

ACTIVITIES OF YOUNG BUKHARIANS RELATED TO MODERN
PEDAGOGY

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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 included not only representatives of the intelligentsia, but also the emerging local commercial bourgeoisie, workers, craftsmen and artisans. Bukhara Jadids wanted to adapt Islam to new conditions through reform while preserving the foundations of religion and Sharia. It should be noted that the Jadids wanted to start the reform in the emirate by reforming the education system, and their political demands, in particular, the reforms of the emir's government, were almost invisible in their practical activities during this period, or more importantly, they were in the background. Consequently, Bukhara Jadidism was formed at the beginning of the 20th century as a cultural and educational movement, and then as a social and political movement. Until 1917, Bukhara resistance was mainly led by Abdulvahid Munzim, Ahmadjon Hamdiy, Mukammil Burkhanov, and Sadridin Ainiylar.

Jadids of Bukhara rarely called themselves "jadidists", but often used the words "chavanbukharoi" ("Young Bukharan") in relation to each other. New stylists fought, they were called jadids. Because their goal was progress and movement, and the leaders were young people, they called themselves Young Bukharans (like Young Turks)¹. Some researchers mistakenly see a contradiction in the concept of Jadidism and the movement of "Young Bukharans", that is, they distinguish young Bukharans from Jadids. So, for example, in 1930, O. Glovatsky stated that "it is possible and necessary to draw a certain line, a watershed, between the moderns and the young Bukharans."² M.G. Vahobov believes that "Young Bukharans" appeared only in 1914-1917.³ According to A.I. Ishanov, Jadids imitated the Young Turks and began to be called "Young Bukharans" from 1916⁴. According to N. Khotamov's fair opinion, in the conditions of Bukhara, it is impossible to set a big border between the old and young Bukharans, the word "young Bukharan" has been widespread since the first years of official registration of Bukharans. Jadids.⁵

In the summer of 1910, Turkestan Governor General A. Samsonov sent Staff Captain Fenin to Bukhara on a special assignment. Having thoroughly studied the situation on the spot, he wrote "About the state of mind in the khanate". The author names three main political groups in Bukhara: "1) Priests or conservatives. 2) young Bukharans or liberals. 3) Russian party or progressives"⁶ and describes each of them. He said, "Young Bukharans are a recently born party. It will consist of a very small number of the most advanced mullahs. They want European science to stand in the sense of "modern method". They are dissatisfied with the current state of Bukhara, they do not like the emir because he has brought the khanate to this situation and does not care about the education of the people. They see public education as a way to fight against the terrible modern system. They

¹Ayniy S. Tarixi inkilobi Bukhoro.-B.70.

²Glovatskiy O. Inqilob g'alaba qozonmoqda. 1920 yilgi Buxoro inqilobining iqtisodiy va siyosiy shartlari.-B.31.

³Vahobov M.G. Fayzulla Xo'jaev // Inqilobchilar, xalq rahnamolari.-Ta1pkent, 1967.-B.363.

⁴Ishanov A.I. Buxoro Xalq Sovet Respublikasi.-S.108.

⁵Qarang: Xotamov N.B. Buxoroda amir tuzumining ag'darilishi.-B.78.

⁶TsTA RU.-F.1.-Op.31.-D.653a.-L.ZOob.

are sympathetic to the Russians, because the Russians have allowed a new school to open here, and they do not prevent the spread of education among Muslims⁷.

Russian political agency in Bukhara in 1911. He believed in his own way that there are two political parties in Bukhara - one of young Bukharas or progressive, and the other - conservative parties⁸. It should be noted that the political office did not rely on the emir's anti-democratic repressive measures, and also, taking into account the similarity of the names of "Young Bukharans" and "Young Turks", the proximity of their positions, as well as the Turkish donation secretly carried out in the emirate in connection with the Balkan war. The work campaign increased the observation of the activities of the Bukhara Jadids.⁹

The Jadids of Bukhara initially did not have a written program of action. S. Ainiy in his work "History of the Bukhara Revolution" shows that their goals were as follows.

1. Eliminating illiteracy and lack of enlightenment among the population, striving to establish new types of schools, distributing new literature and daily periodicals among the local population;

2. To fight against unclean clerics, for this purpose, to show the public the abomination of priests and madrasahs, and to help develop the outlook of madrasah students, especially the children of clerics, to raise 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. Show the people the extravagance and arbitrariness of the state treasury by the Amir and his entourage;

5. To put an end to extravagance and heresy among the population, to reduce the costs of weddings and mourning ceremonies;

6. To put an end to ignorant bigotry, religious disputes, disputes, ambitions among the population and to implement the above ideas, to form progressive public opinion...¹⁰

1) Bukhara Jadids acted on the basis of the above program and carried out relevant work among the population. Researcher N. B. Hotamov, representative of Bukhara resistance Abdugadir Mukhiddinov "Ba dekhkononi Tajikistan Revolution October chi dod?" based on the book. (Samarkand-Dushanbe, 1927), shows that later, as a result of the joining of representatives of trade circles to the Jadidism movement, S. Ayniy added the following goals:

2) 1) in the field of property - demand to ensure its integrity and protection;

3) 2) in the field of trade - requires the construction of roads and bridges for the normal development of internal trade and promotion of goods.¹¹

In the Emirate of Bukhara, Muslim priests were able to do everything, unlike in any other region of Central Asia. The emirs of Bukhara represented not only the secular, civil authority, but also the authority of the head of the Muslim clergy. They had the highest spiritual power in the emirate. They performed deeds only in the name of Allah: decrees and orders, appeals to the population and court decisions, etc. The main tasks of the state, in addition to economic tasks, are

⁷TsGARU, - F.1.-Op.31.-D.653a.-L.32.

⁸O'sha yerda, F.I.-3.-Op.2.-D.150.-L.10a.

⁹O'sha yerda.- Ox11.-D.965.-L.12.

¹⁰Ayniy S. Tarixi inkilobi Bukhoro. -BILAN. 69-70.

¹¹Qarang: Xotamov N.B. Buxoroda amir tuzumining ag'darilishi.-B.77.

to control the execution of Sharia, to conduct trials and executions strictly according to Sharia, to tax subjects according to Sharia, to spread education and training based on Sharia, to establish relations with world centers. was to put on. Islam and others.

The Emirate of Bukhara, which has finally begun to divide into nations due to the developing market, is facing a national problem. On January 22-26, 1910, a Sunni-Shia massacre took place in Bukhara, the capital of the emirate, in which about 500 people were killed and wounded. N.B. Khotamov believes that the main reason for this bloodshed is the struggle for the position of the emir's officials¹². Also, T.G. Tokhtametov rightly points out that this massacre was a struggle between different feudal groups fighting for power in the emirate¹³.

At the same time, the events of the beginning of 1910 objectively showed the people's widespread dissatisfaction with the emirate system. According to K. Timaev, the religious origin of the speech of the people of Bukhara only motivated the manifestation of general dissatisfaction with the current situation in the emirate¹⁴. Another researcher, G. Zwilling, connects the events of 1910 with changes in the psychology of the population of Bukhara in recent years due to the "general rise of the entire Muslim world and events in Russia." ¹⁵. A. Jidzhikha believed that new riots in Bukhara can be prevented only by putting an end to abuses by the Bukhara authorities, and carrying out reforms in the administrative, legal and financial spheres of the emirate's life.

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¹²Qarang: Xotamov N.B. Buxoroda amir tuzumining ag'darilishi.-B.21.

¹³Qarang: To'xtametov T.G. 19-asr oxiri 20-asr boshlarida Rossiya-Buxoro munosabatlari - B.96.

¹⁴Timaev K. Buxorodagi tartibsizliklar // O'rta Osiyo.-1910.-No1.-S. 151-152.

¹⁵Tsviling G. Buxoro mushkullari // Markaziy Osiyo.-1910.-No2.-B.8b.

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