

From The History of The Jadidist Movement in The Emirate of Bukhara

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Abstract

The article discusses the emergence of Jadidism in the Bukhara Emirate at the beginning of the last century and the historical conditions at that time. Teaching methods in schools opened in the emirate are explained on the basis of historical facts.

Keywords: Bukhara, national liberation, education. Society newspaper.

INTRODUCTION

Several articles were published in the press about the reasons for the emergence of Jadidism in Turkestan, their prominent representatives, their education, and their opinions. We will try to provide valuable information about the Jadidist movement that has arisen in the Bukhara Emirate. While collecting material for this article, we focused mainly on press organizations published in the period before the revolution.

One of the main reasons for the rise of Jadidism in the Emirate of Bukhara is the socio-economic and political situation at that time. During this period, elements of capitalist relations began to enter the emirate. The emirate grew with trade relations with other neighboring countries, especially with Russian empire. This became stronger after the emirate was deprived of independent foreign trade relations according to the treaty concluded between the Emirate of Bukhara and Russian empire on September 18, 1873. The Emirate of Bukhara was turned into a raw material base of Empire. Russia used to buy cotton, black leather, wool, carpets, dry fruits, cocoons and other raw materials from Bukhara Emirate at a low price. If goods worth 3306 thousand soums were taken from Bukhara Emirate to Russia in 1865, this figure was 2370000 soums in 1900. By 1913, the price of goods exported to Russia reached 31,255 thousand soums. Mainly industrial goods were imported from Russia. For example, in 1865, 1,913,000 soums worth of such goods were imported, and by 1900, 35,344,000 soums were imported [1]. At the same time, the emirate served as an important market for Russia to sell its finished products. Thus, Russia became a close trading partner of the Bukhara Emirate. General Galkin wrote about this as early as 1887: "Russia ranks first in the number of trade turnovers in the Emirate of Bukhara" [2]. Another source also confirms that the Russian merchants took over the markets of Bukhara. The Political Agency of the Russian Empire in Bukhara informs: "In recent years, Russian goods (goods produced in Russia) are increasingly displacing Western European goods from the markets of Bukhara". Had become a source of raw materials and a market for selling finished products. Trade relations between Bukhara and Russia were concentrated mainly in the hands of Russian officers, Russian brokers and commercial agencies. These agencies include "Aksionernoye obshchestvo" ("Shareholder Society"), "Obshchestvo Gergard i Gay" ("Gergard and Gay Society"), "Obshchestvo Kavkaz i Merkuyriy"

(“Caucasus and Mercury Society”) [4]. These trading firms received a large part of the trade income with Bukhara. Even if Bukhara merchants took part in these trade operations, they received a very small percentage, which did not satisfy the Bukhara merchants. Bukhara merchants wanted to control the entire trade process themselves. In addition to the lack of capital and the weak solvency, the lack of literate and accountable personnel prevented independent trade. The entry of elements of capitalist relations into the Bukhara Emirate strengthened the stratification of the population. The national bourgeoisie started forming. The people were oppressed in everywhere, their standard of living decreased. Protests grew among the residents of Bukhara. Sometimes these protests were expressed by spontaneous popular uprisings, sometimes they were expressed by opinions that the situation could be improved by carrying out reforms in the emirate.

Progressive forces in the Bukhara Emirate thought that the society they lived in could be saved from the mire of tyranny and tyranny by attaining enlightenment. The elements of the national bourgeoisie and capitalist relations that were forming in the Emirate required literate, knowledgeable, responsible members of the society. That is why the progressive forces focused on reforming education.

These progressive forces entered history under the name of “jadids” (jadid (Arabic) - new H.K.). Not all Jadids were on the same platform. Although their views on some issues were different, there was one sign that summarized their actions - the pursuit of enlightenment.

When talking about Bukhara jadidism, it should be mentioned that it differs from Turkestan jadidism. The difference in the social, economic and political life of the land of Turkestan and the Bukhara of emir determined the difference between the Jadidism of Turkestan and the Jadidism of Bukhara. Jadidism developed legally in Turkestan. In Bukhara, the struggle that started with the struggle to introduce new-style schools and secular sciences into schools, then took the field with the reduction of taxes, the regulation of tax collection, and other demanding demands.

But still in the Bukhara Emirate, the influence of the reactionary mullahs, religious leaders, in the words of S. Ayni, the ulama, was very strong [5]. Feudal relations had not yet been eradicated in the emirate, which was ruled by the medieval order. If a number of modern newspapers (“Samarkand”, “Tujjor”, “Taraqqi”), which began to be published in Turkestan in 1905, openly promoted the new method of schools, then by 1912, the newspaper “Bukharai Sharif”, which began to be published in New Bukhara (now Kogon) mentions the word “modern” carefully. We do not mean to say that Turkestan and Bukhara jadids were working separately. Enlighteners tried to unite the movements of the Jadidism of the Turkestan region and the Bukhara Emirate already at the time when Jadidism was emerging. In this regard, it is impossible not to mention the services of Mahmudhoja Behbudi, a great representative of Turkestan jadids. About Behbudi, F. Khojayev wrote: “In this regard, it is impossible to pass without mentioning M. Behbudi. In terms of political and social information, no one from Turkestan jadids of that time can be equal to him”. Even the emir of Bukhara, Said Olimkhan, considered Behbudi his personal enemy.

In October 1909, the Bukhara Jadids announced a public examination of the students of a new school of education in order to check their knowledge, that is, they wanted to examine the students of this school in front of the entire Bukhara people. The exam will be held in Mirza Abdulwahid's home school. Writer S. Ainyi contributed greatly to the opening of this school and the education of children.

Abdulvahid Munzim's students pass the exam at an excellent level. Exam participants are satisfied with the procedures established in the school and the knowledge of the students. Enlightened rich people who participated in the exam give their opinion about improving the school conditions. Domulla Ikram, who is famous in Turkestan and Bukhara, also congratulates schoolchildren and his students on this important event. After the exam, the debate begins. Mulla Ikram, the head, says that the form and teaching methods of a group of new method schools are not against any government or religion, and that these schools serve the public education and the development of the country. Therefore, he says that it is possible to carry out reforms in public education and higher schools (meaning madrasahs - H.K.).

Mulla Aburazzak, the head of the second group, opposes the new method schools. They say that the method of conducting classes in new method schools is Russian, and that subjects that are contrary to Islamic beliefs are taught in new method schools. In this debate, the old-schoolers (advocates of the old way of teaching) will win, and this debate will cause the closure of new-style schools.

After these events, the Bukhara Jadids began to secretly propagate the new method schools. In this regard, they also create a secret society called "Tarbiyat ul-atfol" ("Children's education"). They thought that it is possible to achieve progress by opening the eyes of the people. Their economic and political demands appeared later.

Every new business has many shortcomings when it is started. The goal will be achieved if those who have started work patiently continue the work. New method schools also went through the same process. When Jadid schools were opened, there were no necessary textbooks, teaching methods had not been developed. The teaching method in Jadid schools was different in each school.

We see these things in the schools of Polathoja Usmonkhojayevev and Mulla Vafa, which were opened in 1913. About 200 students were educated in the Usmonkhojayevev school mainly for rapid literacy and literacy.

In the Mullah Vafo school, the Russian language was mainly paid attention to, because there was a strong interest in learning the Russian language among Bukhara merchants. In the Mullah Vafo school, the Russian language was taught according to Gramanisky's textbook. There were many people who taught in a new way in Bukhara. Another one of them is the modern school opened by Ghiyos Makhdum Khus. In fact, Ghiyos Makhdum Husni was specially called from Samarkand to Bukhara to be the editor of the Uzbek-language "Turon" newspaper. The teaching work in Ghiyos Makhdum's school is well established, and the reason for this is that he also worked as a teacher in Samarkand. About 50 students were educated in his school.

As for the schools of the ancients, their main purpose was to train young people to become loyal servants of feudalism. This goal and mission of the old schools is not determined by itself

or by some people, but arises from the objective economic demand of the feudal-patriarchal society. The economy of the feudal-patriarchal system, based on agriculture with simple labor tools, did not require educated people. The ruling class of the society set before the school the goal of strengthening feudalism and the rule of the feudal lords.

In old-school schools, children of different ages and levels of education were taught in one place (room) without taking into account their age and educational level. These schools did not have a permanent and strict composition of students. Pupils were admitted at different times of the year. The admission of pupils at any time led to the uncertainty of their level of knowledge. In the old-style schools, there was no specific timetable and hours of training, students worked all day long and only took a break for lunch.

In the old school, reading and writing were taught in separate periods. After the students finished reading some books, they would start learning to write. The lack of a specific program would lead to different lessons in each school. In order to overcome these difficulties, the "Turon" newspaper offers three methods of teaching as a help to newly opened school teachers: "Nowadays, there are three different ways that are popular for literacy. Now we should choose whichever path will lead us to the goal faster".

One of the above three methods is tahji, also called hija¹. When it is taught in this order, the child first memorizes the names of the letters in alphabetical order. Even the beginning, middle and end of the letters are expressed with the muscles. Then the movement of the letters is introduced. ... the second method is to teach modiy without memorizing the names of the letters by adding khurufi somites² to khurufi savtiyas³, which is called modiya⁴.

The third method is to mention one word first. Then it is stated how many sounds there are in this word. Then, after mentioning the ul sounds, the letters in the word are mutually analyzed and it is explained which sound comes from which letter. This procedure is called savtiya. Then the devotee does not need to know 3,000 different surahs. Only 33 different letters need to be memorized [6]. Of course, this manual would reduce the number of reactionary mullahs and officials from the schools campaigning against the new method schools among the people. Because in order to discredit these schools, the reactionaries claimed that the method of teaching in new method schools is not in line with Islam. This article, published in "Turon" newspaper, was a great help to open the eyes of the people, and most importantly, to school teachers.

In this small study, we tried to shed light on the educational thoughts and actions of the Jadids in the end of the 19th century and the beginning of the 20th century. As we mentioned above, there are some topics and personalities that are the work of the future.

¹ Tahji, hija (Arabic) - reading by letter.

² Khurufi somite (Arabic)-consonants

³ Khurufi Sawtiya (Arabic)-vowels.

⁴ Modiya (Arabic) - long vowel

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