



JADIDISM OF THE EMIRATE OF BUKHARA. KHIVA JADIDISM IN THE EARLY 20TH CENTURY.

Iqboljon Gofurov

Andijan State University Base doctoral student

<https://doi.org/10.5281/zenodo.7994450>

Annotation: This article will talk about the emergence of the jadidism movement in the emirate of Bukhara and the Khanate of Khiva, as well as about the manifestations of the jadidism movement.

Key words: jadidism, enlightenment, progressive, "Tarbiai atfol",

In Bukhara, the Jadid Enlightenment Movement arose in a socio-political situation that was tangent to Turkestan. The progressives were mainly intellectuals, mullavachchas, maidasavdogars, artisans, administrators. The main philosophical views of Bukharan jadids, the constitutional monarchy and Parliament then established a republican system based on the authority of halq, building a ring free and free society, reducing a number of demands, chunanchi, taxes, forming a national monetary unit and a national army, which were first extended to the entire region after introducing reforms within the emirate system in Bukhara.

The Russian Empire dates back to the colonial period. Logofet, O. Enpe, P. Shubinsky, K. Tamaev, S. The Zhukovsky works contained information related to the political, economic and cultural life of the emirate of Bukhara, which in its time served the interests of colonial policy.

The Enlightenment movement in Bukhara was opposed on the one hand by the Tsarist government, on the other hand by some local ignorant chalamullas, ancients who rejected innovation and reform. By the beginning of the 20th century, Bukhara society was divided into two groups: the progressives under Ikrom domla and the ancients led by Mulla Abdurazzoq.

In 1908, the Bukharoi sharif company was formed in Bukhara, which was engaged in publishing textbooks and trading books. Ahmadjan Hamdiyya (Abusaidov), Usmankhoja Steelkhojaev (Usmankhoja), Homidkhoja Mehriyya, Abdulvohid Burhonov, Abdulqadir Muhiddinov, Sadridin Ayniy, Abdurahman Saadiy were the organizers of the company. In December 1909, the jadids formed The Secret Society "Tarabai atfol" ("raising children") in Bukhara (the founders of which were: Abdulvohid Burhonov, Homidhoja Mehriy, Ahmadjan Hamdi, perkhil Burhonov, Haji Rafe). The society sent Turkestan and Bukharan youth to study at the "Bukhara education Māori society" Department in Istanbul. Education abroad has made a positive change in the youth worldview. Although the Jadid Enlightenment movement began in Bukhara and Turkestan in the same period, the harsh social political climate in the emirate has intensified. Starting in 1910, the Enlightenment movement in Bukhara became organized and formed a party based on the secret society "Tarabai atfol".

The jadid Enlightenment Movement, formed in Khiva, however, emerged in a slightly different historical context of the social political situation. The Jadid Enlightenment movement was divided into two groups in the territory, the first of which was the unification

of the owners of trade and industrial enterprises, which were just developing in the Khanate, and the large local rich themselves. This group is headed by the Prime Minister of Khiva Khan Asfandiyorkhan, Islamkhoja. The main goal of their ideological and philosophical views was in favor of socio-economic reforms in the country, and the wide opportunity for the free development of stable market relations was aimed at opening the doors.

And the second group of jadids in the Khanate, which brought together small investors, artisans and other representatives of the people, was led by kazikalon Babookhun Salimov. In the philosophy of these enlighteners lay the idea of forming the social worldview and developing political activity of the people who became makhzun by introducing new method schools in the Khanate. On this basis, in 1904, the "Society of charity" was formed in the territory, with the support of which the first new method School was opened in Khiva. Along with educational work, the Khiva jadids also campaigned against Khan's policies. It was not until World War I that the Khiva jadids had a single centre and programmatic documentation. However, the jadidism movement became a major socio-political force in the Khiva Khanate, and in August 1914 it took the form of a party.

Khivada Komil Khwarezmiy (1825-1899), Muhammadrasul Mirza (1840-1922), Muhammad Rahim Khan Feruz (1844-1910), Ahmad Tabibiy (1869-1911), Muhammad Yusuf Bayani (1840-1923), Ilyas Mulla Muhammad's son Soufi (1860-1916), Mutrib Khonaharabi (1860-1916 1870-1925), Muhammad Yusuf chokar (1872-1951), Avaz O'tar son (1884-1919), Abdurazzaq Faqiriy (1884-1925), Safo Mughaniy (1882-1938), Komiljan Devani (1887-1938), Muhammad Rahim Rogib (1918).died), and many poets lived and worked. The literary movement developed around the more enlightened King, Muhammad Rahim Khan II, who wrote poems under the pseudonym "FeruZ". Muhammad Rahim Khan Sony-Feruz (1844-1910) created a socio-cultural atmosphere in the palace. During his reign, he was, in the opinion of researchers, the wisest and most intellectual of the Central Asian Khans.

References:

1. Логофет Д. Страна безправия. Бухарское ханство и его современное состояние. –С-Петербург, 1909;
2. Логофет Д: Бухарское ханство. Под русским протекторатом. Том1,2.- Санк-Петербург, 1911;
3. Энпе.О. Очерки Бухары// Средняя Азия, 1910.№ 4;
4. Шубинский П.П. Очерки Бухары// "Исторический вестник" (Петербург), 1892, № 7.- С.119-142;
5. Тамаев К. Волнение в Бухаре // Средняя Азия, 1910. № 1;
6. Жуковский С.В. Сношения России с Бухарой и Хивой за последнее трехсотлетнее. – Петроград, 1915.