



The Historical and Educational Conditions of the Emergence of Modernist Schools in Bukhara

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Abstract: To study the historical and educational conditions of the emergence of Jadidist schools in Bukhara in the process of educating students.

Keywords: education, upbringing, Gaspirali, Abdulla Avloni, modernity, morality, talent, pedagogy, cultural and spiritual, enlightenment, science, Turkestan.

Introduction.

The end of the 19th century and the beginning of the 20th century was a period of sharp turns in the development of world civilization. During this period, there were deep reforms, the First and Second World Wars, and fundamental qualitative changes in the development of science. The complete influence of a society by a foreign society made a revolution not only in life, but also in the philosophy of people. At the end of the 19th century and the beginning of the 20th century, in Central Asia as well as in other regions, representatives of a different way of thinking and a new vision were formed.

In the second half of the 19th century, the socio-economic system in Central Asia was backward, the lifestyle of citizens was extremely low, and the influence of Islamic religious leaders was strong in their cultural and spiritual life. In a situation where the desire to restore the traditions of Sufism in people's worldview is growing, differences with the opposing forces have arisen.

"The 19th century is the period of the last and the beginning of the next century in socio-philosophical, religious-ethical, political and cultural development, and is distinguished by the variety of formation of ideological-theoretical and ideological views. Before the emergence of the Jadid movement, there were various spiritual-ideological and ideological currents in Turkestan, ancientists, reformists, Bedilists, Mashrabkhans, as well as various forms of thinking, socio-philosophical content and direction, and educational teachings and theories related to the Turkic peoples of Central Asia in general.

Discussion and results.

So, not only the Jadid movement, but also other ideological doctrines were formed during this period. In people's worldview, the desire to restore the traditions of Sufism philosophy is growing. During this period, the works of reprinting the works of medieval Muslim thinkers began.

Classical literature on the philosophy of speech, Sharia ethics was translated from Arabic-Persian into Turkish and published. In mosques and madrasahs, Bedilkhanism, antiquarian movements by religious scholars, and Sherkhanism flourished. Enlightenment movement in Central Asia was

the result of people's aspiration to the development of science, universal human values, and elimination of socio-economic, cultural and spiritual backwardness.

Jadids sought to process the experience of the efforts for development and reforms in different countries on a national basis. The main idea of the struggle against colonialism was formed in this complex situation. It is said about this period: "It is known from history that every small movement serves as the basis for tomorrow's big movement. Today's defeat will more or less play a role in the realization of tomorrow's victory. It is difficult to imagine the development of society without it.

Modernism appeared in Turkestan at the end of the 19th century, was formed at the beginning of the 20th century, and rose to its peak in a short period of time. Modernism is a social movement that managed to maintain its position and direction even after the Bolshevik coup of 1917 until the establishment of the socialist dictatorship. In some sources, modernity is called a flow, in others it is called a movement.

Modernity is not a flow, but a movement, says B. Kasimov. Until recently, social, political, educational movement was considered to be only enlightenment movement. The goal was to narrow the scope of modernism, and it was a complication of the false concept that nothing but the socialist-communist ideology can capture and occupy the minds of the people. Jadidist scholar B. Kasimov explains the nature and scope of Jadidism movement in 3 types: He was able to attract all layers of society. It served as the ideology of revival.

He fought for independence. The autonomy of Turkestan, which the world saw with his zeal and initiative, was the first result of practical action in this direction.

Adapted education and culture, the press to socio-political goals.

A number of scientists recognized this character and direction. Today, the work of the Jadids is the cause of various disputes among the general public. In fact, the jadid movement did not arise only in Turkestan.

Jadidism in Turkestan was born in the 80s of the 19th century as a direct effect and result of the progressive movement of Russian Muslims, especially in the Caucasus and the Volga region. Ismail Gaspirali's "Tarjiman" newspaper (1883) and the "Usuli Jadid" (second name "Usuli Savtiya") school he founded (1884) played an important role in this. Abdulla Awlani said that this movement was called Jadid, "During that period (1894-1904), the conflict between the old and the new (ancient-new) began among the local peoples. He cites the opinion that mullahs used to call newspaper readers "jadidchi".

The foundation of Jadidism, the cornerstone method was the establishment of Jadid schools. However, if the goal was to renew the society, it could only be done by the new generation. For this reason, the issue of educating young people in accordance with the requirements of the times has become the main issue for modern scholars. 1900-1925, the emergence of the concept of "modernism" is the most pioneering period of its time, the period of initiatives.

In the socio-philosophical, religious-ethical, political and cultural development of Uzbek philosophy, "the period of the end of the 19th century and the beginning of the next century is distinguished by the diversity of ideological-theoretical and ideological formations. In Turkestan at that time, various spiritual-ideological and ideological currents - ancientists, modernists, reformists, Bedilists, Mashrabkhans, as well as various forms of thinking related to the Turkic peoples of Central Asia and in general, as well as "Chigatoy Gurungi", which has a socio-philosophical content and orientation, were quite mature. there were gatherings, enlightened doctrines and theories that they put forward." So, not only the jadid movement, but also other movements were formed during this period.

From the second half of the 19th century, progressive enlighteners understood very well that the main reason for the loss of state independence is the political, socio-economic and cultural backwardness of the Central Asian society. They came from different social strata and most of

all they were intelligent and became the first generation of advanced intellectuals. It was on this basis that Jadids grew up and developed their ideas and moved from enlightenment to politics.

In the views of the new intellectuals, first of all, goals such as ending illiteracy prevailing among all social strata of the population, reforming the old education system, and putting an end to backward, old and useless customs were put forward. According to the researchers, they were particularly critical of traditional customs that lead to wasteful spending, especially religious fanaticism. If the prelude to such views was initiated by enlighteners such as Ahmad Donish, their ideas and views were developed by Sadridin Aini, Abdulvahid Munzim, Mirkomil Burkhanov, Usmonkhoja Polathojaev, Khalidhoji Mehri, Mulla Vafa, Abdurauf Fitrat.

In fact, although Jadidism officially began its practical activity at the end of the 19th century, their ideas were already showing their influence at the beginning of this century (at the beginning of the 19th century). "For the first time in Turkestan, the question of the need to learn European techniques was raised by Kokand Khan Syed Muhammad Hakim Khan (brother of Olim Khan) after traveling to Russia, Turkey, Iran and other countries. The acquaintance with the outside world, which was first raised in 1843, began to educate young people whose philosophical observation is developing among Turkestans. It can be seen that acquaintance with the outside world, the history and culture of other nations and countries is one of the first reasons that changed the thinking of the youth of Turkestan. It is known from history that the process of globalization has always existed, but it has manifested itself slowly. As a result of such processes, the doctrine of modernism began to manifest itself in different ways. The social, political, economic and spiritual ground of modernist ideas and movement in Turkestan was fully matured by the last quarter of the 19th century.

The Russian government pursued a policy aimed at gradual Russification of the people in the country. In 1870, the Ministry of Public Education of Russia decided that the ultimate goal of education would be to Russify all the local population. A similar opinion was expressed by N. Ostroumov, who said: "The Russian government should try to mix the local population with the Russian people. In this direction, it is necessary to develop the education of the local population to a certain extent," he said.

The annexation of Turkestan to Russia created a somewhat favorable ground for the development of the country's economy compared to the Khanate system. In order to change the way of life of the local population, such innovations as a bank, a railway station, a printing house, and a factory began to enter. Railways were built, new economic relations appeared, lithographs were created. Early socio-political and scientific societies such as "Tarbiyati atfol", "Umid", "Nashri Maarif", "Barakat", "Gayrat", "Taraqqi parvar" were established in Turkestan by the progressive representatives of the past. By publishing newspapers and magazines, these societies strove to increase the spiritual consciousness and ideological potential of the people. Under the direct leadership of Jadids in Tashkent "Taraqqi", "Shuhrat", "Khurshid", "Sadoyi Turkistan", in Samarkand "Samarkand", "Oyna", "Hurriyat", "Shu'lai Revolution", "Workers' Voice", "Children's Companion", "Tayak Complex", periodicals "Sharq", "Yosh Kuch", "Zarafshon", "Turon", "Bukharoi Sharif" in Bukhara, "Sadoyi Fergana" in Kokand, and dozens of newspapers and magazines began to be published. It is clear from this that the socio-philosophical thinking of his time had the character of national liberation. In such a situation, one of the social movements that arose in Turkestan - Jadidism was one of the measures to bring the homeland to independence and realize the national identity. It is known that understanding the national identity is knowing the socio-historical, spiritual and cultural life, values, and nature of a particular nation. Modernism was formed and developed with these goals in mind.

At the end of the 19th century and the beginning of the 20th century, the socio-political and philosophical views in Turkestan were primarily aimed at educating the youth of the nation and using a new form of education system. At first, he opened private jadid schools to educate young people, and later, the formation of jadid schools spread widely. Such schools began to open in different regions of the region. At this point, if we pay attention to the following opinion about

the activity of modern schools, "We, Turkestans, have been opening new schools for 15 years with the dream of progressing and excelling like others in this world. We have started raising our sons alone, but we have not paid any attention to the education of our daughters." In 1910, these "usuli jadid" schools were closed. But the closure of these schools did not slow down the modernist movement, but served to further its development. From this "it can be seen that modernism was a socio-philosophical direction formed in order to promote broad social issues and ideas of enlightenment". But the reaction to the doctrine of Jadidism regained its position only in the years of independence.

The main goal of Jadids was to educate young people who have mastered worldly sciences and to increase their spiritual consciousness, to infuse new innovative ideas into the old education system, which has failed to fulfill its mission. In addition, they are adapting the way of social life to modern life, introducing a national and modern army, developing and introducing a new legislative concept taking into account religious and secular, moral norms, reforming the state's management system, and developing measures to eliminate territorial fragmentation. , put forward a number of issues such as training national personnel for all areas of society development, establishing diplomatic relations with countries and the concept of foreign policy.

A distinctive feature of the development of socio-philosophical thinking that emerged in Turkestan in the second half of the 19th century is that thinkers like A. Donish, Furqat, and Muqimi, as Ibrahim Mominov pointed out, raised the flag of criticism against the celebration of justice and human reason. This flag was later raised to a new level by Behbudi, Fitrat, Munavvar Qori, Abdulla Avloni, Hamza and Cholpon. "The events of social and political processes at the world level at the beginning of the 20th century, the Russian revolution of 1905, gave a great impetus to the formation and development of democratic concepts in the minds of the people of Turkestan. Such political and economic changes did not affect the development of social thinking. Secretly expressed democratic demands, enlightenment and patriotic ideas were more and more openly expressed and became the way of life and goals of some people. While the jadids formed during this period were under double criticism, later after the October coup, the jadids were shot by "red cannons", which means that the progressive-minded jadids became victims of their time.

Looking at the history of Turkestan jadids, they were defined in various literatures according to the environment of their time. For example, about the activities of the Jadids, Faizulla Khojayev was one of the first to show that the movement was divided into two directions: "Thus, until the beginning of the September Revolution, the stratification of the Jadid organizations that arose as a result of October and its consequences was gradually formalized, this movement was divided into two completely different parts: The first part of it joined the Communist Party of Bukhara and combined its fate with the October Revolution and the fate of the world communist movement, with the struggle for the world social revolution. The part of Jadids until October did not abandon their nationalist ideology, remaining in their positions until February."

Jadids, who worked in Turkestan, were also distinguished according to their territorial strata. For example, if we analyze Turkestan jadids, Bukhara jadids and Khiva jadids, although their main goals are towards the position of freedom, some differences can be seen in their internal structure. "The Jadids of Turkestan, like the Jadids of Bukhara, followed the path of differentiation. A large part of Turkestan youths did not understand the revolution and remained in its previous national bourgeois ideology. It can be seen that the activities of Jadids are divided into pre-revolutionary and post-revolutionary stages. For example, we can see the cases of mutual unity and identity in the activities of national movements in the Fergana Valley, Young Bukharas, Young Khivas, intellectuals in Tashkent. As a result of the social development of the enlightenment movement that arose in Samarkand, it rose to the political stage of modernity. Modernism, as a prominent socio-political trend of its time, greatly contributed to the growth of national self-awareness and the formation and development of the ideology of national liberation.

In the conclusion of our opinion, the main goal of the modernity that arose in Turkestan was to introduce innovative ideas in all areas necessary for the development of society. With this, the Jadids made changing the way of life of the people and developing their spiritual consciousness one of their main goals. At the beginning of the position of national development in Turkestan, the Jadids brought out the idea of ensuring the political, economic and spiritual development of the society. In their political activities, they promoted the goal of independence. We can see this movement in the struggle of the Jadids against the aggression of Tsarist Russia. Jadidlar realized that it is necessary to fight against dependency with national development. These ideas formed the basis of the political activity of the Jadids. That is why the Jadids called the oppressed people to fight for freedom.

New method schools are educational institutions that reformed the educational methods and programs of Muslim schools, taught children khatsavod in their mother tongue, and promoted innovative ideas. It was originally founded in 1884 by the enlightener Ismoilbek Gasprinsky in the city of Bokhcharoy, Crimea, and it was a school of "method of developing sound". The development of commerce and industry in Turkestan at the end of the 19th and the beginning of the 20th century created the need to train people who can manage these fields. Centuries-old schools did not provide young people with the necessary worldly knowledge and skills. Therefore, schools with a new method of education began to be opened. In 1893, with the permission of the emir of Bukhara, Abdulahad Khan, and the initiative of Mominhoja Vobkendi and Domla Fazil from Gijduvan, the first new method school was opened. My next New method schools in Uzbekistan. In 1898, it was opened by Tatar teachers in the presence of Domla Salahiddin in Kokand and a cotton factory in Samarkand (the Uzbeks at that time called such schools "bad schools").

In 1900, Munavvarqori Abdurashidkhanov, a prominent representative of the Jadidist movement in Tashkent, and Abduqadir Shukuri (Shakuri) in Samarkand established my schools of the New Method. started working. Such schools were also opened in Andijan and Namangan, Khiva Khanate. In 1908 in Bukhara, another new method school was founded by A. Burhonov and was closed soon after. In my schools, the new method was changed from the method of individual teaching in the classroom to the method of teaching in the classroom, geogr. manuals with maps, globes, etc. appeared. In the new method schools, Khatsavad children are taught the sound method - the method of savitiyaaa in their mother tongue. The schools were mostly primary schools with grades 1-4. From the 1913/14 academic year, the 2-level system was introduced in some places. The schools in this system are called model schools, and their 1st level is called preparatory (primary) classes, and 2nd level is called Rushdi (higher) classes. In particular, advanced (higher) grades (5th-6th grade) have also started working at M. Abdurashidkhanov's model school, A. Shukuri's school in Samarkand and A. Ibodievttt's school in Kokon.

Officials of the tsarist government feared that such schools would help the growth of national culture and considered them dangerous for the tsarist authority. Therefore, various measures were put in place to stifle their activities. In particular, in 1911, a decision was made that the teachers should be of the same nationality as the students in the local national schools (except the Russian schools). Based on this decision, Tatar teachers were dismissed from their jobs, and several dozen New Methodist schools were dismissed. closed. My new method schools did not have a single curriculum, program officially approved anywhere. Lessons were conducted on the basis of the curriculum and textbooks prepared by the head and teachers of a particular school. Mas, A. Shukuri created the curriculum and plan for the 1st and 2nd grades of his school together with Behbudi. Religious classes are taught in my new method schools along with secular subjects. Along with the alphabet book, "Alifboyi Qur'ani" was also taught. Among secular subjects, physics, chemistry, geom., arithmetic, geogr., and in some schools the Russian language is taught from the 4th grade. The Russian language exams were held at the 2-level Rustuzem school in Tashkent, and students' knowledge was assessed based on a 5-point system. Physics, chemistry, geom for upper classes in the new method schools. There were no textbooks or study guides in Uzbek for such subjects. Teachers were forced to use manuals published in

Tatar and Turkish languages for these subjects. Some teachers wrote textbooks themselves and taught based on this. Saidrasul Saidazizov "Us tadi avval" (1902), Behbudi "Risolai azredi savod" (1904), "Risolai geografiya umroni" (1905), Munavvarqori "Adibi avval", "Adibi soniy" (1907), Abdulvahid Burkhanov "Rahbari khat" (1908), Avloni "First teacher" (1910), "Second teacher" (1912), Rustambek Yusufbek son "Education first", A. Ibodiyev wrote and published textbooks "Tahsilul alifbo".

My new method schools. at the end of May, exams were held with the participation of parents and guests. In the exam, the children demonstrated that they learned how to memorize the surahs of the Qur'an, read and write in the Uzbek language, and learned 4 operations in arithmetic. My new method schools. was the first stage of modern Uzbek national schools. Based on the experience of these schools, not only the alphabet and reading books, but also the first textbooks such as "Turkish rule" and "Imlo" were created, which covered the rules of the Uzbek language. Until 1918, there were 104 New Method schools in Uzbekistan. 10,343 children studied in them. My new method schools. From the academic year of 1918/19, they were transformed into state schools and named public schools.

Jadidism occurred in difficult socio-political conditions compared to Turkestan. Its composition consisted mainly of the progressive part of the urban population of Bukhara: intellectuals, mullahs, small shopkeepers and administrators, artisans, merchants. Jadids' influence among peasants and soldiers was low at first. Jadids came up with a number of demands in the field of economy and management, for example, tax reduction. At first, they wanted to introduce reforms within the framework of the emirate system in Bukhara. In Bukhara, a farmer from Vobkent, Joraboy, opened the first new method school.

The Jadidist movement in Bukhara was opposed by some ignorant mullahs, a stream of ancients who were enemies of any innovations and reforms. At the beginning of the 20th century, Bukhara society was divided into 2 groups: the progressives led by Ikram Domla and the ancients led by Mulla Abdurazzaq.

In 1908, "Bukharoi Sharif Company" was established and engaged in publishing textbooks and selling books. Ahmadjon Hamdiy (Abusaidov), Usmankhoja Polathojayev (Usman Khoja), Hamidkhoja Mehriy, Abdulvahid Burhanov, Abdulkadir Muhiddinov, Sadridin Ainiy, Abdurahman Sa'diy were the organizers of the company. In December 1909, Jadids created the secret society "Tarbiyai atfol" ("Children's Education") in Bukhara (founders: Abdulvahid Burkhanov, Hamidkhoja Mehriy, Ahmadjon Hamdiy, Mukammil Burkhanov, Haji Rafe). This society sent young people from Turkestan and Bukhara to study at the "Taste of Bukhara Educational Society" department in Istanbul. Education abroad has made a radical change in the outlook of young people. Although Jadidism started in Bukhara and Turkestan at the same time, the difficult environment in the emirate accelerated its development. Since 1910, the Jadidist movement took an organizational form in Bukhara, and a party was formed on the basis of the secret society "Tarbiyai Atfol".

But grades are not a clear measure of knowledge. It is just a tool that encourages students to be active. Each teacher has his own work style and evaluation method. For some teachers, a grade is an incentive or a tool to keep a student engaged for 45 minutes. From this, a sharp change in the grade of a child who has passed from one grade to the second grade is evident. Also, among pedagogues, there are those who set the grade relatively higher or save "5" even though the student's level of knowledge meets the requirements. Which of these methods is correct is a subject of constant debate. After all, as Abdibek Shirozi said: "If a person does not illuminate his path with the light of knowledge, he will remain on the street of darkness and ignorance." The light of a person's heart is strengthened by knowledge and enlightenment. The value of humanity is created by knowledge. No one has yet been harmed by science. Acquiring knowledge and teaching it is an art. A traditional-practical conference on the topic "Pedagogical education: international experience and innovative approaches" was organized at the Pedagogical Institute of Bukhara State University today with a wide content and a high level, directly identifying the

various problems in today's system of higher education and public education and they are aimed at finding innovative solutions and popularizing positive results. Decrees of the President of the Republic of Uzbekistan No. 5712 and 5847 on "Approving the Concept of Development of the Higher Education System of the Republic of Uzbekistan and the National Education System until 2030" and Decrees of the President of the Republic of Uzbekistan 2022-2026 It is no exaggeration to say that the Decree No. 60 of January 28, 2022 "On the Development Strategy of New Uzbekistan" for the next few years serves as the methodological basis of today's conference.

Summary.

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