

## METHODOLOGICAL PRINCIPLES OF USING THE IDEAS OF BUKHARA NOVELTY IN FORMING TOLERANCE IN YOUNG PEOPLE

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### ABSTRACT

This article analyzes the emergence of the Jadidist movement in Bukhara, their ideas on tolerance, and their views on education.

**Keywords:** tolerance, enlightenment, national awakening, "modern method", moral science, modernism.

## ИСПОЛЬЗУЙТЕ ИДЕИ БУХАРСКОЙ НОВИЗНЫ В ФОРМИРОВАНИИ ТОЛЕРАНТНОСТИ У МОЛОДЕЖИ МЕТОДОЛОГИЧЕСКИЕ ОСНОВЫ.

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### АННОТАЦИЯ

В данной статье анализируется возникновение джадидистского движения в Бухаре, анализируются их идеи о толерантности и взгляды на образование.

**Ключевые слова:** толерантность, просвещение, национальное пробуждение, «современный метод», моральная наука, модернизм.

## ЁШЛАРДА ТОЛЕРАНТЛИКНИ ШАКЛЛАНТИРИШДА БУХОРО ЖАДИДЛАРИ ҒОЯЛАРИДАН ҒОЙДАЛАНИШНИНГ УСЛУБИЙ АСОСЛАРИ

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### АННОТАЦИЯ

Ушбу мақолада Бухорода жадиличлик ҳаракатининг вужудга келиши ва уларнинг бағрикенгликка оид ғоялари таҳлили ҳамда таълим-тарбияга қарашлари таҳлил этилган.

**Таянч сўзлар:** толерантлик, маърифатпарварлик, миллий уйғониш, “усули жаид”, ахлоқ илми, жадиличлик

At the new stage of development of our country, reforms are being carried out to raise human dignity, establish a people-friendly social state, ensure interethnic harmony and tolerance, and educate young people in the spirit of respecting national and universal values. "In this regard, it is the most important task to form and educate the consciousness of people, first of all, young people on the basis of enlightenment. It is necessary to effectively implement the scientific-historical and socio-philosophical concept that reflects the fact that our country has been an integral part of world civilization for centuries, one of the centers of universal culture". It is especially important to study the contribution of modern enlighteners to the development of science and enlightenment, to study their spiritual heritage, to develop optimal ways of educating the young generation in the spirit of tolerance based on their ideas about personal spirituality, education and training.

In the address of the head of our country to the Oliy Majlis, the following points are mentioned: "In order to increase the knowledge and level of not only young people, but also the members of our society, first of all, knowledge and high spirituality are needed. Where there is no knowledge, there will be backwardness, ignorance and, of course, error. As the sages of the East say, "The greatest wealth is intelligence and knowledge, the greatest inheritance is good education, and the greatest poverty is ignorance!".

Fitrat considers important the issues of tolerance, such as strengthening friendship on the basis of inter-national and inter-religious equality, not hurting each other for no reason, and interprets it citing excerpts from the main sources of Islam. "Do not be jealous of each other, do not increase the value of your goods in order to take revenge on someone, do not be enmity with each other, do not destroy the love and kindness between you. O servants of God! Be brothers with one another".

Throughout its many centuries of history, our nation has always shown its tolerant and sympathetic approach towards representatives of other peoples, religions and nationalities. Intercultural communication and religious tolerance have become one of the inherent qualities of our people. Most currents of our historical-philosophical thinking and the heritage of their representatives reflected the problems of tolerance to one degree or another. Therefore, in illuminating them, we will try to analyze the teachings of each period that are bright and important from this point of view.

The virtues of humanity, tolerance, and solidarity have existed since time immemorial, and even in the times of disunity, feudal disunity, and autocracy, they did not leave people, and in the current period of independence, they are becoming more prominent and gaining special importance in our social life.

Enlightenment-modernist movement arose in the territory of the Bukhara Emirate in the late 19th - early 20th centuries. It first appeared as an educational and social

movement, and later turned into a political movement. The first organization of Bukhara Jadids was "Tarbiyai atfol" ("Child Education"), which was established in 1909, and its main goal was to develop science in the country, reform the education system, and train national personnel who are aware of modern knowledge. According to Fayzulla Khojaev, there are 1,500 members of the Jadidist movement. As a result of the conducted scientific research, information about the activities of 62 intellectuals was determined.

At first, in 1900, schools of a new type were established in Bukhara by Jorabay Qori. Below, we have tried to give information about the people who contributed to the creation and development of the enlightenment movement in Bukhara, who devoted themselves to solving social and political problems in the society through enlightenment, and educating the young generation in the spirit of tolerance.

Mirzo Sirojiddin Hakim Bukhari is an educator, physician and publicist. On October 23, 1877, Haji Abdurauf Mirzokhurdboy was born in the family of a merchant in Ismailkhoja's paternal neighborhood (now Mehtar Anbar street). In 1890-1891, Mirza Sirojiddin studied at the Russian-Tuzem school opened in Bukhara, studied geography, English and accounting. He learned French in 6 months. He studied Sufism in the city of Sabzavor for 8 months. Mirzo Sirojiddin wrote the work "Tuhfai ahli Bukhara" in 1910 based on his travels in 1902-1909.

Also, in 1912-1913, more than 60 of his articles were published in "Bukharai Sharif", "Samar-Kand" newspapers and "Oyna" magazine.

Abdulvahid Burkhanov (1875–1934) is a progressive artist. State and public figure. He was active in the establishment of the first New Methodist school in Bukhara. Mukammil Burhanov together with Sadriddin Ainiy opened the "Tarbiyai atfol" ("Children's education") organization is also connected with his name.

Usmonkhoja Polathojaev (1878–1968) is one of the organizers of the enlightenment movement in Bukhara. He was born in the family of a large merchant from Bukhara, Qori Polathoja, and Fatima from Osh. Usman Khoja studied at a madrasa in Bukhara and opened one of the first new method schools. He was one of the active members of the secret organization "Tarbiyai atfol".

He died on July 28, 1968 at the age of 90 in Istanbul.

Qori Yoldosh (1890–1965) was born in the family of a blacksmith merchant Polatboy in the city of Karki, which belongs to the Emirate of Bukhara. Studied at Mir Arab Madrasah. From 1909, he took an active part in the Jadidist movement in the Karki district of the Bukhara Emirate. He opened and taught New Methodist schools. Together with Fitrat, he did great work in organizing the educational system in the Republic of Bukhara, sending 70 young people to study in Germany and Turkey. He wrote journalistic articles, travel memoirs and other works. Acquitted on July 1, 1957.

He died in Tashkent on April 1, 1965 after a serious illness. So, Kori Yoldosh Polatov is the only survivor who died in his bed after being repressed.

Musojon Yoldoshevich Saidjonov (1893–1937) Enlightened scientist, professor. He was awarded the title of professor for his services in the scientific field.

The historical roots of the Enlightenment movement go back to the middle of the 19th century. The enlightener Ahmed Donish was the first to put forward the ideas of reformism.

He was born on September 21, 1827 in Kochai Sangin, Bukhara. Her mother, Sakina Abdurrahman, taught her elementary education, and her father, Nasir ibn Yusuf, taught her the Arabic language, and at the age of 10, she memorized the Holy Qur'an and sent it to a school in her neighborhood with the intention of reciting it. The teacher of the school told Ahmad Mahdum's father that his son's tongue is soft, his tongue gets stuck when he speaks and reads, because he does not recite the Qur'an well even when he memorizes it, so it is better to give up this idea. Nasir bin Yusuf reluctantly agreed to this proposal.

Ahmad Donish was the ideological leader of the religious and educational reforms that took place in Bukhara in the late 19th and early 20th centuries. His views on beautifying the country, ensuring people's well-being, turning Bukhara into a prosperous country were important for his time. At a time when the society of Bukhara was facing a political, social and cultural crisis, he delivered to his compatriots, enriched with new content, the ideas of his predecessors and contemporary enlighteners. He showed the people of Bukharan that it is necessary to look at the life of the society with a critical eye and try to change it in a positive direction, and he became an example for them in this regard. In 1890-1891, Ahmad Donish gathered around him his democratically-minded students and comrades, consisting of Sadri Ziya, Abdulmajid Zufunun, Yahya Khoja, Sadiq Khoja Gulshani, Hamidbek, Abdulla Khoja Tahsin, Qori Abdukarim Ofarin (Dozahi). They supported Donish's enlightened ideas and expressed their attitude to the current problems in the emirate.

Ahmad Donish is the author of about 20 scientific and artistic works, in which he put forward his ideas about the reform of society.

An important aspect of Ahmad Donish's philosophical views is the idea of implementing state administration based on justice. That's why he sets the following requirements for the head of the state - knowledge, experience, and fairness, so he emphasizes that not everyone can be a ruler.

His work "Treatise on mutual aid and cultural order" criticized the current management system in the Emirate of Bukhara and put forward the idea of reforming such a system.

There is no doubt that Ahmad Donish had a certain influence on the creativity of not only Bukhara, but also Central Asian enlighteners, scholars, progressives and intellectuals through his ideas. His enlightened ideas gained special importance in the development of the country and made a great contribution to the development of the Bukhara Enlightenment movement that emerged at the beginning of the 20th century.

Rahman Muni's pamphlet "About the life of Ahmad Donish" shows that the thinker paid special attention to the education of young people. "Teach science to the younger generation because it changes lives for the better. Science leads to the use of the riches in the earth's stratum for people, in opening new lands, in the development of the country, and in leading people's life in a better direction. To continue life, it is necessary to develop the necessary food industry, learn professions, build houses, change the world, do not spare your services for this." Ahmad Donish called on young people to use scientific and technical achievements in the service of the people, to study nature. The Emirate of Bukhara did not allow the development of enlightenment, science and art. Information about scientific news from foreign countries, including Russia, reached the progressive intellectuals of Bukhara with difficulty. In Bukhara, all the negative features of the medieval system were preserved.

Ahmad Donish wrote in his books that many intellectuals in Bukhara left Bukhara because they could not bear the oppression of the emir, and the rest were ready to leave Bukhara. Ahmed Donish wanted women to be educated, intelligent and have equal rights with men like in Russia. We can see that Donish also paid attention to the issue of gender equality (gender politics), which is one of the important issues today.

Our nation, the roots of tolerance go back to our rich spiritual heritage. Our young people can become highly moral individuals only if they can enjoy the spirituality of the ideas of tolerance present in our historical heritage and absorb them.

If the Enlightenment movement began with the work of updating the educational system and method, modern literature, which is an important part of this movement, appeared on the stage of history with the expression of Enlightenment ideas. The Jadids promoted and campaigned for enlightenment as the main factor for getting rid of the scourge of colonialism and economic and spiritual backwardness. At the same time, the modernists mercilessly exposed the sad scenes of the people's life, the negative situations in the minds and levels of some people, and tried to show how the people have fallen into a helpless situation.

In the development of the ideas of tolerance among young people, it was expressed in the Jadidism movement of the 19th century in Bukhara. The ideas of tolerance in this movement were such that the goal of this movement was to liberate Turkestan from the invasion of Tsarism and their violence, and to achieve independent living of the peoples living in this country. However, it was shown that the enlightened-

modernists chose the path of raising enlightenment and raising the consciousness of the people, not with weapons.

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