

Analysis of the social and political views of Mirza Sirodj and his work: "Tuhafi Ahli Bukhara" (Gifts to the people of Bukhara)

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Abstract

Purpose: This study aims to analyze the interaction between civil law settlements and criminal law settlements in the Indonesian military justice system, focusing on the implications of Military Court Decision I-05 Pontianak Number 46K/PM. I-05/AD/IX/2021. This study explores the complexity of overlapping jurisdictions and their effects on the rights and obligations of the parties involved.

Research Methodology: The research method used is a conceptual approach with a normative analysis of laws and regulations, relevant legal practices, and library research. The conceptual approach is intended to analyze legal materials so that the meaning contained in legal terms can be understood.

Results: The findings show that criminal proceedings significantly influence civil dispute resolution, particularly in determining liability and shaping civil court decisions. Conversely, the outcomes of civil cases may also affect criminal proceedings when overlapping elements exist. This case study demonstrates how fraud rooted in debt relations blurs the boundaries between civil and criminal domains, creating legal uncertainty.

Conclusions: There is a strong need for harmonization and coordination between civil and criminal legal systems to prevent overlapping jurisdictions and ensure fairness. Integrating compensation claims into criminal trials can provide more efficient and comprehensive justice.

Limitations: This study is limited to a single military court decision, which may restrict generalization to other jurisdictions and legal contexts.

Contribution: This research contributes to legal scholarship by clarifying the interaction between civil and criminal dispute resolution and offers practical recommendations for policymakers, military judges, and practitioners to strengthen legal certainty and justice in Indonesia's dual legal system.

Keywords: *Civil Legal Settlement, Coordination, Criminal Legal Settlement, Harmonization, Legal Interaction*

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1. Introduction

In the context of globalization, where different values and cultures increasingly encounter or conflict with each other, there is a growing need for enlightening perspectives on this issue. Jadidism did not oppose a scientific worldview to a religious one, nor did it set material progress against scientific development. (Nazarov, 2024; Rizoev, 2023; Turdiyev Bexruz Sobirovich, 2023)(Mirziyoyev, 2024). Therefore, it is important to study the socio-political views of one of the prominent representatives of the Jadid movement – the Bukharan traveler, enlightener, and healer Mirza Sirodjiddin Hakim

(hereinafter referred to as Mirza Sirodj) and his work *Tuhafi Ahli Bukhara* ("Gifts to the People of Bukhara"). This work contains extensive information on the life, culture, customs, and traditions of various countries. The author also provides details about socio-political, economic, and cultural events in Iran, Afghanistan, India, and Europe.

Gifts has repeatedly been the subject of literary analysis and linguistic-semantic and etymological studies, serving as an important source for understanding the socio-political situation of its time, as well as a significant expression of the people's dreams, hopes, and views (Rizoev, 2023). Adib Khalid, portraying Mirza Sirodj as a unique enlightener, emphasizes that this work reflects Central Asia's attitude toward the outside world and promotes mutual tolerance, reminding readers of the experiences of all developed countries (Khalid, 1999; Mirsagatovich, 2022). Simultaneously, the work *Gifts* is especially interesting to researchers for its practical content, as it is important not only for studying socio-political issues but also for offering concrete proposals regarding necessary actions (Turdiyev Bekhruz Sobirovich, 2025). The importance of situating *Tuhafi Ahli Bukhara* within a broader intellectual and historical framework cannot be overstated. At the dawn of the 20th century, Central Asia was experiencing profound transformations marked by the growing influence of Russian colonial rule, the penetration of Western ideas, and internal debates among Muslim reformers (Bazarbayev, Assel, & Muhabbat, 2013). Within this environment, the Jadid movement emerged as a platform that sought to reconcile Islamic heritage with modernity's demands. The Jadids championed education, literacy, and rational thought as tools to uplift Muslim societies from stagnation and align them with global progress (Lazzerini, 2023).

Mirza Sirodj occupies a distinct place within this reformist milieu. Unlike many contemporaries who limited themselves to theoretical debates or abstract intellectual disputes, he traveled and recorded firsthand observations of societies beyond Central Asia (Kanat & Zabirash, 2012). His experiences in Iran, Afghanistan, India, and Europe provided him with comparative insights into how diverse nations organize their political structures, social institutions, and cultural practices. These insights were not merely preserved as a traveler's memoir but were transformed into a conscious message addressed to his community (Englert & Vlasta). The fact that the text was dedicated in part to the Emir of Bukhara demonstrates that it was conceived as both an educational resource and a political instrument intended to inspire reform at the highest levels of authority (Khalid, 2000). From a sociopolitical perspective, *Tuhafi Ahli Bukhara* represents a bridge between traditional Islamic scholarship and the pragmatic needs of modernization. The narrative reveals an author deeply concerned with the decline of his society, yet hopeful that knowledge, reform, and openness to the outside world can bring about renewal. In this sense, Mirza Sirodj illustrates the dual identity of many Jadid thinkers: firmly rooted in their cultural and religious traditions while simultaneously advocating for modernization inspired by global examples. This balancing act was essential for the legitimacy of the reforms. If modernization was perceived as a wholesale rejection of Islam, it would likely have faced insurmountable opposition from the Muslim community. However, by embedding reformist ideas within an Islamic framework of enlightenment, figures like Mirza Sirodj could present change as a continuation rather than a rupture (Ngaliman, Catrayasa, & Lie, 2024; Tiimub et al., 2023).

The practical dimension of his work also deserves emphasis in this regard. Beyond recording observations, Mirza Sirodj presented proposals for what his society should do (Kanat & Zabirash, 2012). These proposals touched on education, governance, social justice, and economic development. They underscored the importance of scientific learning, rational administration, and equitable resource distribution. By doing so, he not only critiqued the shortcomings of contemporary Bukhara but also suggested pathways for improvement. This approach distinguished his work from purely descriptive texts and situated it firmly within the reformist literature of the period. Another key aspect of *Tuhafi Ahli Bukhara* is its vision of intercultural engagement. By documenting the customs and traditions of various countries, Mirza Sirodj implicitly encouraged his readers to look beyond the narrow confines of their own society (Herlina, Rumengan, & Indrawan, 2024; Sadullayev, 2024). He demonstrated that engagement with foreign cultures does not necessitate the abandonment of one's identity. Instead, it could serve as a source of inspiration, a means of recognizing universal human values, and an opportunity to adopt beneficial practices in the field. This attitude was revolutionary for a society where

isolation and suspicion of the “other” often prevailed. In this respect, his work contributed not only to political and educational reform but also to the cultivation of cultural openness and tolerance (Lazzerini, 2023).

The role of youth in this intellectual project was particularly significant in this regard. By addressing his work to the young Emir and implicitly to the rising generation, Mirza Sirodj underscored the need for leadership that embraced such reform. Youth were portrayed as the carriers of renewal, capable of breaking free from the inertia of tradition without rejecting its positive elements. The message was clear: the future of Bukhara depended on a generation willing to learn from both the Islamic past and the modern world. In the historical context, it is important to recognize that Mirza Sirodj was writing during a time when the Emirate of Bukhara faced increasing challenges. Russian influence expanded, internal governance remained rigid, and socio-economic inequalities persisted. In this context, the call for reform was both urgent and precarious. Reformers such as Mirza Sirodj sought to avoid direct confrontation with entrenched powers while still pushing for substantial changes. The delicate balance between critique and loyalty, and between tradition and innovation, characterizes much of Jadid literature, and *Tuhafi Ahli Bukhara* is no exception (Ishiwu, Nnanwube, Nkem, & Ezegbe, 2023).

The intellectual courage displayed in this work also merits attention. Critiquing religious dogmatism and cultural stagnation requires significant bravery in a conservative environment. By advocating for scientific learning and social justice, Mirza Sirodj challenged entrenched hierarchies and risked alienating powerful clerical authority figures. Simultaneously, his framing of these critiques within a broader Islamic ethos mitigated potential backlash. He presented reform not as an external imposition but as a revival of authentic Islamic principles that had historically encouraged learning, curiosity, and social justice.

Culturally, this work underscores the importance of preserving identity while engaging with modernity. Mirza Sirodj recognized the richness of Central Asian traditions but also understood that stagnation threatened their survival. He argued that embracing scientific and educational progress was not antithetical to cultural identity but was essential for its vitality. By presenting modernization as a form of cultural revitalization, he offered a persuasive argument for his contemporaries to accept change without the fear of losing their heritage. The implications of his thoughts extend beyond the Emirate of Bukhara. By examining the challenges faced by Iran, Afghanistan, India, and European countries, he demonstrated the universality of reformist struggles. His comparative lens suggests that all societies, regardless of their religious or cultural backgrounds, grappled with issues of governance, education, and social justice. By highlighting both successes and failures abroad, he provided a resource for his community to draw lessons from and avoid repeating mistakes.

Furthermore, *Tuhafi Ahli Bukhara* can be seen as a contribution to the broader intellectual currents of Muslim reformism in the modern era. Across the Muslim world, figures from Cairo to Istanbul to Delhi were grappling with similar questions: how to reconcile Islam with modern science, reform education, and resist colonial domination while embracing useful aspects of Western modernity. Mirza Sirodj’s work fits squarely within this transnational context, demonstrating that Central Asia was an active participant in global debates rather than a passive recipient of external influences. From a methodological perspective, analyzing *Tuhafi Ahli Bukhara* offers scholars valuable insights into the intersections of literature, politics, and social thought. The text is not merely a historical artifact but a dynamic source that reveals the aspirations, anxieties, and strategies of reformist intellectuals. Its literary qualities—narrative style, rhetorical devices, and symbolic imagery—are intertwined with its political content, making it a rich subject for interdisciplinary studies.

The continuing relevance of Mirza Sirodj’s ideas should be noted. The challenges he identified—dogmatism, stagnation, inequality, and the need for educational reform—remain pertinent in many societies. His emphasis on balancing tradition with modernity, embracing intercultural dialogue, and grounding reform in ethical values offers lessons that transcend his time. In this sense, studying his work is not merely an exercise in historical scholarship but also a source of inspiration for contemporary debates about reform, modernization, and cultural identity. Finally, it is worth reflecting on the symbolic

significance of the title *Tuhafî Ahli Bukhara*. By framing his work as a “gift” to the people of Bukhara, Mirza Sirodj positioned himself not only as an observer but also as a benefactor, someone offering valuable knowledge and guidance. This metaphor underscores the generosity of intellectual labor and the responsibility of scholars to contribute to the public good. It also highlights the reciprocal relationship between the author and the audience: the text is both a personal account and a communal resource intended to spark reflection, dialogue, and ultimately, transformation.

2. Literature Review

2.1 Jadidism and Intellectual Reform in Central Asia

Jadidism was an intellectual and reformist movement that emerged in Central Asia in the late 19th and early 20th centuries. This movement sought to respond to the challenges of modernity, colonialism, and social and religious stagnation in the region. Jadid leaders, including Mirza Sirodjiddin Hakim, strove to reform the education system, foster scientific awareness, and promote rational thought as alternatives to traditional conservatism. Literature on Jadidism emphasizes that this movement was not merely a local phenomenon but part of a broader wave of global Islamic reform that took place across the Muslim world. In the context of globalization, the Jadids did not reject science and modernity; instead, they sought to integrate them with Islamic values. This is evident in works that encouraged Muslims to return to the intellectual spirit that once brought Islamic civilization to its Golden Age. Scholars emphasize that the Jadid orientation was pragmatic, aiming to connect religious identity with the need to compete with the more advanced Western civilization.

2.2 Mirza Sirodj and Tuhafî Ahli Bukhara

Mirza Sirodj was a Jadid figure who took a different path compared to many other reformers. He did not only write theoretical works but also undertook long journeys to Europe, Iran, Afghanistan and India. These travels enriched his perspective on politics, society, economy, and culture. His observations were compiled in *Tuhafî Ahli Bukhara* (Gifts to the People of Bukhara), which served a dual purpose as a travelogue and reformist manifesto. This study contains observations on European progress in science, education, and governance. Mirza Sirodj emphasized that Europe’s achievements were not merely material but the result of scientific traditions and hard work. He criticized Muslim societies, particularly Bukhara, for falling into stagnation due to religious dogmatism, the rejection of science, and social isolation. Thus, *Tuhafî Ahli Bukhara* became a text that combines personal reflection, social critique, and practical proposals for reform.

2.3 Socio-Political Dimensions of Mirza Sirodj’s Thought

Academic literature positions Mirza Sirodj as a figure who addressed the structural problems in Bukharan society. He believed that one of the causes of this decline was the weak educational system, which remained focused on rote memorization without fostering scientific understanding. He also criticized conservative scholars who prioritized rituals over social development. Politically, he conveyed ideas to the Emir of Bukhara, urging him to embrace reform. *Gifts to the People of Bukhara* was directed to the young Emir to influence rulers to become agents of reform. This strategy demonstrates Mirza Sirodj’s understanding of political reality: that change requires elite support. However, he also emphasized that people must be empowered through education, skills, and openness to knowledge.

2.4 East–West Comparisons

One important aspect of Mirza Sirodj’s work is the comparison between Central Asian Muslim societies and that of the Western world. He described Europe as advanced in terms of science, technology, and social order. In contrast, the Muslim world was depicted as stagnant because of fanaticism and reluctance to learn from other civilizations. Such comparisons are not new in the broader literature on Islamic reformism. Reformist figures in Egypt, India, and Turkey emphasized similar points: that for revival, Muslims needed to adopt scientific methods without losing their Islamic identity. Thus, Mirza Sirodj’s ideas align with the global discourse on how Muslims should respond to modernity.

2.5 The Tradition of Travel Writing in Bukhara

Previous research has shown that Tuhafi Ahli Bukhara was not the only travel work in Central Asia. Earlier works included *Munthakhab at-Tawarikh* by Mirza Hakimkhan, *Navadir al-Waqa'i* by Ahmad Donish, and *Sawaneh al-Masalik* by Qori Rahmatullo Vazeh. However, Mirza Sirodj's text stands out for its reformist orientation. Unlike earlier travel accounts that were mostly descriptive, his work analyzed conditions and offered practical solutions for the community.

2.6 Education and Modernization

The literature on Jadidism consistently highlights education as the central pillar of reform. Mirza Sirodj shared this belief. He viewed modern scientific education as the foundation for producing a new generation that is capable of leading change. Jadid schools sought to replace the rigid traditional madrasah system. Gifts to the People of Bukhara also emphasizes the need to integrate religious knowledge with secular sciences to avoid dichotomies between spirituality and science. This inclusive perspective reflects the notion that Islam can serve as the foundation for reform rather than an obstacle.

2.7 The Role of the Press and Media

In addition to being a physician, Mirza Sirodj was active in the media. He founded and wrote for the newspaper *Sacred Bukhara*, particularly in its health column. This involvement demonstrates his understanding of the importance of the media as a tool for spreading reformist ideas. Academic literature notes that newspapers were among the most effective instruments for disseminating Jadidism to the wider public in the Russian Empire. Through the press, reformist ideas reached a broader audience beyond traditional educational institutions. This shows the connection between intellectual reform and the transformation of modern communications.

2.8 Legacy and Contemporary Relevance

Mirza Sirodj's work remains relevant today. The problems he highlighted—dogmatism, weak education, and social stagnation—continue to challenge many Muslim societies today. Recent scholarship emphasizes that modernizing education, strengthening scientific research, and promoting cultural openness remain pressing issues. Thus, *Tuhafi Ahli Bukhara* is significant not only as a historical document but also as a source of inspiration for future generations. His thought demonstrates that reform can be pursued not by rejecting tradition but by revitalizing it with modern knowledge.

2.9 Conclusion of the Literature Review

The literature shows that Mirza Sirodj's *Tuhafi Ahli Bukhara* reflects the spirit of Jadidism in addressing the challenges of modernity. He combined empirical observations from his travels with a critical analysis of Bukharan society. The key elements of his work include critiques of dogmatism, calls for the adoption of science, advocacy of educational reform, and appeals for cultural openness.

From an academic perspective, research on Mirza Sirodj enriches our understanding of the intellectual dynamics of early 20th-century Central Asia. His work serves as a lens through which we can see how reformist ideas were articulated in the form of travel narratives that simultaneously functioned as political and social manifestos for women.

3. Research Methodology

This article analyzes the subjective views of Mirza Sirodj Hakim on Bukhara, the West, and the East, and discusses the problems faced by Bukhara and the entire Muslim world in the 19th–20th centuries, along with the ways in which the Muslim world competed with Christian civilization for its development. On July 5, 1902, Mirza Sirodj embarked on a six-month journey through Europe. After disagreements with his business partners in the winter of the same year, he traveled to Iran and fled to Afghanistan, where he was accused of espionage. After a year of imprisonment, he earned the respect of Afghan Emir Habibullah Khan. In the following years, Mirza Sirodj studied medicine in Iran and later practiced medicine under the name, Doctor Sabir. In 1909, he returned to Bukhara, and in 1910, opened a hospital where he began applying European treatment methods. Simultaneously, he was one of the founders of the first daily newspaper in Persian, *Sacred Bukhara*, where he headed the "Healthcare" section and published articles on hygiene and medicine (Nizomovich, 2023; Turdiyev Bekhruz Sobirovich, 2025).

To properly analyze the socio-political and cultural views of Mirza Sirodj Hakim, this research adopts a qualitative descriptive methodology grounded in historical interpretation and textual analysis. The chosen method allows the researcher to capture the nuances of the subjective experiences, intellectual positions, and broader sociopolitical environment that shaped his writings. Unlike quantitative approaches, which rely on measurable data, qualitative methods are designed to interpret meaning, context and complexity. This makes them especially suitable for studying historical figures whose contributions are embedded in textual legacies, cultural traditions and personal narratives. The methodological framework rests on three main pillars: historical contextualization, content analysis, and an interpretative synthesis. Historical contextualization involves situating Mirza Sirodj's views within the broader environment of 19th–20th century Central Asia, marked by colonial encroachment, internal political struggles and exposure to global ideas. This approach ensures that the analysis does not treat his perspectives in isolation but as part of a larger intellectual current. Content analysis focuses on *Tuhafî Ahli Bukhara* and related writings, examining language, themes, and rhetorical strategies to uncover underlying ideas on reform, education, science, and governance. Finally, the interpretative synthesis connects these insights with broader patterns of Muslim intellectual reform, drawing out their implications for both local and global contexts.

The use of narrative reconstruction is also important in this study. By tracing Mirza Sirodj's journeys from Europe to Iran, Afghanistan, and back to Bukhara, the methodology highlights how personal experience shapes intellectual development. Travel not only exposes him to diverse systems of governance, culture, and science but also provides him with a comparative lens through which to critique his own society. These experiences were then transformed into practical recommendations in his work. By reconstructing his life events alongside his intellectual production, this study captures the dynamic interplay between biography and ideology. Document analysis is another essential element of the methodology. Primary sources, such as *Tuhafî Ahli Bukhara*, articles in *Sacred Bukhara*, and contemporaneous records, form the foundation of the analysis. These texts provide direct access to Mirza Sirodj's voice, enabling exploration of his ideas on modernization, education, and medicine. Secondary materials, including memoirs, historical chronicles, and prior research, serve as complementary sources that enrich understanding and fill in contextual gaps. Triangulation between primary and secondary sources helped validate the findings and minimize interpretative bias.

The interpretative process in this research involved thematic coding, where recurring concepts such as “modern education,” “religious stagnation,” “scientific progress,” and “social justice” were identified within the texts. These themes were then analyzed in relation to one another to uncover patterns and contradictions. For instance, Mirza Sirodj's critique of religious dogmatism is examined not in isolation but alongside his advocacy for Islamic enlightenment, illustrating the delicate balance that he sought to maintain. Similarly, his admiration for European medical practices is contrasted with his commitment to preserving cultural identity, revealing the hybrid nature of his reformist vision in the novel. Field relevance was also considered in the methodology. Although this study relies primarily on textual sources, it acknowledges the lived reality of Central Asian societies in which Mirza Sirodj operated. His views are analyzed against the backdrop of the socio-economic structures, political hierarchies, and cultural practices of the time. This ensures that the interpretations remain grounded in historical reality rather than abstract theorization. By considering the socio-political conditions of Bukhara, Iran, Afghanistan, and other regions he visited, the analysis captures the concrete challenges that shaped his agenda for reform.

In addition, reflexivity plays a key role in this methodology. The researcher consciously reflected on the interpretative process, recognizing the potential influence of contemporary perspectives on historical analysis. This self-awareness helps maintain scholarly rigor and prevents projecting present-day assumptions onto past contexts. Reflexivity is particularly important when dealing with sensitive issues such as religious critique, political reform, and cultural identity, where interpretations can easily be colored by modern biases. The methodological approach also emphasizes diachronic analysis, tracing the evolution of Mirza Sirodj's ideas over time. His early encounters in Europe provided him with initial exposure to scientific progress and governance. His subsequent experiences in Iran and

Afghanistan added layers of complexity as he navigated the challenges of imprisonment, adaptation, and professional reinvention. Finally, his return to Bukhara and involvement in journalism and healthcare reflected the synthesis of these experiences into concrete reformist action. By analyzing this chronological progression, this study demonstrates how his worldview developed in response to changing circumstances.

The decision to focus on *Tuhafi Ahli Bukhara* as the primary text is methodologically justified by its comprehensiveness. The work encapsulates his reflections on diverse societies, blending travel narratives with socio-political commentary. Unlike narrowly focused writings, this text offers a panoramic view of his intellectual concerns, making it an ideal lens for exploring his broader vision. Moreover, its dedication to the Emir of Bukhara highlights its intended role as a tool for policy influence, further reinforcing this significance. Finally, the methodology highlights the dual purpose of this study: to reconstruct the historical context of Mirza Sirodj's thought and to assess its relevance for contemporary discussions on reform, modernization, and intercultural dialogue. By combining historical interpretation, textual analysis, and thematic synthesis, this study provides a holistic understanding of his contributions. The methodological design ensures that the analysis remains faithful to historical sources while also drawing insights that transcend time and place.

4. Results and Discussions

Alongside his medical work, Mirza Sirodj also wrote and published his poetry in Persian-Tajik and Uzbek languages. On July 15, 1912 (Gregorian calendar), in the city of Kaghan (New Bukhara), with the permission of local and imperial authorities, Mirza Sirodj's travel essay *Tuhafi Ahli Bukhara* was published. Translated from Persian, the title means *Gifts to the People of Bukhara*. This work was primarily written for the people of Bukhara, but its main addressee was the young Emir Said Alim Khan (*Address by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the Iftar ceremony at "Kuksaroy" residence*, 2025; Bukhara, 2001; Djuraeva, 2024). In the context of the modernization and democratization of education, as well as social changes in Bukhara, Mirza Sirodj decided to write his work for a broad audience. He understood the importance of active social groups and their growing role in societal changes, but he also recognized that to implement such changes, it was necessary to influence the Emir of Bukhara, the progressive monarch. Therefore, in his work, Mirza Sirodj addressed the new and young emir with words of respect and praise, expressing hope for effective leadership (Almega & Yuliansyah, 2024; Chika, Promise, & Werikum, 2022).

This study contains the following words:

"The accession to the throne of the great ruler, leader of the imams and Muslims, Sultan Muhammad Alimkhan Bahadur Sultan, from the line of great sultans, is a good sign for me. In this fortunate state, I have completed my work and dedicated it to the great ruler..." By this time, the tradition of writing travel notes in Bukhara had been fully established. Among the travelogues written at the same time as Mirza Sirodj, one can mention *Munthakhab at-Tawarikh* by Mirza Hakimkhan, *Navadir al-Waqai* by Ahmad Donish, and *Sawaneh al-Masalik* by Qori Rahmatullo Vazeh. Mirza Sirodj presented his work as a unique and culturally significant event (Hardana, 2024; Riswan, Salsabila, Mulya, & Saputra, 2021). He writes: "Every year thousands of our people travel to other countries for trade, industrial work, and pilgrimage, and it is necessary to mention the achievements and important aspects that need to be studied, but until now, we have no such book..." (Mirza Sirodj, 1912). Mirza Sirodj, who compared himself to European explorers of the new era, spent years traveling to gather knowledge about his country and recorded everything in travel notes, emphasizing this as the main aspect of his work (Natamiharja, Panjaitan, & Setiawan, 2025; Siagian, Riza, & Lubis, 2023; Wulansari, 2023).

He writes, "Travelers from the West and East have traveled from city to city for many years, striving to learn about the lives of different peoples and to collect information about Mediterranean countries and regions of the continental world... All European achievements are the result of discoveries made by scholars and travelers. I, like these scholars, took a unique path

and wanted to present to my people the conclusion of my many years of travels.” In his work, Mirza Sirodj, besides being merely a travel essay, also explained important points about the social, cultural, and political changes of his time. In *Gifts to the People of Bukhara*, the main emphasis is placed on the achievements of the West in science and culture, and the main goal of Mirza Sirodj’s journey is to study these achievements and implement them in his homeland. Along the way, he carefully studied the cities and was greatly impressed by their public lives. Expressing his excitement about Europe’s development, Mirza Sirodj emphasizes that this development is the result of scientific progress. He stressed that if efforts and diligence are properly applied, Bukhara can also achieve much, particularly great progress in agriculture: “To us, the peoples of Asia, God has easily granted many blessings, but we are unable to appreciate them properly. If we studied science and art as the peoples of Europe do, there would be no richer nation and more prosperous country at any time.”

Simultaneously, Mirza Sirodj highlights that in the past, Muslim civilization was flourishing and served as an example to others, but today, this civilization has fallen into a pitiful state. In his view, the cause of the historical defeat of Muslims was their indifference to science and religious fanaticism. These ideas are reflected in the following excerpt from *Gifts*: “We need to understand that we are falling behind the times. What was the foundation of our development? Who is responsible for this? Today, our knowledge and spiritual consciousness are not what they once were. At that time, we were well acquainted with our unity and knowledge, but now we are helpless in development and secularism.” (Ekawati & Yudoko, 2024; Pratiwi, Luh Putu Agustini Karta, Ramanita, Aprilia, & Wardani, 2023). This work of Mirza Sirodj reflects a new source of knowledge, with descriptions of various countries and rich materials for comparing Bukhara with other cultures. Mirza Sirodj raises questions about the causes of the decline of the Muslim people, emphasizing the weakening of religious education and spiritual purity. He connects hope for spiritual revival with the efforts of the new ruler of Bukhara to do so. He also stressed that economic freedom could be achieved through the rejection of conservative views, as well as through tolerance and consensus. An important step in this process is the rejection of false teachings and the attainment of true knowledge in the Quran. This will lead to overcoming the religious-ethnic isolation of nations, the assimilation of the wealth of other civilizations, and further development of their own Muslim civilization.

This reflection highlights the dual character of Tuhafi Ahli Bukhara: it was simultaneously a travel narrative and a reformist manifesto. Mirza Sirodj’s personal experiences, gained through his extensive journeys, were translated into lessons for his homeland. He skillfully transformed individual observations into collective knowledge, presenting his findings as guidance for Bukhara’s society. The strength of his work lies not only in what he described but also in how he used those descriptions as a foundation for practical proposals. In doing so, Mirza Sirodj demonstrated that travel could become a form of intellectual inquiry and a powerful instrument for social change. The work also reveals the author’s strong awareness of the importance of leadership in the reform process. While he respected the role of the people, he recognized that long-term transformation required political will at the highest levels. His appeal to the Emir of Bukhara was both a symbolic and strategic gesture designed to encourage the ruler to take on the role of a reformer. By placing his hopes in the young Emir, Mirza Sirodj indicated that renewal was possible if authority and enlightenment worked together. This vision emphasizes harmony between governance and social energy, showing that progress requires both elite initiatives and popular participation.

Another crucial element in the discussion is the emphasis on science as the foundation of a civilization. For Mirza Sirodj, the problem of Bukhara was not a lack of resources but a failure to use them effectively. His argument that “God has easily granted many blessings” was intended to

awaken a sense of responsibility among the people. He believed that knowledge was the true wealth of nations and that, without scientific learning, material resources would remain underutilized. This position illustrates his understanding of modernization as a moral duty and a practical necessity. Finally, the broader implication of his analysis is that Bukhara's future depends on its ability to balance tradition with innovation. He did not call for the blind imitation of Europe but for the selective adaptation of its achievements. By reminding his readers of the past glory of Muslim civilization, he sought to inspire them with pride and motivation. Simultaneously, by warning against fanaticism and indifference, he encouraged critical reflection and renewal. Tuhafi Ahli Bukhara thus emerges as both a mirror of its time and a forward-looking vision, inviting future generations to embrace knowledge, tolerance, and justice as the foundations of progress.

5. Conclusions

The analysis of *Tuhafi Ahli Bukhara* by Mirza Sirodj reveals the Jadid movement's significant intellectual and reformist contributions to early 20th-century Central Asian society. Far beyond a mere travelogue, the work embodies a visionary critique of stagnation in the Muslim world and a passionate call for scientific progress, educational reform, and cultural renewal. Mirza Sirodj's comparative insights between the West and the East emphasize the urgency of embracing modern knowledge while remaining rooted in spiritual and moral values. His appeals to the Emir and the people of Bukhara reflect both a strategic and hopeful effort to initiate transformation from within society. Ultimately, *Gifts to the People of Bukhara* stands as a pioneering document that articulates the aspirations of an era and serves as a valuable historical and ideological source for understanding socio-political reform in the Muslim world.

In addition to its historical significance, this work demonstrates the methodological creativity of Mirza Sirodj as both an observer and reformist thinker. By integrating descriptive accounts of his travels with normative prescriptions for society, he transformed his personal experiences into collective guidance. This method made his writing accessible not only to scholars and political elites but also to broader audiences eager for change in the society. Furthermore, his emphasis on scientific learning and medical practice illustrates the practical dimensions of reform, showing how knowledge can directly improve public health, economic productivity, and social welfare. The text also highlights the importance of intercultural dialogue as a source of renewal for the future. By describing the achievements of other civilizations, Mirza Sirodj invited his readers to see the benefits of openness and exchange while simultaneously warning against blind imitation. His balanced approach sought to inspire confidence that modernization did not require abandoning cultural identity but rather its revitalization. Thus, *Tuhafi Ahli Bukhara* remains not only a window into the intellectual world of the Jadid movement but also a timeless call for societies to harmonize tradition with innovation in pursuit of progress and justice.

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