

THE ISSUE OF THE ATTITUDE TOWARDS THE JADID MOVEMENT IN BUKHARA AND THE DEVELOPMENT OF PEDAGOGICAL IDEAS IN IT

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Abstract

This article examines the activities of the Bukhara Jadids and the initial goal of the political and public organizations they created - to introduce the nation to its identity, to educate a new generation that will lay the foundation for the independence of the Nation and Motherland through a radical reform of the socio-political system. It is scientifically and theoretically justified that it is aimed at improving all other areas and has made a great contribution to the development of culture and spirituality.

Keywords: Bukhara jadidists, education, modern education, qualified personnel, statesmen, spirituality, culture, Bukhara People's Soviet Republic, development.

Introduction

Studying the issues of teaching and education in various historical stages of the Uzbek statehood has always been one of the interesting topics in the science of pedagogy. Democratic transparency and reconstruction that began in the mid-80s of the 20th century made it possible to tell some truths, albeit in a limited way, about the Jadidist movement. From this point of view, in 1987, the Institute of Language and Literature named after FA Alisher Navoi of Uzbekistan, and in 1989, in cooperation with the UzFA and the Writers' Union, a special commission was established at the level of the former union dedicated to the Jadidist movement in Turkestan, scientific conferences were organized in this direction. began to be organized, and in these conferences, the need to study the activities of educational organizations established by Bukhara Jadids in the field of social and political sciences was emphasized.

Fundamental qualitative changes were made in our spiritual and educational life only after our country gained independence. A large-scale scientific research is being carried out on the essence of Bukhara modernism and the activities of political organizations, its great leaders and representatives.

DISCUSSION AND RESULTS:

The Jadidist movement in Bukhara Emirate was formed at the beginning of the 20th century under the influence of economic changes, historical and political events, especially the first Russian revolution of 1905-1907, as well as democratic movements in Turkey, Persia and India. He united representatives of different strata of society who differ in social affiliation and socio-political views. In our opinion, four periods can be distinguished in the formation and development of the Jadidist movement in the Emirate of Bukhara:

1. 1900-1908 years In this embryonic period, in 1900, the modern school of Joraboy Pirmasti was opened in Bukhara, a little later, new style schools of Qaipov, Nizom Sobitov, Abdrahmon Saidi, Khalid Burnashev and other Tatars appeared, a revolution in future thinking took place. . . Bukhara Jadids Munzim, Ayni, Hamdi, Mehri, Fitrat, Mirza Siroja and others.

2. From October 1908 to mid-1914. The stage of formation of Bukhara jadidism as a cultural and educational movement: the opening of the first Tajik school of the "Usuli jadid" type, the establishment and active activity of the secret society "Tarbiyai atfol", publishing companies "Shirkati Bukharai Sharif". " and "Barakat", "Marifat" library, publication of educational, methodical and artistic books by Jadids, publishing of "Bukharai Sharif" and "Turon" newspapers.

3. From the middle of 1914 to February 1917. This period is characterized by the crisis of the activities of the Jadids in Bukhara during the First World War, and the strengthening of the emir's repressive measures against them. At this time, the first division between the Bukhara Jadids into right and left wings took place.

4. From March 1917 to March 1918. The strengthening of the political activity of Jadids, the second stratification of Bukhara Jadidism and the establishment of the "Young Bukharolik" party. However, the development process of Jadidism in the territory of the Bukhara Emirate was interrupted after the dispersal of the Jadidist demonstration on April 8, 1917, especially after Kolesov's unsuccessful campaign in March 1918 (joint actions of the Jadidists with the Soviet regime).

Although initially the school-education "new method" movement covered a narrow circle of young intellectuals, it attracted the attention of official authorities. On July 10, 1900, the Governor-General of Turkestan entrusted the political agent in Bukhara with "the most careful control over the management of the minds of the Muslim population."

More specifically, the Jadidist movement in Bukhara, the danger of their ideas for the position of the emir and the Russian bourgeoisie, began to be discussed in official circles in Russia after the revolution of 1905-1907.

Ahmad Donish (1827-1897), a famous scientist, writer and public figure of Bukhara, one of the great ideologues and founders of the enlightened movement in Central Asia, had a great influence on the formation of Jadidlar's views. His works combine historical, literary, pedagogical, philosophical and sociological issues.

The composition and strength of the Jadidism movement is quite diverse. Its activists include "yesterday's mudarris", madrasa students, young mudarris, office workers, individual merchants, small and medium-sized shopkeepers, representatives of the merchant class, officials and even representatives of the Amir Khan's authority. All of them were united by hostility against the politics of the local administration and the conservative clergy. Radical thinkers inspired by the positive ideas of struggle formed the core of these colorful people with different social origins and positions. But there were few of them. Most of the movement was people who had no clear idea of its ultimate goals. There were also those who followed the path of personal desires and interests. But still, young national intellectuals set the tone of the Jadidist movement.

The flag bearers of the Jadid movement were the progressive Muslim intellectuals, who saw the main cause of social and colonial oppression, backwardness of the country in ignorance and lack of knowledge in the image of the Jadids in the Central Asian conditions. They defended the idea of development and renewal of social life in accordance with the requirements of the times. Jadids, on the other hand, saw the solution of current problems through enlightenment, which testifies to the educational essence of Jadidism.

The Jadids initially did not have a written program of action. S. Ayniy shows that their goals were as follows: 1) To eliminate illiteracy and lack of enlightenment among the population, for this purpose, to build new type of schools, to distribute new literature and daily publications among the local population; 2) Struggle

against unclean clerics, for this purpose, by showing the people the abomination of priests and madrasahs, helping to develop the outlook of madrasah students, especially the children of clerics, and raising the issue of reforming schools and madrasahs; 3) In the example of communication of governors and judges with ordinary people, to reveal the nature of the baseness and shortcomings of the ruling power and show it to the population, if possible, to protect the rights of peasants and the poor; 4) To show the people the extravagance and arbitrariness of the emir and his entourage in wasting the state treasury; 5) To put an end to extravagance and heresy among the population, to reduce the costs of weddings and funerals; 6) To put an end to ignorant bigotry, religious disputes, conflicts, ambitions among the population and to implement the above ideas, to form progressive public opinion.

The main representatives of Bukhara Jadidism were Abdurauf Fitrat, Mirzo Sirodje Hakim, Domullo Ikram, Sadri Ziya, Muhyiddin Mansurov, Abdugadir Muhiddinov, Mukammil Burkhanov, Usmonkhoja Pulodhojaev, Fayzulla Hojaev, Abdulvahid Munzim, Sadriddin Ainizolov, Mukhim Sadriddin Sadrijonzo, Mukhadi Sadriddin. Sadrijonzo, Mukhadi Sadriddin, Muhiddin Muhiddinov, Khoja Abdusattar, Hamidhoja Mehri, Ahmadjon Hamdi, Ahmad Naim Nusratullobek and others.

CONCLUSION

The Jadids acted on the basis of the above program and carried out relevant work among the population. The Jadidist movement in Bukhara was the only opposition against the emir's reactionary, feudal-monarchical system. If at first it covered the liberal-minded part of the local intelligentsia, gradually their circle covered not only the representatives of the intelligentsia, but also the emerging local commercial bourgeoisie, workers, craftsmen. The famous events in Bukhara in 1910 motivated the more precise formulation of modernist ideas. The actions of the Jadids began to be discussed as an important movement exactly after the Sunni-Shia massacre.

In conclusion, it should be noted that all the changes did not affect the views and outlook of the moderns. Their feelings were not affected by the changes in culture and education, in particular, the emergence of Russian schools. Scientific thinking entered the region, scientific societies began to be formed. All this made the leading

part of the intelligentsia - the Jadids - to think about the need for serious reforms in the Central Asian society.

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