

SADRIDDIN ANI AS THE FATHER OF BUKHARA JADIDISM

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The basis of the historiography of the Jadidist movement in Bukhara Emirate was established by its active participant and leader, Sadriiddin Aini. His historical-memoiristic book "Tarikhi irvolutani Bukhara" ("History of the Bukhara Revolution") can rightfully be called the most valuable source and the first study on the history of Bukhara modernism. This book was written in 1918-1919. in the Tajik language, then at the request of the Minister of Education of the BNSR K. Yu. Polatov in 1920-1921. translated into Uzbek by the author. But it was published in an abridged form only in 1926. "Materials on the history of the Bukhara revolution" in Moscow ¹ in Uzbek. Unfortunately, the Tajik copy of S. Ainiy's manuscript has not yet been found, so we do not know its original name. However, the translation of this book into Tajik was published in 1987, based on the complete Uzbek version of the manuscript. thanks to renowned literary critic Rahim Hashim².

In 1926, Faizulla Khojaev's memoirs entitled "On the History of the Revolution in Bukhara" were published in Tashkent. ³, it changed the usual ideas about the genre of memoirs and included many elements of a truly scientific approach to the events depicted. F. Khojaev elaborates on the analysis of the Bukhara Jadidist movement, to which he belongs, based on documents, personal memories and testimonies of his contemporaries. The author mainly describes the development of Jadidism in Bukhara and its historical conditions. But F. Khojayev's⁴ This book and other articles devoted to the history of Bukhara modernism caused sharp criticism of the reviewer-historian P. G. Galuzo under the pseudonym G. Turkistonsky ⁵. The dispute arose around the clarification of the class nature of Jadidism, which was very typical of that period. G. Turkistonsky was not at all satisfied with the description of the social structure of the Jadids given by F. Khojaev. F. Khojaev to the criticism of G. Turkistonsky⁶ responded with an article that more convincingly

¹Ainiy S. Bukhoro inkilobi tarixi uchun materiallar.-M., 1926,-148 b.

²Ayniy S. Tarixi inkilobi Bukhoro / Tarchimai R. Hoshim.-Dushanbe: Adib, 1987.-240 b.

³Xo'jaev F. Buxoroda inqilob tarixi haqida.-Toshkent, 1926.-78 b.

⁴Xo'jayev F. Jadidlar // O'rta Osiyoda inqilobiy harakat ocherklari, - M., 1926 y. - P.6-12; Uning: Omladobuxartsi // Marksist tarixchi, - 1926. - No 1. - S. 123-141.

⁵Turkistonskiy G. Jadidlar kimlar edi.- Toshkent, 1926.-22 b.; Ego: Jadidlar kimlar edi? // Kommunistik fikr.-1926.-№1.-S. 197-213; № 2.-S. 135-148.

⁶Xo'jaev F. Ma'lumotnoma va javob (Turkistonga) // Kommunistik fikr.-1927.-No3,- B.153-161.

showed the serious tendency behind his critic's position. In 1927, when F. Khojaev was accused of nationalism from the pulpit of the party congress for "idealizing modernism", it was time for him to "repent and admit his mistakes".

He was forced to drastically change his attitude to Jadids and S. Ainyi. From the beginning of the 30s, he evaluated Jadidism as a movement of the national bourgeoisie aimed only at the "improvement" of the emir system, and now creates a negative image of Jadids in his historical works. Two important works dedicated to the 10th anniversary of the overthrow of the Bukhara Emirate - A collection of memoirs and a pamphlet of O. Glovatsky were published ⁷. It is interesting that O. Glovatsky came to the opposite conclusion that "modernism" (in the land of Bukhara - G.N.) is a progressive movement in the conditions where the vulgar sociological approach is gaining strength⁸. A. Akchurin, a participant of the "Young Bukhara" movement, wrote in his memoirs that "in the conditions of the amir's autocracy, where all the power is in the hands of the reactionary priests who represent the medieval feudalism, these innocent reformers (jadidchilar-G.N.) feel the most dangerous as revolutionaries" ⁹. The work "Davrai hukmronii amir Olimkhan" ("Era of Amir Olimkhan") by A. Fitrat, an ideologist of Bukhara modernism, which was published for the first time in 1930, is of particular interest. It was republished in 1991 with a foreword by A. Mukhiddinov, another participant of the Bukhara struggle in Stalinabad. ¹⁰, here, the author shows the abyss and intolerance between Jadids and Amir supporters.

In recent years, the attitude towards Jadidism as a socio-political movement in Tajikistan has changed positively. Among the historians studying this problem, first of all, I.Q.Usmanov, N.B.Khotamov, who give a qualitatively new assessment of the revolutionary activities of the militant movement and their representatives, should be highlighted.¹¹ In the works of I.Q.Usmanov, the educational activities of the famous representatives of Jadidism - Sadriddin Ainyi, Mahmudhaji Behbudi, Abdurauf Fitrat are convincingly demonstrated, and their historical heritage is highlighted. It is worth noting that Bukhara modernism is reflected in detail in N.

⁷Slovatskiy O. Inqilob g'alaba qozonmoqda. 1920 yilgi Buxoro inqilobining iqtisodiy va siyosiy shartlari - Toshkent, 1930.-80-yillar.

⁸O'sha yerda-31-bet.

⁹Akchurin A. Xiva va Buxorodagi 20-yil xotiralari // Buxoro va Xorazm inqilobining o'n yilligiga bag'ishlangan maqolalar to'plami-46-bet.

¹⁰Figurat. Davrai hukmronii Amir Olimxon - Dushanbe, 1991.-64b.

¹¹Xotamov N. Buxoroda amir tuzumining ag'darilishi.-Dushanbe, 1997.-348-bet. Uning: Furugisubhibedori//Sadoimardum.-1993.-14 aprel;Uning: Islohixomiya az ma rifat ast//Sadoy mar dum.-1994.-7 may;

B. Khotamov's valuable monograph "Overthrow of the emir's regime in Bukhara". In this work, based on new archival materials, the author sheds light on the process of overthrowing the emir regime, shows the main sources of the formation of Bukhara jadidism, reveals and characterizes the purpose of the jadidism at the initial stage of its activity. The New Methodist schools of Bukhara jadids, their Tarbiyai atfol society, highlight the influence of the reactionary idea of pan-Turkism among some participants of the jadid movement in Bukhara.

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