

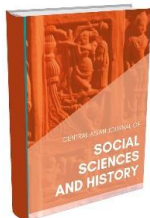


**ISSN: 2660-6836**

**Vol 2 No 2, 2021**

**CENTRAL ASIAN JOURNAL OF**

**SOCIAL  
SCIENCES  
AND HISTORY**

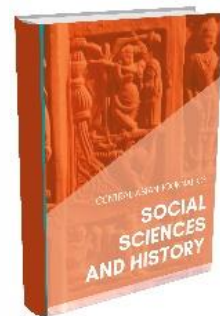


# Central Asian Journal of Social Sciences and History

Vol. 2 No. 2 (2021): CAJSSH

1.	<u>Reforms of uzbek and turkish writing at the beginning of the xx century</u> Rustamov Zokir Toirovich	1-10
2.	<u>History of architecture city and ferghana cities in the region</u> Toshkuziyeva Zulfiya Eraliyevna	11-15
3.	<u>History of khorezmian jewelry (from the earliest times to the viii century ad)</u> Matnazarova Gulnoz Bakhtiyorovna	16-20
4.	<u>Social adaptation of children in pre-school education preparatory group</u> Zokhidova Sanoat Rakhmonovna, Abbosova Aziza Ashrafovna	21-25
5.	<u>Prevalence and Continuity of Vaishnavism in Early Medieval Kashmir</u> Kuljeet Singh	26-31
6.	<u>The theory of knowledge of abu mansur al-moturidi</u> Radjapova Marg'uba	32-35
7.	<u>Из истории социально-политического и экономического развития города карши в первой половине xx века</u> Эштемиров Жасурбек Суюнкулович	36-43
8.	<u>Islam in the evolution of social and political views of the Uzbek Jadids, their role in the formation of the idea of National Independence</u> Kurban Badriddinovich Shadmanov, Shahobiddin Sharofiddinovich Shodiev, Tasheva Nafisa Zayniddinovna	44-50
9.	<u>The historical fundamentals of Islamic Culture in Bukhara</u> Jurayev Shodmon Fayzullayevich, Allamov Akbar Axtamovich	51-59
10.	<u>The problem of etiquette of receiving knowledge and perfection in works of Nasiruddin Tusi, its significance in the upbringing of youth</u> Qushshayeva Nafisa Mansurovna	60-64
11.	<u>From the history of the trade companies of Germany in Bukhara (1920-1924)</u> Rakhmonov Kamol Jamolovich	65-69
12.	<u>High spiritual Patriotic officer staff - the future of our National Army</u> Rozimova Yorqinoy Yuldashevna	70-73
13.	<u>From the history of the culture of farming in the Oasis of Lower Zarafshan</u> Jumayeva Nilufar Ahmadovna, Utayeva Feruza Xolmamatovna Turayeva Guli Bahriddinovna	74-80

14.	<u><i>Исторический процесс разработки и принятие законов, на основании региональных сущностей о молодежи узбекистана в период 2016-2020гг.</i></u> Хаитов Шадмон Ахмадович, Норов Шухрат Сувонович	81-88
15.	<u><i>Administration of Public Secondary Schools in Nigeria: Problems and Suggestions</i></u> Ogunode Niyi Jacob	89-102
16.	<u><i>Getting fuel by pyrolysis device and using it</i></u> Kholikov Komil Nurmahmatovich	103-105



## Reforms of uzbek and turkish writing at the beginning of the xx century

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### ABSTRACT

The article describes the spelling reforms in the Republics of Uzbekistan and Turkey in the 20-the 30s of the XX century. The implemented alphabets, the processes of regulating their grammar, documents related to fundamental changes in the socio-political life of Turkestan, these changes were analyzed.

### ARTICLE INFO

#### *Article history:*

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2020

Available online 09 Feb 2021

#### **Keywords:**

Spelling, Alphabet, writing, Alphabet, dictionary, language, textbook, literacy, Gazeta, article, lecture.

## Introduction

The process of a radical change of the Uzbek spelling in the XX century is closely connected with the revolutionary movements in Turkestan. By the 1940s, this record had changed twice. Such changes in spelling have rarely occurred in the history of nations. Based on the analysis of documents related to the radical changes in the socio-political life of Turkestan, these changes can be divided into the following periods:

1st period. Years (1870-1929) based on Arabic script. This period is characterized by the emergence of the movement for the reform of the Arabic script as a result of the conquest of the country by the tsarist empire, the penetration of the alphabet based on Russian graphics and the attempts of the national intelligentsia, under the influence of Russian linguistics, to create a grammar of the Turkic language, similar to Western standards.

2nd period. Years (1929-1940) based on Latin script. This period covers the period of consolidation of the writing, language and culture of various peoples who inhabited this territory after the victory of Shuro in Turkestan, and at the same time the consequences of Shuro's secret attempts to separate the country from the Muslim world.

3rd period. Years (1940-1993) based on Russian graphics (Cyrillic). This period covers the period of bloody reforms that the Soviet government introduced into social and political life on the basis of a long-term strategy of a sharp blow to national values, traditions, culture and history and the formation of a single Soviet people.

4th period. Years (1993-2010), based on two scripts (Russian-Uzbek and Latin-Uzbek alphabets) [1].

### **Materials and methods**

In this article used the methods of source analysis, comparative analysis of scientific views and approaches, a generalization of historical data, and the principle of objectivity. Ottoman Turkey, as well as the whole world, did not pass by drastic changes in the 20th century. As a result of drastic socio-political transformations in Turkey, as in Turkestan, the monarchy was overthrown, and in the course of these processes, strategic reforms of Kemal Ataturk were launched, which subsequently completely changed the way of life of the Turks. In particular, in the sources created during these periods, he divides the history of the Turkish language into three periods:

1st period. Old Ottoman Turkish: used until the 16th century. Sometimes the language of this period is also called "ancient Anatolian Turkic; This language is very rich in elements of the Arabic language, and in its writing, it is mainly the Iraqi script that is widely used.

2nd period. Middle Ottoman Turkish or Classic Ottoman Turkish: Literature and State Language, which he used from the 16th century until the Tanzimat reform. Ottoman Turkic is most often understood as the language that at that time became a means of communication between representatives of various Turkic clans grouped in Turkey, and the writing order that was formed and popularized on the basis of the Arabic script.

3rd period. New Ottoman Turkish: formed from the 1850s to the twentieth century [2].

Although the Turks began migrating to Anatolia in the early 11th century, the first longest period of migration ended in the 13th century, and as a result, the people spread to Anatolia in the west and the Black Sea in the north and west, becoming one of the most influential peoples in Asia Minor. experienced extensive confusion with the language and writing of the population. As a result, the diversity of the Turkish language and script increased. According to the regions to be translated into Turkish, the Turkish language is divided into two branches, namely, Northeastern and Western Turkish. Ancient Turkic played an important role in the formation of Northeastern Turkic in the XIII-XIV centuries, it was used among the Turks of Central Asia and the North Sea of the Caspian Sea, and later took a leading position in the Turkic language reforms of the XX century. In the 10s of this century, the Northeast Turkic language developed in two branches based on the discussions of linguists, based on the features of the North and East Turkic languages and writing. In the Turkish language and writing reforms of the 1920s, the Kipchak Turkic language and written expression were based on the Turkic elements of Husrev ü Şirin, Gulistan's translation, Codex Kumenikus, and Çiğatay's Turkish texts, Muhakemetül-Lügatayn, Şecere-i Türki the formation of modern Turkish language and writing features on the basis of the texts "Shecere-i Terakime" have become one of the main issues of Turkish linguistics. It is one of the second largest sectors in the development of Western

Turkish in the early twentieth century. The historical development of Western Turkish in the twentieth century is divided into three main periods. It consists of the period up to the 1900s, the period up to the 1910s, and the period up to the 1920s. The features of the last period are determined by the organization of language and writing reforms based on the texts of Yunus Emre's works, "Mantiqut-tayr", Gharibnoma and other works. Western Turkish was called "Ottoman Turkish" in the period between the end of the 15th century and the beginning of the 20th century, during which many Arabic and Persian words entered the Turkish language. In the 10s of the XX century in Turkish linguistics, the struggle against this phenomenon intensified. At the same time, we can see that language and writing reforms in Turkestan are developing in a slightly different way. While there have been no attempts to reform writing in the 1920s, the focus has been on establishing schools based on a new way of teaching, ensuring their development by strengthening the teaching of secular sciences [4].

The books created during this period did not provide for writing reforms, but they made it necessary to adapt the spelling rules, the alphabet to the features of the Uzbek language and to form the rules. Ashurali Zahiri writes about this in his textbook "Spelling" published in 1916: it has contributed to the expansion of our literature, and in addition to the hardships of our youth, our language has been ridiculed in the eyes of foreign nations, and our appreciation of cultural languages has been delayed. That's why I wrote this booklet, Spelling. I have set out the most important rules ... I have included "hoye formalism" in our spelling ... "[5].

In the 1910s, the same was true of language and its spelling in Turkey. While the Turks sought to adapt their language and spelling rules to the language and spelling rules of the developed countries of Western Europe and to use their experience, in Turkestan the Russian experience prevailed. Turkestan was already part of the Russian Empire. The defeat of the Ottoman Empire in the First World War, and then the formation of the Turkish Republic, made these non-state reform efforts a strategic task of the state. In 1928, a language and spelling reform was carried out, and many Arabic and Persian words in the language were removed and replaced by new Turkish words. "It looked at the Turkish languages in the Soviet Union to find or create "pure Turkish words". In addition, new words were created. Newspapers publish a new list of Turkish words every day. The names of the institutions established during and before these "revolutions" were also changed. In Turkey, all educational institutions have become Turkish language learning societies. "[3]

By 1929, the Arabic alphabet had been replaced by the Latin alphabet. This reform was the inertia of the struggle for language and spelling reform that culminated in the 1919s, and eventually became part of the Ataturk reforms led by Mustafa Kemal Ataturk. The main purpose of these changes was to form a closer version of the literary Turkish language to the spoken language, to rid Turkey of any possible threats to the future awakening of the Ottoman Empire and to make the new republic a nation-state that could compete with modern European countries.

In Turkestan, however, local rulers have been largely indifferent to these reforms. After the October Revolution, the issues of language and spelling reform were first and foremost reflected in the views of the local people, and their goal was to increase general literacy and education. In 1919, in Tashkent, under the leadership of Fitrat, a circle-seminar on linguistics and literature - the society

"Chigatay Gurungi" was established. The issues of the alphabet and spelling have a special place in the activities of the Chigatay Gurungi society.

The society deals extensively with the problems of the alphabet and spelling, given the unregulated shortcomings of grammar in the language. Elbek, a member of the Society's "Spelling Gang", created a booklet "Ways of Writing" [7], which emphasizes the need to adapt the Arabic script to the system of Uzbek sounds, for this purpose it is recommended to include a number of letters in the alphabet [8]. At that time, Ottoman Turkish was also written mainly in the Ottoman Turkish alphabet (الفبائى alifbâ), which was a type of Arabic alphabet influenced by the Persian alphabet. However, the representation of Ottoman Turkish in the Armenian alphabet (for example, the first Akabi novel, written in the Ottoman Empire and widely used, was written by Vartan Pasha in Turkish and the Armenian alphabet [2]).

On December 26, 1919, a decree was issued to end illiteracy in Russia. This also applied to Turkestan, the Autonomous Republic of Russia in those years. This document played an important role in the activation of language and spelling issues in the post-1919 period. Turkish has been around since the time of the second constitutional monarchy in 1908. Although the spelling has changed in the meantime, attempts to shorten or Turkify the Persian and Arabic word elements in the language have not been overlooked during subsequent reforms. As mentioned above, there has been a growing tendency to adopt elements of the developed European language amid efforts to reform language and spelling. In the 1910s, many English, Greek, and German words and their spelling began to enter the Turkish language, especially English words began to appear among the root words in the Turkish language. The first representatives of the simplification movement tried to prevent this, under the influence of which in a short time the written and oral language began to simplify. But the popularity of foreign words could not be controlled by them. With the change of the alphabet, the stages of nationalization also begin to take place.

In Turkey, the development of this movement after the Turkish language is the most comprehensive revolution. The Tanzimat revolution in 1928 and the establishment of the Turkish Language Association in 1932 systematically simplified the Turkish language and spelling and brought it to a multifaceted stage of development. Although words derived from Arabic and Persian still exist in Turkish today, the change at that time was very wide. Already in the seventies, that is, after several generations, no one could read a book or an article without the special knowledge of the 1930s.

Books from the early republican period, if they were recently reprinted, would be translated into new Turkish. Many of today's Turkish languages have undergone spelling and word changes to the extent that they have not been able to read documents from the recent past, such as newspapers, books from 70 or 80 years ago, and letters from their grandmothers.

The issues of language and spelling changes that took place in Turkestan in the 1920s can be found in the works of several artists of their time. For example, on September 18, 1920, an article by Elbek (Mashrik Yunusov) entitled "The Problem of Spelling" was published in the press. The article says that despite the fact that the issue of spelling has been discussed for a long time, it is still unresolved. In the article, we see that the pedagogical and psychological aspects of writing and

spelling rules - the consistency of the rules for the formation of fluent reading skills, as well as special attention is paid to the age characteristics of students. On September 19, 1920, Elbek's second article, *The Spelling Problem*, was published. It discusses traditional and updated language and spelling based on the issue of assigning vowels and graphic symbols. In particular, he objected to the exclusion of the spelling of Arabic and Persian words from the rules of the Turkish language: "The spelling rule is only for Turkish words, and does not include Arabic and Persian words. It was necessary to generalize this rule because when children learn this rule, they will definitely start writing in that way ... "[10]. But when it comes to the Turkish language of the 1920s, it is also seen as a composition less Turkic, as Ashurali Zahiri points out. Arabic and Persian words are declining. On the other hand, English words are proliferating. The current product of the new Turkish nationalism in Ottoman Turkey is that the written language is closer to the spoken language and stems from the movement to create a new written language. Thus, at the beginning of the last century, the Turkic-speaking peoples of Turkestan and Turkey and their relatives witnessed the efforts to create new written languages by returning to their dialects. In an article published on November 27, 1920, Elbek reported that a congress was planned to be convened in December of this year to discuss the language and spelling of the Uzbeks in Turkestan. On January 1-5, 1921, the first regional congress of the Uzbek language and orthography was held in Tashkent. It contains letters and spelling; spending and nahv; industrial elegance and literature; The establishment of a "Scientific Board" under the Commissariat of Education will be considered. Fitrat, Ashurali Zahiri and Botu (M.Khodiev) will deliver lectures on the alphabet and spelling. In his report, Abdurauf Fitrat noted that during the Councils of the Republic of Turkestan, the issue of school began to be given great importance, and in this regard, the issue of spelling began to be on the agenda, because spelling has a role in the successful solution of school issues.

The same can be said of the simplification movement that began with the first Turkish in Turkey. On the eve of the transition from Tanzimat to the republic under the influence of the Arabic alphabet and Islam, intellectuals reacted to the occupation of the Turkish language with Arabic-Persian words and the alphabet, emphasizing the need for systematic improvement of the school education system. The adaptation of the school to the reforms was seen as a factor in the reform of everyday and literary written languages to the extent that intellectuals could speak in a short period of time. Later, it became clear that in the implementation of the new alphabet, these processes served as a preparatory function [11].

In that report, Fitrat considered it expedient to accept the reforms proposed by the new spelling. He also advocated that words from Arabic, Persian and other languages be written in accordance with the rules of the Turkish language, including the rules of spelling, in accordance with the ideas of the Turkish language reformers.

Speaking about Fitrat's views, Shahid Ahmad (Commissioner of Education) also suggested the new spelling: "Our wish from the new spelling is to make the whole black nation literate and educated as soon as possible. We are not gathered here to adopt a whole new spelling, we no longer need to change our spelling and letters, but to correct the existing letter and spelling" he said. Around this time, Turkish reformers wrote that "the spelling had to be changed because the Arabic alphabet caused



various difficulties, especially because of the incompatibility of the Arabic language with the Turkish and Turkish sounds, the use of these letters in the grammatical structure of the Turkish language in general. The fact that the development of linguistics is becoming more and more difficult, as a result of which the level of literacy in the country remains low, is widely covered in many publications [12].

These factors have led to various regulatory requirements for the Turkish language. The Arabic alphabet The Arabic-Persian words of the Turkish language, combined with the reaction against the Ottomans during the Tanzimat period, were a turning point in the alphabet system. As in Turkestan, the reaction was to intensify efforts to simplify the language, with most of the authors advocating progressive reforms arguing that written language should be simplified, and in fact, most of them sought a new language and style against the Ottoman language and orthography [14].

The debate over the Ottoman spelling and alphabet gradually turned into two different debates in the 1920s. One of them was the improvement of the Ottoman spelling based on the Arabic script, which was done by simplifying the alphabetical order during the Tanzimat and Constitutional periods. The second was to achieve a new Turkish spelling, in line with Atatürk's ideas, through reforms such as simplifying the alphabet, increasing literacy, expanding education, and making drastic changes to the alphabet, in line with Atatürk's ideas. 15].

While believing in the need to use the national language, Mustafa Kemal insisted during the 1923 Economic Congress that society was not yet ready to change the alphabet. He is not in favour of proposals on the issue in Congress. Ataturk elaborated on the idea of switching to the new alphabet in his speech to teachers in Samsun on November 22, 1924, and laid the foundations for reforms in this regard.

In particular, in one of his speeches on language and spelling reforms, Kemal Ataturk said that it is difficult to fully express the features of the language (meaning Turkish), literature that does not fully reflect the language, discourages the majority from choosing the country's development aspirations he argued that a language that was easy to write would create a need for writing and that if its sources were formed, the number of literate people would naturally increase as a result, and it would not take years to read and write as it does today.

According to Atatürk, national culture, independence, national integrity and social peace must be simple, understandable and rich, not different from each other, like dialects, the language spoken among the people who make it up to protect the nation [16].

This issue was later included in the agenda of the Turkish Grand National Assembly in 1924, and on March 3, 1924, a law was adopted to unify education. On Ataturk's orders, a Language Committee was established under the Ministry of Public Education on May 23, 1928, and a Council was established under its auspices. The task of this Council was to ensure the transition to the new Turkish letters. The rapid establishment and launch of such structures related to the implementation of reforms have provided an increase in the number of views that predict the results of the reform in a timely manner and thus accelerate public relations. The question of how long it will take to complete the transition to the new spelling, both inside and outside the country, has been raised day by day. The fact is that it is not easy to adapt society to new letters, which has led to the idea that it will take several

years. Yunus Nadi, in an article published in the Cumhuriyet newspaper on August 10, 1928, stated that this period could not have been earlier than ten years, while Kazim Pasha argued with him that this could happen within three years [3].

On August 19, 1928, Atatürk wrote a letter to Yunus Nadi, stating that this work would take a year and that he would eventually succeed [17].

Under the influence of these views, the writing revolution did not consist only of a simple change of text. This revolution provided profound changes in the social life, language, spelling and cultural history of the Turks, the language and history of Turkish society, the re-development of the national language, spelling and education system, and nationwide changes in reading and writing and culture. These processes have brought Turkey into a period of modern development with an easy-to-learn spelling and alphabet system that fits the language of the Turkish nation.

The views formed under the influence of the speech of the Commissar of Education Shahid Ahmad at the First Uzbek Congress of Uzbek Language and Spelling in Tashkent on January 1-5, 1921 are mainly aimed at regulating the alphabet and spelling rules proposed in several forms. Unlike the Turkish reformers, the Turkestan reformers sought to preserve and develop the existing record. Representatives of 31 regional (district and regional) Education Departments covered by the Commissariat will take part in the congress [18].

Also, 12 experts close to language and spelling reforms were invited to the congress. But here, too, the debaters were divided into two groups, and the other side was in favour of abandoning the Arabic alphabet altogether and adopting the Russian or Latin alphabet, adapting the language to one of these alphabets. After the 1921 Congress, the issues of the alphabet and spelling will be discussed in the press for a long time. For example, in an article titled "Our Letter" published in the Red Banner newspaper, he said, "Our Arabic letter does not need reform, it just needs to be shot. If our Arabic letter corrects itself a million times without being shot, it will not be worth a penny.

The article "Spelling Problems at the Tashkent Conference" published on January 11, 1921, states that "if we gradually move to the Latin script, our writing will be streamlined and simplified" [19]. Taking this into account, the analysis leads to the conclusion that the Turks, in their views on the reform of the alphabet and spelling, and language on this basis, came to more accurate conclusions than the Turkestan. Indeed, by the time the congress took place in Turkestan and the debate began, many Turkish reformers had already consolidated the idea of changing the alphabet and spelling. According to Kemal Atatürk, the transition to the new alphabet and the use of new letters did not take much time, and before that, it was necessary to make the necessary preparations. Even so, it took only 4 years to prepare for such a major change, which was put forward in 1924, because Atatürk firmly set the transition from November 1, 1928, to the new alphabet. Foreign media following these reforms in Turkey predicted that the transition to the new alphabet would take at least 15 years, even if the reforms were accelerated [20].

When the transition to the new alphabet began, some reformers in the Language Council suggested that the old alphabet be taught in parallel to avoid complete illiteracy, but Atatürk saw this as laziness and created a system to closely monitor the work of the Language Council and complete

the transition as soon as possible. On the basis of the reports of the Council, he said in his speech on the evening of August 8, 1928, in the garden of Sarayburnu, that the transition period had begun. This was followed by tests with new letters in the press from 9 August to 1 November. On November 1, 1928, at the first session of the Turkish Grand National Assembly, Mustafa Kemal delivered a fiery speech on the goals of the reform, in which the reform was raised to the level of protecting the nation's pride [13].

Thus, a new Turkish alphabet prepared by the Language Committee was adopted at the Parliamentary session. Since the proclamation of the Spelling Revolution, education in the whole country has been transferred to the new alphabet, and this work is scheduled to be completed by January 1, 1929. [3]

After June 1929, the use of Arabic letters was completely banned in the country [21]. In the early 1920s, when the concrete steps of these processes began in Turkey, debates were still going on in Turkestan. M. Shermuhammad's article "The Problem of the Alphabet", published on February 8, 1921, discusses the role of the alphabet in the development of science. The author of the article suggests to the Scientific Council to abandon the Arabic alphabet altogether and move to another alphabet. Or in the article of Shakirjon Rahimi on March 22, 1922, on the occasion of the Congress of Uzbek culture and education workers of the Republic of Turkestan "Fundamentals of Uzbek spelling" [22] the old inscription is mentioned as "sick and prone to death". In 1923, the debate over the alphabet and spelling continued. Well-known people, such as Ashurali Zahiri, also opposed the change of the alphabet: "In the matter of spelling, you know nothing but to say 'alternative' to your accusation and to accuse yourself. You prove your ignorance by your mistakes and your way in this field ..." [23].

"The issue of the alphabet and spelling is being raised in Russia, Turkey, the Caucasus and Tatarstan," he said. We have also lost our incoming correspondence and our school"[24]. In fact, the process of changing the alphabet in Turkestan began before Turkey, and the process of switching to the Latin alphabet may have prompted Turkey to adopt the same alphabet. On October 9-10, 1923, the first conference of Central Asian Uzbeks on the alphabet and spelling was held in Bukhara. According to the decision of the conference, several letters from the alphabet will be removed and approved in the new content. On April 11, 1924, at a narrow meeting of the People's Commissariat of Education, a draft Latin alphabet proposed by Moscow for the already divided Turkic peoples was discussed. In the same year, another draft of the Uzbek alphabet, compiled by E.D. Polivanov on the basis of Latin letters, consisting of 28 letters, will be announced for discussion [25].

In 1922, Azerbaijan switched to a new Turkish alphabet based on Latin script, which was used in parallel with the Arabic alphabet until 1924, and in 1924 it was declared the State Alphabet [26].

Kemal Atatürk personally set an example in the popular movement for a new Turkish orthography in Turkey. On August 11, 1928, three days after Atatürk's speech in Sarayburnu, he began classes on the use of new Turkish letters at the Dolmabahçe Palace under his leadership. Some deputies, including Atatürk and government officials, are organizing an alphabetical mobilization. Lectures and meetings on language and spelling reforms will be held in all regions of the country with the participation of intellectuals such as teachers, writers, soldiers and poets. Also, the Language Council published new

Turkish letters and official document forms and booklets. Private printing houses approved by the committee are also accelerating the publication of books in the new alphabet. The press is also very active in this work. Even pamphlets promoting the new Turkish alphabet are published in military printing houses and sent to all regions of the country. Courses teaching new letters will be opened in every province, district and village of the country. There will be a campaign to teach people to write in the new alphabet, regardless of age. Day and night courses are organized. The Ministry of Education will start publishing textbooks in new letters. In 1928, a central committee was set up to oversee and monitor the work being done in this regard. On January 1, 1929, national schools under the National Directorate of Education were opened and teaching based on the new spelling was introduced. The purpose of this was to immediately train pedagogical staff in writing in the process of transition to a new record. In parallel with these schools, public educational institutions were launched. Meanwhile, the new alphabet began to be taught to military officers, students, and the public. In September 1928, on the recommendation of Atatürk, the Anthem of Letters was created and performed en masse by the then head of the Presidential Orchestra, Zeki Ungor.

Many works in the new Turkish alphabet published by the Language Committee have been distributed to the public. From December 1, 1928, all official and private Turkish newspapers and magazines in the country began to publish new Turkish letters with the same spelling rules. When the new script first appeared, some newspapers favoured the new script because they knew it would be easier to spell and easier to type than the Arabic spelling [3]. Thus, Kemal Atatürk's speeches travel, and efforts to strategically organize the process of transition to a new script fully fulfilled the obligation and necessity of mastering a new script in a very short period.

### **Conclusion**

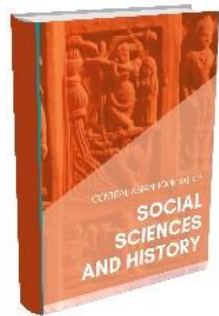
It can be assumed that he was not in a hurry about language and writing in Turkestan, but first allowed and organized decades of controversy over local writing here, while the neighbouring Turkic-speaking countries, including Turkey, waited for the choice. This, of course, stemmed from the rise of the political literacy of the Turkic peoples in order to prevent future threats such as their protection or support for one another. But in a sense, the local intellectuals also contributed to the language and alphabet controversy. As a result of the strategy of the Soviet authorities and the leaders of the Communist Party, as well as the disunity of the local intelligentsia, Turkestan was divided, and the idea of uniting the language and spelling of the Turkic peoples were destroyed accordingly.

### **Acknowledgements**

Authors acknowledge the immense help received from the scholars whose articles are cited and included in references to this manuscript. The authors are also grateful to authors/ editors/publishers of all those articles, journals and books from where the literature for this article has been reviewed and discussed.

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## History of architecture city and ferghana cities in the region

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### ABSTRACT

This article includes a short description of the history of the city of Fergana and the famous neighbouring cities of the Fergana region and their historical architectural structures of cities. In the near future, the city will see a sharp increase in the modernization of the architectural direction.

### ARTICLE INFO

*Article history:*

*Article history:*

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2020

Available online 09 Feb 2021

### Keywords:

*the history of Fergana, architecture, Kokand Khanate, Uzbekistan, modernization, types of cities.*

## Introduction

Fergana region is one of the centres of the ancient culture of Uzbekistan. Photographs of Stone Age settlements and rocks found in the area show that stone tools have been used by people in the valley since ancient times. The excavations of the Great Fergana Canal played an important role in the study of the archaeological sites of the region. During the excavation of the canal, monuments of the Bronze Age, slavery and land ownership were discovered and investigated. The findings of the V century BC and the early Middle Ages in the city of Kuva are well studied. Historical sources from the 10th to the 11th-century claim that this city was the largest in the valley after Ahsikat in terms of prosperity and size. Archaeological materials confirm that the city of Margilan was a large village in the X century, and in the XI-XII centuries, it took the form of a village.[1]

### Materials and methods

The city was founded in 1876. The initiator of the city's creation was the Russian general, the "conqueror of Turkestan" M. D. Skobelev (1843-1882), who served for a long time in Central Asia and was, in particular, the commander of the troops of the Fergana region.

On June 18, 1887, the city's construction project was approved. The founder, the first builder — the 2nd military governor Alexander Konstantinovich Abramov. At one time, he paid much attention to the architecture of the city.

The area where the construction of the city was planned was located 10-12 versts from Old Margilan, in the area of the location of the villages of Yarmazar, Sum and Chirimgan [2].

The city was assigned an important function - to perform the role of a military-strategic and administrative point to ensure the most reliable control over the territory of the former Kokand Khanate.

It was here that the newly formed region got its start. On March 2, 1876, Major General M. D. Skobelev was appointed military governor of the region and commander of the troops located in Fergana [3].

The obvious disadvantage was the presence of swamps in the northern and north-western parts. It was not possible to drain them immediately. Therefore, for a long time, malarial fever brought many troubles to the city. The choice of the name of the new city was handled by the office of the Turkestan Governor-General. Was already proposed the name "Fergana" or "Fergansk". We decided on a compromise solution—a new Margilan.

The type of city is a military-administrative centre. The layout is typical for such cities: a fortress, an esplanade and streets radially-concentrically diverging from them.

Specialists whose buildings determined the original appearance of the city: military topographer Zhilin, military engineers Sinclair and Korolkov, architects S. V. Lekhanov, [4].

Fergana is one of the few cities in Uzbekistan that was created less than 200 years ago. Its founder is the Russian General Skobelev. Located on the lands of the former Kokand Khanate (Figure-1), the city has grown to the current regional centre. Fergana, which fascinates everyone with its charming nature and unique beauty, has a long history. The reasons for naming this mysterious place "Fergana" are variously described in historical sources.



**Figure-1. The building of the Kokand Khanate.**

Scientists note that the word "Ferghana" was written in the early Middle Ages in the Sogdian

script in the forms of "Pargana", "Pragana" and in Indo-Sanskrit "small region"; in Persian, it means "valley between mountains", "closed valley". In the second century BC, it was called "Dovan", in the early Middle Ages - "Bohan", "Bohanna" [5].

Originally planned as a military-administrative territory, the city was built according to the military plan. There was a fortress, where the leadership was located, and the street lines radiating from it, leading to the outskirts, with radial roads crossing them. Later, the production of building materials, oil refining, and trolleybus routes were established in the city.

Today, the city is home to more than 380 thousand people. Due to the fact that the city stands on the site of an ancient settlement, it is popular among tourists. Near Fergana, there are traces of an ancient city, old Margilan. It is about 2 thousand years old. Once these lands were developed by Persian settlers. The city had well-developed agriculture and even then there were rare varieties of pomegranate, apricot. Special methods of preparing dried fruits have been preserved to this day. For example, only in Fergana, you can find dried apricots stuffed with peeled apricot kernels on the shelves.

The city was small but quite rich, as one of the Silk Road trade routes passed through it. This could not but affect the architecture and culture of the city. Pottery was actively developing here. The exchange of experience with Chinese potters brought positive results and in Margilan the masters developed their own special "handwriting" of pottery.

The Pir Siddiq complex is a creation of the masters of the late 18th century, built by the holy Pir Siddiq, who once took refuge in these parts. The beautiful building attracts attention with its exquisite colours of patterns and ornaments. Khudoyarkhan's Palace in Kokand is a no less striking structure. Impressive with its rich ornamentation, the facade walls can be seen from afar. With all its chic, characteristic of the east, the building today welcomes tourists.

You can feel like a real ruler in its walls, imbued with the luxury and former grandeur of the throne room. Unfortunately, not all ancient buildings have preserved this appearance, time is inexorable. Modern architects have reconstructed only a part of it [6].

But not only in the city, but there are also unique architectural monuments and attractions. The suburbs are no less interesting. Rishtan is the pottery centre of the region. The works of Rishtan masters are exhibited in major museums around the world in Germany, Russia, and China. In the house of the potter Alisher Nazirov, you can take part in a master class and make a real Rishtan Lyagan with a sky-coloured painting with your own hands.

The summer residence of the Timurids, the Museum with its unique Chust knives, many mosques, a Buddhist temple, one of the oldest in the territory, create a unique flavour of the Fergana Valley.[7]

Even though all the sights are scattered in different cities of the Fergana Valley, they are all quite close to each other, because they are the heritage of Margilan. You can go around all this in a short time, but the impressions will remain for a lifetime (Figure-2).





**Figure-2. Historical photo of the city of Margilan.**

Historical monuments - Studies of shrines help to shed light on the historical foundations, ways of development and traditions of the culture of the Uzbek people. Step of the shrine of the High Arch (Horde) "Dakhmai Shokhon" - the palace of the Kokand khans. And also, the monuments found in the settlements of the Chust culture, engaged in sedentary agriculture and animal husbandry, are important for the study of the Fergana Valley. Archaeological excavations show that the Fergana region has long been inhabited by people engaged in hunting, farming, animal husbandry, and at later stages of the existence of human society, culture began to develop.

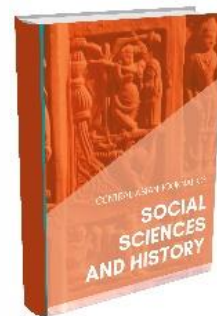
### **Conclusion**

After the events of 1989 and due to the outflow of the Russian-speaking population from Uzbekistan, the production potential of Ferghana fell by more than 73% compared to 1985. Many factories are now closed. Now Ferghana is no longer the large industrial centre that it was in the late 80s of the XX century. Over the past 20-25 years, only a few modern structures have been built in the city — a hotel, a tennis court, a reconstructed city market and a gentrified park area. The number of cultural and entertainment centres has also significantly decreased. Of the more than 15 cinemas and clubs that operated in the 1980s, only 1 operates. Libraries have been redesigned, and most children's sports schools and sports clubs have been closed. According to the decree and the urban development plan of Uzbekistan, new architectural structures are planned until 2030. Shortly, the city will dramatically increase its architectural direction.

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## History of khorezmian jewelry (from the earliest times to the viii century ad)

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### ABSTRACT

*The article gives a brief overview of the art of jewelry of the Khorezm people from ancient times to the VIII century AD.*

### ARTICLE INFO

*Article history:*

*Article history:*

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2020

Available online 09 Feb 2021

### Keywords:

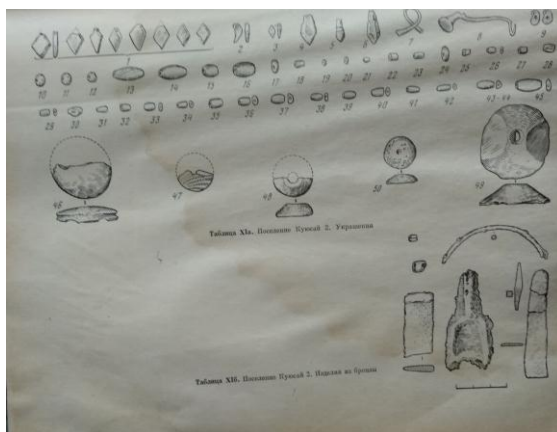
SP Tolstov, BI Weinberg, M.A. Itina,  
LT Yablonsky, Tumek-Kichidjik,  
Tarim-Kaya, Yonbosh-4, Kokcha-3,  
Sariqamishboyi, beads.

## Introduction

Conclusions based on a theoretical and comparative analysis of the data recorded in the historical literature of the twentieth century can be traced to the achievements of our ancestors in the field of decorative arts in the historical period from the Neolithic period to the pre-Islamic period of the Khorezm oasis. According to historical data, in the end of the 5th millennium BC and the first half of the 4th millennium BC, near the Yonboshkala monument in the Akchadarya basin, small cylindrical beads and jewelry in the form of circles were extracted from the Yonbosh-4 cultural layer of hunters [1]. according to the Bronze Age ornaments were made of bronze. According to the results of archeological excavations in Kokcha 3 tomb, the artifacts from Kokcha 3 cemetery, which brightly illuminates the funerals of the deceased family members or comrades of the Bronze Age economy, are of scientific significance. Bronze bracelets and stone beads were found in the women's graves in connection with the excavations in more than 70 graves in Kokcha 3 cemetery. [2] The Khorezm expedition was abandoned by farmers and herdsman during a field operation in Kokcha-Yonbosh area

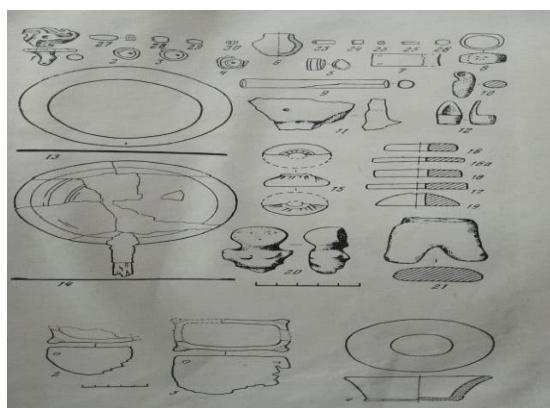
of Akchadarya basin. Archaeological excavations in more than 70 tombs have yielded a variety of bronze tools, pottery, and ornaments. Researcher M.A. Itina states that bronze beads were found around the head of the Bronze Age people during the excavation of the tombs of the Bronze Age people (Kokcha-3) in the south of the Kokcha mountain range [3].

According to the results of archeological excavations at the Sariqamishboy Basin, the tribes that ran their farms at the end of the Bronze Age moved to the southern Akchadarya Basin due to water shortages and did not experience ethnic processes until the 7th century BC. Since the beginning of the period, due to the stabilization of the water regime of the South Davdon River, the rich representatives of the population of Yakkaparon 2 settlement in the south-western part of Lake Sariqamish have left the graves at the heights of Tumek-Kichidjik, Tarim-Kaya, Sakarcha. According to historical records, 150 glass beads were found in the Tumer-Kichirjik tomb around the head of the body, which were yellow and blue in the form of spheres and barrels.

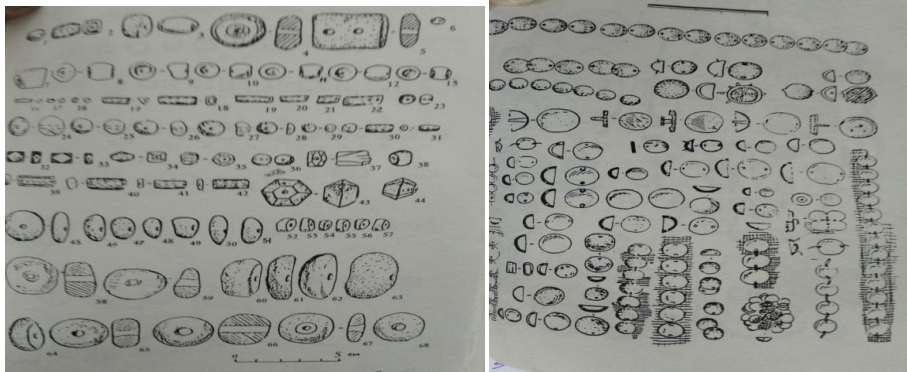


**Figure 1. Yellow Basin. Tumer beads (Neolithic period)**

The beads from the tomb date back to the 7th-6th centuries BC. [4] Small round-shaped and cylindrical beads were excavated in the lower basin of the Davdon tributary of the Amu Darya in the Kuisay plateau.

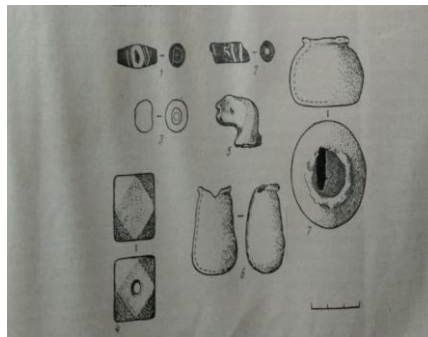


**Figure 2. Yellow Basin. Tumer-small bead specimens (7th century BC).**



**Figure 3. Yellow Basin. Quyisoy beads (VII century BC).**

According to the researcher M.A. Itina, clay beads were found in the Yakkaparon-2 settlement of the VIII-VII centuries BC [6]. Excavations at the cemetery abandoned by the tribes at the height of Tuzkir, which is part of the northern part of the Davdon tributary of the Amudarya, resulted in black and white beads in round, cylindrical shapes, 1.80-1.30 cm in length and 0.70-0.40 cm in circumference [7]. It is known from the final results of excavations carried out by VA Lahovis and AM Khazakov in the tomb of Tuzkir that the glass circle had a cylindrical, rectangular shape [8].



**Figure 4. Yellow. Tuzkir beads (IV century BC)**

Excavations at LT Yablonsky's tombs left by tribes living on the edge of the Sakarchaga plateau on the banks of the Sariqamishboyi Davdon River have uncovered pottery and beads containing semi-precious stones around the corpses.

Glass cylindrical beads from the tomb near Bazarkala, left by the ancient population in the Akchadarya basin, date back to the 1st century BC [10].



**Figure 5. Khorezm oasis. Bazarkala beads (ancient period)**

He formed the paleogeography of the central Kyzylkum, which was territorially connected to the Khorezm oasis. The basin of the Zarafshan River, which was formed as a result of high water supply, has been the site of various stone beads from tombs left by tribes near Lake Zamonbobo, recorded in the historical literature. [11]



- **Figure 6. Zomonbobo (Bronze Age) beads**

- Archaeological excavations in Central Zarafshan have uncovered beads from the Mesozoic-Neolithic tribal communities of Sazaghan makom, located in the northern foothills of Mount Tepakul [12]. According to researchers, a variety of bronze beads were found in tombs such as Muminabad, Chakka, Soytus, Jam, Siyab and Tuqayli [13]. Cylindrical beads were extracted from the Oltinasar tomb left by the population in the Jetiasar River, which formed in the area connected to the old Darya River tributary in the Eastern Aral Sea region.

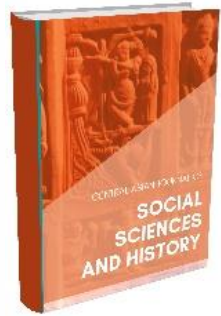
Thus, based on the above historical data, it is possible to draw the following conclusions:

- In the Lower Amudarya basin, among the associations of Neolithic tribal communities, which mastered the technology of making beads, were the main source of precious stones.
- From the 4th millennium BC to the end of antiquity, there was a period of inventions in the technology of bead production.
- Beads help to study the history of religious ideas, as well as the high level of spirituality of jewelry in our centuries.

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## Social adaptation of children in pre-school education preparatory group

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### ABSTRACT

*The article gives a brief overview of the art of jewelry of the Khorezm people from ancient times to the VIII century AD.*

### ARTICLE INFO

**Article history:**

**Article history:**

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2020

Available online 09 Feb 2021

### Keywords:

adoration, social adaptation, psychological adaptation, physiological adaptation, explanatory work with parents, socialization of the child, social adaptation of the child, inability of the child to adapt socially

## Introduction

Social adaptation of a child - this is a process of active adaptation of a child in a difficult life situation to the socially accepted rules and norms of behavior, as well as the process of overcoming the consequences of psychological or moral injury.

Admission to a preschool (PEO) is a period of great change in a kid's life. He is transitioning from a familiar and typical family environment to a special microenvironment that differs significantly from previous conditions.



It has become a habit to call the process of a child's adaptation to a new environment an adaptation.

A sudden and dramatical change in a child's life, such as going to kindergarten, is a reaction that leads to a serious disruption of his behavior and negative development. It is true, the child has to change a number of habits, such as enhanced stereotypes in sleep, eating, communication with adults.

Features of the organization of preschool education are follows:

- First and foremost, the long-term survival of a large number of children, which increases reciprocal activity and severe fatigue;
- Secondly, certain pedagogical standards in approaches to kindergarteners that are not typical for children and cause negative emotional and behavioral reactions in them.

Adaptation to new conditions often leads to the development of adaptation syndrome, which in some cases negatively affects the health of the child.

Reasonable and early preparation for admission to a preschool organization minimizes the risk of developing difficult adaptation.

It is taken following events:

1. Ensuring optimal health of the child.

To do this, before enrolling in a preschool institution by all the specialists needed for a certain age, check his level of physical and neuropsychological development, as well as laboratory tests (blood tests, urine, feces for worm eggs). The baby should be thoroughly examined before registration. If any deviation in the state of health and development is detected, remedial and corrective measures should be taken.

2. Age-appropriate primary vaccination to prevent the child from contracting infectious diseases.

However, it should be borne in mind that the formation of immunity after vaccination also causes stress in the adaptive systems of the body. As a result, the child can be sent to a preschool two to three weeks after the last vaccination.

3. Maximum closeness of home mode and nutrition to kindergarten.

This allows us to create new stereotypes that are already familiar to the child, at home. These measures will help reduce the burden of adaptation on admission to a preschool. The child's regimen should be changed at least two weeks before the start of his visit, and even better - earlier.

4. Explanatory work with parents.

They should be explained the importance of the impending changes in the child's life, introduced to the pedagogical approaches used in the child care institution, and given advice on correcting the wrong family upbringing, if any. Parents should also be explained that they do not want to enroll a child under the age of two in a preschool, and in some cases up to the age of three, because at that age he or she feels a great need to be in constant contact with relatives.

The child's habituation in the context of preschool education, especially at a young age, should be done without problems:

- During the first week, leave it in the group 3-4 hours before lunch or after sleeping at home;
- In case of negative emotional reactions, take a break for two to three days before the child goes to the children's institution.

Parents can play kindergarten at home with the child, make sure the child is among the older children who often know how to do simple things: get dressed, go to the toilet, eat with a spoon, clean their own things.

It is recommended for group members to become familiar with the home environment in a child's life and to follow stereotypes and approaches that are familiar to him or her in the early days. A more convenient adaptation is facilitated by the gradual replenishment of the groups, which allows us to pay sufficient attention to each child during the period of adaptation to the new conditions.

The term "adaptation" means coincidence. This is a universal phenomenon inherent in all living existings.

Adaptation (Latin *adaptatio*-adaptation) to adapt to the body's ability to adapt to different environmental conditions.

Social adaptation is the adjustment of a person to the social conditions of existence, such as the characteristics of a social group that finds itself at a particular moment.

Psychological adaptation is the adaptation of psychological features, situations and processes to the conditions that a person finds himself.

The socialization of the child - this is the process of bringing him into social life. It is embodied in the acquisition of a system of knowledge, values, patterns of behavior inherent in this society.

The social adaptation of the child is the process of his active adaptation to the conditions of the social environment, the type of interaction of the child with the social environment.

The child can not adapt to the social - social adaptation to the environmental conditions of the successful resistance to its social characteristics were lost k e teeth or forming process.

Humans have a special functional system consisting of the cerebral cortex, hypothalamus, pituitary gland, and adrenal cortex, which enter into complex functional relationships in the implementation of adaptive responses accompanied by certain changes in the regulation of metabolism. It also implements social adaptation that encompasses all the complex behaviors of a person.

Adaptation creates the conditions for the organism to live a more productive life. If a person is healthy and his physical systems are functioning at an optimal level, then it means physiological adaptation.

Adaptation of children aged 5 to 6 years

Children between the ages of 5 and 6 find themselves in a special position, they are immediately sent to a large or preparatory group in kindergarten, "so that the child becomes accustomed to the community in front of the school."

On the one hand, these kids are "bigger," easier to connect with, they know how to eat with a spoon, and they don't forget to go to the bathroom. On the other hand, these "home" children are accustomed to being the focus of one or more adult families and often cannot communicate with a

large number of children. They get tired of the noise, don't remember the names of their peers well, can't understand their complex relationships, and join the team. They are ashamed to talk to a teacher about their difficulties or, conversely, instead of following the example of their peers, they always make fun of them.

The main problem with such children is that they do not see themselves as part of a group, they find it difficult to look at other children carefully and behave the same, they often do not differ in a larger observation than others. Their social inability, exacerbated by stress, can greatly complicate the adjustment period.

Children who come to kindergarten at this age often draw badly, make mistakes like insecure, confusing actions. Soon they will master all of this, and at first all their energy will be spent simply to get used to it.

A preparatory group in kindergarten turns out to be a unique solution to a problem that most parents face. The problem is that it is unknown how the child will behave in kindergarten and how kindergarten will affect the child. Thanks to the preparation group, parents have the opportunity to introduce their child to a new place, new opportunities and new friends. Parents also have the opportunity to monitor the child's reaction to the new environment.

Kindergarten is a unique step in a child's development and his first experience of adapting to something new in his life. In the future, the child will have to adapt several times to new situations, people and events. If an experienced teacher is with the child during the first adaptation experience, it is best if he or she explains to the child the working principles of the new world in which the child falls. Preschoolers are sometimes unprepared to step out of the familiar environment that forms at home. Even older children do not always agree to go to kindergarten. The Kindergarten Preparatory Group makes it easy for children to prepare for this. Thanks to preparation, it is easier for children to move in a new team, make new friends and participate in new games.

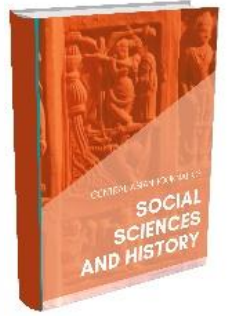
The advantages of the preparatory group also lie in the following points:

- Targeted preparation for the next stage, ie the stage of the age group in kindergarten;
- development of organization and discipline in children; - gradual adaptation to the new environment. Often, the preparatory group in kindergarten is filled with activities such as role-playing games. This type of activity helps children learn how to build relationships with each other properly, and so does the teacher. These games also focus on the development of creative thinking, imagination. The beginning of the process is carried out with the participation of the educator, then after the children understand the rules of this game, the children independently form the direction of the game.

Therefore, Social adaptation helps a person to bring his or her goals, interests, and values closer to the goals, interests, and values of the group in which he or she is located, and to enter that group.

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## Prevalence and Continuity of Vaishnavism in Early Medieval Kashmir.

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### ABSTRACT

*In order to comprehend the cultural basis of any community, it is pertinent to understand its religious beliefs. Religion has always been an integral component of the people in Kashmir valley. The advent of civilization in Kashmir and its growth paved the way for different religions to flourish there. During Pre-historic times people in Kashmir used to practice animism which is best reflected in the worship of snakes by Nagas who were the original inhabitants of the land. Thereafter Buddhism arrived in the region during the missionary life of Ashoka and it helped in the propagation of this faith. Kashmir has always been called as the land of Shaivism as the Shastras or Darshanic Philosophy associated with Lord Shiva emerged and developed here. In the paper we will discuss the growth of Vaishnavism in Kashmir through different phases in the history of the region.*

### ARTICLE INFO

**Article history:**

**Article history:**

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2020

Available online 09 Feb 2021

### Keywords:

*Trika, Shiva, Vishnu, Varaha, Suyya, Avantivarman, Spanda and others.*

## Introduction

Vaishnavism forms one of the many aspects of Hinduism and the revered deity in this school of thought is Lord Vishnu. He is one of the Gods which formulate the basic Hindu trinity most prominently known by the name of Brahma, Vishnu and Mahesh and since the beginning of Later

Vedic Age (900 B.C.) Vishnu has enjoyed popularity among the masses of Indian Sub-continent. There are many incarnations associated with lord Vishnu and prominent among them are Ram, Krishna, Matsya, Kruma, Varaha, Prashurama and even Lord Buddha is also considered by some Puranas as his incarnation. The main reason behind the popularity of this section of Hinduism is defined elaboratively in Bhagwad Gita where Lord Krishna himself states that whenever there would be a degradation of religion and the rise of unrighteousness takes place, he will himself appear on earth in the form of mortal being and get rid of all the evils and establish the rule of Dharma and righteousness. While Brahma is creator and Shiva is destroyer, the onus of the well being of humans lies within the hands of Vishnu and he is thus, rightfully, called as the preserver and protector of the world.

### **Religion in Kashmir:**

From the testimony of Kalhana in his book Rajatarangini it is clear that Naga worship was already established in the valley prior to the advent of Brahmanical fold in Kashmir. The worship of Nagas among the natives of Kashmir can also be ascertained from the Buddhist chronicles which clearly shows a dissent among the locals against an alien faith. When Asoka sent Majjhantika to Kashmir he found that king Aravala of Nagas was already ruling there and was destroying the land and agricultural production of the land. These Buddhist chronicles then go and narrate that how this mighty king succumbed before the powers of Majjhantika and accepted Buddhism. This story shows that how amalgamation of people belonging to varying sects took place in the region. After Ashoka, his successor Jaluka adopted Shaivism as his religion and is indicator of the fact that people in Kashmir used to co-exist peacefully and lived amicably.

The establishment of Shaivism in Kashmir from pre-Ashokan days is a fact that is presented in Rajatarangini and even in Buddhist scriptures. Prior to the days of Ashoka there was already in Kashmir a temple by the name of Siva Vijyeshha and the king himself is associated with the building of two Shiva temples by the name of Shiva Bhutesha and Shiva Ashokeshwara. Later when Huna king Mihirkula invaded the valley he also built a number of Shiva temples because he was an ardent follower of the deity. But this is only one aspect of Shaivism in the region, the other aspect lies in the emergence of philosophical doctrines associated with Shiva and their development in Kashmir. This philosophy is sometimes called as Trika Shastra and it is a collection of different branches that revere Lord Shiva and are divided into Agamic Shastra, Spanda Shastra, Pratyabhijna Darshan and Kaul, Krama and other some branches are also associated with it. It was due to the emergence of these philosophical doctrines in Kashmir that the land associated with the region also begun to be identified with Shiva and these tenets were and are known by the name of Kashmir Shaivism.

The name Kashmir Shaivism began to be resonated with the region of Kashmir itself and for a layman it was quite difficult to ascertain that other deities were also venerated in the region, Vishnu being the prominent among them. Literary as well as epigraphic evidences do show the worship of Vishnu along with his many incarnations in Kashmir. As one of the Hindu trinity he is regarded as the embodiment of Satguna (the virtue of righteousness) and the protector of universe in contradiction to Brahma, the Creator and Shiva- the Destroyer. The oldest book of Kashmir, Nilmata Purana, supplies

ample information about the presence of Vaishnavism in the region and it also provides beautiful description of Vishnu as the penultimate god, praised and honored by Brahma and Shiva.

Rajatarangini provides the earliest historical reference to the worship of Vishnu where it has been claimed that an image of Vishnu Jayaswamin was dedicated by king Pravarseana II whose time period is about the end of sixth century AD. Another image of Vishnu Ranaswamin was consecrated by King Ranaditya near his capital at Pravarapura. Kalhan has ascribed Ramaditya with a reign of about three hundred years which is quite hyperbolic and serious exaggeration of facts. But the authenticity of Vishnu Ranaswamin is proved by Jayanta Bhattas mention of the same in his work Agamadambara. This temple has also been mentioned in the works of other Kashmiri dramatists and one such dramatist was Mankha. Mankha gives a beautiful description of the temple in his work Srikanthacharitam.

Through almost the details provided in Rajatarangini one can point out to the fact that almost all of the kings of the Karkota Dynasty were the worshippers of Vishnu and it was under their reign that Vaishnavism flourished in Kashmir. Vishnu became the most revered deity of the family and it occupied a prominent position amongst the deities worshipped in Kashmir. A son of king DurlabhaVardhana, called Malhana, built the shrine of Vishnu Malhansvamin and the king himself dedicated the shrine of Vishnu Durlabhsvamin at Srinagar.

After the death of Chandrapida Vajraditya, Lalitaditya came to the throne. He was a great follower of Lord Vishnu and honored him by building a shrine of Keshva Vishnu in the very early part of his tenure. He built a marvelous shrine of Vishnu Muktaswamin at Hushkapura and here also he dedicated a golden image of Lord Vishnu called Muktakesava. To honor his deity's incarnation in the form of boar (Varaha) he made another shrine called as Vishnu Mahavaraha. Ranasvamin and Govardhanadhara were two other silver images of his beloved deity made by him. His queen Kamlavati put up a large silver image of Kamalakesava and the king of Lata Kayya who was probably a feudatory of Lalitaditya, founded a shrine of Vishnu Kayaswamin.

Lalitaditya was an ardent follower of Vishnu and it is depicted by his zeal to honor and commemorate the deity by the construction of temples. Whenever he used to go on war it was his habit to take blessings from Lord Vishnu. As we already know that religious support or acceptance of any religious idea by a monarch helps in the propagation of that faith. Lalitaditya was the first king from valley who marked his stamp of dominance over the entire sub-continent by attacking into the interiors of India as deep as in plains of Punjab to the coastal areas of Gaur (modern Bengal) and Orissa. He was the man who defeated Yashovarman, King of Kannauj and brought Atrigupta, Grandfather of luminary scholar Abhinavagupta, to the valley in Kashmir. He was respected by his people and it would be apt to say that a person of such stature and his devotion and patronage to Vaishnavism would have definitely made an impact on his subjects. This would have helped Vaishnavism to grow in and around Kashmir and it definitely would have shed light on those who were near him and thus helped in the growth of this sect.

The grandson of Lalitapida, Jayapida was also an ardent follower of Vaishnavism. He made the town of Jayapura where he built several temples in honor of Lord Vishnu and Kalhana poetically praises them as, Kesava showing his quadruple form as well as reclining on the serpent Sesa, has truly

taken up Jayapia's abode, abandoning his residence in Vishnu-loka.

Karkotas were zealous followers of Lord Vishnu and this statement can be corroboratively substantiated by the fact that not the deity but even his Vahana (ride), Garuda, was adulated and revered by the regime. The construction of a massive stone pillar bearing the emblem of Garuda by Karkotas has been mentioned by Kalhana in Rajatarangini. They were called as Garuddhvajas whose literal meaning is the flag of Garuda but it symbolically means the flag of Vishnu. Garuddhvajas even in these days do form a prerequisite in the construction of a Vishnu temple and the fact that these massive emblems were constructed during the regime of Karkotas show the massive following of the deity in Kashmir.

Vishnu was also worshipped by the members of Utpal Dynasty, who succeeded Karkotas. Kalhana mentions the shrine of Vishnu Avantiswamin made by Avantiswamin made by AvantiVarman, the first king of Dynasty. His brother Samara founded a temple called Samarswamin. Avantivarman's irrigation minister Suyya built at the confluence of Sindhu and Vitasta a temple of Hrsikesa yogaswamin.

Kalhana's Rajatarangini also helps us in understanding the development of Vaishnavism in Kashmir from tenth century onwards. Queen Sugandha (904-906 A.D.) built a temple of Nandi keshava. A temple of Vishnu Meruvarthanswami was built by Meruvarthana, Partha's (906-921) minister.

Successor Parvagupta (949-950 AD) completed it. Kshemagupta's wife, Queen Didda founded a series of Vishnu shrines in order to increase the merit of her deceased son Abhimanyu, she built a temple in honor of Lord Vishnu called Abhimanyuswamin.

Among the various incarnations of Vishnu, Varaha (boar) Krishna and NarSimha were most popular. Lalitaditya built a temple of Mahavaraha and iconographic representation of boar, man and lion faced Vishnu (Vishnu Vaikunta) come from the ruins of Avantipura and as well as from Martanda temple.

In Kashmir one can find a synthesis of diverse Vaishnava cults which were prevalent in different regions of Ancient India. The Panchratra sects whose emergence we see in the time period of Guptas also find its presence in Kashmir valley. There was an juxtaposition of different sects of Vaishnava cults in Kashmir, for instance the Vedic God Vishnu, Panchratra school, Satvata philosophy of Vaishnavas and the God Krishna. Vishnu was worshipped in all his forms and the basic idea that God always helps his people whenever they need him was in vogue among the people of the valley. The kings of several dynasties in early to early medieval Kashmir adhered to this sect of Vaishnavism. We have at our expense not only the testimony of Kalhana for that but also the writings of different poets who predeceased him. They tell us about how different monarchs from Lohara, Utpala and other dynasties that ruled in that particular geographical entity were reverent of this sect of Vaishnavism.

It is because of the popularity of Shaivism in the region many people like to assume that Vaishnavism didn't had a solid ground here. But these assumptions are superseded once one gets into touch with the voluminous literature that has been cultivated in Kashmir. There is no doubt regarding the fact that Kashmir Shaivism emerged and developed in Kashmir but there is also no denying the



fact that Vaishnavism was part and parcel of the Brahmanical pantheon in the region. The first known and available source from the region is Nilmata Purana and it vouches towards the fact that Vishnu was a venerated deity throughout the valley. Not only has this but the book also claimed about the supremacy of Lord Vishnu among the trios of Brahma, Vishnu and Mahesh. The most venerated God in the text is Vishnu himself. Regarding the origin of the Kashmir Nilamata Purana says that the demon King Jalodbhava had taken control of the land. In order to make land accessible to all Lord Hari (Vishnu) fought a fierce battle with that demon. In this battle he was heloed by other Gods like Brahma, Shiva, Indra and many others. Finally Lord Vishnu was able to subdue the demon and he slayed him by cutting his head and emerging victorious in the battle. This fact that has been presented in the text insinuates towards a major point that prior to the Shaivism becoming a major cult in the region Vaishnavism was the major school of thought in Kashmir.

The divinity of Lord Vishnu is not limited to Nilamata Purana or in the Rajatragini of Kalhana. Other texts produced in the region like Somdeva's kathasaritsagar, Kshemendra's Dasavatarcharita, Narmamala, Deshodesha and Brihatkathamajari, Damodargupt's Kuttanimatam and even Shaiviate authors like Abhinavagupta, Somananda, Utpal Bhatta respected and revered Lord Vishnu. In the stories of kathasaritsagar, bhratmanjari, Narmamala and others a reader will definitely find out about several references to Lord Vishnu. There are several stories dedicated to him and shows him as the protector of the entire worldly realm. The stories about Lord Vishnu are both morally and ethically valuable to all generations and it gives us a glimpse about the structural aspect of the religion in the society of Kashmir.

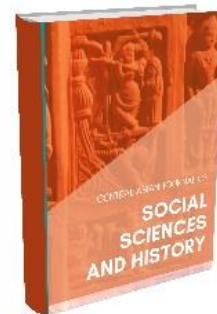
#### **Conclusion:**

Based on the facts provided above it can be thoroughly summed up that Vaishnavism along with Shaivism was one of the major branches of Hinduism in Kashmir during Early Medieval Phase. The kings of all three major dynasties, Karkotas, Utpalas and Loharas gave patronage to this sect and it helped a lot in the propagation of Vaishnavite ideals in the valley. The authors that emerged in the region during this phase also had a positive outlook towards the faith and it resonates in their works. Kshemendra's Dasavatarcharita takes cue from the ten incarnations of the Lord Vishnu and in this work he depicts all those incarnations beautifully. In the same work he also characterizes Buddha as an incarnation of Lord Vishnu. All these developments took place in the geographical domain of Kashmir and it would be very apt to say that in Kashmir Vaishnavism had a firm hold over the masses of the region and thus formed one of the major sects of Hinduism in Kashmir.

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## The theory of knowledge of abu mansur al-moturidi

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### ABSTRACT

*The article describes Abu Mansur al-Moturidi's views on the creation of the universe. In particular, Moturidi's trust in the teachings of Abu Hanifa is based on the need to combine reason and story, not just reason. Discusses the view soft Moturidi on, the awareness that imitation is false and the means of its formation, the metaphorical, mental and emotional evidence of the appearance of bodies. The article also notes the benefits and significance of al-Moturidi's teachings today.*

### ARTICLE INFO

**Article history:**

**Article history:**

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2021

Available online 09 Feb 2021

**Keywords:**

*school of ash'ariyya, school of  
moturidiya, akayd, zindiki, karmati,  
sunnits, tawhid, maturidiya, hadith.*

## Introduction

Most scientists on Earth now claim that the world was created by nature, so nature is eternal, has been, will be, and can only change its shape and quality.

But there are those who disagree: "Nature cannot create the world because the creator must have the ability to think, and nature does not have that ability." Indeed, the supremely unique ability to know belongs only to Allah, the Creator of the worlds.

Everything in nature is so perfect and purposeful that it is impossible without acknowledging the existence of an absolutely intelligent being who knows everything and regulates events. God is such a perfect being that if it were not for this perfect being, this concept would not have emerged.

So God exists, and there is no doubt about His existence.

In the language of science, Allah is a being known by intellect, transmission and understanding.

The science of aqeedah gives us information about the nature and attributes of Allah.

It is in this doctrine that the concept of Tawheed and the Oneness of God are studied. The word "aqeedah" is derived from the Arabic verb "aqada", which means "to bind one thing to another." The Islamic creed is a set of beliefs that binds a Muslim to certain religions. When a certain science reaches a state where it directs our thoughts, our emotions, and controls our actions, it becomes a belief. So the creed must be based on science. [1, b.10.,]

The science of Tawheed is of three kinds: The science of the Truth directed to the Truth itself, that is, the science of its oneness, and the second is the science of the Truth directed to the people, that is, the science of conveying Tawheed to the hearts of His slaves. The third is the monotheism of the people towards the Truth, that is, the knowledge of the attainment of the Oneness of God. There are also sources of Tawheed. The first is the tawhid based on faith, the second is the scientific tawhid, the third is the tawhid of the state, and the fourth is the divine tawhid. [2 , b.319.,]

Among the religious sciences, Aqeedah is the most complex and difficult science. The scholars who are arguing in this regard are required to be very pious and extremely sincere, having fully mastered the essence and essence of the religion - the Qur'an and the Sunnah.

Imam Moturidi and Imam al-Ash'ari are the representatives of theology in the Sunni school of thought. Although these two great scholars lived at the same time, it is believed in the literature that they did not know each other intimately. There are significant differences in their teachings. z based his teachings on the Hanafi school, while al-Ash'ari based his teachings on the Shafi'i school.

Of course, a conversation, an article or a book about the science of the 'aqeedah is like a meal without salt without the remembrance of Imam Abu Mansur al-Moturidi [1, p.344.]

As mentioned above, Imam Moturidi relied on the teachings of Abu Hanifa in matters of faith. Abu Hanifa left a great and invaluable legacy in the science of jurisprudence and the 'aqeedah. His views on this subject are set out in two works, Kitab al-Tawheed and Kitab al-Tawheed al-Ahl al-Sunnah. He developed the ideas of logical explanation of the basics of religion, the right to choose, tolerance, interreligious tolerance, social harmony in the decision-making process.

... Moturidi not only expressed some ideas, but also created a system of thinking that was later accepted by the absolute majority of Muslims as an exact expression of his religious and divine ideas. [3, p.20.,]

Moturidi reworked the religious foundations of Islam based on the teachings of Abu Hanifa.

Moturidi states that "knowing the teachings of a pure religious faith is not an easy task" [4, p.10.,]

Moturidi studied the teachings of the Mu'tazilites and then applied them in accordance with the requirements of Islam with different interpretations and principles.

Moturidi shows the following 3 ways to learn the teachings of a pure religious faith.

- The first is sensation through the body
- The second: perception with mental reason and human thinking
- Third: this is a reliable message.

Moturidi's theory of cognition is based on research methods. Moturidi defines thinking as a way

of understanding the mind, that is, perception, and develops the doctrine of free will.

The basis of Moturidi's teaching is not only the need to rely on reason (as the Mu'tazilites say), but also the need to use reason and narration (Qur'an and Hadith) together.

Moturidi's teachings place great emphasis on mental reasoning, and implement solutions to theological issues through a number of perspectives.

Abu Nasr al-Farabi's views on reason in this regard

important. He praised human thinking and said that if a person has a sound mind, he will be able to distinguish between good and evil.

Similar ideas exist in Moturidi. Moturidi argues that the five senses were created as a way of perception for the mind, and that the senses are the field of knowledge of the mind.

Just as the first subject has always been the question of the origin of the universe, so it has always been the most important issue for Moturidi.

He asserted that the universe existed only in a specific time created by God. Moturidi proves that the universe was created by God and completely refutes the idea that the universe is eternal.

According to Moturidi, whatever can be created can be broken down into components. He rejects the doctrine that the universe was created by a single creator.

In his Book of Tawheed, he describes the beliefs of the Ahl as-Sunnah wa'l-Jama'ah.

The idea that imitation in the play is false, about enlightenment and the means of its creation; provides metaphorical, mental, and emotional evidence for the subsequent appearance of objects.

Moturidi argues for the existence of Allah that there is evil in the world.

He believed that if there were no creator of the universe, there would be no evil.

Allah the Almighty has attributes that have been self-described from the beginning, and He says that it should be called by the names mentioned in the sources of the Shari'ah, and not by other names.

He states that man's will is in him, and that God has given man the right to act and to choose.

Imam Moturidi was one of the first to discuss the means of creating knowledge in man.

Imam Abu Mansur Moturidi states that the essence of science is hearing and reason [1, p.71.,]. His basic idea is that man is the master of his own actions, endowed with the intellect to distinguish between good and evil. Man does good or bad things based on his will, based on his intellect. According to the Islamic creed, he will be rewarded or punished in the Hereafter.

In conclusion, Moturidi objected to a number of ideas and opinions that emerged in Samarkand at that time. It manifests itself in the intellectual struggle against the philosophers who believe in the eternity of matter, the Zindikis, the inner and the karmic, who believe in one Creator, the result of resistance between different elements [4, p.14.,]

Many sects have led Muslims in different directions with their views and beliefs about the faith. Well-known Islamic scholars Abu Hassan al-Ash'ari and al-Moturidi have done much to end these conflicts and to establish the ideology of Islam. Their teachings spread and two major schools of Sunni Ash'ariyya and Moturidiyya emerged.

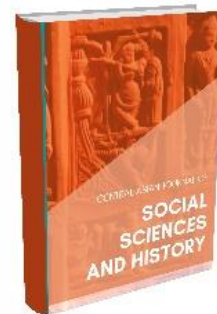
Al-Moturidi fully formed, perfected, reworked, and systematized the theological sciences. He was recognized as the Imam of the Ahl as-Sunnah wa'l-Jama'ah.

Studying the teachings of Moturidi is necessary and beneficial for each of us in two ways:

- The most important thing is not to go astray.
- To be able to give a scientific refutation to those who have gone astray.

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## Из истории социально-политического и экономического развития города карши в первой половине XX века

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### ABSTRACT

*The article highlights the reasons for the great social and political influence of the city of Karshi during the period of the Bukhara Emirate and its second place after the capital of Bukhara. Analyzed during the years of Soviet power, the cardinal changes in the socio-economic life of the city, the difficulties and problems that have arisen.*

### ARTICLE INFO

**Article history:**

**Article history:**

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2021

Available online 18 Feb 2021

### Keywords:

*City, amlak, emirate, empire, craft, cotton, bekstvo, fortress, residence, Ark, troops, invasion, Bolsheviks, repression, resistance, national-territorial demarcation, russification, ideology, wilayat, independence, totalitarianism, council, committee, plenum.*

## Introduction

В начале XX века в Бухарском эмирате Карши был вторым по своему политико-экономическому значению городом и состоял из 10 районов – так называемых «амляков». Завоевание значительной территории Средней Азии и части Бухарского эмирата Российской империей, проникновение русского капитала не могло не повлиять на экономическое состояние эмирата в целом и города Карши в частности. На развитие города благотворно повлияло строительство железных дорог, в частности в 1913-1915 годах железнодорожной линии Каган-Амударья и Карши-Китаб-Шахрисабз.

Несмотря на кризисную ситуацию, вызванную завоеванием соседних ханств и закрытостью эмирата для многих стран мира, конкуренцию российских товаров, местное ремесленное производство динамично развивалось.

В городе Карши в начале XX века было 19 шелкоткацких мастерских, хотя в столице эмирата Бухаре их было всего 4. Местные ткани были предметом не только местной продажи, но и экспорта. Кроме того, из Карши вывозились хлопок-сырец и хлопковая пряжа. Город оставался в это время одним из центров традиционного ковроткачества.

В начале XX века Бухарский эмират по административно – территориальному делению разделялся на 26 бекства. Среди них особо выделялось Каршинское бекство.

Город Карши по социально – экономическому и политическому значению считался вторым городом в Бухарском эмирате после Бухары и одновременно являлся центром Каршинского бекства. По письменным источникам также известно, что накануне Октябрьского переворота население города насчитывало 60 тысяч человек.<sup>1</sup>

Город Карши являлся крупным центром торговли зерном, выращенного в бекстве. Здесь были развиты различные отрасли ремесла, изготавливались кунджутное масло, восточные сладости и пряности, ткались красивые ковры и многое другое.

С военной точки зрения, город считался сильным укреплением. Крепость Карши была обнесена толстыми оборонительными стенами, снаружи обведёнными глубоким рвом, наполненным водой.

В городскую крепость можно была попасть с четырех ворот: в северо – восточной части были расположены ворота Хиябан; в юго – восточной -Тутак; в юго – западной - Шаршара; и в северо – западной части ворота Карлыкхана. Городские ворота имели подъемные мостики через ров. В центре города была расположена площадь Регистан, где также располагалась резиденция Каршинского бека – Арк. В резиденцию Арк можно было попасть через ворота Саклав. Город имел свой военный гарнизон, насчитывающий 2500 воинов. В случае войны из Карши и его предместий набирались войска. Каршинцы составляли костяк бухарских войск. В городе имелись также «сарбазханы» - специальные пункты подготовки конных воинов – всадников.

Карши славился своим знаменитым базаром, для торговцев и гостей имелись 10 каравансараев. Каршинское бекство на протяжении многих веков управлялось в духе традиций узбекской государственности. Бек через своих чиновников управлял бекством, уделял внимание развитию ремесла и торговли, проявлял заботу о населении. Проводились определённые работы в деле строительства и благоустройства города. Такова была обстановка в городе Карши накануне вторжения большевиков.

Политические перемены 1920 года конечно же имели и прямое отношение к городу Карши. Он был одним из важных форпостов при завоевании эмирата большевиками и его ликвидации. В начале сентября 1920 года Гузар и Карши были взяты Красной Армией. После свержения эмира и образования БНСР, репрессии населения и бесчинства Красной Армией вызвали недовольство народа, оформившееся в движение сопротивления, названное большевиками



«басмачеством».

В декабре 1920 года вспыхнуло восстание в Карши, Шахрисабзе, Китабе, Яккабаге, Чиракчи. Борьба продолжавшаяся в Туркестане против Советской власти и Красной Армии, в том числе и в Кашкадарьинской области шла вплоть до конца 1924 года.

После национально-территориального размежевания Средней Азии и образования Узбекской ССР Кашкадарьинская область с центром Карши стала одной из 7 основных областей республики.

В ночь с 28 го на 29 августа превосходящие по численности и технике части Красной Армии вторглись в пределы Бухарского эмирата. Под непрерывными ударами захватчиков пали города Карши, Китаб, Шахрисабз, 2 сентября была захвачена Бухара. Власть перешла в руки большевиков. Бухарский эмират был упразднен и вместо него была провозглашена Бухарская Советская Республика. Как и в центре, так и в Карши был создан революционный комитет – ревком, взявший контроль над политической жизнью, управлением и производством. На основе указаний партии большевиков партийные, комсомольские и профсоюзные организации должны были превратиться в идеологическое оружие советского государства для русификации населения и воспитании его в духе социалистической идеологии.<sup>ii</sup>

**В связи с провозглашением в октябре 1920 года Бухарской Народной Советской Республики (БНСР) было учреждено новое административно – территориальное деление: вилайет – туман – кент – село. На территории Кашкадарьи были созданы Каршинский, Шахрисабзкий и Гузарский вилайаты, центром Каршинского вилайата был утвержден Карши.**

В 1920 - 1923 годах политическая обстановка в Карши была очень сложной и тяжелой. Для этого существовал ряд причин. Как было уже вышеуказано, Карши, имевшие военно-политическое значение в Бухарском эмирате, не утерять своего важного значения и после установления советской власти. В 1920-1924 годах город являлся важнейшим центром дислокации воинских частей Бухарской Красной Армии и Туркестанского фронта. В городе проходили подготовку войска Бухарской Республики. Здесь находились продовольственные и оружейные склады. Отсюда готовились крупные военные походы и карательные рейды против патриотов, участвующих в движении за независимость.<sup>iii</sup>

Против патриотов проводилась политика репрессий. В Каршинском вилайете был переизбран Президиум вилайатского революционного комитетаа. Коммунальный (бытовой) отдел проводил строительные работы, была усилена деятельность городской милиции, насчитывающая в своих рядах 62 сотрудников.<sup>iv</sup>

В конце 1921 года в Карши были созданы профсоюзные организации. Со стороны Каршинского отдела политического просвещения создаются клубы, красные уголки и библиотеки. Советская власть стремится усилить влияние своих учреждений на местах.

Колониальная политика советского строя не признавало древнюю историю и богатую культуру узбекского народа. К примеру, можно сказать, что советская власть долгое время игнорировала статус города Карши, имевший трехтысячелетнюю историю. Карши лишь 13

мая 1926 года получил статус города, до этого он считался лишь центром Каршинского вилайета. В связи с этим в 1921-1924 годах администрация Каршинского вилайета являлась одновременно и администрацией Карши.

С первых дней установления советской власти в краю поднялось движение за независимость. Несмотря на раздробленность, стихийность и противоречия, нехватку оружия и техники, продовольствия и боевого опыта народные патриоты смело боролись с превосходящими силами большевистской армии и неоднократно одерживали победы.

Не остался в стороне от этих событий и город Карши. Начиная с 1921 года, в предместьях города Карши и прилежащих районов против частей Красной Армии начались крупные бои. Боевыми действиями борцов за независимость из Карши и Шахрисабза руководили такие руководители как Турды Туксаба, Джаббарбек, Тангриберди Додхо, Бури Баташ и другие курбаши. В боевых действиях 1920-1925 годов город Карши имел важное значение.

Большевики и командование Красной Армии в борьбе с патриотами не останавливались ни перед чем. Они широко использовали против них подлые методы, и проводили репрессии против мирного населения. К примеру, на состоявшемся вечером 6 сентября 1923 года «секретном совещании» в Каршинском вилревкоме было рассмотрен вопрос о взятии под арест родственников и знакомых Турды Туксабы, его курбаши и бойцов. В результате в течении недели были арестованы все родственники лидера движения за независимость в Каршинском вилайете Турди Туксабы, его курбашей Темирхуджы Ишана, Адила Палвана Караулбеги, Яхши Джучир оглы, Хушмурада (заместитель Турды) и других (всего 12 курбаши), а также из известных патриотов как Халил Мергана, Рахмана Мергана, Идыбая и других (всего 9 бойцов).<sup>v</sup>

Турды Туксаба и его курбаши в это время действовали на территории Камашинского и Касанского туменов. Их предупредили, что если они не сдадутся добровольно представителям власти, то их семьи и родственники будут расстреляны. Но Турды Туксаба и его храбрые курбаши и бойцы не остановили борьбу, после чего взятые в заложники их семьи и родственники были казнены, а их имущество конфисковано.

Но патриоты не остановили борьбу. 15-23 декабря 1924 года в предместьях Карши Мустафакул курбаши со своим отрядом в 350 бойцов разгромил несколько красноармейских отрядов. Потом они перешли в сторону Байсуна.<sup>vi</sup> Таким образом, в 1920 - 1925 годах в предместьях Карши курбаши в битве с Красной Армией одержали ряд блестящих побед. Впоследствии каршинские курбаши потерпели поражение, но их борьба не исчезла бесследно.

Насильственное насаждение опорных организаций тоталитаризма и слепое копирование социалистической государственности, чуждой национальному мышлению народа усилило противоречия в крае и привело население на край гибели. В результате близорукой политики колониального строя и разделения им единого народа на антагонистические классы, проведение массовых репрессий и гонений участились случаи эмиграции местного населения

в соседние страны. В борьбе за независимость на фронтах борьбы с большевизмом погибли сотни тысяч борцов, голод и эпидемии же унесли с жизни более миллиона туркестанцев.<sup>vii</sup> В результате в этот период численность населения резко сократилась.

Если в XIX веке в городе Карши проживало 25 тысяч<sup>viii</sup> населения, а накануне октябрьского переворота достигало 60 тысяч<sup>ix</sup>, то к 1924 году сократилось до 15-16 тысяч человек.<sup>x</sup>

Экономический упадок смешался с политическим кризисом. Политическая жизнь Туркестанской Республики начала 20-х. годов отличалась непостоянностью, усилением борьбы за независимость. Установленный с помощью штыков Красной Армии советский строй был принят враждебно со стороны местного населения как власть, противоречащая его интересам. Созданные со стороны большевиков советы и их исполкомы не имели авторитета среди населения.

В 1923 году ответственным секретарем Каршинского вилкома был назначен Джура Закиров, начальником орготдела стал Г. Вадудов, а отделом агитации стал руководить В. Вахидов. Членами исполнительного бюро вилкома были утверждены И. Назарова и С. Хоменко.<sup>xi</sup>

В созданной 27 октября 1924 года Узбекской ССР были созданы несколько областей, в том числе, 1 ноября 1924 года была создана Кашкадарьинская область.<sup>xii</sup>

В результате национально-территориального размежевания было введено административное деление на село – волость – уезд – область. Кашкадарьинская область состояла из 3 уездов - Каршинского, Гузарского и Шахрисабзского, и 13 волостей (кентов), из которых в Каршинском уезде было - 6, Гузарском - 3 и Шахрисабзском – 4.<sup>xiii</sup>

Центрами уездов были: Каршинского - Касан, Гузарского - Гузар, Шахрисабзского - Шахрисабз. Избрание города Касана центром Каршинского уезда надо полагать, объяснялось тем, что Карши был центром области, где с трудом размещались областные органы. Разместить здесь в тогдашних условиях и уездные учреждения было трудно. Город Карши стал центром Кашкадарьинской области.

Созданная в 1924 году Кашкадарьинская область имела население в 288026 человек,<sup>xiv</sup> а в Карши, являющемся областным центром проживало 15-16 тыс. человек.

Каршинский уезд состоял из 6 волостей. Судя по архивным документам, с 18 марта 1925 года Карши именовался как «Бехбуди». Причиной тому является то, что лидер джадидов Махмудходжа Бехбуди в 1919 году прибыл в Карши, где по приказу эмира и был казнен в Каршинской тюрьме. В первые годы джадиды поддерживали большевиков и являлись их союзниками, вследствие чего городу Карши было присуждено имя «Бехбуди» в честь М.Бехбуди. В связи с репрессиями джадидов в 1937-38 годах и прикрепление им ярлыка «врагов народа», имя М. Бехбуди было очернено, вследствие чего городу Карши 20 февраля 1938 года было возвращено историческое название.

В октябре-ноябре 1925 года в Карши были учреждены уездные и уездно-городские комитеты.<sup>xv</sup> Как было сказано выше, Советская власть долгое время не признавало статус

города Карши и смотрело на него как на большое село. В 1924-25 годах Карши был областным центром, который управлялся уездным исполкомом. Только 13 марта 1926 года Карши получил статус города.

Каршинский (Бехбудинский) городской Совет был избран 13 мая 1926 года в составе 180 членов. Городской Совет состоял из 5 отделов: торгово – кооперативного, финансово – бюджетного, народного образования, здравоохранения, местного хозяйства. Спешно проведенное командными методами административное деление породило ряд трудностей, не обеспечило решение задач народного хозяйства и социально – культурной сферы.

Опыт 1926 года обнажил отрицательные стороны административного деления на село – волость – уезд – область, после чего в сентябре 1926 года было принято постановление нового административно – территориального деления республики, исходя из которого были вновь созданы 10 округов. Бывшие уезды, вилайеты, и села были преобразованы в районы и села. Кашкадарьинская область была преобразована в округ, центром которого с августа 1927 года до 4 января 1938 года стал город Карши.

В 1926 году в Карши были проведены выборы в городской Совет и избраны в депутаты 180 человек. На первом организационном пленуме президиум городского Совета был избран в составе 20 человек. Карши одновременно являлся районным центром. Проходившее 26 января 1930 года собрание городского Совета приняло решение о строительстве здания городского Совета и типографии и утвердило проектные документы. В то время в составе учреждений Горсовета работало 220 человек.

Кашкадарьинский округ просуществовал с февраля 1920 года до июня 1930 года. Округ был упразднен в период с июля 1930 го по март 1935 года, функции органов администрации же были переданы созданному 1 октября 1931 года Каршинскому району. С марта 1935 года Кашкадарьинский округ был вновь создан и просуществовал до 1938 года. Сокращение в 1938 году Кашкадарьинского округа и присоединение его к Бухарской области оказало отрицательное влияние на социально – политическую и культурную жизнь города.

Огромный урон городу и области нанесли политика коллективизации сельского хозяйства и индустриализации. Раскулачивание и высылка с нажитых мест зажиточных дехкан, массовые репрессии 30-50-х годов не обошли кашкадарьинцев. Центром массовых выступлений населения области, а их только в 1929 г. было более 40 был город Карши.

Однако необходимость жизнеустойства, а также терпение и трудолюбие народа брали своё. Постепенно в городе стала развиваться промышленность. В начале 30-х годов здесь были построены ковроткацкая фабрика «Учкун» и ряд предприятий по переработке сельскохозяйственной продукции, кирпичный завод. Во время Второй Мировой войны в Карши действовали, в основном, предприятия легкой и пищевой промышленности. Это было очень важно для обеспечения фронта теплой одеждой и продовольствием. Как и повсюду в Узбекистане, горожане самоотверженно трудились на промышленных предприятиях, дислоцированных из центральных районов СССР, захваченных фашистами. В 1942 году в Карши был построен мукомольный завод. За этим скупыми словами стоят тысячи и тысячи

судеб каршинцев, не покладая рук день и ночь, работавших на производстве и потерявших на войне своих братьев, мужей и отцов. 38069 человек ушли на фронт из Кашкадарьинской области. Большинство из них погибло.

7 января 1940 года были созданы следующие отделы Каршинского горисполкома: коммунального хозяйства, финансов, торговли, народного образования, здравоохранения, социального обеспечения, общего отдела, местной промышленности.<sup>xvi</sup>

В Каршинском горсовете были учреждены 6 постоянных комиссий: бюджетно – финансовая, по благоустройству, по торговле, по местной промышленности, по школам, по строительстве дорог. Нужно также подчеркнуть, что в административных учреждениях города большинство руководящих постов находилось в руках представителей европейских национальностей, представители местных национальностей же составляли меньшинство, к тому же им были поручены второстепенные должности.

**В годы борьбы с фашизмом в политической жизни города Карши произошли важные изменения. В 1943 году начал свою деятельность Организационный комитет по созданию Кашкадарьинской области, председателем которого был избран Чули Бегимкулов. 22 января 1943 года Кашкадарьинская область отделилась от Бухарской. Секретарем областного комитета был избран Х.Хаджибеков, а председателем облисполкома Чули Бегимкулов. Город Карши вновь стал областным центром.**

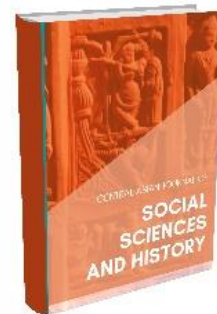
На основе решений ЦК УзКП (б) от 4 апреля 1945 года и Бюро ЦК УзКП(б) от 16 июля 1945 года областным партийным комитетом было организовано Организационное Бюро города Карши.<sup>xvii</sup> Из состава Каршинского райкома городу Карши переходили 44 первичных партийных организаций и одна группа кандидатов, всего 525 человек. Председателем Оргбюро был утвержден Рахмонов, членами бюро К.Самсонов, К.Ульджабаев, К.Худойбердиев. До декабря 1945 года были созданы отделы Оргбюро и утверждены их руководители.<sup>xviii</sup> Оргбюро занималось организационными и политическими вопросами, управляло городским хозяйством.

9 декабря 1945 года на первом организационном пленуме Каршинского городского партийного комитета было объявлено создание городского партийного комитета. Его первым секретарем был избран А. Мангутов, он одновременно являлся также первым секретарем Кашкадарьинского областного партийного комитета.<sup>xix</sup>

До 7 апреля 1950 года первый секретарь областного комитета избирался одновременно первым секретарем Каршинского городского комитета. На первом организационном пленуме были утверждены также следующие отделы: организационный, агитации и военный.

Общественно-политическая жизнь города Карши первой половины XX века свидетельствует о сложной и противоречивой обстановке того времени. Партийные органы большевиков, несмотря на сильное сопротивление национальных патриотов полностью узурпировали власть и добились полной советизации города.

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## Islam in the evolution of social and political views of the Uzbek Jadids, their role in the formation of the idea of National Independence

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### ABSTRACT

In the article, the author reflects on the Jadids of the early XX century, the role and place of the Jadid movement in the history of socio-philosophical thinking in Turkestan as a huge socio-political force and leading ideology of its time. The authors claim that the main reason for the emergence of Jadidism as an educational, socio-political movement is the phenomenon of the internal situation in Turkestan and identifies the socio-political factors that influenced the formation of the social idea of the Jadid movement, the worldview of this political movement. The authors also state that at present when, thanks to independence, truly national values are being revived in Uzbekistan, and the state and people are striding confidently into their third Renaissance, then an objective and impartial study of the phenomenon of Jadidism as a special dramatic stage in national history in the struggle for independence, not only in the historical aspect, but also in its socio-philosophical foundations, is one of the important and urgent tasks that still await their fundamental illumination and comprehension.

### ARTICLE INFO

**Article history:**

**Article history:**

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2021

Available online 19 Feb 2021

### Keywords:

*jadid, thinking, historical time, strategy, formation, language, religion.*

## Introduction

Sustainable development at the present stage of development of the national self-awareness of society and the entire population of the state, in general, awareness of its place and role in today's atmosphere of globalization of contacts of the world community, requires a particularly careful attitude to the heritage of the past, especially to the spiritual wealth of such a region as Central Asia and Uzbekistan as its fundamental basis. Here lies the prospects for the humanistic factors of education and upbringing of the younger generation, which require a particularly delicate consideration and resolution.

One of the most important conditions for the formation of a harmoniously developed young generation, as well as a stable social and spiritual environment, is a comprehensive study and promotion of the scientific and spiritual heritage of enlighteners, poets and scientists of the past. Therefore, "we must pay special attention to the invaluable heritage of our great scientists and writers, saints, in order to instill the courage of our leaders and leaders in the minds of young people, to strengthen their sense of national pride" [9]. From this point of view, the conceptual ideas of the Uzbek Jadids about the reform of society, about education are more relevant than ever in today's strategy and large-scale modernization of our country.

Recently, publications on topics related to the history of the Jadid movement, in general, and the Uzbek Jadids of the early 20th century, in particular, revealing such socio-philosophical ideas of the Jadids as social cooperation, the formation of a harmoniously developed generation, questions of the native language and religion, family and marriage relations, issues of weddings and rituals, raising children, etc. At the same time, special emphasis in these works is placed on:

- a) identification of social and political factors that influenced the formation of the social idea of the Jadid movement, the worldview of the political movement;
- b) the study of ontological, epistemological, rationalistic and humanistic anthropocentrism based on the analysis of the works and articles of the Jadids and, on this basis, the study of the philosophical significance of the heritage of the Jadids;
- c) study of the ideas of the social role of religious and secular sciences in the development of society through their connection with Islam and the teachings of tasawwuf;
- d) substantiation of the role of the Jadids in the study of the foundations of the history of our national statehood, the socio-political idea of independence and the objective and subjective factors of its achievement; e) a philosophical analysis of the social and moral ideals of the Jadids, such as a perfect person, language, prosperity, religion and social function, family and marriage, education of youth [1; 2; 3; 4].

### **Methods and material**

The methods of analysis, generalization, comparison, historicity and logic were used in the very investigation. The paper is also based on the principles of objectivity and systematicity. The material under the investigation was gained from original works of Jadids of Turkestan of the beginning of the 20<sup>th</sup> century as they are reflected in their public speeches. Mainly were used works of Abdurauf Fitrat, Faizula Khodjaev, Munavvarkori, Okhunraimov and Khusainbek, and Behbudi.

### **Discussion and results**



Touching upon the idea of the movement of Jadidism and its essence, it is imperative to investigate the role and place of the movement of Jadidism in the history of socio-philosophical thinking in the East as a huge socio-political force and leading ideology. Although the influence of various foreign progressive socio-political, philosophical, religious trends can be traced in the emergence of this movement, nevertheless, the main factor that ensures this movement as a process of scientific awakening, the soil and conditions arose precisely in the very region - Turkestan at the beginning of the 20th century.

Before talking about the essence of the movement of Jadidism, it is necessary to impartially study and evaluate the true purpose, goals and prerequisites of this movement, referred to as the “blank spots” of Russian history. For, until recently, ideological opponents called Jadidism only an educational movement. In fact, Jadidism, firstly, was able to cover all strata of the population, served as the foundation of the ideology of revival, secondly, it fought for independence, and thirdly, Turkestan autonomy, formed on its initiative and direct participation, was the first result of practical actions on the way to this, fourthly, the Jadids coordinated the sphere of education and culture, the press in the plane of their socio-political ideas and goals.

The main reason for the emergence of Jadidism as an educational, social and political movement is the phenomenon of the internal situation in Turkestan, which, in turn, appears as a result of the conquest of Central Asia by the Russian Empire in the second half of the 19th century and the negative social and political consequences of this conquest. As philosophers note, despite the fact that Jadidism arose much later than, for example, the French enlightenment, it played a positive role in the cultural and educational life of Uzbekistan in the pre-revolutionary period [6, p.74].

Although in the philosophical works of the Jadids there were mystical judgments that reason connects a person with God, they still noted that reason, on the one hand, a psychological process, on the other hand, is a product of external influence, upbringing and education. The Jadids, continuing the philosophy of Farabi and Ibn Sina, opened the way to understanding the dialectical unity of the human mind and being. According to the Jadids, the unity of reason and being is in the divine mind. Consequently, based on the socio-political and ideological situation of their time, they strove to preserve scientific-rationalistic thinking and combine scientific concepts with religious beliefs. From this point of view, they believed that there could be no conflict between philosophical conclusions and the Qur'an.

The beginning of the XX century in Turkestan was marked by a whole outburst of a brilliant galaxy of educators - Jadids, who grew up on the foundation of a treasury of ideas and teachings of the Renaissance period of the 9th-12th and XY centuries of the ancient land of Uzbekistan. Whole regional schools and leaders of the Jadid movement appeared here, such as Abdurauf Fitrat and Faizula Khodjaev - the founders and ideological inspirers of the movement of the Young Bukharians in Bukhara, Behbudi in Samarkand, the founders of the Young Khiva people Bobo Okhunraimov and Khusainbek in Khiva, Munavvarkori in Tashkent [1;2]. Although the Jadids began their activities within the narrow framework of enlightenment at the initial stage of their movement, over time, Jadidism turned into a political movement that set itself the task of reforming and restructuring society

and power. This led to the establishment of the Council of Muslims party in Tatarstan on the initiative of the Jadids, in Turkestan - Shuroi Islomiya (Islamic Council), in Bukhara - the party "Young people", and in Khiva - "Young people". In our opinion, the increased activity of the Jadid movement, judging by their program, and their registration in a political movement had two reasons: firstly, the crisis of the Jadid movement in 1914-1915, associated with the closure of new-method schools, the government's obstacle to the activities of the Jadids in the fight against obscurantism and ignorance. Secondly, a new trend of young people who received education and foreign experience joined the Jadid movement. And, as a result, they no longer limited themselves to a range of cultural issues, but demanded that the movement be set up with specific political tasks, such as cutting taxes, limiting harassment from officials, and making life easier for farmers.

Considering Jadidism as a progressive movement of its time, one can see that all facets of the activity of this movement were subordinated, first of all, to social and political goals. This, in turn, allows us to understand how they perceived the idea of national development and the factors driving it forward. All the leading representatives of the Uzbek Jadids were well aware that the main factors of national development are the national mentality, national language, national revival and self-consciousness, questions of nation and religion, problems of acquiring socio-economic and political rights by broad layers of the population. According to the Jadids, the spirit of the nation and its vigor are the basis of national development. With their speeches and in polemics with opponents, they tried to show that everything that exists meets the interests of man. They substantiated the fact that it is absolutely wrong for a person to give up everything just like that, without effort, and that a person needs science to satisfy his own needs in order to live comfortably. They well understood the need for secular education for the effective use, production and processing of land resources (surface and underground), the use and creation of modern equipment for this.

The Jadids paid special attention to the fact that the Turkestan youth should know about their time and appreciate the historical time, study science and technology, study the language, be free from indifference, fanaticism and correctly understand the essence of the teachings of Islam. With their scientifically grounded views, they strongly criticized those conservative circles of scholars who tried to adapt the essence of Islam to their own interests, who did not want to take into account everything that was progressive and humane that was developed in Islamic laws. Modernization of Islam on the basis of its protection from religious obscurantism and a rational approach to religion, as well as the development of advanced science and technology as the basis of progress, the creation of joint-stock companies, which are the basis for the development and progress of society, investments, the achievement of private property, free access to banking and financial capital was defined as the actualization of living reality as the ideology of building a strong democratic national statehood.

These views and ideas of them were supposed to change some outdated religious rules, adapting them to spiritual and economic development in a new situation of social and cultural and spiritual upsurge of society at the beginning of the 20th century in the region, to instill in the minds and hearts of the general public and, above all, young people. ideas of freedom, independence, self-determination and, thus, bring the popular idea to expel the colonists from Turkestan. At the same time, the Jadids,

relying on progressive-minded youth and paying special attention to the study of languages and scientific and technological progress, thereby, taking into account the past and present of Turkestan, imagined the future as follows: strong secular power, inviolability of private property. The state built by them was supposed to respect Islam, but at the same time be tolerant of the free development of all cultural trends.

The Jadids dreamed of raising the cultural level of the people to the level of the world community, for this, in their opinion, young people had to study in the best educational institutions in Europe. They were well aware that the future of the state was in the hands of young people and, turning to them, the Jadids called on them to fight for the sovereign development of the nation. The Jadids also advocated that their native language should have an equal status with Russian. They raised this issue at the V Congress of Soviets of Turkestan in April 1918. Reflecting on the essence and tasks of religion, the Jadids deeply understood not only Islam, but also all world religions. For example, a prominent representative of the Jadids, Behbudi, writes that “living in a world without religion is devoid of humanity and culture. It is difficult to become cultured without faith” [7]. According to Behbudi, faith is associated with human psychology, and there is no person without faith. Representatives of different faiths differ from each other in their beliefs. The Jadids promoted and observed religious tolerance and freedom of conscience. They were loyal to interfaith marriages: “every Muslim has the right to marry people of another faith” [8]. In the public views of the Jadids, issues of family and family relations also received a wide place. They believed that society could not be reformed without building the foundations of the family, without fully educating children. These ideas are expressed by Fitrat as follows: “The well-being and honor of each nation undoubtedly depends on the internal discipline and consent of that people. Peace and harmony rests on the discipline of the families of this nation. Where family relationships are based on strong discipline, both the country and the nation will be strong” [5, p. 4]. “The desire of the people for movement, statehood, to be happy and respected, to be courageous, to fall into poverty with shortcomings, to put on the clothes of humility and drag out the burden of misfortune and be left unattended, to depend on others, to be their slave and prisoner, it all depends on upbringing, which they received from their parents since childhood” [5, p.336].

### **Summary**

Summarizing the above stated, the following conclusions can be drawn:

1. the Jadid movement was formed in the conditions of a difficult socio-political situation in Central Asia and, in particular, Turkestan, and it played a great role in the formation of ideas of independence, patriotism, national identity, enlightenment, freedom, equality, justice in the national consciousness of the indigenous population;
2. Although in the Jadid philosophy directly questions of ontology and epistemology are rarely encountered, it clearly traces the unity of the general principles of cognition of life, such as scientific, historicism, logic, universality, ideology. The philosophical worldview of the Jadids was essentially aimed at uniting the people around one idea as a force capable of generalizing socio-historical experience and showing the future of society;

3. The great merit of the Jadids was that they fought for the unity of the national liberation movement. According to the Jadid concept, the main requirement for independence was the unification of the wise older generation and energetic youth.

4. The Jadids won the confidence of the people, first of all, by the fact that, as national democrats, they developed a peculiar concept of building a national state in Turkestan, formed the ideology of liberating the Motherland from the colonialists, entered the political arena as an alternative force to totalitarianism and the power of the Bolsheviks, carried out a huge activity in the creation of democratic mechanisms for the renewal of society;

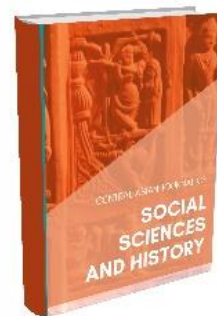
5. At the present time, when, thanks to independence, truly national values are being revived in Uzbekistan, and the state and people are striding confidently into their third Renaissance, then an objective and impartial study of the phenomenon of Jadidism as a special dramatic stage in national history in the struggle for independence, not only in the historical aspect, but also in its socio-philosophical foundations, is one of the important and urgent tasks that still await their fundamental illumination and comprehension.

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## The historical fundamentals of Islamic Culture in Bukhara

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### ABSTRACT

Bukhara has a huge international potential as one of the centers of Islam in the East. For many centuries, many cultural monuments of the Muslim East were created here. In architecture, these are the Samanid Mausoleum, the Kalyan Minaret (the symbol of the city of Bukhara), the Kalyan Mosque, the Mir Arab Madrasah, the Bahauddin complex, the Chor Bakr complex and others. The great enlighteners of Bukhara were Ismail Bukhari, Abul Haws Kabir Bukhari, Bahauddin Naqshbandi and other religious scholars of the Muslim world. This article is dedicated to the fact that Bukhara is an exemplary center of Islamic culture and education. The article is intended for specialists in the field of social sciences and humanities.

### ARTICLE INFO

**Article history:**

**Article history:**

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2021

Available online 19 Feb 2021

**Keywords:**

Bukhara, centure culture, culture,  
Romush, Lolazor, Varakhsha,  
Vardanze renaissance

## Introduction

Bukhara is one of the most ancient centers with unique and wonderful culture in the history of world civilization; not only in the Ancient East history. The territory of Bukhara is the region which reflects historical-cultural changes in whole Central Asia. We can say that these historical-cultural chops and changes are related to the human history as well. So this region is considered to be the part of ancient Eurasian migration of tribes, ethnic groups and nations from the North to South and from the East to the West. In other words, this continental and regional migration reflects both the changes in political character and nations` cultural development features.

In ancient times, the oasis in Bukhara consisted of lakes and forests. In turn, this indicated that Bukhara region was a marine loss from the point of view of geology. Existence of monuments in the Stone Age such as Tuzkan and Kaptarkumi in the oasis in Bukhara indicates that this place was one of

the ancient centers of early human history (1). We can see the elements of the Bronze Age in the monuments in Zamonboboad Uchtut (1). Later the elements of culture in the early Iron Age spread in the oasis. In addition, we can find the traces of archaic culture in the monuments in Romush and Lolazor.

In the ancient period of historical development, Bukhara was known as Sogdiana (Western Sogdiana). Most information is associated with data on the campaigns of Alexander who was from Macedonia and Persian sources of antiquity and early Middle Ages. It is known from ancient sources that after the extermination of the garrison in Marakand from the direction of Spitamen, Alexander went on a campaign of extermination to Western Sogd and, according to the legends, destroyed about 120 settlements there. And this was the territory of the Bukhara oasis.

During the transition from antiquity to the early Middle Ages, urban cultural centers such as Bukhara, Romish, Paikend, Varakhsha and Vardanze were formed in the oasis. In the same period, historical sources mentioned Bukhara under different names (Vihara (in ancient Sanskrit), An (in Chinese), Bihar (in Zoroastrianism, the place where knowledge is concentrated - in the Juvains), Ilm (in Burkhani), Ilm (in the dictionary Giyas), Bukhara (in the Uyghur language), Bakhor (Dictionary of culture in the Shahnama), Fohira, Madinat-ut-tujor, Madinat us-Sufi, Bumidzhkat, Numijkat, Mishakhar (it is from the article of associate professor A. Boltaev "What do Ancient Historians say About the Name of Bukhara? ").

During this period, mainly under the influence of the culture of the Sassanids and the Turkic peoples, the formation and development of a unique cultural system can be observed. At the same time, since the time of the Chionites and Hephthalites, the development of a kind of steppe culture continued in the steppes of the oasis.

After the Arab occupation, this process continued with the creation of defensive fortifications - "Gazi fortresses" to protect the country from the infidel nomads. Historical data show that during the Arab invasion the resistance to the invaders in Bukhara was very strong. Even then Bukhara was the spiritual and cultural center of the region. According to Narshakhi, Bukhara was originally the sacred city of Mevarannahr before the arrival of the Arabs (2).

### **Main part**

A lot of information about the seizure of Mevarannahr and its consequences was given in the work of Abu Raykhan Beruni "Monuments of the Past Generations" (3). Bukhara was the center of strong resistance against Arab capture. After fierce fighting, the Arabs captured Bukhara. But Bukhara quickly rebuilt its territories from the consequences of the Arab conquest. At the beginning of the reign of the Samanids, Bukhara was an example of the first path of development of a feudal city (4). In Bukhara, not only cultural and educational centers were concentrated, but there were the centers of production and trade as well. A bit later the city's clergy and court officials intensified the oppression and exploitation of the people. For instance, a very rich man in Bukhara was called "Sadri Jahan" (Sadr of the World) and was mockingly called "Sadri Jahannam" (Sadr of the Hell). The Sadrs were respected members of the clergy and had a genealogy from the Prophet Muhammad himself.

After the Samanids, during the reign of the Karakhanids, relations between the people and the

clergy were put in order and Bukhara became an attractive center of Islam. This is directly related to the “ikta” land tenure system - “entrusted land for special merit”. The owner of the “ikta” was “muqtadar”. At this time it was the form of Muslim land tenure in Central Asia appeared - “waqf land”. Waqf was the land of a mosque or madrasah granted by the government or landowners.

When the economic foundations for the development of Islam were laid in the oasis, it became one of the centers of the Muslim renaissance which began in the ninth century. This is a very bright, complex process and its spread was very wide. The following features can be noted in it:

-Bukhara, as one of the centers of the Great Silk Road, has a high reputation not only in Central Asia, but throughout the East. For example, according to the book “Golden Apples of Samarkand” by Shafer, it is known that in the seventh century a beautiful bed made of precious stones was brought from Bukhara as a gift to the emperor of China. Bukhara cloth "zandanachi" and the skin of young animals "karakul" were known in the shopping centers of the East. Samanid coins were found from the Caucasus to China and from the Volga region to India. During the reign of the Mangits (XVIII-XX centuries), there were trading quarters in Bukhara of Indians, Iranians, Afghans and Arabs;

-As a result of the unification of different peoples and territories under the banner of Islam, a historical synthesis of various elements of culture and education took place. In Bukhara, there were elements of the culture of Hellenism (the cult of Artemis in the form of the all-powerful woman Peri, who could do everything), the cult of Hercules (in the face of Rustam Dastan), Zoroastrianism (the cult of Mithra, Anahita Ardivisura, Farn), Hinduism (the cult of Atmans in the face of Farisht - Angels and devils) and so on. The objects of trade in Bukhara were exemplary and were known throughout the East. They synthesized the traditions of Byzantine, Syrian, Iranian trade. In the ceramics of Bukhara, elements of Iranian, Chinese and South Russian pottery items can be traced. In educational institutions of Bukhara, they studied Greek, Arabic, Persian and Indian languages;

-There was the formation of a unique system of study which fundamentally developed Islamic studies and education in Bukhara. In Bukhara, there was a kind of unique system of teaching and upbringing – “Adab” (Behavior). According to this system, students studied not only religious subjects, but also the basics of philosophy, logic, ethics and aesthetics. As a result, in Bukhara, Islam reached the level of the highest sincerity, based not only on simple beliefs, but also on the achievements of science and education;

-In Bukhara, in all areas of Islamic science and culture (Commentaries, Jurisprudence, Hadith, Kalam, Mysticism), the implementation of classical scientific work was carried out which could serve as a reference point for all centuries. The works of AbulHafis Kabir Bukhari in Tafsir, the works of Ismail Bukhari in Hadith Studies, the works of Bahauddin Naqshbandi for Muslims in tasawwuf had always been the standard of enlightening Islam;

-A unique school of Islamic architectural culture had been formed in Bukhara. These monuments were of great importance not only as memorial structures, but also as centers that unite the architectural infrastructure of the city;

-A unified educational system of mysticism had been created and developed in Bukhara for many centuries. This was the system of Seven Feasts - Saints. The “Holy Chain” of the great mystics



of Bukhara consisted of the theoretical and practical sequence of the ideas of the following great saints: AbdukhalikGijduvani, Revgari, AnzhirFagnavi, KhojaRometani, BoboiSamosiy, Mir Kulol, BahauddinNaqshbandi (5);

-There was the formation of a separate layer of the clergy "Said-Khoja" in Bukhara. This is the result of the rulers' high attention to Islamic scholars and educators;

-There was also the formation of a unique religious and ethnic folklore system in Bukhara under the influence of Islamic culture. This system was characterized by the formation and development of various ceremonies, poetic and prose works, as well as specific traditions and so on;

-The elements of Islamic culture were also found in cult objects (books, prayer rugs, rosary, censers, ablution vessels), in dishes (in the form of various wishes, instructions, the chapters of the Koran and texts from Hadith), in architecture (eastern domed and arched architecture with arabesque ornaments), in books (in the form of Muslim texts and artistic uniforms), in urban planning (minarets, mosques, madrasahs and various public buildings), in clothes (turban, prayer robes) and so on.

For many centuries, these processes of development of Muslim culture went on continuously. All these processes made Bukhara one of the main centers of the Islamic World. All aspects of Islamic cultural elements are fully reflected in Bukhara. These were faith, Islamic knowledge, prayer, hajj, sharia, Sufism (6), tolerance and creativity are manifested in the constant and the principles in the daily life of the people of Bukhara.

These Muslim foundations constantly influenced economic (the natural nature of economic relations), social (development of society based on social justice) and cultural (formation of classical systems in society based on Islamic rules) directions of development of society in Bukhara.

During the developed Middle Ages (IX-XV centuries) - during the reigns of various dynasties of the Muslim East (Samanids, Karakhanids, Seljuk, Ghaznavids, Khorezmshahs, Mongols, Timurids) (7), the religious and educational status of Bukhara grew on an even higher scale. During the time of the Karakhanids and Seljuks, the influence of Bukhara grew not only in Movarounnahr, but also in the Middle East. This was due, on the one hand, to the growing influence of the Seljuks in the Caliphate, and on the other, to the period of the West's crusades in the East. When the crusaders faced a serious threat to Islamic foundations, Muslims had to unite on the basis of solid ideas and beliefs (8). In this regard, at that time Bukhara became the center of Islamic knowledge and a symbol of pure faith among Muslims of the entire East.

On the other hand, during this time, the Ghaznavid dynasty focused most of its movement on the spread of the rules of Islam. A little later, the authority of the kings of the Khorezmshahs in the Islamic World was so high that the center of the caliphate was to some extent influenced by them.

The invasion and destruction of Bukhara by the Mongols under Genghis Khan led to a period of social, economic and spiritual crisis in the country. However (with the exception of the invasion of Khulagi in 1272) Bukhara began to acquire its true prestige. Before the arrival of the Timurids, this process was slow, with fragments.

With the arrival of the Timurids, this process took on a new, faster and broader character of development. During the reign of the Timurids, Bukhara fully restored its high importance in Islamic

ideology. During this period, the system of Sufism "Seven Feasts" which began in Bukhara in the twelfth century in mysticism, reached its logical conclusion. In this system, the foundations of the Naqshbandi movement were fully formed which is still of great theoretical and practical importance in the Islamic World.

During the Sheibanid period, the infrastructure of Bukhara was formed as a large Muslim city. Many Islamic monuments appear during this historical period. Bukhara was finally becoming one of the centers of Islam in the Middle East which determined the correct observance of the rules of Islam. Because of this, many scholars and researchers of Islamic teachings from neighboring countries studied in the madrasahs of Bukhara.

During the Ashtarkhanids, the elements of the socio-economic crisis arose in Bukhara which brought the country out of the orbit of world development. After that, even at the time of the Mongols, Bukhara could not enter the orbit of world development in this direction. Nevertheless, during that period Bukhara remained one of the Islamic centers in the Middle East.

In general, in the late Middle Ages (XVI-XVIII centuries) during the reign of the Shaybanid, Ashtarkhanid, Mongols dynasties, this position of Bukhara was even more strengthened. The appearance of more than 200 mosques and madrasahs in Bukhara during that period was a vivid example of this.

During the reign of Tsarism in Turkestan, the growth of the military and political status of Bukhara could be traced (9). But this did not diminish the colonial character of Tsarist rule. At that time, as in other places of Turkestan, the Jadid educational movement began to spread in Bukhara. But the emir of Bukhara and the clerical clergy negatively accepted the Jadid movement (10). The Jadids were persecuted mainly by religious fanatics. At the same time, in Bukhara, creative evenings dedicated to the work of Navai, Babur, Bedil, Mashrab, Ahmed Yassavi, Jami, Jalaliddin Rumi and Sufi Olloyorwere widely spread (11).

Islamic rituals, ceremonies, holidays and events which were organized in Bukhara attract particular attention. Solemn ceremonial events mainly consist of the rite "Blessing". This happened during the transfer of the work to his student, to guide young guys to the service, to study and to bless the daughter who was getting married. This ceremony requires very meticulous preparation and serious attitude.

The rite of "Circumcision" was one of the main rituals for Muslim men and came from Ibrahim (Abraham) in gratitude to God. This ceremony was mainly performed in childhood. Thecelebration "Marriage" required a spiritual feast - a mullah, at least two witnesses, bowls of sweet water, some bread and a small amount of money. This rite was associated with the hadiths of the Prophet Muhammad. According to the laws of Islam, a man could marry four times during his life. And divorce in Islam usually began with the man's words "talak".

The ceremony "Commemoration" began with lamentations for the deceased and burial. According to the hadiths of the Prophet Muhammad, this should only last for three days. On these days, it was impossible to cook food in the house of the deceased. And the burial of the deceased in Bukhara had a cameral character with the head on the side of Mecca.

"Holiday of Ramadan" was celebrated after the end of the month of Muslim fasting. Ramadan is the month when the revelation of Allah began to come to the Prophet Muhammad. "Feast of the Sacrifice" was celebrated after 70 days of Ramadan. This holiday was connection with the sacrifice of Ibrahim (Abraham) of his son Ismail for Allah. These ceremonies were and are considered fundamental and in Bukhara there are many small rituals and traditions of Islam. But many ancient Muslim rites and traditions were banned by the policy of militant atheism.

As a result of the policy of militant atheism in Soviet times, Bukhara suffered heavy losses in the traditional system of the Islamic way of life of the people. This process took place in the following directions: separation of religion from government and education; destruction of Islamic monuments; extermination of religious leaders and scientists; destruction of religious books and manuscripts; the closure of religious education facilities; persecution of religious freedom and restriction of freedom of religion (12).

Despite of the fact that the historical development of the Islamic culture in Bukhara was bright, diverse and ideological repressive measures failed to completely destroy their foundations. In the Muslim culture of Bukhara, a special place was occupied by architectural monuments, works of spiritual thinkers, scientists - historians, poets-linguists, Islamic jurists and famous calligraphers. They can be distinguished in the following order:

-famous architectural monuments: the Samanid mausoleum (IX century), Kalyan Minaret (XI century), MagokiAttor mosque (XII-XIV century), ChashmaiAyub mausoleum (XII-XIV century), Namozgokh mosque (XIII-XIV century), Sayfiddin mosque Bogarzi (XIII century), Kalyan Mosque (XV-XVI century), Ulugbek Madrasah (XV century), Abdullakhan Madrasah (XVI century), Bolokhauz Mosque (XVIII century), SitoraiMokhiKhosa (early XX century) and many other monuments;

-spiritual thinkers: Abu HafsKabir Al Bukhari (VIII century), Ismail Bukhari (IX century), Khusomiddin Umar ibnAbdulazizBukhari (XII century), SayfiddinBoharzi (XIII century), BahauddinNaqshbandi (XIV century), Muhammad Porso (mid XIV - early XV century), MakhdumiAzam (XVI century), Muhammad Shokhiy (XVII century) and others;

-medical scientists: Ar-Razi (IX century), Avicenna (IX century);

-scientists-historians: Muhammad ZhafarNarshakhi (X century), Mir Muhammad Amin Bukhari (XIII century), Hafiz TanishBukhari (XVII century), Muhammad Sharif AlaviyBukhari (XVII century), AbdurahmanDavlatTole (XVIII century), Muhammad SodikMunshi (XIX century), AbdulkarimBukhari (XIX century), MirzaSalimbekSalimiy (XIX century), MirzaSomiyBustani (XIX century), Ahmad Danish (XIX century) and others;

-poets and linguists: Abu Tayyib Al-Mushabiy (X century), Abdurahman Ad-Dinavari (X century), Muhammad Avfiy (XIII century), NosirBukhari (XIV century), Ahmad Danish (XIX century) and others;

-famous calligraphers: Mir Ali Khiravi (XVI century), Mir Hussein KulankiBukhari (XVI century), Muhammad Amin BukhariHalvai (XVI century), Mir Ubaid (XVI century), SayyidAbdullohBukhari (XVII century), Haji Yodgor(XVIII century), MirzaAbdulvahabhab (XIX

century), Ahmad Danish (XIX century) and others;

-jurists: Abu Hafs Kabir Al Bukhari (VIII century), Shaikh Al Gulabadi (X century), Abuzaid Dabusiy (XI century), Shamsul Aamma Halvani (XI century), Khusamiddin Sadri Umar (XII century) and others (13).

The cultural heritage of scholars, poets and spiritual thinkers was very rich and could be grouped in the following order: documents of a trade - economic and agricultural nature (tax, trade, contract documents); religiously cult books and manuscripts (commentaries of the Koran, Hadith, the foundations of Sharia and so on; popular science books and manuscripts (books about nature, human and society); historical and geographical books and manuscripts (historical, geographical and topographic books); manuscripts of traditional medicine and pharmaceuticals (books of different pharmaceutical recipes and methods of treatment); artistic miniatures (miniatures depicting nature, palace ceremonies, hunting episodes and so on); items of applied craft (jewelry, ceramic, garments) and so on (14).

The history of the Islamic culture in Bukhara has been studied versatile and there are fundamental works in this direction. But the cultural stratum of Bukhara is very large and requires even deeper scientific research. This is primarily due to the unexplored problems of the Muslim culture in Bukhara. They can be traced in the following directions: lack of professional staff in the areas of archeology, numismatics, source studies, art history and religious studies; the absence of large-scale archaeological and topographic searches in the city itself; the problems of chronological systematization of numismatic materials; - the problem of the lack of experts in Arabic, Persian and the study of historical sources of a huge volume; the problems of interconnection with foreign research centers in the study of Muslim culture; the problems of using modern advanced technologies in the study of materials of the Muslim culture in Bukhara and so on.

New scientific and technical capabilities will effectively simplify the problems of studying the elements of the Muslim culture in Bukhara. Means and methods of new progressive technologies facilitate work in this direction. This is especially necessary in the direction of the museum business. In the last century, the museology of the city in Bukhara reached a high level (15).

### **Conclusion**

After Uzbekistan gained independence, the atmosphere of free and pure Islamic faith returned to Bukhara. As a result of these progressive changes, losses in all of the above areas of Islamic enlightenment were restored and replenished. The long historical processes which began in the IX century and continue in the X century on a large scale in Bukhara. It would not be a mistake to argue that the announcement of Bukhara as the capital of Islamic culture in 2020 is a natural and logical result of these processes.

In terms of political, cultural significance, youth and religious and practical authority which Bukhara occupies in the East, such a position is occupied by Rome, Krakow, Vienna, and Geneva in the West. The historical, socio-economic, spiritual and educational development of this honorable position is unique. These features have always been a constant model for the surrounding communities.

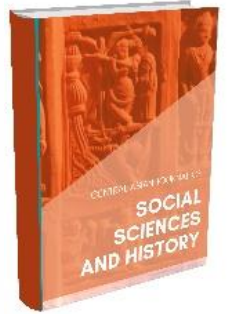
Bukhara has its own vital foundations in every area of development of civilization. The city has really reached the level of world success in the development of Islamic culture. This is the result of centuries of tireless research and hard work. Such studies have always been in Bukhara and continue up to now.

Bukhara is still a unique “city of Sharif” with great potential. In order to maintain such an authority not only in the Islamic World, but in the entire human culture as well, one must have very deep roots in the development of the foundations of human civilization. Nowadays Bukhara is a city of harmonization of the development of modern tourism, education, technical progress and attractive antiquity with rich cultural traditions.

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## The problem of etiquette of receiving knowledge and perfection in works of Nasiruddin Tusi, its significance in the upbringing of youth

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### ABSTRACT

In the following article the attention is paid to the issues of specific sufi views for the etiquette of receiving education, and also to the perfection in the works of Nasiruddin Tusi. The problem of etiquette is shown through the prism of the the source of knowledges.

### ARTICLE INFO

*Article history:*

*Article history:*

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2021

Available online 19 Feb 2021

### Keywords:

Allah, prophets, wise verses, knowledge, culture of studentship, perfection, reason, rules of etiquette, tadrīs, “Adabul-mutaallimun”

## Introduction

Science is one of the great qualities of man and science is the only way to achieve culture. In this sense, progress can never be achieved without knowledge. Therefore, the focus on science is the main tool, especially in educating the younger generation to perfection, psyche. Science has been glorified by scholars at all times. It is also a value recognized in science as a lofty blessing in the divine and holy books. The philosophical thinking of the peoples of the East plays a special role in shaping the spiritual and moral image of the peoples of the world. In particular, we should emphasize Nasiriddin Tusi’s in-depth analysis of the approach to moral issues, as well as his focus on knowledge, his approach to the issue of perfection. The deep moral views of the scholar have an important educational value in the spiritual and moral development of citizens, especially the younger generation.

Nasir al-Din Tusi’s pamphlet “*Adabul-mutaallimun*” (Student Culture), which consists of 12 chapters on ethics, is one of his works written after “*Akhlaqi Nosiri*”. In this ethical work, the author

shows students who have just begun to study science specific ways and methods of learning. The scholar attaches great importance to the smooth aspects of the methods and techniques of *tadris* and rightly notes that the *tadris* method has played an important role in the student's advancement in various scientific knowledge.

In particular, Nasir al-Din Tusi often refers to the words of Allah, the hadiths of the Prophet, as well as the words of wisdom in his commentary on the issues in this treatise. According to the thinker, science is the most balanced of the divine qualities and the highest limit of perfection. In doing so, the author supports praising human nature with intelligence and knowledge. Because the person receives the feeling of the perfection of his personality and the knowledge, that's why they are excited at it. The thinker therefore considers that the taste of science depends on the degree of honor of science.

Nasir al-Din Tusi, reflecting on the essence of science, said that it is the mood to engage in science. The student explains that first and foremost he should not overlook what is good and what is bad for him, he should do what is good, he should avoid what is bad, so that the mind and knowledge of man can be a beacon for him in this way. In the matter of acquiring knowledge, first of all, he connects with the words of the Qur'an that the learner has an absolute intention to learn knowledge, and that this intention is the basis for all situations.

According to the scholar, it is expedient for a student to study science for the sake of Allah, to keep his anger away from himself and other ignorant people, to keep Islam pure, to make his religion prosperous, and to do as much good as possible for himself and his fellow human beings. The student who studies science, on the other hand, must act with all his might, not waste his life in useless things in a mortal and meaningless world, refrain from greed, avoid revenge, and avoid arrogance.

The student of science must choose the best of sciences, and only when he feels the need in religious affairs, and then to gain wealth - the state. When it comes to the teacher, the student must choose the most literate, the most religious, and the best of the teachers. He says that anyone who wants to learn science, that is, to study a new science, should consult with those around him. The student should try not to go to different opinions about the scholars at the time he wants to study. If a student waits for two months, during which time he chooses a teacher for himself, he should also not go to another teacher without receiving his blessing when he leaves the teacher. The scholar emphasizes that every new teacher and the book he learns must be patient and have strong self-confidence so as not to leave without finishing. The author says that it is not a good thing for a student to be engaged in another subject without mastering one subject in depth. It is also necessary for the student not to move to another city from the city where he is studying unnecessarily. This is because it deprives the student of work related to his education, distracts the student and causes him to waste his time.

When a student chooses a friend, he says, the scholar should first choose a friend from people who are kind, religious, and truthful. The author says that the student should stay away from lazy, arrogant, talkative people. Because the soil is also known by its horses, and a friend by his friend. He also believes that a student should show great respect to the people of science from the bottom of his heart. He emphasizes that a book should never be taken without ablution, should not be read, and



should not be taught.

According to Nasir al-Din Tusi the student who is searching for the knowledge has to acquire the schooling by irony, esteem and respect. The field of science is chosen by the teacher, not the student. Because the teacher knows the necessary experience in this area in the process of tadrīs. The learned teacher knows better how everyone needs and what is appropriate to everyone's nature.

The thinker believes that a person who wants to learn science should sit close to the teacher during the lesson if necessary. There should be an arc distance between the student and the teacher, and Tusi considers this distance to be a sign of respect. According to the thinker, science urges the student to stay away from bad moral qualities, because bad morality is a spiritual dog in his eyes. Encourages the student to be diligent in learning science. A student who wants something and seeks it with all his might believes that he will eventually find that goal.

According to the thinker, a student needs three people to learn: the student, the master, and the father. A student who aims to study science must study the lesson and repeat it in the evening, night and day, whenever there is a blessed time. In this way, the author believes, he believes that the heart of the person who moved the night to the morning will light up during the day.

According to Tusi, one who wants to study science must spend his hard days on the riches of science. Tusi believes that if a student works too hard, works on himself, and develops his knowledge, it is a blessing for him. He considers blessing to be a great foundation in all affairs. The thinker says that a student who wants to study science must be diligent enough in science. In fact, man flies in the shadow of his diligence like a bird with two wings. This opens up a person's inner hidden potential.

According to Tusi, it shows that there is no excuse for a person with a healthy body and mind to study science. He also believes that the student should always thank Allah Almighty for giving him understanding and knowledge in his tongue and requirement. Only then will Allah guide the student to the path of those who want the path of tawfiq and guidance. The scholar emphasizes that a person who studies science should be diligent and not look at the wealth of people. In ancient times, he writes, Tusi studied art and then science in order not to be greedy for the wealth of the people. According to Tusi, if a scientist is greedy, there will be no pursuit of science for him and he will not speak the truth. A student who wants to study science must prepare himself for it, know the limits of repetition to a certain extent, and his heart must enjoy it[3.16].

It is clear from his above thoughts that a student who studies science must follow the rules of etiquette and sunnah. Etiquette - one who neglects the rules of morality will be deprived of the sunnah, one who neglects the sunnah will be deprived of the fard, and one who neglects the essential will be deprived of the hereafter. The one who learns science should pray like obedient slaves in the matter of prayer, which contributes to education. The student must carry a notebook with him in case of emergency. According to the thinker, whoever does not have a notebook in his hand, there is no wisdom in his heart.

Nasir al-Din Tusi pays special attention to the issues of perfection in his works. We can see this in the process of analyzing his work, "Akhlaqi Nosiriy". The fifth chapter of the first article of the work focuses on perfection and imperfection in the human soul. In turn, the scholar has approached the

issue of perfection in a different direction, which does not escape the attention of the reader in the process of reading this work. According to the author in the play, the virtue of man can be transformed from an inner force into an external activity at a time when he is able to keep his nafs free from such a clear depravity and such an obvious catastrophe; for there can be no hope of recovery until the doctor has removed the cause of the disease; it does not retain the desired color until the dye cleans the garment. But when a person protects his nafs from things that condemn and weaken it, the inner power of the necessary nafs comes into play; begin activities such as learning science, abandoning the truth, attaining enlightenment, attaining happiness and bliss.

This power is constantly evolving in the process of acquiring knowledge and knowledge, in solving problems that arise in the process of gaining experience; it is reminiscent of the power of fire, the fire cannot burn hot until it loses moisture, if it burns, it intensifies and finally reaches the highest level accepted by nature.

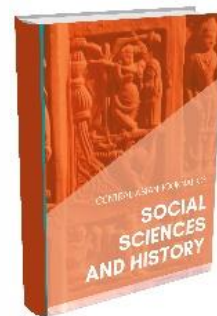
In short, Nasiriddin Tusi views science as the main criterion that leads a person to perfection, and also protects the field of spiritual and physical development in the achievement of student perfection and we can see that he also approached the concept of perfection in a different way. In the view of the scholar his attention to the main aspect of nafs in the person, the reaching to perfection by the science and enlightenment is its probability is regarded as the cornerstone. After all, the author substantiates it scientifically, saying that being scientific is a step towards perfection. Tusi was mentioning that the process of obtaining a knowledge is a difficult and complex issue, the student has to observe the situation with the critical insights, its requirements to strictly obey the rules and instructions of the shariat and commands; According to his views, each perfection

Is obtained only and only by the means of knowledge, which will indicate its importance as a source of pride.

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## From the history of the trade companies of Germany in Bukhara (1920-1924)

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### ABSTRACT

In the following article the history of economic and trade relations between the Government of the People's Soviet Republic of Bukhara (PSRB) which existed in 1920-1924 and German companies is analyzed.

### ARTICLE INFO

**Article history:**

**Article history:**

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2021

Available online 19 Feb 2021

### Keywords:

*Treaty of Rapallo, German companies, Afghan liaison office, Bukharian Jewish merchant, "Germany-the Black Sea", "Schröder and his associates", "Sinkup" partnerships.*

## Introduction

While studying the details of the events associated with the first decades of the history of Homeland in the 20<sup>th</sup> century, the state of Germany occupies a central place in the economic life and the foreign economic affairs of the People's Soviet Republic of Bukhara (PSRB) which existed in 1920-1924 and trade relations with foreign countries.

After Germany became discredited and isolated in the European political arena as a result of its defeat against its opponents during the years of the First World War In such historical conditions, the establishment of mutual relations between the RSFSR and Germany (Treaty of Rapallo in 1922) in this regard was one of the factors of the convergence of the PSRB to this European state. Historians, scientists of our republic have created a lot of works and articles about the pupils and students of

PSRB in Germany, their different historical destinies. In this article it was aimed to clarify the role of German companies in the economic relations and mutual trade relations of the PSRB and Germany.

**Main part.** The head of the government of the PSRB, Fayzulla Khujayev, sought to ensure the political independence of the young republic by establishing not only trade, but also political and diplomatic relations with Germany, opening the German representative office in Bukhara. Because he summarized the economic opportunities of Germany, if not, in November 1922 stood in Berlin and he would not have said to Bukhara: “by using German investment, which was excluded from the European markets and deprived of the colonies... the establishment of joint industrial and commercial companies, there is no doubt, would not have harms” [1].

While the first head of government could estimate the economic opportunities of Germany and Bukhara, the Republic of Bukhara saw the possibility of developing industry and agriculture, enhancing the production with new technology, using German capital in the work of producing new channels.

One of F. Khujayev’s comrades, Misbakh Burkhanov, was on trips to Germany and Turkey, later in one of his answers in the investigation process he said: “in 1923 just before the economic conference of the republics of Central Asia, there was a secret council in the house F. Khujayev. There were F. Khujayev, Otakhozhaev, Muinjon Aminov, Fitrat, Mazhar Burhanov, Mukhtar Saidjonov and taking part. In his speech at the council F. Khujayev mentioned: “we agreed to the disestablishment of the Afghan consulate in the People’s Soviet Republic of Bukhara and made a big mistake. It was necessary not only to maintain the Afghan representative office, but also to establish diplomatic relations with other countries” [2].

When F. Khujayev F. said that “it is necessary to establish diplomatic relations with other countries”, it is likely that he refers to the countries of world politics such as Germany, which had “its own saying and its position”.

Sources refer that the government of Bukhara supported practical measures in order to establish economic, trade and economic relations between the People’s Republic of Bukhara and Germany, used the mediation of the Imam Khatib of the mosque of Berlin, the representative of Tatar ethnicity Alimjan Idrisi, the millionaire of his epoch Amin Sulayman, Bukharian Jewish merchant Eydelman.

Mukammil Burhanov had frequently been visiting between the two countries to establish cooperation relations between Bukhara and Germany. But the economic and trade relations of the Republic of Bukhara, and even cultural cooperation, were carried out through the RSFSR. This was limiting the possibility of establishing bilateral relations on a large scale.

In the “Berlin letters” F. Khujayev wrote: “I, as is known, did not come to Germany with commercial affairs. (*Fayzulla Khujayev went to Germany mainly for medical treatment and being informed on the student's condition-K.R*). Only if our trade commission comes from Moscow, I would have done some work on this issue” [3]. So the head of the government also had a plan to negotiate with German trade representatives. However, this good wish was prevented by the “Center”.

“The German government has appealed to our representative in Moscow asking for the exchange of silk, cotton and karakul skin for red gold or factory machines and other things”, was

published in the newspaper “*Bukhara akhbori*”, which was considered as the periodical press of the PSRB. It is written that “This proposal was found corresponding by our government and they started to send the goods Germany was asking to Moscow” [4]. From the above two displacements it becomes clear that the capital of Soviet Russia Moscow not only became an intermediary, but also played the role of the center of control, instruction in establishing and conducting German-Bukhara relations. Therefore, the head of the Moscow representative office of the Bukhara People’s Republic Ato Khoja was forced to apply, asking for instructions and advice from the bolshevik leaders. The desire to establish direct economic and political relations with Germany prevailed for a while the plans of the leaders of the government of Bukhara.

When Fayzulla Khujayev was in Germany (November 1922) German periodical press has printed dozens of messages such as: “F.Khujayev came to Germany with political and commercial affairs. It is said that he is travelling from Berlin to England, Italy, France, Belgium, Czechoslovakia, Turkey,” [5].

The Republic of Bukhara continued to establish commercial activities with the German state, continuing to take continuous practical steps in this cooperation. On the means of account of foreign exchange funds in Germany, a 5-storey building was purchased in Berlin’s Barbarossa Street for commercial purposes. The government of Bukhara had intended to organize an international exhibition of gold-embroidery, jewelry, sewing and other items of national art here and in this way to raise the commercial relations between the two countries to a new step[6].

The Uzbek émigré who had lived in Germany (the city of Munich) from 1922 until the last breath of his life in Vali Qayumkhan (1902-1993) provides information on the fact that entrepreneurs from Bukhara consisting of 3 people, were sent to Germany for the purpose of developing economic relations of the Republic of Bukhara, the merchants being placed in one of the private boarding houses in the suburbs of the city instead of Bukharas hotel in Berlin, and in the morning they had died of gas poisoning [7]. Although the names of these commercial representatives of Bukhara were not mentioned in the sources, the details of these events associated with their tragic fate were described by N.Naimov and Sh. Turdiyev. According to these authors, it is also suspected that Alimjan Idrisi Bukhara, who simultaneously was a Russian, German, American spy, caused the death of merchants[8] so, this information encourages us to believe that the “center” may have come up with a policy of blocking no matter how the Germany-Bukhara economic relations.

Regardless of the above mentioned contradictions, large investors and traders of Germany have entered the markets of Bukhara, the trading and industrial firms and companies operating in dozens of countries. In particular, German industrialists such as “Germany-Black Sea”, “Schröder and his partners”, “Sinkup” and “Russo-German Trade Organization” tried to establish trade relations with the Republic of Bukhara. During this period, there was a trade office in front of the Ministry of commerce and industry of Bukhara, and the supervisors themselves were directly in charge of the trade office. The expenses of trade, purchase of raw materials or expulsion abroad were covered from the account of government funds. Despite the fact that the state trade office had funds in its hands, it could not control trade relations in the whole republic, the domestic market.

After receiving proposals from countries like Germany, in September 1922, the “State trade office” was established, which began to work on the basis of independent “self-financing”. "100 thousand poods of cotton, 100 thousand poods of licorice, 50 thousand scabies of skin, about 10 thousand poods of wool collected in the former trade association hands [9] was brought to the market for advertising and sale to German trade firms. Much of these commodities were sent to fairs of Moscow, Nizhny Novgorod and Makarov both for sale and for the purpose of advertising to foreign traders. Obviously, German businessmen who had commercial and industrial company departments in different cities of Soviet Russia were interested in Bukhara goods. In 1922 year, summer fairs were also opened in the cities of Leipzig (Germany) and Lyon (France). The commodities sold at the Leipzig fair were about 14 thousand items. In the fairs in German cities Bukhara goods also gained fame.

**Results.** German merchants expressed their desire and desire to buy Karakul leather, cotton, silk, silk products, medicinal plant sweet brain, as well as wool from the existing goods in the People’s Republic of Bukhara. In the summer of 1922, a special proposal was received by the representative of the Republic of Bukhara in Moscow from the German government. In it, the German government appealed to our representative in Moscow, asking for Karakul leather in exchange of red gold or factory machines and other things. One of the messages was mentioning that “According to this proposal of Germany from the side of our government, Germany will be embarking on measures to send things to Moscow [10].

### **Conclusion.**

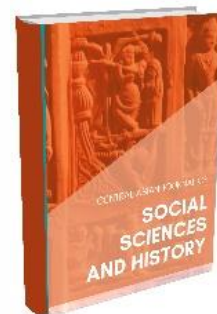
Taking advantage of the opportunity to establish trade relations with Germany, the Government of Bukhara sent a private trade delegation headed by Mirza Abdulkadir Muhiddinov to Moscow in July 1922 to meet with German representatives. In the capital of Soviet Russia, the trilateral meeting was held between the head of “Eastern branch” of the People’s Ministry of the RSFSR Fonshtein, A. Muhiddinov and representatives of foreign trade (Germany). Apparently, the negotiations ended with the success of the representatives of Bukhara, in one of the reports: “Comrade Muhitdinov sold 40 000 pieces of karakul leather to the Latvian ambassador on condition that he exports it abroad (Germany). This sale was confirmed by the Council of Ministers of Bukhara” [11]. However, at the end of 1923- beginning of 1924 the activities of German firms in the PSRB slowed down, and the whole work began to operate by the decision of the Bukhara Economic Council which started to work under the control of “Center”, and later transferred to the jurisdiction of the Central Asian Economic Council.

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## High spiritual Patriotic officer staff - the future of our National Army

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### ABSTRACT

This article focuses on the role and importance of state and public organizations in the organization of educational work with servicemen, cadets of military schools and military lyceums serving in the national army, the formation of army and people's unity in the field of defense.

### ARTICLE INFO

*Article history:*

*Article history:*

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2021

Available online 19 Feb 2021

### Keywords:

*Border, spiritual, patriotic, community, peace, defense, morality, cooperation, combat, national, professional army, region, selfless, powerful state.*

## Introduction

Reforms in all spheres of our society since the days of Uzbekistan's independence have not bypassed our national army. The main goal of such reforms is to train officers who can use modern weapons and computer technology to meet modern requirements, in short, to modernize our Armed Forces.

There is a saying among our people: "The homeland begins at the threshold." In the process of modernization of the national army, special attention was paid to the issues of morale and culture of servicemen in the reform of the educational process in military schools, and significant work has been done in this direction.

President Islam Karimov has been consistently congratulating servicemen on the Day of Defenders of the Fatherland on January 14, setting them priorities for the development and improvement of the Armed Forces.

Thanks to independence, specific tasks have been set to strengthen the economic, social, political and spiritual foundations of the Republic of Uzbekistan. In this, the role of the defenders of the Motherland is great, and the role of the national idea, among other factors, is important in shaping the spiritual level. President Islam Karimov, Commander-in-Chief of the Armed Forces, said that “loyalty and patriotism have deep roots in the honor and deep respect of one's family, ancestors, personal conscience, duty and loyalty to one's word.”

Today, we must never allow hypocrisy and indifference in the education of our national values and the true patriotic officers who have the martial arts, courage and bravery, knowledge and high moral qualities of our ancestors. After all, the future of our national army and the development of our country depend on highly educated officers armed with knowledge.

As Uzbekistan is currently forming a professional national army, the main criterion should be not the number of servicemen, but their level of professional training, orientation of values, ie love for the Motherland, patriotic feelings nurtured from a young age. Because the main indicators of the combat capability of the Armed Forces are the readiness of these troops to launch military operations in any situation and at any time, combat capability, combat readiness and ability to successfully perform the assigned tasks.

The use of the President's work "High spirituality is an invincible force" as the most important weapon in the training of patriotic officers, the formation of military talent, dedication and strategic thinking of our ancestors such as Amir Temur, Jaloliddin Manguberdi, Temur Malik, Shirak, the continuation of these traditions in their minds. and it is important to further enrich them with options and services.

Patriotism means to love the Motherland. In order to become a truly patriotic officer, it is necessary to study the history of our country, to improve spiritual and moral training, to fight against various threats, to preserve the feelings of patriotism in one's heart, to be a worthy child.

Examples of courage are directly related to a number of factors, such as love for the Motherland, love for it. It also depends on a person's level of ideological orientation. In this regard, the military scientist, Doctor of Philosophy D. Volkogonov writes: "It is in the ideology that the" secret "of mass heroism is hidden ...".

In the current era we live in - the so-called “Globalization and Information Age” - not only positive but also weak points can have an impact. Therefore, the most important task today is to inculcate spiritual, political, philosophical, scientific ideas in the patriotic officer cadres, to bring them up in line with the times.

Love for the Motherland, feelings of humanity are the eternal characteristics of our people. The preservation and further improvement of these unique human qualities, the upbringing of our children as worthy sons and daughters of a free and democratic Uzbekistan should be the main direction of our work in the field of spirituality.

Loving one's profession, loving it and devoting oneself to one's service duties is a necessary quality not only for servicemen, but for all segments of our population. But today there are many forces that negatively affect the development of the country, falling into the trap of various destructive

ideas. The elimination of these processes requires a high level of responsibility from the defenders of the Motherland.

Man does not have the right to choose two things - the Homeland and the parents. Belonging to one Motherland and one nation carries with it a lifelong responsibility. Protecting these two from any evil force is a sacred duty, an honorable duty for every child of this Motherland, this young man who represents this nation. Language is powerless to describe love for the homeland. The feeling of homeland can be seen in the poems of poets, in the songs of hafiz, in the songs of composers, in the mother goddess, in the love of a warrior, in the chirping of birds, in the whispering of tree leaves.

In the world there will be one mother, one Motherland, these concepts will never change, will never become obsolete. As bread is always known, these words never lose their value, no matter how many times they are uttered.

Patriotism is the defense of one's country from any enemy, the sacrifice of one's life, if necessary, for the sake of the nation, people, freedom of the Motherland, peace of the people. Patriotism is a feeling peculiar to the wise and righteous children of all nations of the world. It is known that each period and generation creates its own spiritual heritage in life. As is the spiritual heritage, so are the generations and generations. The author of the spiritual heritage is the people. Nurturing patriotism in young people is also part of the spiritual heritage.

Uzbekistan, which is creating its future, must educate its patriots, its defenders, and ensure the inviolability of its territories. Various means should be used to educate the military in the spirit of patriotism. In particular, the history of our people, the way it has traveled, the historical events in it can serve as an example.

Neither the Jahangirs were defeated in the face of the textual will and patience of our people. In 550 BC, Kaykhusrav was defeated by Tomaris in Khorezm. Thirty years later, Darius I, burning with vengeance, sought to subdue the proud Turanian people. But the ordinary shepherd Shirak spent his whole life on the banks of the Syrdarya for the peace of his people in the path of the enemy, and alone he preserved the independence of his country.

Alexander the Great admired the bravery of Spitamen, a young man from Sughd, and was able to subdue this proud nation by choosing to be his own. Remember the revolts of Muqanna, Mahmud Torobi, Rofe Ibn Lays.

Jaloliddin, who fought against Genghis Khan for the honor of his people and preferred a proud death so that his family would not be humiliated by the enemy, stood on the banks of the Amu Darya River when his mother, his wife, threw his seven-year-old son into the river. When Genghis Khan said, "I am yet to return," he was astonished and said, "No son has been born to the world from his father. He is a victorious warrior like a lion in the desert, and brave as a whale in the river."

Temurmalik, who cleverly saved his people from the terrible fire in the city of Khojand, went to the Khorezm kingdom along the Syrdarya and continued the war, but his courage was recognized by the enemy. When Genghis Khan liberated the Khorezm sheikh like Najmiddin Kubro, he was impressed by the will of the people, who preferred to stand by his people, fight against the enemy and

die, rather than save his life.

By inculcating in the minds of young people the heroic death of our ancestors for the Motherland, to protect the country where the blood was shed, to glorify its glory, in a word, to burn as my people, as my country, and to sacrifice their lives for the Motherland. we need to nurture.

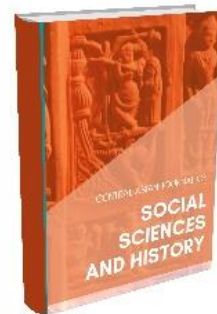
As noted by President Islam Karimov, the names of these great ancestors will be a symbol of courage and bravery, pride for all of us. Their indelible memory will never be forgotten by our people.

Let us not forget that the world-famous figures such as Imam al-Bukhari, Hakim at-Termizi, Ahmad Fergani, Muhammad al-Khwarizmi, Abu Ali ibn Sino, Abu Rayhan Beruni, Amir Temur, Ulugbek, Alisher Navoi are the children of this glorious land where you and we live. . As the heirs of these great figures, we must not forget our responsibility for the spiritual maturity, peace and prosperity of our people.

Instead of concluding, it should be noted that patriotism is a sacred feeling. We must pay special attention to patriotic upbringing of young people, use different methods in the formation of patriotism in young people. The peace, tranquility and prosperity of our country depend on the degree to which a sense of patriotism is formed in our youth. Therefore, officers need to feel responsible for shaping this feeling in young people.

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## From the history of the culture of farming in the Oasis Of Lower Zarafshan

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### ABSTRACT

The present article analyzes the activities of farmers in the soil cultivation, yield, specific methods of agricultural tradition in the Lower reaches of the Zerafshan oasis based on the sources and field ethnographical data .

### ARTICLE INFO

*Article history:*

*Article history:*

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2021

Available online 19 Feb 2021

### Keywords:

*Raw, mill, jug, harrow, dam, spade, hoe, winter watering, sole, sphere, weeding, sorghum.*

## Introduction

Today, the national identity of the Uzbek people, the strengthening of its national ideology is closely linked with the attitude of the Uzbek people to the sacred ground of the process of spiritual renewal, that is, to nature. As the First President of the Republic of Uzbekistan Islam Karimov mentioned: “As much as it is necessary to preserve the signs of civilization, it is also important to preserve the land and water in a region based on fully irrigated agriculture” .

According to the data, in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, the Lower Zarafshan oasis, which included the Bukhara, Karmana and Karakol oases, had its own traditions of flourishing farming culture. And these traditions were primarily associated with peasant techniques and labor tools. Residents of the Bukhara oasis used land and water collectively. In addition, all irrigation canals are cleaned together in the fall and early spring each year. Excavation of large canals and the construction of dams were carried out by the population as a community through the public mutual assistance works which is referred to as *hashar*. Excavation of large canals and the construction of

dams and dams were carried out by the population as a community through the hashar [1].

Also in the oasis in the early 20<sup>th</sup> century, with the gradual transfer of land to private individuals, i.e. large landowners, on the basis of the demands of class society, the collective relations in the region gradually disintegrated. However, the preservation of collective relations in the principalities of the Bukhara Emirate, as well as in the mountains and foothills, was due to geo-territorial factors. Therefore, at that time, separate hashars were hired from the members of the community and the rich, that is, from the large landowners, to clean the rivers and canals. Mulla Davlat, Qodirkol aksakal, Yuldosh Amin, Turaboy, Suvonboy from Karakol village of Guzar county had a lot of lands. They hired more laborers to clean the waterways. The population of the villages near the oasis or irrigated from it formed a separate community. Naturally, these rural communities also created smaller crop fields. They were called “*paykal*” (raw) in several districts of the oasis[6].

**Materials and methods.** According to the tradition of the oasis, before the start of field work in the early spring, each year the villagers of the oasis gathered on their community lands and elected an old, respectable and experienced man from among them as an elder. At this meeting, a mirab, a doruga, and even a barber were elected. Only married people were counted and divided into parcels. Each Paykal included 8 people (“tan”)[9]. So, these 8 people did all the light and hard work related to the pail. Depending on the length of the ditch and the river, hashers were taken from the piles. Members of raws took part in clearing the waterways in a disciplined manner.

Landfills that do not have access to water and are difficult to drain are called “*posira*”, in which the workers are called “*posirakor*”. It was very difficult to grow crops in Posira. Initially, the area was planted with arable land and irrigated with snow and rain water. In rare cases, farmers irrigated their lands once or twice with stagnant water, meaning that the crops planted on such lands were irrigated with difficulty. Probably for this reason, the guards were rarely involved in the regulation of waterworks.

The villagers of all the principalities of the oasis had their own lands in addition to the communal lands and posira lands. The area was surrounded by 5 cotton walls or fences in the villages. In the steppe areas of Karakol, Alat, and other districts, there were no signs of fencing, and such areas were commonly referred to as “*hayat*”[2].

As in other parts of Central Asia, the Bukhara oasis was experiencing water shortages. Therefore, the local population was well aware of the rules and methods of using irrigation stations[2]. Farmers have strictly adhered to the use of water in areas where there is a shortage of water. The amount of water was measured in a certain order. For example, “water flowing from a ditch overnight: Water measures such as “one mill” or “stone” - the amount of water that goes to grind a pound of grain in a mill - and “one pair” - the water that is enough to irrigate a field plowed with a pair of oxen” are widely used. In the water-scarce districts of Bukhara, the water supplied to a couple of plots of land used by the community was measured by “*mondi*”. *Mondi* is a simple ceramic jug with a perforated bottom that can hold about ten liters of water, and the amount of water is measured by the amount of water that flows through it. It should be noted that the choice of irrigation methods depends on the amount of water. In the central part of the oasis, farmers used the “one ear” method of irrigation. In

this case, the timing is determined by the movement of the sun. The Mirabs knew very well the location of the members of the paykal and took the time to do so. By the beginning of the 20<sup>th</sup> century, wealthy people had taken advantage of their position and, in some cases, violated established rules[2].

In the village of Kurgan in the Romitan district of Bukhara region, there were 50 paykals, three of which had to be irrigated overnight. Two acres were irrigated during the day and one at night. Each pike was rotated once every 16-17 days. In the neighboring village of Rome', there were about 37 parcels. Led by a village elder, the people gathered in the village and set the water queue. A medium-sized bucket of water was poured through a hole in the bottom of a pottery jug. The same thing happened in other villages.

Crops were irrigated according to the amount of water. If there was not enough water, it was watered with straw and flooded. If the water flowed for a long time, the crops would be drained through the furrows or furrows. Particular attention is paid to the watering of crops. The method of irrigating the furrows is usually done at night.

Under the conditions of the Bukhara oasis, agriculture is based on artificial irrigation. Land fertility and crop yields have increased year by year due to artificial irrigation, lengthening and widening of canals. By the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century, attention to irrigation had declined. Due to the lack of river water, canals and tributaries (smaller than the ditch, some of which are irrigated by rural areas) are flooded with sand, mud and algae. As a result, the amount of irrigated land has been declining year by year. This is due to a number of reasons and factors. Irrigation has been neglected as much of the land has passed into the hands of large landowners. When wheat or barley was planted in one season, the paddy fields were turned into pastures. Over time, a number of canals and ditches were buried and lost their significance [3].

Human life and economic activity depended in large part on agricultural production, and the tools of labor were in the form of the distant past. Plowing or cultivating crops is carried out with the help of oxen, so the importance of working animals in the life of the people of Bukhara was extremely high. Good feeding of working animals and their care had become a vital necessity. Even during the autumn plowing, the main labor force was a pair of oxen, which plowed and plowed with the help of plows. In the early spring, the main working animals were oxen and sometimes horses. During the months of March –April when the days get longer, the ground gets warmer, it was necessary to use the domestic animals which had lost certain amount of energy during the harsh conditions of the winter, keeping them necessary to be used in prolonged and multiple periods of times.

The ancient people of Bukhara fed the working animals well and used them in cool weather, mostly at night and in the early morning. Compared to oxen, which are employed during the peak of spring work “gava pushtash oftoba nabinad”- Hence, the phrase “the body of a bull should not be exposed to the sun” implies that bulls, and generally working animals, should be cared for and used in cool weather, rather than in the sun[4] .

Preparation of lands for sowing in early spring, timely sowing also required special training and experience. Skilled farmers from Bukhara tried to make the most of every moment of spring and carry out sowing and planting work on time. They took advantage of every minute of spring and tried to

plant early. The popular saying “the seed sown should not touch the body of the ox” [5] means that the seed sown in the ground during the spring sowing will be lost until it touches the body of the working animal and falls to the ground.

There is a great deal of experience in tillage and crop care based on traditional methods. The ancestors of the Uzbeks invented a number of agro-technical methods. One of them is the method of threshing white corn.

It is known that in the cuisine of our people from ancient times there was a dish of chicken, which was prepared mainly from white corn and eaten with yogurt. Growing white corn required special agro-techniques than other types of crops. For this purpose, well-saturated with local fertilizers, a suitable place for water was selected and planted. Between rows of crops, the distance between the bushes should not be less than 40-50 cm. After germination, the crop was isolated from weeds.

It should be noted that during the hot and dry weather conditions in Bukhara, during the water shortage, each layer of white corn, which is one meter high, was treated separately, the bottom was softened, the soft soil was pulled under the sun and made into balls. As a result, moisture is stored for a long time, and the strength of the bush, increased resistance to wind and natural disasters. White corn grows to a height of 2 to 2.5 meters, with 3 to 4 heads at each root, or at least one kilogram from each root. Heads of white corn hung in long rows on the porches of Bukhara residents living in rural areas could be seen until late autumn. In the heat of summer, well-dried white corn heads are crushed, the grain is sifted, thoroughly cleaned and stored in a separate dry place. In autumn and winter, chickpeas are cooked from its seeds.

Another method of traditional farming in Bukhara is the “Varqoni” method, which is used to grow melons and watermelons. Since we did not find any information about this method in historical written sources, we relied on the memories of informants [7].

Growing melons in the unique climate and soil conditions of the Bukhara oasis required special diligence and experience. The fertile soils of the Zarafshan River, the dams of the big canals were flooded, wet and soft, the rivers and canals were saturated with mud and the productivity increased. In such places would give a high yield of melon and watermelon crops. When a planted melon sprouts and blooms, it is watered or flooded. In this case, when the ground came to a boil, the top was cut and a soil ball was placed under each bush. This method is referred to as “Varqoni” in the name of the main part of the dam or in the ancient Sogdian language “varq” – “dam”. Varqoni is a dam-headed farm, where melons are abundant and delicious.

Special attention is also paid to the unification of melons in traditional Bukhara agriculture. Among the people, the phrase “two melons in one piece, one melon in two pieces” [4] indicates the urgent need for timely unification of melons, watermelons, squash and other crops.

Typically, a plow was used to crush loose soil, level the ground, and pull soil after sowing. There are two types of harrows: one is large and 3-3.5 m long. made of perennial mulberry or apricot wood (thick-bodied mulberry or its body is directed with poytesha). Harrow was 40-60 cm wide and was usually pulled by bulls. The bulls were led by one man and one man was sitting on the mule. Harrow was used in most arable lands, fallow and hayfields. Where spring crops are planted, small



trunks with twigs are used instead of mulches. Poor farms that could not afford to build a plow used a shovel as a plow. The small one is about 2-2.5 cm long and is pulled by two oxen, a horse or a camel [6].

A shovel is an ancient soil softener used in the Bukhara oasis. The device is made of metal and has a special ear, depending on the user's wishes. The ear was on the right or left side of the shovel. Some homes had two shovels. The shovel was used to dig the ground, add manure or soil to the cart, dig ditches, and build cotton walls. The shovel was 25-27 cm long and 20-23 cm wide. The length of the handle was 1.3-1.5 meters. Unlike a shovel, a clay shovel is used for cutting clay.

In ancient times, the most widely used tool in agriculture was the ketmon, which was also important for the farmers of the Bukhara oasis. Ketmon has been used in horticulture, horticulture, vegetable growing and grain growing, as well as in farming in general, and ketmons also vary in shape and size. Typically, hoe, 30-32 cm wide and 25-27 cm long, is most commonly used in soil loads, especially for furrowing, hoisting, plowing and leveling. Smaller ketones have been used to soften and chop plants. The ketmon handle is mainly made of willow wood. The farmers of the oasis used high-quality tillage to get more crops from the land. The rich businessman plowed the land once or twice in the fall. Mowing, watering the fields and applying local fertilizers were also done with the advice of experienced farmers. Crop rotation was also a major factor in agriculture. Due to the seasonal nature of the plants, one plant was planted instead of the other. Of course, in this process, the weather and the specifics of the soil are taken into account.

Like all the peoples of Central Asia, the peasants of the Bukhara oasis planted more grain in the early 19<sup>th</sup> century. Wheat and barley are planted in the fall. The seeds are sown by hand and covered with a rake. In the tugai lands where the grain is planted, it is watered 2-3 times before the grass sprouts and after the grain has turned into dough [6].

According to our correspondents, white wheat has been planted on irrigated lands, "red wheat" and "black wheat" on arable lands. After the harvest, the vacant lands were planted with moss, sesame seeds, three-month-old white corn, and millet. Some farmers prefer to replant vegetables and melons, especially carrots, turnips, and watermelons[9]. In the early 20<sup>th</sup> century, wheat, barley, peas, flax, sesame, maize, and sunflower were the main crops planted. Not all of the vacant plots were replanted. Because farmers did not always have the opportunity to replant. The main part of the paddy fields was irrigated after the harvest and plowed 2-3 times in pairs. At the end of November, during the month of December, the land was given "winter" water [10]. Of course, irrigated lands are resting until the beginning of the spring planting season.

By the end of the 20<sup>th</sup> century, only 70 percent of the irrigated area in Turkestan was planted with cotton. The area under cotton in the Emirate of Bukhara is 62%, and in the Kashkadarya oasis alone - 2,000 hectares [8]. In the early 20<sup>th</sup> century, the Emirate of Bukhara sold a variety of agricultural products to England and other foreign countries. There was a lot of cotton in the products. This, in turn, has led to the planting of cotton in the Karakul, Alat and Romitan districts of the Bukhara oasis. In particular, "Mavri cotton" and "Malla cotton" varieties are grown in the oasis. The cotton crop grown by the Chorikors was sold by large landowners. The rich built factories (small enterprises

that process cotton), separated cotton from seeds and spun yarn from the fiber obtained. And from the threads, silk fabrics were woven. According to Colonel Strukov, who was sent to study the development of trade with the Central Asian khanates “The variety of fabrics brought by Asians is very popular among the common people, as they are soft and durable and can replace the much-needed hemp fabric for the country's army” [10]. This opinion of the Russian officer is confirmed by the information received from our correspondents.

It should be noted that no matter how difficult the living conditions, the farmers of the oasis have always helped each other. If the ditching and clearing works were carried out in late autumn and winter and early spring by hashar, the farmers also worked together to separate the grain in the threshing floor, chop the cotton, pluck the stalks, bury and open the vines, pomegranates, and figs, and process and shape the trees.

**Discussion.** On the eve of World War I, Russia's colonial policy in Turkestan aggravated the situation of farmers, as well as those of other industries. Excessive taxes have led to a reduction in arable land. Our correspondents have reported that people plowed the land with a plow instead of a working ox to make a living, and that they plowed with a hoe day and night.

In addition, poor care of cotton as a result of non-compliance with crop rotation practices has led to weakening of fields, declining cotton yields and deterioration of existing varieties, as well as deterioration of other quality indicators. The weather conditions of 1916 (late and cold spring, summer drought, locust infestation) aggravated the situation of the economy and cotton farming techniques. Therefore, it is safe to say that this description for the whole of Turkestan also reflects the situation in the Bukhara oasis.

**Conclusion.** In the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, the cultivation of grain, cotton, or other melons in the Bukhara oasis made it more difficult for farmers to do manual labor. Also, the inadequacy of irrigation facilities, the allocation of fertile land by the rich, the excessive taxes levied by the Emir of Bukhara, the simplicity of agricultural machinery and tools did not allow to increase the productivity of crops.[12]

The wise Uzbek people have made a worthy contribution to the world agricultural culture even in the difficult natural conditions of Lower Zarafshan by creating unique methods and measures for thousands of years of farming, planting crops and reaping a rich harvest, It is noteworthy that despite the difficult conditions, based on their centuries-old experience, they were able to grow a rich harvest using traditional farming methods.

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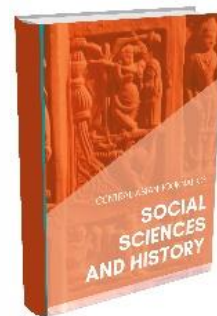
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Available online at [www.cajssh.centralasianstudies.org](http://www.cajssh.centralasianstudies.org)  
**CENTRAL ASIAN JOURNAL OF  
SOCIAL SCIENCES AND HISTORY**

Journal homepage: [www.http://cajssh.centralasianstudies.org/index.php/CAJSSH](http://www.http://cajssh.centralasianstudies.org/index.php/CAJSSH)



**Исторический процесс разработки и принятие законов, на основании региональных сущностей о молодежи узбекистана в период 2016-2020гг.**

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**ABSTRACT**

The article examines the historical role of youth policy and improving the system of youth organizations on the basis of five initiatives proposed by the President. The essence of the laws aimed at the comprehensive development of the young generation of Uzbekistan, as well as the role of the Action Strategy in five priority areas of development of Uzbekistan in 2017-2021 is analyzed.

**ARTICLE INFO**

*Article history:*

*Article history:*

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2021

Available online 19 Feb 2021

**Keywords:**

youth, parliament, law, politics, history, education, improvement, strategy, formation, development.

**Introduction**

Разработки законов это процесс выявления определенных сущностей накопившихся задач и их решение. Разработанные и принятые законы по молодежи следует рассматривать как определенное стратегически важное решение для любого государство. Особая важность принятых законов по молодёжной политике в дальнейшем формирует будущее государство с учетом определенного исторического опыта.

С 2016 по 2020гг., следует провозгласить государственную молодёжную политику как стратегически важную направленность политики Узбекистана. А ещё будет правильным назвать ознаменования совершенствование молодёжной политики. После принятия Закона Республики Узбекистан «О государственной молодёжной политике» в 2016 году, отношение к молодёжи в корне, взяло новый импульсный курс своего развития. 25 декабря 2020 года на Молодёжном форуме в Ташкенте, где участвовал Президент Узбекистана, стал подтверждением совершенствования молодёжи в соответствии молодёжной политики принятом в 2016 году. В данном выступлении Президент страны особо уделил внимание воспитанию молодёжи: «Я призываю наших уважаемых родителей, дедушек и бабушек самоотверженных учителей и воспитателей, уважаемую интеллигенцию, широкую общественность не оставаться равнодушным к этому вопросу, а ещё больше усилить работу по воспитанию молодёжи» [1]. Данные слова являются подтверждением того, что на сегодняшний день процесс воспитания молодёжи Узбекистана является самым актуальным вопросом на государственном уровне.

Исторически важным процессом формирования государство в Узбекистане в период Независимости за последние четыре года (2016-2020гг.), следует отметить важность некоторых изменений в жизни граждан Узбекистана. С декабря 2017 года по настоящее время Президентом страны Ш.М.Мирзиёева систематически установлено Послание Олий Мажлису Республики Узбекистан - представителям народа. В этом исторически значимом послание Президентом Олий Мажлису Республики Узбекистан подводятся итоги за определенный текущий год и закладывается фундамент предстоящих дел на будущий год. В этом важным для граждан Узбекистана выступление Президента страны, всегда одним из приоритетных задач рассматривается вопрос молодёжи. По итогам 2020 года в послание Олий Мажлису Республики Узбекистан и народу Президентом страны в адрес молодёжи было направлено много значимых для будущего поколения перспектив. Самым важным шагом этих перспектив стало предложение Президента назвать год в честь молодёжи: «Год поддержки молодёжи и укрепления здоровья населения». В свою очередь объявлением года, было немного прокомментировано Президентом страны, основные задачи на предстоящий 2021 год. В частности, по словам президента, уходящий 2020-й год и мировая пандемия коронавируса показала, насколько важны такие сферы как здравоохранение и забота о молодом поколении [2]. На основании принятых законов связанных с молодёжной политикой в республике, можно привести примером созданных условий регион Навоийскую область. Данный регион является в настоящее время самым быстро развивающимся регионом Узбекистана.

Навоийская область отличается своими некоторыми историческими особенностями. В частности если, взяв во внимания сам город Навоий, то можно дать следующую характеристику:

**во-первых:** центр Навоийской области город Навоий, считается самым молодым городом Узбекистана образованный в 1958 году.

**во-вторых:** он является промышленной зоной страны, где с периода образования промышленности трудятся во благо процветания государство многонациональный народ

Навоий.

**в-третьих:** отличительно с другими областями Узбекистана, город Навоий является особенно современным городом. В свое время здесь строились самые современные высокоэтажные дома, которые до настоящего времени преобразовывают этот прекрасный город.

**в четвертых:** созданные социально-экономические условия в регионе, все больше и больше притягивают молодёжь в центр Навоийской области – город Навоий.

**в пятых:** трудоустройства молодого поколения отличительно с другими областями в Навоийской области положительно с учетом промышленных зон, которые с года в год расширяются.

В процессе развития и совершенствования гражданского общества важно уделять внимание к молодёжи в возрасте 25-30 лет. Так, как молодёжь в этом возрасте, практически осознает суть государственной политики регулирующей человеческие отношения. Мировоззрение юношей и девушек после 18 лет становится более восприимчивой к окружающей среде. Здесь следует отметить тот факт, который является для молодёжи стартом в новую жизнь - это прозрачное отношение государственной политики, то есть открытое гражданское общество с демократическим развитием. «Гражданское общество – не только плод зрелой демократии, но и общество свободных людей без комплекса неполноценности» [3.341]. В государствах с высоким уровнем уважению к закону, развито гражданское общество с правовой культурой. В этих государствах всегда прослеживается прогресс в политике, экономики социальной сферы и духовности.

В период масштабного развития информационной технологии актуальными вопросами научного исследования по реализации молодёжной политики, следует также отнести вопросы объективного воспитания будущего поколения на примере 5-инициатив предложенного Президентом Узбекистана Ш.М.Мирзиёева в 2019 году. В начале апреле 2019 года, Президентом страны были установлены первоначальные основные задачи и цели 5-инициатив [4].

Пять инициатив, предложенных Президентом Республики Узбекистан Ш.М.Мирзиёевым для всестороннего развития молодёжи, состоят из следующих направлений:

**первое** – усиление интереса молодежи к музыке, художествам, литературе, театру и другим видам искусства, что служит реализации ее таланта;

**второе** – физическая закалка молодежи, создание необходимых условий для проявления ею своих способностей в спорте;

**третье** – организация эффективного использования населением и молодежью компьютерных технологий и интернета;

**четвертое** – системная организация работы по повышению духовности молодежи, широкой пропаганде чтения книг;

**пятое** – обеспечение занятости женщин;

Взяв во внимания некоторые направления, следует отметить, что на основе первой и второй инициативе разработан проект программы по широкому вовлечению молодежи в

учреждения культуры, искусства, детских школ и учреждения физической культуры. Охват молодёжи был установлен в возрасте от 14 до 30 лет в 2019-2020 годы на основании утвержденных региональных “дорожных карт”.

В условиях глобальных проблем в мире связанных с массовой культурой, с низким уровнем образования в некоторых государствах, воспитанием и духовно-нравственным поведением молодёжи, следует отметить то, что пять инициатив предложенные Президентом, было необходимым и своевременным решением для молодёжи Узбекистана. В соответствии с пяти инициатив, следует пояснить историческую его значимость. Из истории интересы к музыке, литературе, театру и другим видам искусства ещё в прошлых столетиях формировался у узбекского народа. В этой творческой сфере, у народа есть свои герои. Можно перечислить некоторых исторических личностей, которые оставили свой бесценный труд для будущего поколения. К примеру: Алишер Навоий (1441-1501гг.), Боборахим Машраб (1657-1711гг.), Мухаммад Риза Агахи (1809-1874гг.), Эркин Вохидов (1936-2016гг.), Мухаммад Юсуф (1954-2001гг.), Абдулла Орипов (1941-2016гг.) и многие другие отечественный поэты, которые служат сегодняшней молодёжи символом поэзии.

В физической культуре, так же следует отметить некоторые достижения спортсменов Узбекистана. К примеру, олимпийских чемпионов Узбекистана: Руфат Рискиев, Собир Рузиев, Хасанбой Дусматов, Шахобидин Зоиров, Аксана Чусавитина, Рустам Касымджанов, Шахрам Гиясов и многих других талантливых спортсменов, которые физически и духовно подпитывают современную молодёжь Узбекистана своими победами в мировых Олимпийских соревнованиях. Роль

В новом обществе с истории любого развитого государство можно сделать исторический анализ некоторых остальных направлении пяти инициатив Президента, также особенно важны для формирования всесторонне-развитого молодого поколения. преобразования, которые играют огромную роль в совершенствование общества. Если взяв во внимание прогрессивное развитие Узбекистана с 2017 года, то основой этим преобразованиям можно с уверенностью отнести Стратегии действию по пяти приоритетным направлениям развития Узбекистана в 2017-2021 годах. На основе Стратегии действию в четвертом направлении **Приоритетные направления развития социальной сферы**, отмечено **«Совершенствование государственной молодёжной политики»**. Основные цели данного направления заключаются в следующем:

-воспитание физически здоровой, духовно и интеллектуально развитой, самостоятельно мыслящей, преданной Родине молодежи с твердыми жизненными взглядами, повышение ее социальной активности в процессе углубления демократических реформ и развития гражданского общества;

-трудоустройство и привлечение в сферу частного предпринимательства выпускников средних специальных, профессиональных и высших образовательных учреждений;

-поддержка и реализация творческого и интеллектуального потенциала молодого поколения, формирование здорового образа жизни среди детей и молодежи, широкое

привлечение их к физической культуре и спорту;

-социальная защита молодежи, создание для молодых семей достойных жилищных и социально-бытовых условий;

-организация эффективной деятельности органов государственной власти и управления, образовательных учреждений, молодежных и иных организаций в реализации государственной молодежной политики [5].

На основании выше указанного, объективно установлено основные действия, которые необходимы для широкомасштабных работ по реализации задач связанных с молодёжью.

Исторический опыт развитых стран показывает то, что вклад, в инвестицию молодёжи начиная с младенческого возраста, дает эффективность в дальнейшем совершенствовании молодёжи. Выступление Ш.Мирзиёева в Обращении Президента Олий Мажлису Республики Узбекистан в январе 2020 года определила ясную картину будущего развития молодого поколения, «Мы поставили перед собой цель войти в ряд развитых государств и сможем достичь ее, только проводя ускоренные реформы, опираясь на науку, просвещение и инновации.

Для этого нам, прежде всего, необходимо воспитать кадры новой формации, выступающие инициаторами реформ, обладающие стратегическим видением, глубокими знаниями и высокой квалификацией. Именно поэтому мы начали реформирование всех звеньев образования – от дошкольного до высшего» [6].

Указ Президента Республики Узбекистан **«О мерах по коренному совершенствованию системы общего среднего, среднего специального и профессионального образования»** [7], является подтверждением словам Президента страны. Необходимость принятия данного Указа заключалась в том, что за годы Независимости Республики Узбекистан до 2018 года, ссылаясь на содержание Указа где, анализируя результаты развития общего среднего, а также среднего специального, профессионального образования показала, что нынешнее состояние системы не отвечает современным требованиям и нуждается в коренном реформировании. Основным ключевым вопросам в содержании этого принятого нормативно-правового документа, является вопрос отсутствие системного подхода в размещении трудоустройства выпускников профессиональных колледжей, отдаленность от воспитания родителей несовершенно летних девушек и юношей, учащение правонарушений среди подростков, формальное отношение к духовно-нравственному воспитанию.

На основе вышеуказанных пояснений, было принято главное решение, что с 2018/2019 учебного года обязательное общее среднее и среднее специальное образование начало, осуществляются в общеобразовательных школах, в том числе специализированных школах и школах-интернатах искусств и культуры, специализированных школах-интернатах олимпийского резерва, а также академических лицеях на основе непрерывного и 11-летнего цикла. После утверждения и поэтапной реализации данного Указа последовало более конкретное определение в системе высшего и среднего специального образования, исходя из этого, принято Постановление Президента Республики Узбекистан **«О мерах по внедрению**



**новых принципов управления в систему высшего и среднего специального образования»** [8].

Цель Постановления Президента определила основные задачи Министерства высшего и среднего специального образования Республики Узбекистан, разъясвившее более эффективное продолжение реализации единой государственной политики, направленной на подготовку самостоятельно мыслящих высококвалифицированных кадров с современными знаниями и высокими духовно-нравственными качествами в сфере высшего и среднего специального профессионального образования.

Важнейшими установками системы подготовки кадров в сфере профессионального образования определены подготовка по востребованным профессиям с учетом приоритетов и перспектив развития экономики, современных технических и технологических тенденций квалифицированных специалистов среднего звена, обладающих практическими профессиональными навыками работы, в том числе с использованием современных информационных технологий.

Национальные и культурные ценности отражают воспитание молодёжи в духе патриотизма любви к родине. Здесь стоит упомянуть слова Президента Шавката Мирзиёева в его послании Олий Мажлису Республики Узбекистан «Мы должны уделять особое внимание доведению до молодого поколения бесценного наследия наших великих ученых, поэтов и писателей, мыслителей и богословов, подвигов отважных полководцев, укреплению у наших детей патриотизма и национальной гордости.

С этой целью необходимо организовать телеканал **“История Узбекистана”** в составе Национальной телерадиокомпании с привлечением к подготовке программ научной общественности и творческой интеллигенции» [9]. Как мы видим, уже с 1 сентября 2019 года началась трансляция первой передачи «Ўзбекистон тарихи» - История Узбекистан. Все те факты, которые необходимы для знания молодёжи с истории отечества по настоящее время отражаются в данном телеканале [10]. Новый телеканал посвящается истории Узбекистана и научному, культурному и духовному вкладу узбекского народа в развитие мировой цивилизации. Телеканал дает обширную информацию молодёжи где, «круглые столы», научно-популярные программы художественные и документальные фильмы, дискуссии с участием ученых, историков и исследователей охватывают мысли молодого подрастающего поколения, тем самым порождают более высокий уровень любви к родине и формирование патриотический дух у молодёжи.

По итогам 2020 года в выступление Президента Республики Узбекистана Ш.Мирзиёева обращение его к Олий Мажлису и народу, молодёжь Узбекистана к 2021 году стимулируется еще одной исторической датой, годом «Поддержки молодежи и укрепления здоровья населения». В свою очередь с названием года ясно прогнозируется тот факт, что молодёжь Узбекистан будет в центре внимания [11].

Послание Президента Олий Мажлису и народу Узбекистана считается программным политическим мероприятием, отвечающим демократическим принципам государственного

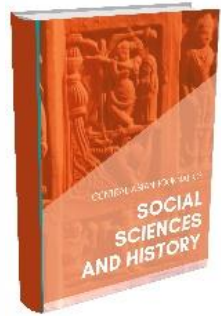
управления, охватывающим широкий спектр проводимых в стране глубоких реформ. В своем послание глава государства подытожил 2020 год, предоставил слушателям объективно представление ситуации, вызванной глобальной пандемией. Одним из важных высказывание Президента страны, является отношение к вопросу масштабного воспитания и интеллектуального развития молодёжи Узбекистана. Было четко сказано о действии правительстве по отношению к будущему поколению. В послание Президента Олий Мажлису и народу Узбекистана со стороны главы государство было 44 раза акцентировано внимание на слове «молодежь» и 32 раза на «образовании» [12]. Исходя из этого, следует отметить то, что процесс формирования молодёжной политики Узбекистана берёт новый курс своего совершенствования.

Со степени изученности истории государственной молодёжной политики Узбекистана периода с 2016-2020гг., ещё очень многое следует изучить как научное исследование по историографии. Особенно с принятием новых законов в частности по молодёжи, за последние три-четыре года в стране, становится приоритетным вопрос изучение деятельности молодых людей так, как оно является на сегодняшний день одой из основных задач государственной политики. Актуальность данной темы в настоящее время активизировались с учетом разностороннего внимания молодому поколению.

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## Administration of Public Secondary Schools in Nigeria: Problems and Suggestions

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### ABSTRACT

Administration of secondary school education in Nigeria is faced with many challenges. This article discussed the challenges facing administration of secondary school education in Nigeria. Secondary data was used to support the points raised in the article. The secondary data were sourced from print material and online publication by recognized institutions and individual author. The article identified; inadequate funding, inadequate professionals teachers, inadequate infrastructural facilities, inadequate instructional materials, institutional corruption, insecurity problems and inadequate data to planning as the challenges facing administration of secondary school education in Nigeria. To solve this problems, the paper recommends that the government should increase the funding of secondary school education, provide adequate infrastructural facilities, employ more professional teachers, provide adequate instructional materials, fight institutional corruption, generate adequate data for administration of secondary schools, and provide adequate security in all secondary schools in Nigeria.

### ARTICLE INFO

*Article history:*

*Article history:*

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2021

Available online 19 Feb 2021

### Keywords:

*Administration, Secondary School,  
Challenges, Teachers, Students*

### Introduction

The responsibility for administering the education sector in Nigeria is shared among the federal, state and local governments. Thus, in the country's constitution, education is on the concurrent

list, but the Federal Government is empowered to regulate all its sectors, engage in policy formation and ensure quality control. Also, the provisions of the constitution allow each tier of government to focus its responsibilities mainly on a sector of education. The Federal Government is involved directly in tertiary education. The states take care of secondary education, while the local governments handle primary education. Despite this arrangement, the Federal Government is expected to support the state and local governments in counterpart funding to enhance the quality of education in the country (NEEDS,2014).

The administration of the education system is shared mainly among the education ministries at the federal and state levels, as well as statutory bodies referred to as commissions. There are commissions established for different subsectors of the education system and are charged with various responsibilities for the subsectors. The FME is responsible for the coherence of the national policy and procedures and for ensuring that the states' policies operate within the parameters of the national policy as adapted for local needs (Moja, 2000). Coordination of policy at the political level is handled by the National Council of Education, the highest policymaking body chaired by the Federal Minister of Education and includes all the State Commissioners of Education. This body is advised by the Joint Consultative Committee on Education, which consists of all the Federal and State Directors of Education, Chief Executives of education statutory bodies, and Directors of University Institutes of Education (NEEDS,2014).

The state-level education ministries are responsible for the development and implementation of educational policies, management and supervision of educational institutions in their respective states. Specifically, the responsibilities for maintaining all public elementary and secondary schools are vested in the education ministry. Such responsibilities include: determining the salaries of teachers; recruitment, appointment, promotion and discipline of staff; and provision of guidelines on the establishment of new schools and training and re-training of teaching and non-teaching staff. The oversight functions of the Ministry of Education are carried out through a number of agencies. For instance, the State Universal Basic Education Board (SUBEB) is responsible for the management of basic education, while the Teaching Service Commission takes charge of senior secondary education at the state level (NEEDS,2014).

Secondary schools are directly under the state government. The State Ministry of Education handles planning, administration, supervision and other fundamental functions relating to schools. The State Ministry of Education has different departments/units that are entrusted with various functions to ensure the achievement of goals of secondary education. In addition to the departments in the Ministry of Education, there are other parastatals and regulatory agencies that are involved in secondary school administration, such as the Teaching Service Commission (TESCOM) (Noun 2012).

The secondary school education is defined post-basic education meant for preparing the children for specialization. Secondary Education is the education that children receive after primary education and before the tertiary education. Based on the 6-3-3-4 system of education, secondary education comprises six years duration, but given in two stages: a junior secondary school stage and a senior secondary school stage, each to run for three years duration.

**Junior Secondary School:** The junior secondary school is both pre-vocational and academic. It is tuition free, universal and compulsory. Basic subjects that will enable students to acquire further knowledge and skills are taught. Students who complete junior secondary school are to be streamed into: the senior secondary school, the technical college, an out-of-school vocational training centre and an apprenticeship.

**Senior Secondary School:** This is the second phase of secondary education. It is comprehensive with a core-curriculum designed to broaden students' knowledge. This is the stage where students pick subjects of their choice and begin to prepare for their intended careers. The broad goals of Secondary Education according to the National Policy on Education (2004) include, the preparation of the individual for: Useful living within the society and higher education. In specific terms, the objectives are to: provide all primary school leavers with the opportunity for education of a higher level, irrespective of sex, social status, religion or ethnic background; Offer diversified curriculum to cater for the differences in talents, opportunities and future roles; Provide trained manpower in the applied science, technology and commerce at sub-professional grades; Develop and promote Nigerian languages, art and culture in the context of world cultural heritage; Inspire its students with a desire for self improvement and achievement of excellence; Foster national unity with an emphasis on the common ties that unite us in our diversity; Raise a generation of people who can think for themselves, respect the view and feelings of others, respect the dignity of labour, appreciate those values specified under our broad national goals and live as good citizens; and Provide technical knowledge and vocational skills necessary for agricultural, industrial, commercial and economic development.

The academic performance of the Nigerian secondary schools in recent times have not been encouraging. The quality of education at this level is falling. Many factors have been identified by different researchers as responsible for the poor performance of students in the various secondary schools in Nigeria. Nigerian scholar (2020) disclosed that One Million Three Hundred and Thirty-Eight Thousand Three Hundred and Forty-Eight (1,338,348) candidates, representing 86.99%, obtained credit and above in a minimum of any five (5) subjects (i.e. with or without English Language and/or Mathematics. One Million Three Thousand Six Hundred and Sixty-Eight (1,003,668) candidates, representing 65.24%, obtained credits and above in a minimum of five (5) subjects, including English Language and Mathematics. Of this number, Four Hundred and Ninety-Seven Thousand One Hundred and Thirty-Nine (497,139) i.e. 49.53% were male candidates, while Five Hundred and Six Thousand Five Hundred and Twenty-Nine (506,529) i.e. 50.47% were female candidates. The percentage of candidates in this category in the WASSCE for School Candidates, 2019 that is, those who obtained credit and above in minimum of five (5) subjects, including English Language and Mathematics, was 64.18%. Thus, there is a marginal 1.06% improvement in performance in this regard. There are many problems facing the secondary school education in Nigeria. One of the challenges facing the secondary school education in Nigeria is poor administration. This article is aimed to discuss the challenges facing the admission of secondary school education in Nigeria.

## 2.0 Concept of Administration

Educational administration is the systematic way of arranging educational resources to actualize the objectives of educational institutions. Nwankwoala (2016), viewed the educational administration as a broad umbrella encompassing a number of processes such as: planning, coordinating, controlling and being involved in other management processes and contribute to formulation of policies. In order to achieve these goals, the head of the educational organization plans carefully various programmes and activities. The educational organization may be a school, college or university. The head organizes these programmes and activities with co-operation from other teachers, parents and students, motivating them and co-ordinating the efforts of staff members as well as directing and exercising control over them. The head evaluates the performance and progress of staff in achieving the purpose of the educational programme, provides feedback to them and brings modification in the plans and programmes of the institution when required. The totality of these processes which are directed towards realizing or achieving the purposes of the school is called educational administration. Kalagbor (2017), defined educational administration as the process of identifying, mobilizing and utilizing scarce human and material resources relevant in education for the purpose of achieving specific educational goals efficiently and effectively. Gift (2018) sees educational Administration is concerned with integrating the appropriate human and material resources that are made available and made effective for achieving the purposes of a programme of an educational institution

According to Kalagbor (2017), the following activities and programmes come under the scope of educational administration at the institutional level: (a) Deciding the purposes of the institution or school,(b) Planning for academic or curricular and cocurricular activities,(c) Preparing the time table and the time schedules for various activities,(d) Assigning duties and responsibilities to the staff members,(e) Organizing curricular and co-curricular programmes, (f) Directing and motivating the staff of the institution, (g) Coordinating by efforts of people to achieve the purpose. h. Exercising control over the staff,(i) Conducting periodical reviews about the progress, achievements and failures of the institution,(j) Taking measures for staff development,(k) Maintaining order and discipline,(l) Management of materials(m) Management of finance(n) Maintaining records and registers up to date, (o)Maintaining human relationships,(p) Supervision of the work of teachers and other employees(q) Giving feedback to the teachers performing well and taking remedial measures for teachers not performing well.

School administration takes two forms. The external and internal administration. The external is handled by the ministries, agencies and parastates of the federal or states government in terms of formulating policies, planning and making laws while the internal is handled by the school administrators appointed by the government to manage the institutions. This article will focus on external administration of secondary schools.

### 3.0 Challenges Facing Secondary School Administration in Nigeria

There are many challenges facing administration of secondary school education in Nigeria and these challenges include: inadequate funding, inadequate professional teachers, inadequate infrastructural facilities, inadequate instructional materials, institutional corruption, insecurity challenges and inadequate data to planning.

#### 3.1 Inadequate Funding

Inadequate funding is one of the major problem facing the administration of secondary school education in Nigeria. The budgetary allocation for the administration and management of secondary school education in Nigeria is inadequate. Njideka, Esther & Confidence (2015) observed that the level of success recorded by the educational sector has been closely linked with the availability of resources. Among the resources needed for the effective administration of the educational sector, funding has been identified as an indispensable instrument. This is because funding serves as the life-wire for the management and administration of most sectors of the economy including the educational sector. It is based on this fact that UNESCO recommended that 26% of the annual budget of any nation should be set aside for the administration and management of the educational sector (Njideka , Esther & Confidence 2015, Odia & Omofonmwan, 2007). Ogunode & Adah (2020) submitted inadequate funding is one of the major problem facing the implementation of educational policies in Nigeria. The budgetary allocation for education is very poor that it cannot be used to implement the various educational policies in the educational sector. Inadequate funding is one of the greastest challenges facing the ministry of education in Nigeria. A breakdown of budgetary allocation for the ministry of education for one decade shows that the budgetary allocation for the entire ministry of education have been below the recommended UNESCO 20% of the total annual budget for a year. A break-down of Nigerian education budget for decade revealed the following:

Years	Education Budget	%	Naira
2010	N234.8billion	5.10	N4.6trillion
2011	N306.3billion	6.20	N4.972trillion
2012	N400.15billion	8.43	8.43 N4.749trillion
2013	N426.53billion	8.60	N4.987trillion
2014	N493billion	10.70	N4.69trillion
2015	N392.2billion	8.91	N4.4trillion
2016	N369.6billion	6.01	N6.1trillion
2017	N448.01billion	6.00	N7.3trillion



2018	N605.8billion	7.04	N8.3trillion
2019	N620.5bn	7.05	8.83 trillion-
2020	N652.94bn	6.9	N10.50 trillion.

Nigerian government need billions of naira to be able to successfully administered and managed the secondary schools in the country and the annual budgetary allocation for the educational sector is inadequate. Ibrahim (2018) observed that from 1999 up till 2014, the budgetary allocation to education in Nigeria is less than 12% for every fiscal year. This is against the 26% of budgetary allocation recommended by UNESCO. Again, to further support the point of inadequate funding in the Nigerian education system, it is on record that out of the twenty world sampled countries on education funding in the year 2012, Nigeria was the least with 8.4% of budgetary allocation to education as indicated in table 1. Ghana, Cote d'ivoire and Uganda top the list with budgetary allocation of 31%, 30%, 27% and a rank of 1st, 2nd and 3rd position respectively (World Bank, 2012). However, it is a well-known fact that no any system of education can perform well without adequate financial support. Poor funding of the educational sector in the country in general is responsible for poor implementation of educational policies.

### 3.2 Inadequate Professionals Teachers

Another problem facing the administration of secondary school education in Nigeria is inadequate professional teachers. There are shortage of professional teachers in majorities of the secondary schools across the country and this is affecting the administration of the sector. A report by independent Newspapers (2019) reports that there was a deficit of 135,319 teachers at the Early Childhood Care Development Education, 139,772 deficit in primary schools and 2,446 shortage in Junior Secondary Schools across the nation. A number of challenges have been identified as clogs in the realization of good access, equity and quality of education in Nigeria. One of these is the critical issue of teacher shortage at all levels of education. There is a shortage of early child education teachers needed to attain the proposed 1:20 teacher-to-pupil ratio. This ratio is far from being met as the current ratio is 1:47. No quality education can be achieved in an educational institutions where the number of students is larger than the capacity of the teachers. To this end, the nation needed to produce a total of 330,033 teachers annually in order to achieve the EFA goal by 2015 (Junaid, 2013). In term of qualifications, it have been observed that Nigerian educational institutions lack qualified professional teachers. Osunyikanmi, (2018) observed that the statistics obtained from the Human Development Index of 2016 revealed that Nigeria did not have sufficient qualified teachers in primary schools. Only 66 percent of teachers in Nigerian primary schools were trained to teach. That is, about two out of every five teachers in Nigeria were not qualified to teach pupils. Education is in disarray as people without requisite skills are being employed to transfer knowledge to hapless children. The table below have the details

	Country	Percentage of Trained Teachers in Primary Schools
1	Nigeria	66%
2	Botswana	99%
3	Egypt	73%
4	Mauritius	100%
5	Cuba	100%
6	Thailand	100%
7	Malaysia	99%
8	Mexico	96%
9	Hong Kong	96%
10	Singapore	94%

Source: Human Development Index 2016

The inadequate professional teachers in the Nigerian educational institutions is leading to the overcrowding of classes where teachers teaches higher number of students that is more the normal standard. In Nigeria, FRN (2013) therefore prescribes a student-teacher ratio of 1:25 for pre-primary classes; 1:35 for primary and 1:40 for secondary schools. The negative effective of teaching large classes is the poor quality of education we are now experiencing in the educational institutions.

### 3.3 Inadequate Infrastructural Facilities

Inadequate infrastructural facilities is also another challenge to effective secondary school administration in Nigeria. Many secondary schools in the country do not have adequate infrastructural facilities to deliver effective teaching and learning programme in their schools. According to Gometi (2011) school facilities include the school buildings, classrooms, accommodation, libraries, laboratories, furniture, recreational equipment, apparatus and other instructional materials, their availability, adequacy and relevance to academic achievement. Mercy & Anselm (2018) did a study to examine the crucial issue in the implementation of educational policies and programmes and placed emphasis on the school buildings and the equipment used in the process of teaching and learning. School facilities require careful planning in its provision, utilization, and maintenance to meet the increasing demand for education and enhance the maximum realization of the target set in the National Policy on Education. The findings revealed that most of the schools did not have adequate school buildings to support the educational programme projected. It was recommended, among others, that emphasis be placed on the provision of functional buildings, laboratories, and studios for the teaching of science subjects, introductory technology and other practical subjects like music, fine art, among others. School facilities when provided aid teaching and learning and subsequently improve the academic achievement of students, but the criteria guiding their provision to schools take different forms, for instance, it can be either through rational bureaucratic or political model and whichever is adopted, there is always a common feature of inconsistent allocation of facilities to schools. Researches abound on the poor and inadequate state of physical facilities in secondary schools;

(Yadar, 2007; Yara & Otieno, 2010; Owoeye & Yara, 2011).

### **3.4 Inadequate Instructional Materials**

Kochher (2012) defined that instructional materials are very significant learning and teaching tools. Isola (2010) Instructional materials are objects or devices that assists the teachers to present their lessons logically and sequentially to the learners. Oluwagbohunmi and Abdu Raheem (2014) find out that instructional materials are such that are used by teacher to explain and make learning of subjects matter understandable to students during teaching and learning process. From past research, it is observed that researchers do not examine the extent to which teachers use instructional materials in the teaching and learning or whether they make use of it at all. The use of instructional materials is central to the teaching and learning simply because teaching should not be only abstract. Oluwagbohunmi and Abdu Raheem (2014) discovered that instructional materials are such that are used by teacher to explain and make learning of subjects matter understandable to students during teaching and learning process. The need to involve the learner through the use of various instructional materials cannot be gain-said as it brings about meaningful instruction. It is unfortunate that as important as the instructional materials to the implementation of teaching programme in the secondary schools that many secondary schools in the country do not have adequate instructional materials. Many teachers in the secondary schools teaches without using the necessary instructional materials because they cannot access them in the schools.

### **3.5 Institutional Corruption**

Institutional corruption is another problem facing the administration of secondary schools in the country. Funds released by the government for the administration of the schools some time ended up in the private hands. Funds meant for the capital and recurrent services in the secondary schools are been diverted by the officials of the ministries. Funds budgeted for different programme in the ministries are been diverted into private banks. Many public funds meant for the development of education in Nigeria are diverted and mismanaged. The limited funds provided for the planning purposes in the various ministries, department and agencies of education are been diverted and this is affecting the planning of education. Osunyanmi, (2018) opines that Nigeria has been experiencing underwhelming development amidst overwhelming corruption. Education is not insulated from this malaise. Corruption allows a high percentage of the funds allocated to the sector to get diverted into the private accounts of public officials. Hence, the amount being spent on education is much lower than the figure in the budget. The Corruption Perception Index 2016 revealed that Nigeria had a score of 28. The score ranges from 0 for the highly corrupt to 100 for the least corrupt. The country occupied the 136th position among the 176 countries ranked. Concerted efforts are required to tackle corruption so that development will not elude Nigeria. According to Ogbonnaya (2010), some heads of educational institutions receive 10% gratification for the execution of any project in their institution. Some parents even give bribes to secondary school principal to have their children admitted in the school. Teachers also give bribes to officials in the school board, so that they will not be transferred. School proprietors give bribes also to officials of education board for them to approve their private schools. There is even sexual harassment among students and teachers in schools. With this, the

implementation of educational policies is jeopardized. This thisday (2019) quoted Atiku said: “When we were in office, we passed the compulsory education from Primary to Secondary school law. We also imposed taxation on education. “I would appeal to you, members of the National Assembly, to look at that law again because there is a disconnect in the sense that monies or funds being given to states to develop education are being diverted. Njideka , Esther & Confidence (2015) and Ayobami (2011) pointed out that corruption can be systematic in nature but in a long run will affect the whole life of an institution or society. Corruption can therefore limit the goals of an institution thereby resulting to wastages. Some of the funds made available for the provision of quality education are sometimes diverted for selfish use while in other cases, the budget for the educational sector are misappropriated. This has given rise to the inadequacy of funds for managing the secondary level of education (Njideka , Esther & Confidence 2015).

### **3.6 Insecurity Challenges**

Insecurity in educational institution implies the human resources within the educational institutions are in the state of fear or threat and lack peace to carry out their respective function. It is a situation where both school administrators, teachers, non-teaching staff and students are in the state of fear. Insecurity challenge is another major problem facing the secondary schools in Nigeria especially in the Northern part of the country. Insecurity have prevent effective administration of secondary school programme in the country. Many school administrators, teachers, non-teaching staff and students have been killed. Some school administrators, teachers, non-teaching staff and students have been kidnapped and many infrastructural facilities destroyed by Boko Haram members. Secondary school programme have been disrupted due to closing down of school in Northeast Nigeria. World-Bank (2018) disclosed that since 2009, Boko Haram has been in conflict with the Nigerian government, affecting nearly 15 million people. So, what has been the impact of Boko Haram on education in Nigeria, particularly in the northern region? The quick answer is: quite significant. Boko Haram has targeted the Nigerian education system, assaulting schools, students, and teachers in Northeast Nigeria and disrupting access to education and social services, especially for young people. Teachers have been threatened, and in some cases, killed. Schools have been damaged and destroyed, and often transformed into shelters for internally displaced people (IDP). Schools that remain in operation across Borno, Adamawa and Yobe states are overcrowded and unable to meet the needs of the host population and the IDP. The cable (2018) reported that the United Nations Educational, Scientific and Cultural Organization (UNESCO) says Boko Haram has killed 2,300 teachers in Nigeria’s northeast since the start of the insurgency in 2009. In the 2018 UNESCO global education monitoring report (GEM), the UN agency said 19,000 teachers have been displaced in the region, affecting access to education. “In north-eastern Nigeria, as of late 2017, there were 1.6 million IDPs, including an estimated 700,000 school-age children, as a result of violent attacks on civilians by Boko Haram, which began in 2009,” the report read in part. “Boko Haram has destroyed nearly 1,000 schools and displaced 19,000 teachers. Reports indicated it had killed almost 2,300 teachers. The education needs assessment found that out of 260 school sites, 28% had been damaged by bullets, shells or shrapnel, 20% had been deliberately set on fire, 32% had been looted and 29% had armed

groups or military in close proximity.” UNESCO lamented the shortage of qualified teachers in the northeast, stating security and poor remuneration as reasons why the teachers are emigrating from the region. “Ongoing safety concerns, coupled with teacher salaries that do not cover even basic expenses and delays in payment, perpetuate a shortage of qualified teachers,” UNESCO added. Insecurity challenges is a challenge to the development of secondary school education in Nigeria.

### **3.7 Inadequate Data for Planning**

One of the major function of education administration is planning of educational programme and projects. Planning is very vital to the realization of the objectives of secondary school education. Educational institutions must be planned to be able to achieve its objectives and education must be planned too to be able to realize its goals. Data is what is needed to plan and take decisions. Data is very important for planning educational programme. Without current educational data, planning is impossible. It is very sad to realize that current data on various forms of education in Nigeria is not available. It was challenging to obtain data with current statistics for the assessment mainly due to the fact that current data on the education sector was generally not available in the public domain. The assessment therefore relied on available data, some of which was more than three years old and had not been updated at the time of the study. The assessment was also limited by the reluctance of government officials to release data or respond to surveys and inquiries despite several follow-up visits, contacts and reminders (NEEDS,2014). Access to reliable and complete information on education in Nigeria has for a long time proved difficult. The development of a national database for education statistics has been slow and various data generating agencies (including the Federal Ministry of Education, Universal Basic Education Commission, National Population Commission and National Bureau of Statistics) often used different sample designs, methods of data collection, analysis and reporting, different modes of disaggregation and definitions of indicators. The absence of rudimentary data at school and local level in many areas is often viewed as a crisis, inhibiting the development of effective education planning, monitoring, programming and policy-making (British Council, 2014). Inadequate data for effective planning is one of the major problem facing the administration of secondary school education in Nigeria.

### **4.0 Possible Ways Forward**

The realization of the goals of education depends on effective administration especially that of secondary school education. So, to solve the above mentioned problems, the paper recommends the following: increase the funding of secondary school education, provision of adequate infrastructural facilities, employment of professional teachers, provision of adequate instructional materials, fight institutional corruption ensure adequate security in educational institutions and generate adequate data for planning.

#### **4.1 Adequate Funding**

The availability of funds plays a significant role in determining the provision of quality education at all levels. The quantity of funds made available during budgeting will go a long way in improving on the quality of education provided. Njideka , Esther & Confidence (2015) recommended that the government should be committed to the adequate funding of secondary education through

appropriate budgetary allocation for the sustenance of secondary education in the country. The government should consider an upward review of the educational budget to meet up with the 26% allocation recommended by UNESCO and above.

#### **4.2 Provision of Adequate Infrastructural Facilities**

The government should allocate more funds to provide adequate school infrastructural facilities in the secondary schools across the country so that students are not overcrowded in classrooms and teachers have adequate offices to stay. This will create a comfortable environment for effective teaching and learning. In addition, emphasis should be placed on providing laboratories and studios for the teaching of science subjects, introductory technology and other practical subjects like music, fine arts among others so that learning will not be based on only theory. Furthermore, the allocation of school facilities and type of programmes to be introduced in the schools should be objectively considered before mounting them.

#### **4.3 Employment of Professional Teachers**

Teachers are strong member of the educational institutions and their roles cannot be underestimated in delivering quality teaching. No effective administration of secondary school can take place without adequate provision of provision teachers. So, the government should employ more provisional teachers and deploy to all secondary schools across the country to aid effective administration of the sector.

#### **4.4 Provision of Adequate Instructional Materials**

Instructional materials aids in delivering of teaching. Instructional materials helps the teachers to teach well and the students to learn well. The place of instructional materials in the administration of educational institutions cannot be overemphasized. So, the government should provide adequate instructional materials to all the secondary schools in the country.

#### **4.5 Fight Institutional Corruption**

The government should fight all institutional corruption in the educational institutions through effective monitoring of funds allocated to the ministries of education in the country. Njideka, Esther & Confidence (2015) submitted that one of the systems of ensuring a prudent utilization of school funds is through the publication of the school accounting records for public analysis. Inputs from financial experts and other educational stakeholders based on the financial records will assist the school to make judicious utilization of available funds. Mgbeke (2007) also recommended that adequate accounting system that will ensure accountability, honesty and transparency should be adopted. Such system must be able to earn public approval before they can be appreciated. A public report of the schools income and expenditure account will not only provide opportunity to be aware of the financial needs of the school, it will also provide opportunity for the public to monitor the expenditure level of the schools.

#### **4.6 Adequate Security**

No any meaning school administration can take place in a country where there are insecurities challenges everywhere. The government should increase the funding of security and ensure adequate security men are deployed to secure educational institutions across the country especially in the Northeast Nigeria.

#### 4.7 Generate of Adequate Data for Planning

Data is very important in planning education. Educational planners cannot plan without adequate current data. So the government should generate adequate data for secondary school administrators to enable them plan the secondary school education well. Njideka , Esther & Confidence (2015) Planning is very important in the utilization of funds for meeting school objectives. Adequate planning will assist the school to structure her needs and pursue the most important goals with the available resources. This will also help to preserve funds that would have been wasted in the course of implementation of school objectives.

#### 5.0 Conclusion

The secondary school education is very important form of education that need serious attention of the government. The achievement of the secondary school education hinged on effective administration and planning. There are many challenges facing administration of secondary school education in Nigeria and these challenges include: inadequate funding, inadequate professionals teachers, inadequate infrastructural facilities, inadequate instructional materials, institutional corruption, insecurity challenges and inadequate data to planning. To solve this challenges, this paper recommends that the government should increase the funding of education, provision of adequate infrastructural facilities, employment of professional teachers, provision of adequate instructional materials, fight institutional corruption ensure adequate security in educational institutions and generate adequate data for planning.

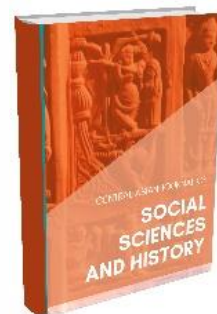
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## Getting fuel by pyrolysis device and using it

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### ABSTRACT

High temperature in the reaction zone of the raw material in a short time and sufficient mixing of the raw material with water vapor to increase the rate of gas formation. Along with the formation of gas, additional liquid product pyrolysis - resin is also formed. Pyrolysis is one of the most important methods of obtaining raw materials in industry for the chemical synthesis of petroleum. This process occurs at relatively low temperatures (500–800 ° C) compared to gasification (800–1300 ° C) and combustion (900–2000 ° C). When wood is heated in an airless place from 450 to 800 0C, gaseous and liquid products, as well as solid residue - charcoal are formed. This method was widely used in ancient times 80-90 years ago in charcoal, coal from blacksmithing, shashlik cooking, jewelry.

### ARTICLE INFO

**Article history:**

**Article history:**

Received 6 Nov 2020

Received in revised form 15 Dec 2020

Accepted 30 Jan 2021

Available online 19 Feb 2021

### Keywords:

*Pyrolysis, reactor, temperature, benzene, toluene, naphthalene, aroma, hydrocarbon.*

### Introduction

Pyrolysis (from the Greek word for per-fire, scorching heat and lesis-dispersion, decomposition, decomposition) is the transformation of organic compounds, ie biomass, under the influence of high temperatures. Typically, this process of processing thermally recycled oil and gas raw materials at high temperatures is called pyrolysis. This, of course, leads to the destruction of the molecule of the extracted substance and other changes.

The main common pyrolysis equipment in the manufacturing industry is the tubular type. The raw material (M: gasoline) passes through a steam heater and mixes with the heated water vapor before entering the reactor, and the raw material continues to heat up in the reactor. This is the pyrolytic

process. This means that the reactor temperature (at the outlet of the reactor) is 750–8500C. In a short time, the high temperature in the reaction zone of the raw material and the mixing of the raw material with water vapor increases the rate of gas formation sufficiently. Along with the formation of gas, additional liquid product pyrolysis - resin is also formed. Pyrolysis resin is characterized by a high concentration of aromatic hydrocarbons. This includes benzene, toluene, naphthalene, and others. The synthesis of many organic products consists of hydrocarbons. In addition, resin has been widely used in shipbuilding in the past.

The high energy density of pyrolysis in liquid products is of great interest due to their great potential in use as liquid fuels.

Pyrolysis is one of the most important methods of obtaining raw materials in industry for the chemical synthesis of petroleum.

In addition to pyrolysis gasification and direct combustion, industrial and domestic wastes, it is expedient to use energy from biomass with less advanced technology at the same time. It is one of the effective methods of thermal processing of biomass. Pyrolysis is understood as the process of thermal processing of organic compounds without oxygen mixing. This process occurs at relatively low temperatures (500–8000S) compared to gasification (800–13000S) and combustion (900–20000S).

The first pyrolysis plants were built in the Russian cities of Kiev and Kazan in the 70s of the XIX century. The possibility of separation of aromatic hydrocarbon resins during pyrolysis has been proven. Pyrolysis was in high demand in World War I (1914–18) for the production of TNT (trinitrotoluene), the raw material for toluene.

Raw materials for pyrolysis are diverse. Gases range from hydrocarbons (ethane, propane) to heavy distillates and crude oil. However, the main mass of pyrolysis processed is gaseous hydrocarbons and gasoline raw materials. These types of raw materials are the most needed type of product in the least coke cycle.

The development period of thermal pyrolysis of hydrocarbons introduced a number of important improvements in the design and technological scheme of production of pyrolysis furnaces. In this regard, if in the early 1960s the capacity of the pyrolysis unit on ethylene was 100-140 thousand tons / year, today it is more than 1.0-1.4 million / year.

When wood is heated to 450 - 8000 C in an airless place, a gaseous and liquid product, as well as a solid residue - charcoal is formed. This method was widely used in ancient times 80-90 years ago in charcoal, coal from blacksmithing, shashlik cooking, jewelry. The raw material obtained by dry shredding of firewood is one of the earliest processes of chemical technology.

Currently, wood from traditional birch and pine trees is used to carry out this process. For pyrolysis of firewood, for example, the moisture content of white birch should be 10-15%.

The unprocessed pyro fuel is a dry black resinous liquid, and the output from the pyrolysis reactor can yield up to 80% of the raw material mass. The pyro fuel can be used as a replacement for boiler fuel. The fuel can also be used in gas turbines and diesel engines.

In the future, part of the pyrolysis device fuels will be used to supply pyro fuel to utilities in the city.

All commercially operated pyrolysis devices are equipped with computer control and operate continuously throughout the day.

In developed countries, the output of pyrolysis in the processing of solid wood raw materials with an moisture content of 10% on an industrial scale is close to 74%, the resulting pyrolysis fuel is a mixture of solid resin and it is a by-product of traditional pyrolysis or industrial gasification.

In short, each country has 3 reserves of mineral resources - gas, oil and coal, and 4 - pyrolysis fuels, which are obtained as a fuel, in addition to the enrichment of underground reserves.

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