

## FROM THE HISTORY OF THE STUDY OF THE BUKHARA JADIDISM MOVEMENT IN CENTRAL ASIA AND THE WEST

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One of the arguments supporting the relevance of studying the history of Central Asian modernism is the importance of many approaches and initiatives of its representatives to the problems of improving public education, awakening national consciousness, and developing national patriotism among the local population.

– The second period of Soviet historiography of Central Asian modernism covers the second half of the 20s - the end of the 50s of the last century. B.G. Gafurov distinguished the enlighteners of the second generation from the modern ones, and at the same time showed the limitations of their worldview. "If Jadidism turns out to be a direct departure from the enlightenment of Ahmad Donish," he writes again, "the second generation of enlighteners will also continue the traditions of the first generation and As a result of their actions, they retreated a certain step back.

The problem of Central Asian modernism, first of all, the influential Soviet historian A.V. It is prominent in Pyaskovsky's researches. When studying such issues as the social basis and essence of the movement, the problems of the influence of the moderns on the public mind, and its activities during the first Russian revolution of 1905, it is possible to get some amazing facts from it. During this period, other works appeared in Soviet historiography that positively interpreted the role of Jadidism in the spiritual life of the peoples of Central Asia. In this regard, we can mention the works of K.E. Bendrikova, A.I. Ishanova, S. Zimanova, Kh. Vohidova and others<sup>1</sup>, in them, the school-educational activities of Jadids and other aspects of Jadidism are covered. We also note the works of Ya.G., a Tatar researcher of the Soviet era. Abdullina<sup>15 16</sup>, which more objectively explores the social nature and evolution of Jadidism. In his works, not only studies of the social and political thought of the Tatar people, but also famous scientists of Central Asia B.G. Gafurova, M.G. Vahobova, I.S. Braginsky and others on the issue of Jadidism, on this basis, the author researches Tatar Jadidism using a comparative method.

In collective works of historians of Tajikistan and Uzbekistan<sup>17</sup> the activities of the

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<sup>15</sup>Bsidrikov K.E. Turkiston xalq maorifi tarixi ocherklari (1865-1924).- M. 1960, - 512 b.; Ishanov A.I. Buxoro Xalq Sovet Respublikasi, – Toshkent: O'zbekiston, 1969. – 392 b.; Zimanov S. Ozodlik g'oyalaridan Buxoro va Xivada sovet davlatchiligiga.- Olma-Ota: Fan, 1976, - 220 b.; Vohidov X. Turkistonda ma'rifatparvarlik mafkurasi.- Toshkent: O'zbekiston, 1979.- 156 b. va boshq.

<sup>16</sup>Abdullin Ya.G. Jadidchilik, uning ijtimoiy mohiyati va evolyutsiyasi // Tatar ijtimoiy tafakkuri tarixidan.- Qozon, 1979.- 91-117-betlar; Bu u. 19—20-asrlar bo'sag'asidagi burjua-demokratik harakat va uning g'oyaviy ifodasi — jadidchilik // XX asr boshlarida Tataristonda ijtimoiy-falsafiy fikr.- M.: Nauka, 1990.- B. 16-29. .

<sup>17</sup>Tojik xalqi tarixi, - T.2.- Kitob. 2, - Kechki feodalizm (18-asr - 1917) M.: Nauka, 1964, - 356 b.; Markaziy Osiyodagi kommunistik tashkilotlar tarixi, - Toshkent, 1967; Buxoro va Xorazm Xalq Sovet Respublikalari tarixi, - M.: Nauka, 1971, - 254 b.; O'zbekiston SSR tarixi, - Toshkent: Fan, 1974; Qadim zamonlardan to hozirgi kungacha Buxoro tarixi. - Toshkent: Fan, 1976.- 384 b.; O'zbekistonda ijtimoiy-

Jadids in Turkestan, Bukhara and Khiva were considered taking into account the level of socio-economic and ideological life, and the fact that Jadidism arose in the conditions of the ideological and political life of the end of the 19th century and Central Asia. the beginning of the 20th century. generally played a reactionary role. But at the same time, the authors of the book "History of Communist Organizations in Central Asia" note: "The Jadidist movement united people of different views - from "moderate" liberals to democratic intellectuals and representatives of the lower classes. "

It is worth noting the articles of M.G. Vahobova and I.S. Braginsky, published in the magazine "History of the USSR".<sup>18 19</sup> in the 60s of the last century. Thus, the then director of the History Institute of the Communist Party of Uzbekistan M.G. Vahobov's topic "On the social essence of Central Asian modernism and its evolution during the Great October Revolution" raised questions about the social essence and evolution of modernism in Central Asia. In this article, the author tried to explain some issues of the formation and development of Central Asian modernism as an ideological-political movement in the main sense. Speaking about the advanced aspects of Jadidism, M.G. Vahobov comes to the conclusion that modernism in the conditions of Central Asia did not reflect the trend of historical development and progressive aspirations of the masses during its entire existence. In the article of I.S. Braginsky's work "On the nature of Central Asian Jadidism from the point of view of the literary activity of Jadids" analyzes the ideological origin of Jadidism in Central Asia, provides a general understanding of Jadidism literature, and highlights the cultural and literary activity of Jadids in Bukhara. This article made it possible to make a historically correct conclusion about the nature of Central Asian modernism. However, I.S. Braginsky came to the conclusion that Jadidism, as an ideology and socio-political movement, is an anti-people phenomenon created by the opportunistic Central Asian bourgeoisie in Central Asia. In general, both articles give a very correct opinion about the conditions for the emergence of Central Asian modernism and its ideological origin.

At the end of the 80s, fundamental changes took place in the assessment of the problem under consideration, in which the politicized view of the history of Jadidism was replaced by an impartial, balanced analysis. On October 12, 1988, an All-Union scientific conference was held in Tashkent on the topic "The social and political nature of modernism, its place in the history of ideological struggle of the late 19th and early 20th centuries", where scientists from Uzbekistan, Tatarstan, Azerbaijan and Tajikistan gathered.<sup>1</sup> At this forum, the delegation of Tajikistan was represented by famous scientists of the republic G. Ashurov, M. Shukurov, A. Sayfullaev, R. Khodzoda, A. Maniyazov and M. Dinorshoyev. As a result of the exchange of ideas, the participants of the roundtable gave up the vulgar sociological evaluations of the 30s and showed new methodological approaches of Jadidism as a stage of enlightenment. In this discussion, which was the beginning of fundamental changes in relation to the problem under

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falsafiy fikr tarixi ocherklari.- Toshkent: Fan, 1977.- 382 b. va boshq.

<sup>18</sup>O'rta Osiyodagi kommunistik tashkilotlar tarixi.- Toshkent, 1967.- 34-b.

<sup>19</sup>Vahobov M.G. O'rta Osiyo jadidchiligining ijtimoiy tabiati va uning buyuk Oktyabr inqilobi davridagi evolyutsiyasi haqida SSSR tarixi, - 1963.- No 2.- B. 35-56 ; Braginskiy I.S. Jadidlar adabiy faoliyati nuqtai nazaridan O'rta Osiyo jadidchiligining tabiati haqida // SSSR tarixi.- 1965.- No 6.- B. 26-38.

consideration, Jadidism was clearly described as a stage of applying enlightened ideas to practical life and was evaluated as a progressive reform movement. He was the first to talk about the repression measures against the Jadids by the Soviet government and its political bodies in the Central Asian republics.

A roundtable discussion on the topic "Jadidiya va durnamoi tarikh" ("History and the perspective of history").<sup>20 21</sup> Organized by Sadoy Sharq magazine in 1990, the work was an important contribution of Tajik researchers to the revision and reassessment of the historical significance of Jadidism. At this meeting of scientists and writers of Tajikistan, opinions were exchanged on the most urgent problems of Jadidism, in which there was a need to deeply study the theoretical and methodological problems of Jadidism, to expand publications on the life and work of ideologues of the movement. , reprinting their most important works, etc.

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<sup>20</sup>Saifulloev A. Jadidchilik: moxiyati tarixiy tozami? // Adabiyot va san'at, - 1988. - 8 dekabr.

<sup>21</sup>Qarang: Jadidiya va durnamoi tarixi // Sadoy Sharq.-1990.-No3.- B. 129-139.

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