

**EDUCATION IN THE HERITAGE OF THE JADIDS OF TURKEY****Yusup Manzarov****Dilshod Ruziboev**

(Karshi engineering-economic institute, Uzbekistan)

**Annotation:** one of the great good deeds of the Uzbek people in the field of spiritual revival is the study of the Jadid movement and the heritage of the Jadids. The life of selfless Jadids who fought for freedom is an example for us, it is important to study their lives, to educate young people in the spirit of independence, patriotism, nationalism, humanity, so it is necessary to study the path of their struggle. This article also comments on the work of Mirzo Abdulvahid Burhanov (Munzim) in the field of enlightenment, some of the modern enlighteners with whom he had some contact and cooperation in his work.

**Аннотации:** одним из великих добрых дел узбекского народа в области духовного возрождения является изучение движения джадидов и наследия джадидов. Жизнь самоотверженных джадидов, боровшихся за свободу, является для нас примером, важно изучать их жизнь, воспитывать молодежь в духе независимости, патриотизма, национализма, человечности, поэтому необходимо изучать путь их борьбы. . В этой статье также комментируется работа Мирзо Абдулвахида Бурханова (Мунзим) в области просвещения, некоторых серьезных просветителей, с которыми он имел определенные контакты и сотрудничество в своей работе.

**Keywords and phrases:** *USSR, Republic, ignorant, "Tarbiyai atfol", "Young Bukhara", "Education Society", "Bukhara Sharif".*

**Ключевые слова и фразы:** *СССР, Республика, невежественный, «Тарбияй атфол», «Молодая Бухара», «Просветительское общество», «Бухарский Шариф».*

“We need to study the Jadid movement, the heritage of our enlightened ancestors. The more we study this spiritual treasure, the more we will find the right answers to the 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.”

**Sh.M.Mirziyoyev**

Munzim (Abdulvahid Burhanzoda) was one of the first to make a significant contribution to the rise of the Bukhara Jadid movement and to open a new school. Munzim was born in 1877 in Bukhara. He received his primary education in Bukhara madrassas. Abdulvahid, who was orphaned from his father in his youth, was brought up in the house of the famous Sheikh Sharifjon Mahdum - Sadr Ziya. In this house Bukhara intellectuals often met and organized scientific debates. A thirst for knowledge, Munzim met Sadridin Aini in this house, and this meeting made them lifelong friends. Here we will give detailed information about Sharifjon Mahdum - Sadr Ziya. One of the government officials who supported the Jadid movement in Bukhara was Sadr Ziya (Sharifjon Mahdum), who was born on February 24, 1865 in the Ziyovuddin area of the present-day Pakhtachi district of Samarkand region. Muhammad Sharif Sadr Ziya received his first religious education from his father Domla Abdushukur (1817 / 18-1889) and one of the progressive poets of the time, Isa Mahdum (1829-1898), and later entered the madrasa. Sadr Ziyu was in agreement with the wise and free-thinking people of his time Mirzo Narzullo Lutfi, Abdulmajid Zufunun, Sadiq Gulkhani, Hamidbek Tahsin, Qori Abdulkarim Ofarin (Hell), Mirzo Azim Sami and others. . Ahmad Donish also secretly came to the public conversations. In 1900, Sadr Ziya found the manuscript of Donish's Navadir-ul-Waqo'e and commissioned Mirza Abdul Wahid (Munzim) to copy it[1].

As a result of his efforts, this rare work has been preserved for future generations. After graduating from a madrasah at the age of 26, Sadr Ziyu was involved in public affairs by Amir Abdullah Khan and was appointed judge of Khayrabad district on May 9, 1893, and until September 1920 in Peshku, Vardonze,

Gijduvan, Yangikurgan, Chahorjo. He served as a judge in districts such as Karshi and Shahrizabz. On March 29, 1917, Amir Alimkhan appointed Sadr Ziyoy as a cossack. During the protest movement of the old-fashioned mullahs that emerged in the emirate after the proclamation of a reform decree by the Emir on April 7, 1917, Sadr Zia was accused of Jadidism in 1917 and on April 9 of that year was removed from Qaziqalon by their appeal. A few months later, on October 10, 1917, Emir Sadr Ziyoy was appointed judge of Karshi. His trial lasted until April 3, 1918. On the same day, Sadr Zia was arrested. Sadr Ziyoy, who was released from 70 days of imprisonment, was appointed judge of Shakhrisabz in June 1918. After the establishment of Soviet power in Bukhara in 1920, he served in responsible positions in the government of the USSR. Since September 2, 1920, Sadr Ziyoy has been working as an employee of the Department of Foundation Affairs of the Bukhara People's Republic, Deputy Chairman of the Sharia Department and a librarian named Ibn Sino. Sadr Ziyoy, who was expelled from state affairs in 1923, is engaged in the restoration of his creative and lost works. In 1930, Sadr Zia was arrested by the Soviet authorities on charges of rebellion against the regime and died in prison in April 1932 at the age of 67.

### **The origins of Jadidism come from school**

Abdolvahid Munzim went to Samarkand and studied the experience of teaching in the new method schools founded by Mahmudhoja Behbudi and Abdukadir Shakuri, and in October 1908, together with Sadridin Aini, he opened a new method school in his house. According to S. Ayni's book "Materials for the history of the Bukhara revolution", the school was opened on October 23, 1908 in the courtyard of Mirzo Abdolvahid in Bukhara "Darvozai Sallohxona" and taught 12 children. Some of them are paid and some are free. A similar school was opened by Usmonkhoja Polatkhoja's son in the neighboring guzar. Munzim, along with Sadridin Ayni, also created textbooks for his school. On September 26, 1909, the school of Abdolvahid Munzim was closed on the instructions of Ostanakul Kushbegi, Bakakhoja Kozikalon and Burhoniddin Rais. In 1908, Abdolvahid Burhanov, together with Mukammil Burhanov, Hamidkhoja Mehriy, Sadridin Ayni, Ahmadjon Abdusaidov and others, founded the Bukhara Jadid Enlightenment Society under the name "Tarbiyai atfol" ("Children's upbringing"). Usmon Khoja and Musa Saidjanov took an active part in this society. The number of members of the society exceeded 100, and it was financially supported by Muhiddin Mansurov and Sadr Ziya. This organization was engaged in sending young people from Bukhara to study abroad, creating textbooks and manuals for new methodological schools, providing financial assistance to children sent to study abroad. With the support of this society, in 1908, 14 children from Bukhara and Turkestan were educated in Istanbul. With the support of this society, a number of works by Abdurauf Fitrat were published in Turkey. Members of this society, including Munzim, also played an important role in awakening the political consciousness of the people by promoting progressive democratic ideas among the Bukhara enlighteners and intellectuals.

### **Abdolvahid Munzim and old and new Jadids**

Munzim Bukhara is one of the initiators of the establishment of the first press publication "Bukhara Sharif". He published his poems in Persian-Tajik under the pseudonym Munzim in this newspaper. In the 53rd issue of the newspaper, published in 1912, his "Vatan", in the 59th issue "To ba kay" ("Until when"), "School"[2] poems were published. These poems reflect the ideas of the Jadid movement, such as enlightenment, patriotism, the study of science by our children, the understanding of national identity. Munzim was also engaged in the art of calligraphy and mastered it perfectly. On the advice of Sadridin Aini, he created manuscript versions of Ahmad Donish's works in a beautiful calligraphy style. Later, he set up a printing house in his home and published the Holy Qur'an, which became known as the Qur'an Abdul Wahidi and the Qur'an Munzim. After the February Revolution of 1917 in Russia and the decree of Amir Alimkhan in Bukhara on April 7 of this year, the Bukhara Jadids were divided into old Jadids led by Abdolvahid Burhanov-Munzim and new Jadids led by Fayzulla Khodjaev and Abdurauf Fitrat. While the main activity of the first group was enlightenment, the second group was in favor of broad reforms. The conflict between these groups had intensified considerably. For example, members of the group led by Abduruf Fitrat advocated holding rallies, meetings and demonstrations to explain the Emir's decree of April 7, 1917 to the "Young Bukhara" public. A group led by Abdolvahid Burhanov will protest. Later, as a result of the merger of the two groups, the Young Bukhara Party was formed, and Munzim was appointed its chairman. As the reaction and persecution intensified in Bukhara, Munzim also traveled to Tashkent to work with the Uchkun and Kutulish newspapers. A number of his poems, including "Bayoni Hol" and "O oppressed East", are published in these newspapers.

**Towards the Renaissance. Study Abroad**

After the establishment of the Bukhara People's Republic, Munzim served as Deputy Chairman of the Central Executive Committee of the USSR, Minister of Public Education, Minister of Health. Under the leadership of Fayzulla Khojayeov, the Bukhara People's Soviet Republic pays great attention to the training of personnel abroad. They try to send a group of pupils and students to study in Germany, Turkey, Russia, Azerbaijan and other countries. Munzim, as the Minister of Public Education, will also make a significant contribution to this work. The work of sending pupils and students to Germany - writes Kamol Rakhmonov, Candidate of Historical Sciences, Associate Professor, one of the researchers of the USSR, - the active participation of the head of the USSR in Moscow Ato Khoja It was initiated by Fayzulla Khodjaev, Qori Yuldash Pulatov, Abdulvahid Burhanov and Abdurauf Fitrat. In the article "Student goes to Germany" in the August 27, 1922 issue of the newspaper "Bukhara Akhbori" it was reported that 46 students from Bukhara will be led by a special commission consisting of Olimjon Idrisi, Abdulvahid Burhanov and Kamensky[3]. Munzim was instrumental in helping Bukhara students study in Germany. He took both of his sons with him and taught in Germany. There are also reports that Fayzulla Khodjaev went to Germany to learn about the lives of these students. After returning to Uzbekistan, most of the students who had studied in Germany were repressed on trumped-up charges such as "German spy," "traitor," and "agent of imperialism." Some were exiled to Siberia, Magadan, Vorkuta, and many perished in the Gulag camps. 15-16 of them emigrated to Turkey and survived. After returning from Germany, Abdulvahid Burhanov worked as a publisher in Samarkand. Engaged in scientific and journalistic activities. He lived in Dushanbe since 1927 and worked as an art worker for the Tajikistani Surkh newspaper. He died on March 5, 1934 in Dushanbe. Abdulvahid Burhanov Munzim is one of the most active people in Bukhara, Samarkand and Tajikistan as a poet, journalist and statesman. Unfortunately, to date, its activities in Uzbekistan and Tajikistan have not been comprehensively and thoroughly studied. The main task facing researchers today is to study in depth the life, work and creativity of Munzim, to find and publish his works. Today, along with the study of the activities of the enlightened Jadids, the establishment of historical museums dedicated to the activities of the Jadids in Bukhara will contribute to the realization of historical truth, the perpetuation of the memory of the Jadids.

**Efforts to awaken from the slumber of ignorance**

Progressive Uzbek intellectuals opened schools in an effort to educate the general public, to awaken them from the slumber of ignorance. The first Jadid schools were opened (at the expense of Husseinov) in 1893 in Samarkand, in 1898 in Kokand by Salohiddin domla, in the same year in Tokmok, in 1899 in old Tashkent by Mannon qori, in Andijan by Shamsiddin domla ». In 1900, a new school was opened in Bukhara by Juraboy Qori. In 1903, M. Behbudi opened a school in Jonboy at his own expense. Jadid Haji Muin and Abdul Qadir Shakuri taught at this school. In 1908, "such schools were also established by Mirzo Abdulvahid." The Jadid movement in Central Asia was multifaceted, and one of its main directions was the Bukhara Jadidism. "Bukhara Jadidism had its own characteristics and forms of development, and was associated with the economic, political and moral condition of the Emirate of Bukhara." Well-known scholar Ahmad Zaki Validi Togan wrote in the chapter "Political organization in the local Turks" of the book "Today's Turkic people: Turkistan and its recent history": "Usmonhoja and Mukammaliddin Mahmud founded the Tarbiyai Atfol Society: It opened a branch in Istanbul, sending 15 students in 1911 and 30 students in 1912. This branch took the form of an official society in Bukhara called the "Society of Education"[4].

**The relationship between Munzim and his serious partners**

As for the fact that Munzim, a member of the Society for Education, has different dates from different sources, the first is an official passport and the second is a handwritten statement. Based on this, we have every right to say that the date of birth of Mirza Abdulvahid Munzim was 1875. In addition to Qari Rahmatullo Wozeh's Tazhirat-ul-ahbob-fitazqirat-ul-ashob, the tazkirah written by Salimi contains some information about Munzim, which sheds light on some dark aspects of the poet's life. Salimi writes: "Munzim's nickname is Mirzo Abdulvahid guard. He is the son of Burhanbek the guard and the ancestor of Abduljalil Devonbegi, known by his Egyptian nickname. The poet was born in Bukhara, where he became famous. He reached maturity and acquired the skills of calligraphy. Haji Nematullo Mukhtaram also states in his work "Tazkirat-ush-shuaro" that he was a relative of Abduljalil Misri, the devonbegi who was in the service of Mirza Abdulvahid. Qazi Muhammad Sharif Sadr, who wrote under the pseudonym of Ziya, mentioned in the chapter of his Tazqirat al-Ash'ar, "In the Remembrance of Mirza Abdul Wahid Munzim," that he was the son of



Abduljalil Devonbegi's brother. From this information we can conclude that Mirza Abdulvahid's father served as a guard and his uncle as a devanbegi. They were from the nobility of the Bukhara Emirate. In addition to the above, we can say that Munzim's uncle Abduljalil Devonbegi was a man of art who was known by his Egyptian pseudonym. It is mentioned in all the commentaries that Munzim in his youth and middle age was mainly a Mirza in the Emirate's office, and that he performed this duty at a high level of popularity. In particular, Haji Rahmatullo Mukhtaram writes a lot about it. Munzim praises Sadr Ziya in his Tazkirat al-Ash'ar for his high level of munshiyya and his unique abilities[5].

In Salimi's commentary, we come across important information that Munzim learned the art of writing and essays from Sadr Ziyu. And it is clear from this information that in the first 10 years of the XIX century, Mirzo Nasrullo awarded Munzim, who was engaged in book art in the office of Kushbegi, with the position of bird watchman. The narration describes these events as follows: "He (Munzim) received letters and essay training from the son of Judge Abdushukur Bukhari, the great ulema, Mirzo Sharifjon Mahmud Sadr. in return for his livelihood. At the same time, Mirzo Kushbegi is engaged in book publishing in the Minister's Office, gaining the attention of the Ministry and gaining the position of guard. Contrary to the opinion of Sadriddin Aini in 1948 that Sadr Ziyu's commentary and Munzim's prose were better than his poetry, he wrote the following lines: counts. However, Mirza Abdul Wahid did not write a single piece of prose at that time or after. Thus, based on the above, we learned that the real name of the poet was Abdulwahid Munzim, who had a poetic nickname and the title of Mirza Munshi. Here are two words about his monastic title. Munzim served as Mirza-munshiy until the end of the 90s of the 19th century in the cauldron of Sharifjon Mahmud Sadr Ziya, and then in the first decade of the 20th century in the ministry of Mirzo Nasrullo Kushbegi. It was during this period that he made a name for himself as the owner of a beautiful writing. However (according to the custom of the time, ours) the title "Mirzo" was not added to his name (Apparently, the title "Mirzo" was preferred by officials.) gave him the position of guard. "Mirza Abdul Wahid was superior to his colleagues and peers at the time in his eloquence and numbering of official documents. However, his morals and etiquette were such that the flaws of pride and honor were alien to him[6]. Mirza Abdulvahid's relatives, especially his father and uncle, were also prominent people of Bukhara. Munzim's father, Burhonbek, was a guard in a small position in the emirate. However, he became famous in Bukhara and outside the city as a skilled weaver. In return for this profession, he conducted trade in Central Asia and other countries. After his resignation from the emirate, he traded in many cities of Central Asia, Kazakhstan, the Caucasus and Russia until the end of his life, that is, until 1882. In particular, he visited Orenburg, Kazan, Ufa, Pishpek (now Bishkek), Ashgabat, Baku, Tbilisi, Verniy (now Almaty), Tashkent, Samarkand, Karshi, Shakhrisabz and even Crimea. Abdulwahid lost his father when he was five years old. The details of his father's death are not clear, including the fact that he lost his father between the ages of 5 and 9. Abdulwahid and Saodat, who have been deprived of their father's love, are now being raised by their mother. Those who knew said that this woman was a literate, enlightened woman. No matter how hard it was, she paid great attention to making her children literate. When Abdulvahid was 7 years old, he taught him at a 4-year-old school. He also taught his son and daughter a lesson. However, he, too, did not see the perfection of his children, and in 1889 he enslaved them. Abdulwahid and his sister Saodat are left without a breadwinner. Then, with the help of one of his father's loved ones, Sharifjon entered the service of Mahdum and was educated there. Sh. Husseinzoda and Sh. Niazi wrote in his textbook Adabiyot that Munzim "entered the service of Sharifjon Mahmud at the age of fifteen and wrote letters there." Based on the above events and evidence, Munzim learned the art of literacy and calligraphy from Sadr Ziyu, and Ayni writes in his Memoirs: Igan. One of his father's loved ones put him in the service of Sharifjon Mahmud so that he would not wander the streets and die. Abdulwahid, who found refuge, spent most of his time studying and learning more. He takes lessons from someone who is dear to his father, and in the master's house, when he is free from the chores of the innkeeper, he is engaged in calligraphy, essay writing, certificate and letter-writing lessons. while In return for his father's inheritance, he dressed neatly as a city dweller, dreaming that if my master rose to the rank of judge, I would be Mirzaboshi[7]. Mirza Abdulvahid Munzim lived in Labi Hovuz Devonbegi madrasah from 1891 to 1892 and graduated in 1907. He described his memories of studying and living in Bukhara madrassas in his April 15, 1933 book, Arzi Hol. Sadr Ziyu was appointed judge of Jondor district in 1896 and he left the city[8]. For this reason, Mullah Muhammad Sharif handed over his room in the madrasa to Munzim. With Sharifjon Makhdum transferring his cell to his name, the relationship between them does not end, but his relationship with him and his family

grows stronger. Because Munzim studied and was educated in the madrasa, he not only studied and was educated, but also took part in weekly literary circles and meetings in this house, which in turn contributed to his recognition in the field of literature. served as. Munzim's creativity and literary passion no doubt grew under the influence of these periods. Because he would take part in these gatherings, recite poetry, tell jokes, analyze poetry, enjoy political, social and artistic debates. In conclusion, in addition to literary gatherings, Munzim's travels to the remote villages of Bukhara played an important role in the change of Munzim's worldview. It played an important role in the formation of his social views, his literary activity.

**REFERENCES:**

1. Rajabov Q., Inoyatov S. History of Bukhara. -Tashkent: Tafakkur, 2016.
2. Sadr Ziyoy. Navodiri Ziyaiya. - Dushanbe: Adib, 1991.
3. Aini S. Kulliyot (Selected Works). T. 1-15. - Dushanbe, 1958. T. 7.
4. Edward A. Allworth. The Personal History of a Bukharan Intellectual: The Diary of MuhammadSharif-I Sadr-I Ziya. - Brill: Leiden-Boston, 2004
5. Temirkhoja Usmonkhoja oglu. Jadid schools in Turkestan. "For Free Turkestan". Ankara. May 15, 1976.
6. New history of Uzbekistan. Turkestan during the colonial period of Tsarist Russia "Sharq", T., 2000, 270 pages.
7. Jadidism: the struggle for reform, renewal, independence and development. T., «University», 1999, 98 pages.
8. Mamasaliyev, M. M. (2021). THE STATE OF SAHIBQIRAN AMIR TEMUR PHILOSOPHICAL AND ETHICAL ISSUES IN MANAGEMENT. Oriental renaissance: Innovative, educational, natural and social sciences, 1 (8), 456-462.
9. Ruziboev Dilshod A'zam ugli (2021). TOURISM POWER OF UZBEKISTAN. Oriental renaissance: Innovative, educational, natural and social sciences, 1 (5), 215-222.