

“THE SCIENTIFIC HERITAGE OF BUKHARA JADIDS”

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Abstract:

This article describes the importance of jadidism in the national liberation movements as well as the socio-political situation of the early 20th century, reflecting on the main importance and Princedom of jadidism ideas. The article is enriched on the basis of sources that reveal the uniqueness of the Bukharan jadidism movement.

Keywords: history, culture, spirituality, heritage, cultural heritage, material heritage, national and universal culture, jadidism, enlightenment.

INTRODUCTION

One of the main directions of reforming carried out in our republic is aimed at improving the system of training personnel. Educational system development plans provide for the introduction of students with achievements of national and universal culture as a component of the formation of the worldview of future specialists. After all, the future of mankind is becoming dependent on its level of civilizability. Because the next life of mankind is determined by the level of civilizability of each individual, and not by the armed conflicts, aggression and violence. It is also not for nothing that the UN declares the 21st century to be a century of humanism, a century of humanization of society, that is, of culturalization. Therefore, in later times, special attention is given to issues of national culture on a global scale, especially in our Republic. Culture is the product of ancestral thought, knowledge, creativity and attitude to the environment, and has been absorbing and perfecting the experience created over thousands of years.

METHOD AND METHODOLOGY

Jadidism was an idea promoting renewal, a new modern school-the maorif, which consisted of goals such as liberating Turkestan from feudal backwardness, prejudices, bringing the nation and homeland to the path of modern development, building a national state, building a free and prosperous society based on the Constitution, Parliament and presidential rule, granting state status to Turkic languages, forming a national army. Hence, in Turkestan, jadidism as a national-liberation movement, which had ideas of patriotism, nationalism, enlightenment and progress in their worldview. They argued that on the path to freedom, it is necessary to cultivate national consciousness and self-knowledge. The cornerstone of the jadidism movement are the Jadid method schools. The real purpose of this movement was to introduce the identity of the nation, to radically reform the socio-political system, the independence of the nation, the homeland. In the past centuries, the traditional schools in which ne-ne raised the great alloma-yu scientists were completely cut off from World Development a few centuries later, on top of which the retail situation was reduced due to the

colonial regime. Therefore, the radical reform of local schools, the establishment of schools, higher educational institutions in accordance with the requirements of the Times, had become the main task of Jadid thinkers. Abdurauf Fitrat (1886-1938), a well-known Bukharian enlightenment scholar, literary scholar, poet and playwright, a prominent figure in the Central Asian jadidism movement, writes about Bukhara's position on the path to spreading the knowledge of Science in "Bayasi sayyahi hindi" ("statement of The Hindu sayy"): "Bukhara has long been a wise and resourceful man, raised and brought up the fuzalo people. Every day, bir donated the likes of Ibn Sina, Farabi, Muhammad Ismail Bukhari and Ulughbek to the world, thus wearing his honorable dovrug in armour on the ears of the peoples of the world". But, since the second half of the 19th century, Bukhara's position in the dissemination of Enlightenment had declined, the teaching system in madrasahs had become obsolete and the Exact Sciences had been removed, fanaticism had prevailed, and skilled and learned professionals were far from training. In a word, the science resorts of Bukhara needed a radical reform.

In the second half of the 19th and early 20th centuries, outstanding enlightened writers, scientists, state and public figures have grown up, who are determined to raise Bukhara's scientific fame again, to serve him appropriately. They include Ahmad Donish, Sharifjan Mahdum Sadri Ziyoy, Mirza Abdulazim Somi Boastani, Mirza Salimbek, Afzal Mahdum Pirmastiy Bukhari, Abdullakhoja Abdiy, Haji Azimi Sha'riy, Mirza Sahbo Vobkandiy, Haji Muhammad Ne'matullo Muhtaram, Idriskhoja Roji, Muhammad Siddiq Hashmat, Sadriddin Ayniyy, Abdurauf Fitrat, abdulvahid burhanov munzim, fayzulla khojaev, Ubaydulla Khojaev, Perkhimil Burhanov, Osman Khoja, Otaulla Khojaev, Abdukadir Muhiddinov, Local intellectuals such as Moses Saidjonov can be seen. Adib and enlightened scholar Sadriddin Ayniy, in his work "materials for the history of the Bukharan revolution", cited detailed information about the schools and activities of the new method in Bukhara, its teachings. In particular, the book included the sections "school question", "the opening of the school in Bukhara of the first method", "preparation and examination for closing the school", "the first closure of the school", "fatwa and discussions about the school", "the Bukhara reform of the Russian government and its look and attitude to the school issue", "cases and schools in 1914" and "the second dopqir closure of schools". S. In his book, Ayniy reflects in detail on the position of schools in the new way in the scientific environment of Bukhara, the spread of the ideas of enlightenment and progressivism, their services in the development and promotion of Education. Adib believes that the rise of the Bukharan Revolution also began with the issue of the school. In the "preparation for the scientific revolution" section of the work, it is noted that the early Enlightenment and progressive ideas in Bukhara began with the famous calligrapher and historian scholar Ahmad Makhdum Donish (1827-1897). S. Ayniy Ahmad mentions that although he met with Donish personally and did not enjoy his conversation, but was familiar with his work "Nawadir ul waqoe'", a work that made a major turn in his worldview. On the territory of the emirate of Bukhara, the right question arises as to who opened the first method jadid school. S. According to Ayni, an early new method School in Bukhara was opened in early 1900 by Mullah Joraboy Pirmasti, a local intellectual.

But this school was quickly closed. Mulla Zhuraboy, seeing the new method schools in Russia, opens a new method School in Bukhara's Polindoozon (Pol sewing) Guzar.

ANALYSIS AND RESEARCH RESULTS

According to the materials for the history of the Bukharan revolution "in the section" jadida School of the first method in Bukhara", the first special method of jadida school in Persian (Tajik) will be opened at the House of Mirzo Abdulvohid Munzim in Gathatai Sallokhkhona Guzar, Bukhara on October 23, 1908 ad. He is appointed Abdulwahid Munzim as a teacher. According to the above work, "the students at this school at first were: Abdurahmanbek – Abdullabek's son, His servant Abdughani, Afzal and Akram – Ahmad Mahdum Hamdi's son, Muhammadamin – Saidjan Mahdum's son, Abduqayim – Abdushukur's son. Until Idi Qurban, in two months the number of students (number)reached 12".

To ensure the effectiveness of teaching in schools of the new method, textbooks, manuals and new literature were needed, as well as demanding and talented teachers. Because the main goals of jadids were to provide them with books and teachers, to promote the educational work of young people abroad. In the establishment of "Bukharoyi sharif company", formed by young bukharians, S.Ayni's reading books for the jadid schools, "Tartil ul-Quran" ("Book of recitation"), "Karachiyoti diniya" ("religious book") and "Tahsib us-sibyon" ("raising children"), are published in Orenburg in 1909. Ayny wrote the textbook "Tahsib us-sibyon" "under the influence of Ismail Gasprinsky's book" Khaji sibyon ("children's teacher"). This book will be published for the second time in 1917 in Samarkand by the "library of Enlightenment" (founded by young bukharians in 1914). On the territory of the emirate, tatar teachers also carried out the opening and teaching of a school in a new way at an accelerated pace. S.Ayni himself worked, taught and taught in tatar schools until the opening of Abdulwahid Munzim's new method School. In particular, the author himself noted about this, "I worked at the tatar school for six months and gained experience." In Bukhara in 1907, tatar Nizamiddin Sodiov (сотий) opened a new method School in the tatar language with the permission of Kazi Mir Badriddin kazikalon in his house. After Nizam Sotiy's school was moved to Khalid Burnashev's courtyard in the Gavkushan neighborhood, it was not long before it was closed in 1909 by the Ostanakulbi Qushbegi under the pressure of fanatical priests. Jadid schools opened in Bukhara, mainly tatar schools, where tatar teachers taught, until 1908-1910, when the "Tarbarai atfol" ("children's education") organization of young bukharians was formed. A new school was also opened in the Gavkushan neighborhood by Latif Khoja (Latif Khojev), a relative of Usman Khoja, an active member of the young bukharians. Operated under the auspices of city merchants, the school consisted of 2 classes, with 3 Globes, books, Partas, a board, notebooks to be given to students. In one class, primary education recipients were trained, and in the other, six months of Education. The lessons were conducted by Usmankhoja and Mullah Ghulam Qadarali. Within the Jadid schools, the Mukamiliddin Burhonov school was distinguished by its equipment, which included glass-placed (glazed) windows, iron stoves. Mullo Homidkhoja Bazar had opened another school in Nav Guzar, where classes for 32 students were taught in Russian. The schools were mainly sponsored by their organizers, in some cases wealthy individuals. In addition, schools are

provided at the expense of parental tuition. For example, the Jadid school founded by Mirzo Abdulwahid and Ayni had a tuition fee of 3 Rupees per month. While 6-10 years are taught in the old school, 4 years are taught in the new method School. S. As Ayniy noted, these schools were “NIM (semi) reform schools”.

CONCLUSION

At the end of the 19th and beginning of the 20th centuries, Turkestan society had deepened its spiritual crisis, and social and economic progress could not be achieved without raising a national culture, not being happy with universal values, not making educational work widespread. For this reason, the jadids understood that the spiritual maturation of the nation was in the achievement of enlightenment. For this, they played an important role in the formation of national awakening and national consciousness, emphasizing the need for reform in schools with the Giving of secular knowledge.

Thus, the jadids have made worthy contributions to the development of our national spirituality with their ideas, such as nationwide, raising the Enlightenment, developing national consciousness, gaining national unity and achieving independence by occupying the culture of Jahan through their implementation. In this regard, the ideology of national independence, which is being implemented in our lives today, feeds on the high spiritual, traditional deeds of our people, the immortal heritage of our great-grandfathers, formed over the centuries, and serves as an important resource in the development of our national spirituality as an integral part of it.

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