

Abdolvahid Munzim and Young Bukharans

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Abstract

This article talks about the establishment of the Young Bukharans movement and its role in the country's social and political life. Valuable information is provided about the establishment of the first school of the new method opened by Abdolvahid Munzim in Bukhara and its activities, as well as the efforts of Young Bukharians to implement reforms, various publications published by them.

Keywords: Progressive intellectuals, "Enlightenment and religious tolerance", Ismailbek Gasprinsky, Young Bukharans people, madrasas, Sadridin Ainiy, Abdolvahid Burkhanov (Munzim), "Usuli Savtiya", "Tarbiyai atfol", "Bukhara Sharif", "Turon", "Ma "Rifat Library" and "Barakat Company", "Old Jadidlar"

1. INTRODUCTION

At the beginning of the 20th century, the study of the national-historical heritage of the period when the enlightened views and ideas of our people, the national intellectuals, were primarily related to the enlightenment and its new stage, modernism, is one of the current problems in the current globalization. is one. In the ideas put forward by the Jadids regarding the education and training of the youth, the study of national values and our history, literacy, and the education of the youth are in the first place. That the wide study and promotion of the heritage related to the enlighteners of Bukhara is one of the urgent issues of the present day

2. RESEARCH METHODS

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

"This resolution is aimed at establishing tolerance and mutual respect, ensuring religious freedom, protecting the rights of believers, and helping to prevent their discrimination." In his address to the Oliy Majlis on January 24, 2020, President Sh.M. Mirziyoyev said, "In general, we need to deeply study the legacy of the revolutionary movement and our enlightened grandfathers. The more we study this spiritual treasure, the more we will find the correct answers to many questions that still concern us today. The more

we actively promote this priceless wealth, the more our people, especially our youth, will realize the value of a peaceful and free life today." we can know that their opinions are of great importance.

3. RESULTS AND DISCUSSIONS

Jadidism movement is a social, political and educational movement that gained significant importance in the life of the peoples of Turkestan region, Caucasus, Crimea and Tatarstan in the late 19th and early 20th centuries. The Jadidism movement first arose in Crimea in the 80s of the 19th century under the leadership of Ismailbek Gasprinsky (1851-1914) among the Crimean Tatars. The representatives of this movement first called themselves progressives, and later they called themselves Jadids. The advanced progressive forces of that time, first of all, the intellectuals, felt that the Muslim population was lagging behind the global development and understood the need to reform the society [1].

As a result of the strengthening of the Jadidist movement in Turkestan, the parties Young Bukharos in Bukhara (1910) and Young Khivas in Khiva (1914) separated from it.[2]. They called themselves that not only because the members of these organizations were young, but also because their thoughts and ideas were profound. These youth movements united various social groups such as intellectuals, merchants, investors and artisans and were armed with the ideas of Jadidism.

Since the second half of the 19th century, Bukhara's status in spreading enlightenment has declined, the system of teaching in madrasahs has become outdated, exact sciences have been removed, bigotry prevailed, and the training of qualified and knowledgeable specialists was far away. In a word, Bukhara educational institutions needed radical reform.

During this period, Sadriddin Ainiy (1878-1954), Abdurauf Fitrat (1886-1938), Abdulvahid Burhanov (Munzim) (1875-1934), Fayzulla Khojayev (1896-1938), Ubaydulla Khojayev (1882-1938), Mukammil Burkhanov (1884-1937), Usman Khoja (1878-1968), Atoulla Khojayev (1880-1937), Abduqadir Muhiddinov (1892-1934), Musa Saidjonov (1893 - 1937) were active representatives of the Young Bukharan movement.

If we talk about modern schools in the Emirate of Bukhara and their characteristics, for several centuries Bukhara has been the center of education, spirituality, enlightenment, and science of the Muslim world. it is known from history. The opening of the first "usuli sawtiya" - modern schools in the territory of the Bukhara Emirate is associated with the names of Sadriddin Ainiy and Mirza Abdulvahid Munzim. According to the information of Sadriddin Ainiy, after the new method school of Munzim gained fame in 1908, many young people and scholars studying in madrasahs of Bukhara were not satisfied with madrasa classes and began to unite around the school and come to study and serve.

There were modern schools opened by Tatar teachers in Bukhara. . Ainiy and Munzim study the teaching methods of these Tatar schools and apply them to their own schools. School teachers Mirza Abdulvahid Munzim, Sadriddin Ainiy, Ahmadjon Hamdiy go to the school of Tatar teacher Khalid Burnashev, who is working in Bukhara, get acquainted with the rules of education, the order of the classroom, the sciences taught, books and textbooks, and get information. Society was needed to unite the advanced forces of Bukhara. In 1909, the Jadids of Bukhara: Ahmadjon Hamdiy, Abdulvahid Munzim, Hamidkhoja Mehriy, Sadriddin Ainiy, Khoja Rofe', Mukammal Burhan founded a secret society called "Tarbiyai atfol" ("Children's education"). With the efforts of this society, modern schools began to open one after another. Although political issues are not expressed in the charter of the society, it is intended to reform the political system of the Bukhara Emirate, to introduce advanced youth into the state

administration, and thus to make progressive changes in the state's political system. was caught in The primary issue of the society was the fundamental reform of Bukhara's educational institutions. Although the work of reforming the old schools of Bukhara has actually started, the reform of the madrasas, which are considered higher education institutions, has not started, they are far from training knowledgeable and qualified specialists. That is why "Tarbiyai atfol" society set the first task to send talented young people to study in cities such as Orenburg, Ufa, Kazan, Bogchasaroy, Istanbul. Funds were needed for this. Owners who burned their lives for the people's perspective and enlightenment, intellectuals who provided economic support, and statesmen were also found.

In the years 1910-1917, young Bukharas mainly fought for enlightenment work, establishment of new method schools, reform of education system, "Bukhara Sharif" in Tajik language from March 11, 1912 to January 12, 1913 and Uzbek "Turon" newspaper was published from July 11, 1912 to January 3, 1913. By 1917, this organization of the Jadids became political. Now, their main goals are to create a perfect assembly of active members of Young Bukharians in the government through extensive reforms of the old administration within the existing emirate system, as well as to improve the condition of the local people, reduce taxes, and improve the school and madrasa education system. was to make serious changes.

In 1914, two important works were carried out by the Young Bukharans. The first of these, the "Library of Enlightenment" and the "Barakat Company" were opened. Books, textbooks and manuals of intellectuals from Turkey, Tatarstan, Crimea, Azerbaijan came to these libraries. During this period, Osmankhoja and Hamidkhoja opened new schools in Bukhara, Ataulla Khojayevev and Fitrat Shahrisabz. Especially since 1914, when Jadid schools were closed in Bukhara due to the persecution of the emir, under the leadership of Fitrat and Ataullahojoja, they managed to open new Usul schools in places such as G'iduvan, Karmana, Nurota, Chorjoi, Karki.

S. Ainiy, describing the details of the events that happened in Bukhara in 1914: "Meanwhile, Ataulla Khojayevev returned to Bukhara with Fitrat, took the lead in reforming schools, did a number of things to open schools, consulted with young people and teachers. united around schools" [3], - he wrote.

In general, in the second half of the 19th century and the beginning of the 20th century, famous enlightened writers, scientists, state and public figures, who decided to raise the scientific fame of Bukhara and serve it well, grew up. Among them, Ahmad Donish, Sharifjon Makhdum Sadri Zia, Mirza Abdulazim Somi Bostani, Mirza Salimbek, Afzal Makhdum Pirmasti Bukhari, Abdullahhoja Abdi, Haji Azimi Sha'ri, Mirza Sahbo, who worked in various fields of science and left their names forever. Vobkandiy, Haji Muhammad Nematulla Mukhtaram, Idriskhoja Raji, Muhammad Siddiq Hashmat, Sadriddin Ainiy, Abdurauf Fitrat, Abdulvahid Burhanov Munzim, Faizulla Khojayevev, Ubaydulla Khojayevev, Mukammil Burkhanov, Usman Khoja, Otaulla Khojayevev, Abduqadir Local intellectuals such as Muhiddinov and Musa Saidjonov can be seen.

Readers of newspapers and magazines, which began to spread secretly in the Emirate, caused the formation of a separate society in Bukhara of supporters of the new school. In this, it will lead to mutual cohesion of progressives such as Abdurauf Fitrat, F. Khojayevev, who are like-minded and sympathetic to the ranks of "old jadids" (elderly) such as Ainiy, Abdulvahid Munzim, Hamidkhoja Mehri, Ahmadjon Makhdum Hamdi, Usman Khoja. As a result of this, in 1910, the organization of Young Bukharas was established.

Fayzulla Khojayevev, the leader of the party of Young Bukharans, later wrote that according to the old Jadids led by Abdulvahid Burhanov (Munzim, 1875-1934), under the

influence of the February Revolution, Emir Said Olimkhan carried out reforms to a certain extent in the field of government affairs, and the people controlling the beys while the young Jadids led by Fitrat believed that the emir, who took advantage of the people's inactivity, would make a long-term contract with the Provisional Government in Petrograd and give them insignificant freedoms even if they carried out reforms.

4. CONCLUSION

In conclusion, it can be said that Abdulvahid Munzim played an important role in the activities of Young Bukharans. At the beginning of the 20th century, young Bukharans worked to implement large-scale political reforms in the Emirate of Bukhara. The struggle of Bukhara's progressives for enlightenment in the conditions of the emirate system is also noteworthy. They established new method schools, published newspapers and magazines.

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