

## THEORETICAL-PRACTICAL BASIS OF THE IDEAS OF BUKHARA JADIDS ON EDUCATION

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### Abstract:

This article talks about the meaning of the word jadid, its origin, the founders of the jadid movement and their ideas. It also describes the struggle of the enlightened representatives of Bukhara for national independence and freedom.

**Keywords:** Jadids, Bukhara, people, humanity, purpose, education.

### Introduction

Currently, New Uzbekistan is being built on the basis of the noble idea of "a society with human dignity and a people-friendly state". On the basis of this ambitious goal set by our President, our people are becoming the real authors of new reforms.

Fulfilling and implementing the goals (100 goals) specified in the development strategy of New Uzbekistan, educating our youth in the spirit of tolerance is an important and responsible task before science.

In particular, goal 70: Improving the state policy on youth. Educating young people in the spirit of patriotism, sense of citizenship, tolerance, respect for laws, national and universal values, able to resist harmful influences and currents, having firm beliefs and views on life.

Goal 74: To strengthen the atmosphere of inter-ethnic harmony and inter-religious tolerance in the society.

Creating additional favorable conditions for young people of different nationalities, raising the awareness of civic duty, patriotism, and the culture of inter-ethnic interaction based on tolerance.

It is known that in Turkestan, especially, the Bukhara Jadidist movement and the universal ideas put forward by them are among the topics that are rarely studied by our pedagogic scientists. The problems raised by the Jadids in their time are relevant for our time. In particular, the Jadids believed that the development of the country is in the hands of educated young people and raised such urgent issues as sending them to study in developed countries, learning foreign languages, and acquiring modern science and technology.

The Jadidism movement, which emerged as a movement of enlightenment at the end of the 19th century, entered a new era in its gradual development from the beginning of the 20th century. From this period until the termination of Turkestan Autonomy, Bukhara Jadids had their own political organizations and public publications. During this period, Jadidism turned into a socio-political movement with broad reformist goals.



Another important aspect of studying the pedagogical legacy of the Bukhara enlighteners is that they promoted the issue of the country's independence and the education of the young generation 100 years ago. The Jadids thought about the economic, social, political, cultural and household conditions for the country to join the ranks of modern, worldly developed countries and performed practical activities in this regard.

It is worth noting that, at a time when dangerous and threatening ideological processes are taking place in the world in the era of globalization, the issue of improving the professional and social training of future specialists on the basis of national values, education and the heritage of enlightened figures is defined as one of the urgent tasks.

As President Sh.M. Mirziyoev noted, "at the beginning of the last century, our patriot, nationalist grandfathers introduced the ideas of "modernization", i.e., renewal and freedom, justice and equality, knowledge and understanding of national identity. We all know well that they bravely entered the field of battle with the flag. The goal of these nobles was to arm the people of Turkestan, who have been stuck in the vortex of ignorance and backwardness, with worldly science, advanced professions, and lead them to the path of universal development. But if we say that their noble dreams have been preserved in the blood and historical memory of our people and are still alive, we will be telling the truth. In this sense, at the heart of the "New Uzbekistan" idea, which is deeply rooted in the hearts of our people today and is becoming a national movement, are our great ancestors, in general, our great grandfathers who founded the First and Second Renaissance periods in our national history. We will not be mistaken if we say that their aspirations and dreams are also embodied.

Gaspirinsky, who came to Turkestan from Crimea, occupies a special place in the movement of the enlightenment of the Jadids. He founded "Usuli Jadid", the first school among Russian Muslims. Its school system, textbooks, and teaching methods are close to the European education system. The Jadids paid great attention to the old methods of teaching, to the new, that is, to modern scientific learning for young people, and to teaching in the mother tongue in the educational system. The formation of the feeling of patriotism, nationalism, and tolerance among young people was one of their main concepts.

Higher education institutions in Uzbekistan within the framework of reforms aimed at increasing the country's position and role as an equal subject of international relations, ensuring religious tolerance and inter-ethnic harmony in joining the ranks of developed democratic states, and turning young people into active participants in the ongoing reforms expands the possibility of introducing competency approaches related to the mindset of tolerance to the educational content. In the measures to educate young people to be spiritually, morally and physically perfect, to raise the quality of their education system to a new level, "high morale, firm life position, selfless and "Education of patriotic youth, improvement of legal culture of youth, prevention of offenses and crimes among them" are defined. Based on the socio-pedagogical necessity of tolerance, this creates the need to develop technologies for forming the mindset of tolerance in young people.

Ahmad Donish and Abdurauf Fitrat, modern scholars who lived and worked in the late 19th and early 20th centuries, made a significant contribution to Uzbek and Tajik culture with their



works. In the works "The Path of Salvation" ("Rahbari Najot") and "Navodir ul Waqae", their ideas of modernity, their knowledge in the field of modern sciences, people's motivation for science, the reason for science to renew the way of life of the people of Bukhara, religious education ideas of reforming and encouraging people to get rid of age-old stagnation in the social life of their people were leading in the concept of enlightenment.

Globalization processes taking place in the world demand that the history of the philosophical thinking of the peoples of the East, its characteristics, the national and universal ideas of the spiritual heritage of the great scholars should be inculcated in the minds of mankind, especially young people, as moral values.

The rich ideas of modern thinkers, who are the peak of Bukhara enlightenment, about tolerance, are important to educate young people as heirs of tomorrow.

New Uzbekistan is distinguished by its ancient history and rich culture. Because our independent motherland did not emerge little by little. For this, thousands of our compatriots lost their lives and died without tasting the glory of the days of independence. Today, we, the youth, are the history of our country. We must study the cultural heritage in depth. The researches and efforts of our scientists and researchers in this regard help to illuminate our ancient history in detail. President Shavkat Mirziyoyev's insistence in his meetings with young people: "We will certainly build a new Uzbekistan together with young people" inspires us even more, and we feel as if we have received divine power. Therefore, it is necessary to take a look at the path we have traveled so that the feeling of gratitude for the peace, tranquility, beauty and wealth of the country we live in shines in our hearts even more. The Jadidist movement, which fought for the freedom of our country, is a clear example of this. Jadidism or Jadidism (Arabic: جديد جاديد - new) is a socio-political, educational movement that gained significant importance in the life of Turkestan, Caucasus, Crimea, and Tatarstan at the end of the 19th century and the beginning of the 20th century. Jadidism first appeared in the Crimea in the 80s of the 19th century. It spread in Central Asia from the 90s of the XIX century.

Jadidism used to function as a movement in the field of culture. The representatives of this stream called to fight for development, development of Turkic languages, enrichment of literature in these languages, study of secular sciences, use of scientific achievements, and struggle for equality of women and men. Later, Jadidists propagated the ideas of pan-Turkism. In the literature written during the Soviet period, modernism is described as a "bourgeois-liberal, nationalist movement". During this period, the names of Jadidist figures, who were mainly criticized, were revived after the collapse of the SSR. The representatives of the Jadid movement often called themselves progressives, later Jadids. The advanced progressive forces of that time, first of all, the intellectuals, felt that the local population was lagging behind the global development and realized the need to reform the society. Jadidism was essentially a political movement. It has periods of formation and defeat, which can be conditionally divided into four. In Turkestan, Bukhara and Khiva, these periods are 1895-1905; 1906-1916; 1917-1920; Includes the years 1921-1929.

The struggle in Bukhara took place in a difficult socio-political environment compared to the one in Turkestan. Its composition consisted mainly of the progressive part of the urban



population of Bukhara: intellectuals, mullahs, small shopkeepers and administrators, artisans, merchants. Jadids' influence among peasants and soldiers was low at first. Jadids came up with a number of demands in the field of economy and management, for example, tax reduction. At first, they wanted to introduce reforms within the framework of the emirate system in Bukhara. In Bukhara, a farmer from Vobkent, Joraboy, opened the first new method school. The Jadidist movement in Bukhara was opposed by some ignorant mullahs and a stream of old-timers who were enemies of any innovations and reforms. At the beginning of the 20th century, Bukhara society was divided into the 2nd group: the progressives led by Ikram Domla and the old-timers led by Mulla Abdurazzaq.

In 1908, "Bukharoi Sharif Company" was established and engaged in publishing textbooks and selling books. Akhmadjon Hamdiy (Abusaidov), Usmankhoja Polathojayev (Usman Khoja), Hamidkhoja Mehriy, Abdulvahid Burkhanov, Abdulkadir Muhiddinov, Sadridin Ainiy, Abdurahman Sa'diy were the organizers of the company. In December 1909, Jadids founded the secret society "Tarbiyai atfol" ("Children's education") in Bukhara (founders: Abdulvahid Burkhanov, Hamidkhoja Mehriy, Ahmadjon Hamdiy, Mukammil Burkhanov, Haji Rafe). This society sent young people from Turkestan and Bukhara to study at the "Taste of Bukhara Educational Society" department in Istanbul. Education abroad has changed the outlook of young people. Although Jadidism started in Bukhara and Turkestan at the same time, the harsh environment in the emirate accelerated its development. From 1910, the Jadidist movement took an organizational form in Bukhara, and a party was formed on the basis of the secret society "Tarbiyai Atfol".

"The main ideas and goals of Jadidism were the following: liberating Turkestan from medieval backwardness and religious superstition, reforming the Sharia, spreading enlightenment to the people, fighting for the establishment of an autonomous government in Turkestan, establishing a constitutional monarchy and parliament in Bukhara and Khiva, and later a democratic republic system. building a free and prosperous society, introducing a stable national currency and creating a national army. A modernist movement was formed in Tashkent, Fergana, Bukhara, Samarkand and Khiva by some groups of free-thinking and progressive people.

The emergence of the active social modernist movement "Young Bukharas" in Bukhara is a clear proof of this. The movement of Jadidists was not only a cultural-educational movement, that is, teaching based on the New method based on the New method compared to the difficult teaching system of the old schools. At the same time, he also included the problems of spiritual and educational, national development and national independence of a wide and deep content. "Turkistan Jadids," it is emphasized. In the reference "History of Uzbekistan", - in the struggle for justice, freedom and freedom, they carried out their activities in three directions: firstly, as mentioned above, opening modern schools of a new method, secondly, sending promising young people to study abroad and thirdly, by establishing various educational societies to create a strong sect of intellectuals by leaving the propaganda work alone:

"The Jadids' program of struggle for the people's prosperity consisted of three main directions:

- Expanding the network of new method schools
- To send promising, talented young people abroad;



"Creation of various enlightened societies and publication of newspapers aimed at forming a strong faction of intellectuals." Jadidism had its own leaders and leaders in the regional and historical forms of such goyas. For example, Ismail Gaspirali, Javid Huseynzoda, Musa Jorullah Kazani, and Rezauddin ibn Fakhridin led the Jadidism in the Crimea, the Caucasus, the Volga, Bulgar, and the Southern Urals.

Munavvar Qori, Behbudi and others were leaders in Turkestan. In Bukhara, the government of "Young Bukharas", the chairman of Jumhur Usmankhoja, Fitrat and others were the leaders.

Mahmudhoja Behbudi, Abduqadir Shakuri, Saidahmad Siddiqi-Azji (Samarkand), Munavvargari Abdurashidkhanov, Abdulla Avloni, Ubaidulla Asadullojaev, Tashpolatbek Norbotabekov11 (Tashkent), Fitrat, Fayzulla Khojaev, Usmonhoja Polathojaev, Abdulvahid Burkhanov are among the leaders of the jihadist movement in Turkestan. , Sadridin Ainiy, Abdulkadir Muhiddinov (Bukhara), Obidjon Mahmudov, Hamza, Cholpon, Ishakkhan Ibrat, Muham-madsharif Sofiza (Fargona Valley), Polvonniyoz Haji Yusupov, Bobohun Salimov (Khorazm) lived.

"The study of the socio-political activities of the Bukhara jadids showed that they can be divided into two major factions without mutual opposition, mainly based on their activities: the group of investors, representatives of jadid dramaturgy and theater, a group of jadid teachers, and a group of progressive scholars. Under their support and protection, many Jadid schools were established, and later they worked together with the Jadids on the political front.

From the second quarter of the 19th century, new method schools were established. In these schools, at first, textbooks published in Orenburg, Tashkent were used. Since the 10s of the 20th century, many textbooks have been published by local authors.

Enlightenment has always remained one of the priority directions for Jadids. In particular, they significantly increased their efforts to establish new schools in the conditions where the tyranny of the tsarist system was relatively relaxed.

By the beginning of February 1918, about 100 schools of the new method with more than 4 thousand children were registered by the tsarist government in Turkestan1. All of them were operated with private funds, and a fee of 50 to 3 soms was charged per month. The Jadids first started education by establishing a school. In 1916, there were attempts by local progressives to establish a higher educational institution in Bukhara. Many dramatic works were created and performed to promote the ideas of enlightenment through theater art. At the same time, they came out as promoters of enlightenment in the household lifestyle of the people. They worked to make the nation enlightened in the field of economic, political and household life. With their small activities, they waged an uncompromising struggle against happiness and superstition, against any situation that hinders the development of society.

The Jadidism movement had few leaders and managers in certain regions, and the goals, views and ideas of Jadidism were little expressed in their activities and works.

Fitrat, a great representative of Uzbek literature, Uzbek science and culture of the 20th century, is the manifestation of the modernist movement in Turkestan. Abdurauf Fitratdur (1886-1938) Abdurauf Fitrat was born in 1886 in Bukhara. Fitrat is Abdurauf's nickname, "button means talent, button nature, shining". His father, Abdurakhim, was a religious, outgoing, person who



was engaged in trade, and his mother, Mustafabibi, was a refined and literate woman, who was mainly engaged in the education of children. First, Fitrat was educated at the old school and Mir Arab madrasa, and in 1909, with the help of "Jamiyatikhairiya", he was sent to Istanbul, Turkey, with a group of young people through Russian cities. He studied in Turkey in 1909-1913. There he studies at the Faculty of Medicine of Istanbul Dorilfunu. Fitrat becomes one of the active participants of the "Bukhara Educational Education Society" established in Istanbul. At the same time, he also got involved in the movement of the Turkish revolutionary youth and later continued this activity in his homeland, in the revolutionary struggle of the young Bukharan community. His first works "Munozara" (1909), "Indian Tourist" (1911), "Rahbari Najot" (1915) were not only artistic and religious, but social and philosophical, educational and moral works. At their core were the ideals of Jadidism. Faizulla Khojayeov, focusing on the different aspects of the Jadidism in Bukhara from the reformist movement in Turkestan, writes: "The movement in Bukhara took a different path. Easing the burden of taxes imposed on peasants and small merchants by Bukhara modernism has gradually turned into a true secret society together with many azas, shobas and the self-friendly public among various classes of the people of Bukhara, starting with the general regulation of tax affairs" (Khojayeov F. Materials for the history of the Bukhara revolution, Tashkent, "Fan", 1997, p. 63). Later, some government officials, local rich people, merchants, ulama, mudarris and students joined this movement with enlightened ideas such as reforming schools and madrasas, increasing attention to the teaching of secular sciences. Among them were Ahmadjon Hamdiy Hamidhoja Mehriy, Sadridin Ainiy, Khoja Rofe, Mukammal Burhan, Osmankhoja Polathoja Ogli, Atohoja.

In October 1908, Abduvahid Munzim opened the first modern school teaching Tajik language in his small house. After a year, the students of this school will pass the exam in a solemn manner. Boriboi Efendi, an old intellectual, who was impressed by the knowledge of the students, with tears in his eyes, addressed the assembly: "I hope that a revolution will happen in Bukhara before ten years, and the generation of the country will get rid of this day of joy and misery. I can't see that day, you young people will see it." I'm very grateful, I saw the beginning of the work."

But this good deed was opposed by "antiquarians" who were supporters of the old order. Mulla Qamar, Mulla Kholmurod, Mulla Abdurasul Zakun and Mulla Abdurauf mudarris, as representatives of the scholars, decided to close the school from Qushbegi. Although the school was closed, the zeal of the Jadids did not diminish in the slightest. In December 1909, Sadridin Ainiy, Abduvahid Munzim, Ahmadjon Hamdiy, Hamidkhoja Mehriy, Haji Rofe, and Mukammal Burkhanov founded the "Tarbiyai atfol" society. Marifatparvars conducted secret work and opened 28 branches of the society in Termiz, Karki, New Bukhara and Gijduvon.

In short, the main goal of the modernity that arose in Turkestan was to introduce innovative ideas in all areas necessary for the development of society. With this, the Jadids made changing the way of life of the population and developing their spiritual consciousness one of their main goals. At the beginning of the position of national development in Turkestan, Jadids brought out the idea of ensuring the political, economic and spiritual development of the society. In their political activities, they promoted the goal of independence. Jadidlar realized that it is



necessary to fight against dependency with national development. These ideas formed the basis of the political activity of the Jadids. That is why the Jadids called the oppressed people to fight for freedom. It is necessary that the valiant struggle of our ancestors in the pursuit of great goals, selflessness and enthusiasm should serve as a real example school for all of us in the construction of New Uzbekistan.

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