed from the lesson schedules. 4. In madrasahs, subjects such as the Holy Qur'an, hadiths, their translations and the history of Islam should be taught. 5. There should be no resistance to pass arithmetic, history, geography, medicine, geometry, logic, philosophy and other worldly subjects. 6. Returning Islam to the ancient Islamic culture of the time of Muhammad [6: 290]. Marjani and his supporters made it a condition to pass religious classes in madrasahs as well as secular classes as in the time of ancient Islamic culture. Persecuted as a result of the reactionary policies of the old-timers and the emir, Marjani is forced to leave Bukhara. His close colleagues - Domla Fazil, Mominhoja Mullah Khudoyberdi and others were thrown into prison and beaten 75 times, repented and promised not to do such things again and were removed from the leadership [2: 15]. This movement of Marjani and Bukhara mudarris is the first appearance of Jadidism, they came up with the first ideas of enlightenment such as reforming madrasas, schools, even some parts of Islamic traditions, introducing secular sciences, facilitating literacy methods, teaching students more in their native languages. were Marjani went to Kazan, where he fought against the ancients of Bukhara and did important work in spreading his ideas among Tatar intellectuals. Many of his disciples continued their reformation efforts in Tatarstan, Crimea and

other Muslim lands of Russia. In 1850, Shahabeddin Marjani was appointed imam in the great Jame Mosque in Kazan, and in 1867, he was appointed as muhtasib. In 1876-1884, he taught at the Kazan Tatar Teachers' School [3: 226]. Shahabeddin Marjani is the author of more than 30 major works, and some of his works analyze issues of the history of Bukhara. The works "Ulama abnai ad-dahr bi ahval wa ahl Movarounnahr", "Tanbeh anbai al-kasr ala tanzih anbai Abu Nasr", "Mustafad al-akhbar fi ahvali Kazan and Bulg'or" and "Wafiyat al-aslaf wa tahiyat al-ahlaf" among them [Mahmud 9/1914 7: 207]. When Shahabeddin Marjani lived in Bukhara, he wrote "Ulamo abnai ad-dahr bi ahval va ahl Movarounnahr" ("The situation and works of famous scholars of Movarounnahr") criticizing the activities of officials and scholars in the Bukhara emirate, and "Tanbeh anbai al" that sheds light on Kursawi's activities in Bukhara and the complex relationship with the local authorities. -kasr ala tanzih anbai Abu Nasr" [1: 49]. In the 2-volume work "Mustafad al-akhbar fi ahvoli Kazan va Bulgor" written during his years in Kazan, he provides information about the political history of the Shaibani, Ashtarkhani and Mangit dynasties that ruled Bukhara. Shahabeddin Marjani in his work "Wafiiyat al-aslaf wa tahiyat al-ahlaf" made an impartial and critical assessment as a historian of the events that happened during the reign of Imam Quli Khan and Abulfayz Khan from the Ashtar Khans, Amir Shahmurad, Amir Haydar and Amir Nasrullah Khan from the Mangites [10: 235]. Shahabeddin Marjani, who came to Bukhara to develop his religious and philosophical knowledge, achieved his goal and started promoting reformist ideas in this region. He started writing his first works on religion, history and science in Bukhara. Later, these works became famous not only in Central Asia, Tatarstan, Russia, but all over the world. The reformist scientist Shahabeddin Marjani died on April 18, 1889 in Kazan. Articles about Shahabeddin Marjani were also published in Turkestan. 25 years after his death, an article titled "About Marhum Marjani" was published in "Sadoi Turkistan" newspaper under Muzaffar's signature. This article described Marjani as the "spiritual father of the proponents of innovation" and praised his reformist ideas: "After Marjani published some ideas in books that were against the beliefs of the old science, Marjani's enemies increased again. He was insulted, some even called him an infidel. Even if he stayed among such blind people and bigoted mullahs, Marjani did not harm his service and courage at all. He always wrote and discussed" [7: 2].

**DISCUSSION.** Abu Nasr Kursavi, a well-known scholar and enlightener from Tatarstan, was born in a merchant family in the city of Kursa, Tatarstan. Kursavi, who studied at the Bukhara madrasa, developed his program for reforming the education system of Bukhara and emphasized the need to remove Aqeed and Kalam from the madrasa curriculum and to study Islam only through the Holy Koran. Abu Nasr Kursawi fought to deny the heresies that entered the religion of Islam, to preserve the purity of the religion, and wrote down his conclusions in this regard in the work "Al-Irshad li-l-ibad". This work has a controversial nature, it reveals that the whole society has sunk into the mire of ignorance and is on the verge of destruction due to the distortion of the purity of faith and the forgetting of the true rules of Islam. Kursavi emphasizes that the foundation of Islam is the Holy Qur'an and the Sunnah, and based on the comments written by Muslim theologians on these books, the religion is losing its character. In his opinion, the main reasons for the weakening of the Islamic religion are the ignorance spread among the people of knowledge, carelessness and laziness in studying the Holy Qur'an and the Sunnah, the introduction of unnecessary rules (bid'ah) into the religion, and the distortion of the previous Islamic rules. . [11: 125-136] Kursawi believes that the main way to change the society is to put an end to the new procedures that later entered Islam, to return the Holy Qur'an and the Sunnah as the main source of faith, and to restore the rights of Muslim theological experts. In this work, Kursavi touched on



human rights: "People cannot blindly follow the orders given by the government, if a person has no rights, if his ideas are rejected, he is forgotten like a parrot." if it repeats the rules, it is very convenient for the rulers, but the collapse of such a state is inevitable," he writes. [12:155]

30 years after the death of Abu Nasr, Shahabeddin Marjani secretly got acquainted with the works of Kursawi in Bukhara, followed his ideas and became his follower. Like Shahabeddin Marjani Kursavi, he became a promoter of the movement to reform Bukhara madrasas. In order to develop his religious and philosophical knowledge, Shahabeddin Marjani, a famous enlightener, philosopher, and historian from Kozna, who came to Bukhara, started promoting his reformist ideas in this region. He wrote his first works on religion, history and science in Bukhara. Later, these works became famous not only in Central Asia, Tatarstan, Russia, but also in the whole world. After many years of madrasa education, Shahabeddin Marjani openly criticized the fact that higher education in Bukhara madrasas did not meet the requirements of the times and developed a program for reforming madrasas. In the program, it is necessary for people to freely think about any religious issue in the Holy Qur'an without blindly following someone else's opinion and understand them, subjects that are useless for madrasa students and take up 8-10 years of their time. The main issues are that it should be removed from the curriculum, that subjects such as the Holy Qur'an, Hadith, their translations, and the history of Islam should be taught in madrasas, as well as the teaching of secular subjects. [14:22]

At this point, let's also mention Ahmad Zaki Walidi, who did incomparable work in introducing Turks to the world and Turks to the world, who left an indelible mark in the history of the science of Turkic studies, called them to unity, and occupied a strong place in the hearts of free-minded people. a tooth is necessary. Our famous writer Asqad Mukhtar said the following about Zaki Walidi in his article "Consistent Spirit": However, he published more than four hundred works in world languages (Arabic, Turkish, German, Hungarian, French, English), and if we look at this list alone, we can feel how much we owe him. we can... See for yourself what position these works, published in world languages, have in promoting the cultural heritage of our people on a global scale... It does not need proof that the life of Zaki Walidi is a great value for the national culture of the Turkic peoples. [13:373] He was born on December 10, 1890 in Bashkortostan, in an intellectual family. After graduating from the Muslim religious school in Otok, he entered the Qasimiya Institute of Religious Pedagogy in Kazan. In 1910-13, he taught students the history of Turkic peoples and Arabic literature at this university. At the same time, he started studying at Kazan University by correspondence. His first book "History of Turks and Tatars" (1912) brought him fame and attracted the attention of famous scientists of his time. In 1913, the Society of History and Archeology of Kazan University sent him on a scientific trip to the Fergana Valley to study oriental manuscripts and artifacts. For the same purpose, in 1914 he visited the Bukhara Emirate with the invitation of the Russian Academy of Sciences and the International Society for Central Asian and Far Eastern Research, and negotiated with the head of the Bukhara government, Faizulla Khojayev, and others in order to establish a center for political leadership of independent groups. In 1921, at the Congress of National Unity in Bukhara, the Federation of National Muslim Societies of Central Asia (later called "National Unity of Turkistan") was established, and Walidi was elected as its chairman. He fought for the ideological cohesion of the independence movement, took part in battles against the red soldiers. [15:92]

**CONCLUSION.** History encourages us to think, to think, to observe, to draw lessons. In this sense, the role of Tatars in the socio-political and cultural life of Turkestan is important. After all, this is an important sign of the cooperation of the Turkic peoples. Shahabeddin Marjani was a mature scholar and philosopher of his time. Marjani, who is considered the "spiritual father of the

proponents of innovation", gave strong opinions on the reform of madrasa education in Bukhara, as well as the facilitation of literacy methods in madrasas and schools, requiring more education of students in their native languages. His ideological propaganda in the creation of the reform movement and his services in the study of the history of Bukhara are great, and the study and analysis of his works is one of the important tasks facing historians. It is impossible to imagine the independence and freedom of the Turkish people without Zaki Wali. His meaningful path can be a great lesson on how much one should do to fight for independence, to protect it, to introduce the power, wealth, and culture of the Turkish people to the world.

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