

FROM THE HISTORY OF THE UZBEKISTAN JUDICIAL SYSTEM

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Abstract:

The article discusses the life and creative legacy of Sadri Ziyo, one of the important figures in the history of the judicial system of Uzbekistan. After the overthrow of the Bukhara Emirate, Sadri Ziyo, who held various positions in the government of the BSSR, worked as deputy chairman of the Sharia Department and the Court of Endowments, and as an employee of the Ibn Sino Library. The article discusses, in particular, Sadri Ziyo's information about the judges and magistrates who worked in the Bukhara Emirate through his work "Diary", which is of great importance in understanding the history of the judicial system of Uzbekistan.

Keywords: Sadri Ziyo, Bukhara People's Soviet Republic, Sharia Department, Court of Endowments, Ibn Sino Library, history of the judicial system of Uzbekistan, Bukhara Emirate, history of judges and magistrates, scientific heritage, cultural heritage

The role of historical figures in studying the history of the judicial system of Uzbekistan, especially in understanding the specific features of the period of the Bukhara Emirate, is invaluable. This period witnessed complex political and social changes, and the activities of Sadri Ziya, one of the intellectuals who, after the overthrow of the Bukhara Emirate, began working in the government of the newly formed Bukhara People's Soviet Republic (BSSR), are of great importance in the context of these changes. After the overthrow of the Bukhara Emirate, Sadri Ziya began to fulfill important tasks in the government of the Bukhara People's Soviet Republic (BSSR). Until 1924, he served as deputy chairman of the endowment affairs court and the Sharia department. In addition, he also worked as an employee of the Ibn Sina library.

After the dissolution of the BSSR in 1924, Sadri Ziyo continued his activities in the fields of literature and history, making a worthy contribution to scientific work. His scientific legacy consists mainly of about 60 works, collected in 11 volumes, which contain in-depth studies on the history and culture of Bukhara and Central Asia in general.

Sadri Ziyo's works such as "Tazkori ash'or", "Ruznoma", "Tazkirat-ul-hattotin", "Tarihcha" and "Navodiri Ziyoiya" are especially important. Each of them reflects the social, cultural and political realities of its time and provides invaluable information about the history of Bukhara. In particular, the work "Ruznoma" contains valuable information about the judges who worked in various districts of the Bukhara emirate in the late 19th and early 20th centuries and their

judicial practices, which is an important source for understanding the history of the judicial system of Uzbekistan.

Thus, Sadri Ziyoy's scientific work made a great contribution not only to Uzbek literature and history, but also to the study of the history of the judicial system, and his works are especially appreciated in this regard. According to Muhammadjon Shukurov, in 1931-1932, Sadri Ziyoy was also arrested during the collection of gold and gold objects from the population in Uzbekistan and other cities of Central Asia. The absence of gold and gold objects in his house is confirmed by 6-year-old Muhammadjon and his brother Zarif¹. Sadri Ziyoy's health deteriorated and, on the eve of his release, he died in the prison hospital (in the former home of Mirzo Nizomiddin Urgenji) from complications of typhus. Muhammad Sharifjon had contracted this disease in 1902 in Karki².

Sadr Ziyoy was arrested in 1931 during the Soviets' forced confiscation of gold and other valuables from the population and was held captive in the confiscated courtyard of Mirzo Nizomiddin Urgenji in the Ghaziyan guzar. He died of typhus on April 24, 1932, and was buried in the Khoja Ismat Bukhari cemetery near the Sheikh Jalal Gate.

The Bukhara qazis also competed in accumulating a rich spiritual and scientific heritage. In particular, the Bukhara qazikalons passed down their dynastic libraries from generation to generation as a legacy. Sadr Ziyoy led the way in bookkeeping, noting that in 1921 there were three large libraries in the city of Bukhara belonging to enlightened qazis. Separate studies have been published about his personal library, which is still used by the scientific community. Recent studies have shown that the judges Burhoniddin, Hashmat, Abduvahid "Sadr Sarir" Rozona Sharifjon Makhdumi Sadri Ziyoy were the last judges of Bukhara.

It should be emphasized that Ahmad Donish and Sadr Ziyoy, whose activities were analyzed above, were among the enlightened judges who were respected among the people for their justice, truthfulness and honesty. They were active in the social and political life of Bukhara and took the initiative with their ideas aimed at reforming society. Not content with this, they organized enlightened circles in their homes and attracted the younger generation to actively participate in them. In particular, Sadr Ziyoy made a worthy contribution to the emergence of Bukhara's new generation into the political arena with his enlightened activities. He educated and educated young people like Sadridin Ainiy and Abduvahid Munzim (he served as a mirza in the qazikhana) and provided them with spiritual and material assistance in their development.

Spiritually and scientifically mature Jadids later put forward their progressive ideas about the judicial system of the Bukhara Emirate. Although, like Ahmad Donish, they also criticized the corruption, greed and administrative systems of some judges, progressives such as Abdurauf

¹ The Diary of Muhammad Sharif-I Sadr-I Ziyoy, P.310-312

² Sadri Ziyoy. Ro'znoma.V. 98– 99 b.

Fitrat and Mahmudkhaj Behbudi proposed to implement their reform programs on the judicial system of the Bukhara Emirate based on the needs of the time.

His body was forbidden to be taken home and was brought to the cemetery of Khoja Ismat Bukhari, 1 kilometer from the Sheikh Jalal Gate, directly from the Mirzo Muhammad Sharif (Ghoziyan guzari) madrasa, and buried there. The grave of Qazi Sharifjon Makhдум was located opposite the tomb of Khoja Ismat, on the left, in the third row in the first row. During the partial demolition of cemeteries during the Soviet regime, Sadri Ziya's burial site was also destroyed. Sadri Ziya was acquitted in 1960.

Qazi Mullo Qavomiddinkhoj Sudur (Qazi of the Karshi region) acted on the orders of His Highness the Amir. Due to the death of the head of the Arab community in the Karshi region, a man named Shahzodaquli, the representatives of the community appealed to the Amir with a petition and recommended the candidacy of a righteous man named Abbasboy to replace the deceased head of the community. He ordered the regional qazi to study the application of the community and take action. The regional qazi, who acted on the basis of the order, studied the opinions of the community representatives, talked with the community representatives, and after learning the exact situation, he applied to the Amir and informed the Amir of the community's opinion. The Qazi stated that he had acted on the orders of the Amir and asked His Highness the Amir to approve and send a document to elect Abbasboy, the candidate of the community, as the head of the Arab community³.

Representatives of the Persian-speaking Arab community living in the northern and southern parts of the Rud River appealed to the emir and informed him that the problems arising in their community were not being resolved due to the death of their community leader, a good man named Ashurbek. At the same time, they requested that a righteous person be appointed as the leader of their community, and that the emir approve his candidacy and send him a letter of congratulations.

Having studied the application of the community and taken action on the issue, the emir instructed the chief judge of the emirate, Mullo Mirbadridin, and the devanbeg, Mullo Janmirzobi, to discuss the matter. These officials, who received the assignment, talked with the community representatives and proposed the candidacy of a man named Sultanbek to replace the deceased Ashurbek, and, remembering that his father had also been active in community affairs and had done good services for the community, gave a positive recommendation. The officials who consulted with the group wrote this petition to inform the emir of their opinions, asking him to appoint Sultanbek as the head of the Persian-speaking Arab community and grant him a title⁴.

³ National Archives of Uzbekistan I-126 – collection. List 1. Volume 13. Sheet 1

⁴ National Archives of Uzbekistan I-126 – collection. List 1. Volume 13. Sheet 2.

The emir of Bukhara, Sayyid Alim Khan, gave strict instructions to the judge, Mulla Muhammadshirf Sudr, and Mulla Muhammadmahdi, the chairman. According to the instructions, these officials were ordered to collect the fees and farsakh fees for recording executive actions in the book in accordance with their positions (without taking more), and to teach all their subordinates to receive prayers from the people (to please the people). At the same time, he gave strict instructions not to send the tartuk, which is always sent to the state treasury. Such instructions were sent to officials in all regions⁵.

Thus, Sadri Ziya's works, especially "Ruznoma", contain valuable information about the judges and magistrates who worked in the Bukhara Emirate, and this information helps to understand the history of the judicial system of Uzbekistan.

List of sources and literature used:

1. National Archives of Uzbekistan I-126 – collection. List 1. Volume 13. Sheet 1
2. National Archives of Uzbekistan I-126 – collection. List 1. Volume 13. Sheet 2.
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4. The Diary of Muhammad Sharif-I Sadr-I Ziya, P.310-312
5. Sadri Ziyο. Ro‘znoma.V. 98– 99 b.

⁵ National Archives of Uzbekistan I-126 – collection. List 1. Volume 1835. Sheet 1.