



## PARTICIPATION OF THE REPRESENTATIVES OF LITERARY ENVIRONMENT OF BUKHARA AND KHIVA IN EDUCATIONAL PROCESSES (RESEARCH AND ANALYSIS)

Journal Website:  
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Submission Date: February 16, 2024, Accepted Date: February 21, 2024,

Published Date: February 26, 2024

Crossref doi: <https://doi.org/10.37547/history-crjh-05-02-07>

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### ABSTRACT

In this article, Bukhara and Khiva Khanate initial information is provided about the Jadidism movement formed in the direction of enlightenment, their uniqueness and the educational reforms implemented by the Jadidists. The similarities and differences between the two khanates will be analyzed.

### KEYWORDS

Feruz, Munzim, literary environment, enlightenment, Jadid, new method school, educational reform, textbook.

### INTRODUCTION

Movements that began in the second half of the 19th century in the form of enlightenment began to take on a political tone by the beginning of the 20th century. The political, educational and cultural movement in Central Asia is called Jadidism movement. Various differences are visible in the enlightenment and revolutionary movements of the khanates. During this period, Bukhara's literary processes were influenced by revolutionary events in Russia, Turkey, and Iran. Representatives of the literary environment of Bukhara, such as Sadriddin Aini, Abdulvahid

Burkhanov, Abdurauf Fitrat, who continued the democratic views of Ahmad Donish, took the field. In the Khanate of Khiva, the Jadidist movement was not as oppressed as in the Emirate of Bukhara. Because the khans of Khiva and the authorities participated in this movement and supported it. In the first half of the 19th century, the school of history and translation studies were formed by Munis Khorazmi, the son of Shermuhammad Amir Awazbi and Muhammad Reza Ogahi, as a result of the patronage of the Khans of Kungirat, was the direction of enlightenment that



arose in the Khanate of Khiva in the second half of the 19th century - the beginning of the 20th century encouraged the growth of its representatives and the formation of the Jadidist movement.

It is always useful to learn from the past. Looking back a century, studying the educational system and drawing conclusions from these processes becomes relevant. In this article, education in Bukhara at the beginning of the 20th century, in particular, the study of the life of madrasahs is taken as the goal.

## METHOD

In the Emirate of Bukhara, trying to attract the emir to their ideas and interests, Jadids received permission to open new method schools in 1900. But organization of the new method schools were against the wishes of the Emirates and the interests of Russia. As a result, the new method schools were opened across the emirate were "anti-Islamic", Campaigns were carried out with false accusations of "unlawful schools".

In the 20th century, the first new Methodist school in the emirate was opened by Mulla Joraboy from the village of Postindozan, Pirmast district of Bukhara. Then there were a number of Tatar schools, but the fact that Tatar teachers taught in the Tatar language in these schools creates difficulties for local children. As a result, the local intellectuals themselves began to organize a new method school [2,200]. In 1903, 6 new methodical schools were established in Bukhara. During the activity of the "Young Bukhara" party, which was formed in 1908, it was initially engaged in education and enlightenment. Mainly, the goal of the movement, consisting of representatives of the literary environment, was to open new method schools, to make children literate, to reform schools, madrasahs, and the education system. On October 28, 1908, the school opened in the house of Abdulvahid Munzim, another prominent representative of Bukhara's literary

environment, and representatives of the local nationality were attracted. Crimea sent its representatives to Istanbul to study the experience and use it in newly opened schools. Among the schools established by representatives of the literary environment of Bukhara, the new method school was opened by Mukammil Burkhanov at the beginning of 1911 stands out. On October 9, 1912, Otahoja school, Osmanhoja school, Hamidhoja Mehriy school [4,95] in Bozori Nav guzar, Shahrisabz and Karki schools of Abdurauf Fitrat were established on October 9, 1912. In 1911-1912, there were 57 new method schools in the territory of the emirate. Condemning the evils of medievalism, Sadridin Ainiy, hoping to improve the public situation by promoting education among the people, invited young people to school.

The alphabet "Rakhbari Khat" written by Abdulvakhid Burkhanov and the book "Alifbo" by Sadridin Ainiy in cooperation with Munzim were created for the representatives of the literary environment of Bukhara [2,201]. In the established school, Sadridin Ainiy did not forget the necessity of religious lessons, for this purpose he wrote "Zaruriyati diniya" (Necessity of Religion, 1908) and "Tarti ul Qur'an" ("Rules of correct reading of the Qur'an", 1908)[2,202], creates textbooks "Tahzibus sabiyon" ("Children's education", 1910)[2,373]. Abdurauf Fitrat's treatise "O'quv" in Uzbek and "A Brief History of Islam" in Persian served as a textbook.

In the second half of the 19th century and in the beginning of the 20th century, we turn to historical sources to learn about the development of literature, art, culture, and the social environment of that time. As a primary source of information about the literary environment of the court of this period, it is necessary to mention the work "Khorazm Navozandalari" by Bobojon Tarroh Azizov - Khadim, who was the leader of Khiva court poets.



In 1908, according to the decree of Akhmadjon Tabibiy Feruz, he collected and published the complex “Majmuat ush-shuaro”. Tabibi wrote a preface to this collection of 1655 pages. The collection contains ghazals-payrovs written by 32 poets dedicated to one of Feruz’s ghazals. Tabibi dedicated a 2-6 verse masnavi to each poet before his ghazal.

The schools of historiography and translation was established during the Khiva khanate showed their effectiveness and served the formation of a new young generation and the creation of a literary environment. Muhammad Rahimkhan II Feruz, Kamil Khorezmi, Qazikalon Salimohun, enlightened poets and scholar-officials were considered to be the students of the school created by Agahi. The above-mentioned people led the implementation of cultural and educational reforms in the country with their ideas and views.

There are reasons to say that the Jadidist movement was formed in the Khiva Khanate with less resistance compared to other regions of Central Asia. First of all, the khan himself was considered a supporter of this movement. Khan of Khiva Muhammad Rahim Khan II created under the pseudonym Feruz, patron of culture supporting modern innovations. In addition to literature, art, historiography, translation school, calligraphy, book art, cultural and architectural construction in the khanate was in a unique order, and the khan himself was a lover of poetry. Ogahiy, Bayaniy, Bobojon Tarroh, Komyob’s works, as well as the works of Russian orientalists. The palace historian Bayaniy describes Feruz’s love for poetry in the following way in his book “Khorazmshahi Shajarayi”: “The khans enjoyed poetry a lot. They themselves also used the nickname “Feruz” and recited poems. Later, they became more interested in poetry. If everyone had the ability to recite poems, they would recite their poems and take them to the highest level. The number of poets was less than forty-five” [3,255].

In the process of studying the history of Khiva modernism, unlike Bukhara and Turkestan modernism, the press and journalism in Khiva were not noticeable. However, many “Memories” books of the leaders and members of the Young Khiva party have survived to us. This memoir makes learning about the events of the period somewhat easier.

In 1874, on his initiative, a lithography machine was brought to Khiva from Russia, a printing house was established in Khiva with the participation of Kamil Khorezmi. It was possible to print up to 500-600 copies of a book with a stone mold. Lithographic printing ensured the spread of the manuscript several times more than the manuscript [6,33].

At the end of the 19th century, the poet, musicologist and statesman of Pahlavon Niyoz Mirzaboshi - Kamil Khorezmi, who made a great contribution to the development of spiritual and cultural life in Khorezm, and the advancement of the enlightenment movement to the stage of modernism, occupies a special place. During his career in the palace, Kamil Khorezmi trained more than 50 students, was engaged in calligraphy and musicology. He showed that he is a strong statesman for the future of the country by studying and supporting the talents of young people.

In 1883, Kamil Khorezmi, along with Khan of Khiva, Muhammad Rakhim Khan II, visited Moscow and St. Petersburg of Tsarist Russia, studied the culture and life of the Russian people, and established examples of advanced culture and art in Khiva as well. He offered his work to the khan. After returning from the trip, he led the opening of a Russian-style school in Khiva. That was important for the youth of that time to enjoy worldly knowledge. Khiva traders and advanced thinkers visited cities like Moscow, St. Petersburg, and Kazan, where they got acquainted with Russian science and culture, which strengthened this outlook.



Khiva modernism is also distinguished by its own characteristics, its stages of formation and development. The basis of the Jadidism movement was education, the school system, the support of the Enlightenment. The enlightened ruler Muhammad Rahim Khan II opened a school in Khiva in 1884 and used the services of a Russian teacher. Muhammad Rahimkhan II himself encouraged the establishment of schools, and many high-ranking officials followed his example. In 1887, 11 students were educated in the school in Khiva, taught by masters of education such as Rahmonkul Qori. In 1891, on the initiative of Kamil Khorezmi, a Russian-Tuzem school was opened in Khiva.

In 1892, after Kamil Khorazmi got acquainted with the work of Tashkent typolithography, theater, gymnasium and schools, hospitals, newspaper editors, he worked out measures for the development of these areas in agreement with Muhammad Rahimkhan II, and the work of the Russian-Tuzem school was further improved.

On November 10, 1904, the first new method school was opened in Urganch according to the decree of Muhammad Rahim Khan II Feruz. There, a teacher named Husayn Koshayev from Turkey taught young people. In a short time, the number of students reached 55. On the initiative of Husayn Koshayev, in the academic year 1906-1907, a girls' school was opened in Urganch with the wishes and support of advanced enlightened people and elders [1,16].

## RESULTS

In the first quarter of the 20th century, Bobohun Salimov played a major role in the political, social and cultural life of the Khanate of Khiva. This person, who devoted his whole life to justice and development, also did great work in opening schools and creating textbooks. Bobohun Salimov created textbooks

"Alifbe" and "Reading Book" in cooperation with Bekjon Rahmonov, who brought education in Istanbul [5,11]. These textbooks were met with great interest by students. Bobohun Salimov, being a high-ranking religious scholar, looked favorably on new teaching methods and innovations, and protected them from bigotry, on the other hand, he directly led the work of the fighters for independence and development. In addition, he was considered one of the organizers of the emerging Young Khiva Party.

## DISCUSSION

The propensity of Muhammad Rahimkhan II (Feruz) to innovations, patronage of enlightenment and education, the benevolence of Qazikalon Salimohun, a state official, the practical actions of Mirzabashi Kamil Khorezmi, and the reforms implemented by Prime Minister Islamkhoja constitute the uniqueness of the Jadidism movement in the Khiva khanate. That is, the state leaders helped the establishment and operation of new method schools. It can be said that the propaganda and propaganda of the Tatar intellectuals, who came here for various reasons, had a great influence on the spread of Jadidist ideas in the Khanate region, such as in Turkestan and Bukhara.

## CONCLUSION

In conclusion, one of the unique aspects of Khorezm modernism is that the press and journalism were not widely established and there were no opportunities to promote these ideas among the masses. It can be said that it was possible and not desired in the Khanate. Basically, this movement was more widespread among representatives of the upper and middle classes. It was slow to penetrate the lower class and the general public. At the same time, Jadidism was not at the level of opposition in the Khiva Khanate, but was a movement of supporters of innovation, reformism against the supporters of the old order. Among the



participants of the movement, the Young Khivalik organization grew as a party. So, the Khiva Jadidism has risen from an educational movement to a social and political movement. While Bukhara's literary movement made an extensive use of the press, Khiva faced problems in this regard. Unlike Bukhara, Khiva had a great achievement in establishing a school for women.

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