

The System of Education in Schools Was Established by Jadids in Bukhara in 1908-1912

Sobirov Ulugbek Gofurovich¹

¹ Bukhara State Pedagogical Institute, Teacher of the Department of Pedagogy

Abstract:

This article highlights major changes in the education system of Bukhara, education policy, schools established in Bukhara, and the organization of educational courses and textbooks.

Keywords: science, education, education, modernisation, new schooling, Tatar schools, local schools, textbooks.

At the beginning of the 20th century, attention to education began to increase in Bukhara because the representatives of the Bukhara Jadidism movement, which arose after the invasion of the Russian Empire, aimed to update and enrich the weaknesses in the education system. This old-fashioned teaching had become stuck to traditional uniformity. The Jadids first started the work by reforming and radically changing the field of education. In Bukhara, before the establishment of the Bukhara People's Soviet Republic, during the Emirate period, Amir Olimkhan signed the Decree "On Education", according to which madrasa students should not be taught various hosiya (unnecessary or unreasonable lessons), tafsir and hadith official being taught as a lesson; building schools in different parts of the city and appointing teachers for them with the money collected from endowments received from the state treasury; the school teacher should be a scholar, huskhat and good reciter; assigning them an annual salary of 120 soums from the state treasury, in addition to the endowments of schools; not taking money from children for education; it was decided to appoint an inspector to schools and he would inspect the school every month and report to the emir¹. But even this did not satisfy the Jadids.

By the 20th century, a group of enlighteners had started efforts to reform the traditional madrasa and the old education system in Bukhara. As a result of these actions, the first new schools in

¹ <http://forum.oyina.uz/uz/article/1322> Vaqf pullariga maktablar qurib, bepul ta'lim va muallimlarga ilk bor yillik maosh berishni joriy etgan. Amir Olimxonning ta'lim sohasidagi islohotlari

Bukhara began to open in 1903-1904². After the visit of Ismailbek Gasprinsky, the leader of the struggle of the Turkic peoples, to the Emirate of Bukhara, this process began to achieve higher results.

In the spring of 1908, Ismailbek Gaspirinsky visited Bukhara and met Amir Abdulahad Khan in Bukhara. During this meeting, he got to know Crown Prince Sayyid Olimkhan and ensured he was educated, learned the Russian language well, and was aware of secular science and the press. He will also hold a meeting with Tatar and Bukhara educators on the establishment of modern schools. It was decided to get a special place from the government for the school in the house of Mullah Nizam (Nizam Sobiti) and to create an opportunity for children from Bukhara to study in this school, according to the proposal of I. Gaspirinsky, to name this school "Muzaffaria" in honour of Amir Muzaffar Khan, agreed upon it.

When Ismailbek Gaspirinsky approached Amir Abdulahakhan about these issues, he agreed and supported the opening of a modern school. Soon, the school in Mullah Nizam's house was moved to Khalid Burnashev's home, and only a few children from Bukhara were admitted to this school. It was more difficult for children from Bukhara to study at the Nizam Sobiti school because the lessons were conducted in the Tatar language.

Therefore, in October 1908, Sadriddin Ainiy and Abdulvahid Burkhanov (Munzim), one of the progressives of Bukhara, founded a modern school for children from Bukhara, which teaches Tajik. Sadriddin Ainiy made the following comments about the new method school opened by Munzim in his work: "In the school opened by Munzim, evening courses are organised for people aged 20-30, and adult students are taught for 2 hours every day. 'told. Mirza Abdulvahid teaches people who have attended a traditional school for many years to read and write in 40-45 days. In a short period, the school gained fame among the people, and after this incident, the people of Bukhara became extremely devoted to the new school."³

At the same time as Mirza Abdulvahid, Sadriddin Ainiy opened a new method school. The school Ainiy opened is a primary school and will consist of 4 classes. This school had the necessary visual aids for classes: a globe, map, etc. Unlike Tatar schools, children are taught literacy in their native languages, and the method is in Savtii, which consists of grades 1- 4.

In the same year, Abul Qasim Saifullazoda, one of the Jadids of Bukhara, opened a Jadid school in Bukhara. From 1909 to 1910, 100 to 150 students studied in this school. A unique feature of the Abulqasim school was that it dealt with talented students separately and prepared them to become teachers. This school was soon closed due to the instigation of black-minded school teachers and the mufti's fatwa that "jadid is haram". But Abulqasim secretly collected children in private houses at night and continued to teach them.

At the beginning of 1911, Mukammil Burkhanov opened a new method school. More than 40 students studied in this school. The school opened by Mukammil Burkhanov differed from other new method schools in Bukhara due to its equipment: It had glass windows and iron stoves. New students' acceptance, transfer from class to class, and school graduation were in strict order. Students' knowledge was assessed using a 6-point system⁴.

In 1911-1912, the number of new method schools reached 57 in the territory of Bukhara Emirate⁵.

On October 9, 1912, the new Usul Muslim school of Otaulla Khojayev was opened in Chorjoi. We can see that the Governor of Chorjoi donated this school from the Qushbegi Decree No. 1243 dated

² O'zR MDA, 2-fond, 1-ro'yaxat, 268-ish, 20-varaq

³ S. Ayniy. Buxoro inqilobi tarixi uchun materillar. // Asarlar. – Toshkent. Badiiy adabiyot, 1963. I tom-B. 203-204.

⁴ Гафаров. Н. История культурно-просветительской деятельности джадидов в Бухарском эмирате. - С.86

⁵ Бендриков К.Э Очерки по истории народного образования в Туркистане (1865-1924). – С. 260

June 28, 1912⁶. In the modern schools established by Osmankhoja, educational processes were established based on entirely new procedures. Divide children into classes according to their age, do not spend more than 4-5 hours of courses in one day, introduce a 10-minute break after each lesson, and focus on teaching secular subjects; after 10 months of education, children's attention is paid to the rules of giving vacations, periodically examining students, using visual aids: globes and maps⁷.

To sum up, the role of modern educators in Bukhara is incomparable in forming the field of education and education, keeping up with the times, teaching at the contemporary level, and training young people in foreign countries to become qualified personnel. Jadids have spared no expense in educating their youth and spending their investments, if necessary, for the development of the state. We can take the main tasks of these enlighteners: establish schools, training courses, and higher educational institutions and raise a mature generation that will fight for the country's future.

The short course of the new method schools, the teaching of the established fundamentals of worldly knowledge, the establishment of a class-lesson system, the financial potential of the school, the much better sanitary and hygienic conditions, the high level of the teachers, the school equipment, and the old an It was very different from traditional schools.

Used literature

1. "Buxoro axbori". 1920 yil 17 sentabr. 2-son.
2. <http://forum.oyina.uz/uz/article/1322> Vaqf pullariga maktablar qurib, bepul ta'lim va muallimlarga ilk bor yillik maosh berishni joriy etgan. Amir Olimxonning ta'lim sohasidagi islohotlari
3. Maorif ishlari (1-maorif qurultoyida Fitrat o'rtoqning ma'ruzasi)// "Uchqun" jurnali, 1923 yil one aprel. B-2
4. Maorif nazorati tomonidan e'lon // Buxoro axbori. 1921 yil 23 aprel 33-son.
5. O'zR MDA, 1010-fond, 1-ro'yxat, 66-ish, 41-varaq.
6. O'zR MDA, 126-fond, 1-ro'yxat, 1988-ish, 1-varaq.
7. O'zR MDA, 2-fond, 1-ro'yxat, 268-ish, 20-varaq
8. Qoidalar // Buxoro axbori. 1920 yil 23 aprel. 33-son
9. S.Ayniy. Buxoro inqilobi tarixi uchun materillar. // Asarlar. – Toshkent. Badiiy adabiyot , 1963. I tom-B. 203-204.
10. Yo'ldoshev.N. Ma'rifat fidoiylari // Guliston – Toshkent, 1991. - № 4-6. – B. 20-21.
11. Бендриков К.Э Очерки по истории народного образования в Туркистане (1865-1924). – С. 260.
12. Гафаров. Н. История культурно-просветительской дьятельности джадидов в Бухарском эмирате. - С.86

⁶ O'zR MDA, 126-fond, 1-ro'yxat, 1988-ish, 1-varaq.

⁷ Бобожонова ф.Х. Бухоро амирлигида таълим тизими. - XIX аср охири XX аср бошлари. Бухоро - 2014. Б. 101.