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"Biography of Saidakhmad Vasliy in the Works of his Contemporary of Khodji Muin"

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ABSTRACT

In the given article there are a short study of life and activities of Vasliy, his attitudes toward place and role of education system and socio-political life of the time through the prism of looks of other enlighteners of his time – Khodji Muin. It is shown that Vasliy in his articles and poems sharply reproached the system of education in Bukhara which was limited by the studying of religious dogmas.

Keywords:

life and activity, society, socio-political life, verses and articles, education.

Saidakhmad Vasliy, a renowned scholar and visiting scholar of his day, was born in 1869 in front of the Blue Mosque in Samarkand. His father, Master Azim [1. 43. He was a knife-maker (cordgar), referred to in this book as Saidazim. Vasliy divorced his father when he was seven years old. He received his primary education from the scribe Abdulhamid in Samarkand.

When Vasliy was 14 years old, he and his mother went to Mount Abulqosim in Tashkent and studied at the Kokaldosh Mosque before Jacob until the aqueduct*. In 1892, he and his mother moved back to Samaria. A year later, he traveled to Bucharest to study science. In 1902, hatmi was rescued* in Bucharest. Although Garchand Vasliy took his official lessons in Bucharest from Judge Badriddin, his greatest teacher is Mullah Abduroziqcha[2.33].

Vasliy has been appointed official director of the monastery in Bucharest since 1905 and has taught at the monastery for five years. He moved to Samarkand in 1909, first in

Shohizin and later in Orifjonboy in their monasteries.

Vasliy was not only taught in the monasteries of Bucharest and Samarkand, but also in every English-language newspaper that has appeared in Burma since 1906, including social life, especially education in monasteries, published by Jehovah's Witnesses but now out of print. In this regard, Muin writes: "Vasliy Afandi, starting with the shortcomings* of the method of studying and studying in old monasteries, is the most important in the Uzbek press on reforming both minds and so on he's one of those who first wrote down his opinion." [2.34].

In 1907, Tatar scholar and editor Abdurashid Ibrahim traveled to Burma and also came to Bucharest, according to Muin's article "Vasliy". Vasliy briefs him on the irreconsiderability of the monasteries of Bukhara and the corruption of government agencies. Based on critical analysis, the tourist Absalom usurped David's throne, but his coup failed, and he was tried to meet with people. This causes rioting all the nobles of Bukhara.

* knowledge that studies Islamic beliefs

* after reading the books in the monastery,

* study and study

"As a result," says Haggai Muin, "we had heard that vasli, the judge of Bucharest, was summoned to him and fought fiercely." [2.34].

It was only natural for Vaslius' thoughts that monasteries in Bucharest had lagging behind the demands of that era, sparking protests from arrogant scholars. In addition, a traveler from Kazan's life did not like Vasli to reveal the plight of the monasteries in Bucharest. Balkim, this also led to Vasli's refusal to be a scholar in Bucharest and moving to Samaria.

As a publisher, Saidahmad Vasli published dozens of articles in the newspapers "The Newspaper of the Province of Turkey," "Cadoi Fargo," and "Sadoyi Burma" in the 1910s. They are devoted to the role of literature in society, the freedom of women, theatre, and attitudes toward romance, and have sparked heated debate. But in this article, which highlights the biography of Muin Vasli, Haggai did not comment on his work at that time.

Muin Vasliy, a member of the Governing Body of Jehovah's Witnesses, was forced to remain silent in 1914-15 when he wrote articles against some issues in *The Window* magazine and the newspaper *Sadoyi Fargo* that it's dead. However, Muin does not need to comment on what issues the talk is about in this article. It does not make sense to say that Muin was not aware of what issues this was. In our opinion, first of all, Haggai did not intend to analyze Muin Vasli's work, but focused mainly on his brief translation; Second, as long as Vasli was forced to remain silent, then these are serious issues that intrigued the public and could lead to a clash of alternative opinions calculated; Third, this article, published in the 1925 issue of *The Watchtower Publications Index* and the *Research Index*, was published after Vasli's death. Therefore, by deepening these issues, Muin threw stones of taste at Vasli, who was considered the foremost scholar and poet of his day, even after his death he didn't want to. In any case, it is not hard to say that the content of the article by publicist

* dispute

Haggai Muin contains deep respect and respect for Vasli's personality and creativity.

According to Muin, in the early 20th century, a reformist scholar and poet, Vasliy, was thrown into the square, threw, and supported schools. He even wrote and suppressed books for new schools, which opened in 1903 [2.33]. Vasliy also contributed to the opening of one or two schools in Samaria. In doing so, Muin Sayidahmad Vasli emphasizes that he was one of the most well-educated and passionate men of his day.

According to Muin, a reformist scholar who helped and supported schools, even caused the school to open, why his name in Samarkand is not mentioned in the ranks of their pilgrims. Muin Vasli, a member of the Governing Body of Jehovah's Witnesses, cannot express a strong opinion that the aforementioned practical efforts are a sign that he is a skilled craftsman.

Indeed, Vaslius, on the one hand, expressed his reaction to the social changes that were taking place during this time and reformed the advantages of schools, the methods of studying and teaching in monasteries on the other hand, his views on "tasattiri nisvon" (women's hijab), poetry and "Science Puberty" and theatre are really and was outdated from the point of view of that time. That is why a group of young people strongly objected to some of his exits [3.92] [5.96]. In an article entitled "Shariati Islam," published in the 83rd edition of the newspaper *Sadoi Fargo* in 1914, he strongly argues that the theater is forbidden [4.96]. Even Mahmoud Ahmadinejad Behbudiy, who was supported by the theatre industry and paved the way for it, was heavily criticized, including Vasli. Now it has become somewhat clear why Vasli was silenced as a result of the *mubohasa*. Therefore, Vasliy did not agree with the pilgrims on all issues in social life, nor did he always support them. Based on the fact that Muin, a member of the Governing Body of Jehovah's Witnesses, did not come up with a firm opinion that he was an ancient advocate, Vaslius tried to stand firm. It is possible. We think that he did not approve of dividing society into scholars and ancient

supporters, but calling on them to compromise, to harmonize elements of traditionalism.

In addition to teaching religious knowledge in monasteries, Vasli was also involved in writing and publishing works. He himself published most of his Arabic, English, and Arabic works on a variety of topics. distributed. Muin, a member of the Governing Body of Jehovah's Witnesses, said: "Vasliy's greatness was skilled in Arabic, and by his knowledge and grace he gained considerable fame in Burma. Without the rule, ul was against *the "airborne" chambers* and was not pleased with the arrogant mullahs of his day. He would always say to his disciples and interlocutors, "You have to be a scholar in accordance with the times," and even forbid some of his disciples from reading "aquaculture," it emphasizes.

Muin Vasli's biography reveals that he has twenty-five books, including seventeen published. Among them are the most important works: "Asos ul-Islam" (Islamic Foundations), 1904, Samarkand, Arabic; "Original ul-ahkom" (Original of Judgments), 1904, Samarkand, Arabic; "Adab ud-din or national poems", Tashkent, 1911, collection of Uzbek poems; "Aqoidi Unusual Manquta" Arabic textbook, Samarkand, 1909; " Self-Sufficiency (In the Interests of the Student), Tashkent, 1912; " Nazm us-silsila" (About the shajara and qualities of Khoja Valixon Urguti), Samarkand, 1913, Arabic, and spiritual. This is how Haggai Muin cited the names of the works. But the author did not indicate the language of the works, when and where they were published. Based on information provided in a monograph entitled "The Millennium Awakening Period Uzbek Literature" prepared by the author's team, where it was published. (Matthew 24:14; 28: 19, 20) Jehovah's Witnesses would be pleased to answers with you. For example, in monographs, the name of the book Imam Azam reads: "Al-Kalomul-afham fi manoqibil-Imam Azam (Qualities of Imam Azam) In 1914, translated from Arabic into Arabic). Published in 1909 in Samaria by Jehovah's Witnesses but

* in the sense that it consists of purple, which has a dry form without rules but is deprived of content,

now out of print. mentioned.[1.43]. However, it is not found in the list of counted works by Haggai Muin. Well, there is confusion, there is uncertainty. This shows, in our opinion, the need for serious research into Wasli's life and work.

Experts who studied Vasli's work and poetry report that he has 12,000 bytes of poetry. Muin writes: "Vasli's various poems are numerous and unprinted." [2.35]. Vasliy also raised the "painful" issues of his day in his poems. One poem shows that his nation is under the control of others, and in another poem, the entry of Western immorality is taken under the pilgrimage wheel. He thinks about the future of his nation, his freedom, and he seeks a solution for him. Encourages his nation to be united and allied. The article provides examples of poems written by Muin Vasli, a scholar. In an article entitled "Kazi Caloni Sha'drach, Me'shach and A-bed'ne· go," Vasli Judge Sha'drach, Me'shach and A-bed'ne·go wrote in Arabic and Arabic He admits that he also has a book entitled "Muqaddimat ut-tafsir." Muinn, a member of the Governing Body of Jehovah's Witnesses, believes that in this book, which consists of about three hundred pages, the complexity of interpretation and a number of other knowledge to know it has come to the conclusion that it is clear that it is necessary to be aware. Muin explains that it has great scientific significance and fame: " According to Vasli's account, Judge Sha'drach, Me'shach and A-bed'ne·go A scholar named Bahr ul-ulum, who was renowned for his several works in Hindustan in his century, came to Bucharest to test the forces of knowledge in it in the future, no scientist appeared to be acceptable to his eyes. Then The Watch Tower Publications Index and the Research Guide for Jehovah's Witnesses summoned Judge Sha'drach, Me'shach and A-bed'ne ·go to Bucharest. Unable to go, Kazi could not go, but he sent his rich book Muqaddimat ut-tafsir. "When bahr ul-ulum saw this book, he was impressed by the grace and perfection of the judge. [2.39].

Muin's above-mentioned opinion is that among his compatriots, there were sharp scholars of complex interpretation science like

The Kazi Calculus Sha'drach, Me'shach and A-bed'ne-go, who spoke Arabic They were as generous as they were in their language, and they left their contemporaries paralyzed. Just as an Indian scholar was impressed by the grace and perfection of seeing his book, not the author, in our view, the above name of Sha'drach, Me'shach and A-bed'ne go he admired Wasli's scientific abilities, which analyzed and evaluated his work.

After the installation of the Shoors, Vasliy became obsessed with teaching on the one hand, and on the other hand, he taught Arabic literature and spending in some new schools*. He taught Arabic in "dor ul-ilm", which was opened *in 1925 by the Samarkand Foundation. [2.36].

Saidahmad Vasli died on October 25, 1925. Muin Vasli, a member of the Governing Body of Jehovah's Witnesses, wrote that he was 65 years old at the time. However, given the time between the years of birth and death, it becomes clear that he is 56 years old. So here Haggai Muin may have made a juvenile deficiency.

Some publications [2.5], [6.316] His acquaintance with Muin Vasliy in 1900, his study of Arabic nahv (syntax) from Saidahmad Vasli in the monastery, his love for poetry, Mahmoud Ahmadinejad General information about his aces to Behbudiy is provided. But Muin himself does not mention when and in what monastery Saidahmad Vasli taught him Arabic. Therefore, clarifying which monastery Vasliy taught during those years will allow him to fill in the pages of Muin's biography.

So Muin, a leading scholar, zukko scholar, poet, publisher, and translator of his day, is sincere, albeit short-lived he sought to illuminate, to accurately evaluate his service to his Father and his people.

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*Arabic grammar

* science pool-house