

# THE CURRENT ROLE OF BUKHARA ENLIGHTENMENT IN MODERN TIMES

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## Abstract

The article highlights the main ideas of the late nineteenth and early twentieth centuries in the socio-philosophical views of our people related to the Enlightenment and its new stage, Jadidism. The spiritual heritage of the Bukhara enlighteners has been philosophically analyzed.

**Keywords:** Jadid, enlightenment, tolerance, philosophy.

## BUXORO MA'RIFATPARVARCHILIGINING HOZIRGI DAVRDAGI O'RNI

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**Annotatsiya:** Maqolada XIX asrning oxiri XX asr boshlarida xalqimizning ijtimoiy-falsafiy qarashlarida ma'rifatparvarlik va uning yangi bosqichi bo'lgan jadidchilik bilan bog'liq bo'lgan asosiy g'oyalari yoritib berilgan. Buxoro ma'rifatparvarlarining ma'naviy merosi falsafiy tahlil qilingan.

**Kalit so'zlar:** Jadid, ma'rifatparvarlik, tolerantlik.

## Introduction

At the beginning of the 20th century, the philosophical views of our people, first of all, the study of the philosophical heritage of the period connected with the enlightenment and its new stage, modernism, is one of the urgent problems of globalization. The fact that tolerance is viewed as a multifaceted socio-spiritual phenomenon in the ideas put forward by Jadids regarding the education and training of young people is a unique aspect of this approach.

Emphasizing that extensive study and promotion of the heritage associated with Bukhara intellectuals is one of the urgent issues of the day, it is the current time to inculcate the ideas of tolerance in the minds of students of all educational institutions in our republic. serves to educate young people in the spirit of the requirements of the national idea.

The essence of the reforms in the spiritual sphere carried out by the President of our Republic Sh.M. Mirziyoev, paying special attention to the importance of our national spiritual traditions in the development of the principle of tolerance, mutual respect in the internal and external life of our country in the era of globalization and demonstrated that it is based on the principles of mutual cooperation. The President of the Republic of Uzbekistan Sh.M. Mirziyoyev proposed to accept the special resolution of the General Assembly called "Enlightenment and religious tolerance" from the UN pulpit. "This resolution is aimed at establishing tolerance and mutual respect, ensuring religious freedom, protecting the rights of believers, and helping to prevent their discrimination."

In his address to the Oliy Majlis on January 24, 2020, President Sh.M. Mirziyoev said, "In general, we need to deeply study the legacy of the revolutionary movement and our enlightened grandfathers. The more we study this spiritual treasure, the more we will find the correct answers to many questions that still concern us today. The more actively we promote this priceless wealth, the more our people, especially our youth, will realize the value of today's peaceful and free life." We can know that the opinions of [2] are of great importance.

Abdulvahid Burkhanov, Mukammil Burkhanov, Sadridin Ainiy, Usmonkhoja Polathojaev (Usman Khoja), Otaulla Khojaev, Akmaljon Hamdiy (Abusaidov), Hamidhoja Mehriy, Musa Saidjonov, Mirzo Siroj Hakim were the early organizers of the Young Bukharans. Later, Fitrat, Faizulla Khojaev and Muhyiddin Mansurov played a major role in his career.

If we talk about modern schools in the Emirate of Bukhara and their characteristics, for several centuries Bukhara has been the center of education, spirituality, enlightenment, and science of the Muslim world. It is known from history.

The opening of the first "usuli sawtiya" - modern schools in the territory of the Bukhara Emirate is associated with the names of Sadridin Ainiy and Mirza Abdulvahid Munzim. According to Sadridin Ainiy, there were modern schools opened by Tatar teachers in Bukhara. Ainiy and Munzim study the teaching methods of these Tatar schools and apply them to their own schools. School teachers Mirza Abdulvahid Munzim, Sadridin Ainiy, Ahmadjon Hamdiy go to the school of Tatar teacher Khalid Burnashev, who is working in Bukhara, get acquainted with the rules of education, the order of the classroom, the sciences taught, books and textbooks.

Society was needed to unite the advanced forces of Bukhara. In 1909, the Jadids of Bukhara: Ahmadjon Hamdiy, Abdulvahid Munzim, Hamidkhoja Mehriy, Sadridin Ainiy, Khoja Rofe', Mukammal Burhan founded a secret society called "Tarbiyai atfol" ("Children's education"). Due to the movement of this society, the schools of Usuli Jadid were opened one after another. Although political issues are not expressed in the charter of the society, it is intended to reform the political system of the Bukhara Emirate, introduce progressive youth into the state administration, and thus make progressive changes in the state political system. The primary issue of the society was the fundamental reform of Bukhara's educational institutions. Although the work of reforming the old schools of Bukhara has actually started, the reform of the madrasas, which are considered higher education institutions, has not started, they are far from training knowledgeable and qualified specialists. That is why "Tarbiyai atfol" society set the first task to send talented young people to study in cities such as Orenburg, Ufa, Kazan, Boghasaroy, Istanbul. Funds were needed for this. Owners who burned their lives for the people's perspective and enlightenment, as well as intellectuals and statesmen who provided economic support were found. As a result of the society's great efforts, a group of young people was sent to study in Istanbul in its first year. Sadridin Ainiy writes the following about this: "Usmonkhoja Polathoja son (1878-1968), his brothers Atohoja (1894-1938), Mazhar Mahzum Burhan Mahzum son for further education, Abdurauf Fitrat, Muqimbek traveled to Istanbul. Fitrat was the most talented and virtuous of these students."

One of the great goals of the Bukhara Jadids, Tarbiyai Atfol Society, was to have its own press agency. Turkestan Jadids published a number of newspapers such as "Taraqqi", "Khurshid", "Shuhrat", "Tujjor", "Sadoyi Turkistan", "Sadoyi Fergana". They had a strong influence on the

thinkers of Bukhara. With the efforts of the society, the newspaper "Bukharoyi Sharif" was published in the Tajik language from March 11, 1912, and "Turon" in the Uzbek language from July 14, 1912. These two newspapers gained great attention not only in Bukhara, but also in the entire Turkestan region. Dozens of articles promoting the reform of schools and madrassas and the "sawtiya method" schools were published. From September 1912, the editorship of "Turon" newspaper passed to the hands of Ghiyos Mahzum Hosseini, who graduated from Istanbul University. The newspaper now appeared regularly 3 times a week. These two newspapers had a strong influence on the enlightened people and illuminated the path of knowledge like a torch. New schools started reopening in all districts of Bukhara, the main reason for which was these two newspapers. Their customers are increasing day by day in the whole Turkestan region. This situation was not acceptable to the colonial authorities, and they could not find a reason to close the newspapers. In such situations, they acted on behalf of the local government. On January 2, 1913, the following order came from the Russian embassy in Bukhara, signed by the third-rank official Petrov: "By the wishes of His Highness the Emir of Bukhara, the publication of the newspapers "Bukharai Sharif" and "Turon" has been stopped from this date.

However, despite this, no matter how much effort the modern thinkers made in the path of knowledge and enlightenment, their activities were so strongly opposed in the conditions of Bukhara that they even risked their precious lives to carry out reform works. Burkhaniddin, one of the staunch enemies of the Jadid movement, after assuming the position of Bukhara Kazikalon, his first action was to close the "Usuli Jadid" schools. This Burkhaniddin was also involved in the closing of the "Usuli Jadid" schools for the first time in 1909 and the expulsion of the founders of these schools, Sadriddin Ainiy and Mirza Abdulvahid Munzim, from Bukhara.

On July 4, 1914, Burhoniddin Qazikalon wrote a petition to Amir Olimkhan, who slandered the Jadid schools and aimed to quickly close them: , was closed by the orders of His Highness. For some time now, the corrupt Jadids have been raising their heads, opening schools in all parts of the city, corrupting the children of the people, and inciting mischief and corruption. If these schools are not connected quickly with the orders of His Highness, it is certain that the mullahs will take action to end this heresy. In that case, it is possible that conspiracies and corruption will increase in the country, and the state will be harmed."

After the February Revolution of 1917, the Emirate of Bukhara pretended to agree to some reforms in order to maintain its rule. In this regard, on April 7, 1917, the supreme decree of the emir was announced in "Arki oly". Congratulating the people of Bukharan from Samarkand at the big gathering dedicated to the Supreme Decree, Mahmudhoja Behbudi, the leader of the Turkestan Jadidist movement, made a speech. The next day, the representatives of the Bukhara Jadidist movement, the reformers, were imprisoned. S. Ayni and Mulla Nazrullo Lutfi were sentenced to 75 canes. Mullah Nazrullah Lutfi died because of this punishment. S. Ainy expressed his gratitude to the brothers and sisters who expressed sympathy for this terrible event through the "Vaqt" newspaper: "During the known events of Bukhara, I was beaten with 75 sticks by the Bukhara government and brought to Kogon hospital in case of death. I got to know him from all sides, my friends and family greeted me with letters. I beg you to use this newspaper as your medium to express my sincere thanks for not having the ability to write a

private response to the grief of these distinguished gentlemen. Sincerely, teacher S. Ainiy. New Bukhara, hospital".

The jadidism movement developed rapidly in Bukhara, and even its rise to the political stage took place earlier than the jadidism of Turkestan. Abdurauf Fitrat, Fayzulla Khojaev and other enlighteners were especially active in this process. Their actions greatly helped the youth of that time to develop ideas of tolerance.

The process of formation and development of Jadid schools in Khorezm Khanate and Bukhara Emirate is fundamentally different from each other. In the Bukhara Emirate, the upper class - amir, Qushbegi, Qazikalon, and bigoted scholars - were strongly opposed to the widespread spread of modernist schools, but in the Khiva Khanate, on the contrary, the upper class, led by the Khan, was in command in this matter, the lower class, even local teachers were much slower. As a result, Jadidism and Jadid schools could not spread widely. Modern school teachers, modern pedagogues, and teachers did not come from among the people, the khanate was mainly busy with the issue of getting textbooks, various textbooks, and attracting teachers from Kazan Tatars, Turkey, Bogchasarai. It was not possible to radically reform the education of the khanate in this way. "Tarjiman" newspaper also expressed regret for the current situation in the Khiva Khanate: "The textbooks taken from the kindergarten, the teachers called from Kazan do not agree with Khiva, and those who do not agree, teachers from Khiva should be trained and alphabets to be adopted in Khiva should be created. No one gets hurt. There was a measure throughout Tashkent."

At the first stages of the Jadid movement, there were cases of attracting Jadid teachers from outside, using textbooks and manuals published abroad. But this did not last long. Because modern thinkers knew very well that it is impossible to develop modern schools - the education of the nation - in this way. That is why, under the leadership of pedagogues such as Munavvarqori Abdurashidkhan Oghly and Mahmudhoja Behbudi, they carried out complex pedagogical work, such as training modern teachers for Ustuli Jadid schools, creating and publishing textbooks and study guides that meet the requirements of the time.

#### CONCLUSION

One of the important components of the idea of national progressives was the development of historical consciousness and learning from history. Abdurauf Fitrat wrote about this in 1917: "History is a science that studies the past, development and causes of decline of nations."

Thus, in the history of socio-philosophical thoughts of the peoples of Uzbekistan (end of the XIX century, beginning of the XX century), the unique illumination of the problems of tolerance among young people is a legacy of practical importance, and this legacy is the most important for the process of building and developing a civil society in our country. can be used as one of the spiritual-ideological sources.

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