

Theoretical and Methodological Foundations of Issues of National Education in the Works of Bukhara Jadids on Education

ASHUROVA M.S

Doctor of Philosophy in Pedagogical Sciences (PhD)

Abstract:

The article describes the educational process and learning opportunities in modern schools in Bukhara and new method schools created at the beginning of the twentieth century. At the same time, views are expressed on the forms, methods and means of teaching in schools of the new methodology.

Keywords: *jadidlik, madrasah, higher school, Usuli Savtiya school, organization of Young Bukharians.*

INTRODUCTION

Today, scientific and technical and cultural innovations coming in from developed countries of the world are met in different ways by countries. The jadids embraced European culture and advocated the introduction of innovations in the country. The impact of the activities of the two groups on socio-political processes and the study of its historical significance through universally recognized research methods is one of the main tasks facing historians. Scientific research centers and universities of countries of the world such as the United States, Great Britain, France, Turkey are studying the changes in the socio – political life of Muslim countries in the late 19th-early 20th centuries, the emergence of the Jadid movement and relations between them, as well as the works of jadid figures on state and society reform.

During the years of independence in Uzbekistan, a number of studies have been carried out on the history of the jadidist movement, with which the part of the members of this movement dedicated to Bukhara, which was active at the same time, has not yet been fully studied. In this work, the activities of Bukhara jadidists are being researched through a large-scale archive and the introduction of national press materials into scientific circulation. Political and social processes in the emirate of Bukhara at the end of the XIX – beginning of the XX centuries the emergence of the

jadidism movement, the views of the jadids on the reform of the state and society, as well as the research of the attitude of the emirate of Bukhara to the activities of this movement constitute the relevance of the topic.

The study of the pedagogical heritage of the period associated with the spiritual and philosophical views of our people at the beginning of the 20th century, primarily with the Enlightenment and its new stage, jadidism, is one of the pressing problems in the current conditions of globalization. The fact that the progressive nation is seen as a multifaceted socio-spiritual phenomenon in the ideas that the jadids put forward regarding youth education and education constitutes a special aspect of such an approach. While the extensive study and promotion of the heritage associated with the Bukharan enlightenment is important from the current issues of this day, the progressive ideas and views in the content of this heritage serve to educate our young people studying in all educational institutions in our republic in the spirit of the requirements of the National idea.

The role of Bukhara jadids in the development of science, enlightenment, the content of national, educational and moral views in the content of their works, and the ways and opportunities for their use in the process of modern youth education will have a positive effect on the process of maturing spiritually and morally mature individuals. Although jadidist movements began in Turkey, Crimea, Tatarstan and the Caucasus, it also spread in Turkestan, Bukhara and Khiva at a quick opportunity. But one thing should be noted that jadidism in Bukhara had a different aspect than other jadidisms in Turkestan. F. In his book “materials on the history of the Bukharan revolution”, khojaev writes- “ the jadidist movement in Bukhara went the other way. Starting with the opening statement on the relief of tax weights that fall on peasants and small merchants, as well as the general regulation of tax affairs, Bukhara jadidism, at an incremental pace, has become a real secret society with many members, branches and a benevolent public among the different classes of the Bukharan people. This view suggests that the rise of the jadidism movement in Bukhara was motivated by the large amount of taxes paid by peasants, small merchants, poor people, as well as the chaos of tax work. The movement was later expanded to include some government officials, local boyars, merchants, scribes, mudarris, and students. The goal of the movement has now expanded to include Enlightenment ideals such as school, reform of madrasas, and increased focus on teaching secular subjects. The formation of the jadidism movement dates back to the time of Emir Abdulahad Khan, Emir of Bukhara. Amir Abdulahad Khan was followed by Amir Olimkhan himself, who carried out several reforms towards the development of society. Amir Olimkhan signed his first decree on December 29, 1910. It provided for a reduction of the land tax from ten to one xissa, an increase in the salary of the military, the appointment of a tax on forsakh money. At the end of the 19th century at the beginning of the 20th century, the emphasis on educational education in Bukhara began to increase, since representatives of the Bukhara jadidism current that arose after the invasion of the Russian empire aimed at renewing and enriching old-fashioned teaching in the educational system, which hardened into dogmatism. The jadids most initially began the work by reforming the Māori sphere, radically changing it. A decree “on education” was signed in Bukhara by Emir Olimkhan during his tenure as Emir before the establishment of the BXSr. It was envisaged that the madrasa students would not be taught various hosiery classes, tavsir and Hadith would be passed as official lessons, from the money raised to the foundation to build schools and appoint teachers at various locations in the city, to assign teachers a salary of 120 soums per year from the Treasury in addition to the foundation, not to But even this did not satisfy the jadids. After the end of the emirate in Bukhara and the establishment of the Republic,

the jadids shifted their main focus to renew the Māori, educational sphere. The first in the Republic was the establishment of the Ministry of education, the Ministry of education, in 1920 in order to change and improve the educational system. The people's minister was appointed Prime Minister of the Ministry of culture and tourism of the Republic of Azerbaijan. Qori satellite Polatov showed enthusiasm in topical fists, such as opening modern Russian schools, making people literate, sending talented young people to study in countries such as Germany, Turkey.

On September 17, 1920, an order was issued at the discretion of the ministry to hand over all existing books, textbook weapons, educational-writing instruments during the emirate, to exclude these without permission from the ministry, and to prohibit entry from the outside.

The following was included in the role of people's Māori overseer:

- Opening madrasas that teachers prepare
- Opening a course on pearls
- Material provision of student students
- Opening correctional facilities for detainees in custody
- Opening of educational institutions in districts
- Attracting young people to study even in remote districts

A year after the establishment of the ministry in Bukhara, the first dorulmuallimin was established in Bukhara, classes were conducted in full-time and part-time departments and were taught for two years. In the same year, a second dorulmuallimin named after “Fayzulla Khodzhev” was opened and started operations on the site of the gymnasium “Nikolay”, built in the city of Chorzhoy, which is now part of Turkmenistan. These both began to prepare teachers for the Bukhara people's Soviet republic (CSR). In order to improve the quality of education, to expand the range of students more educated, spiritual and knowledge, more than 2,000 Russian, Turkish, tatar and Uzbek literature, textbooks were brought from the Turkestan Autonomous Soviet Socialist Republic (ASSR), Tatarstan ASSR, Azerbaijan and Turkey in 1921 and distributed to educational institutions in 1924.

A.Fitrat comments on the fact that 160 primitive schools and 4 girls matabi opened in 1920, and educational courses were opened and filled with children, but after some time people did not give their children to such schools: “the people, frightened by the wave of the revolution, without realizing anything, put their children in schools, like red flags osgani on the sides. The fact that they had children in New Schools was not for their pro-Maori sympathies, but to show themselves “jadid” from lies and avoid the government's open struggle against counter-violence. The first wave of days of the revolution passed the first period of the future. In government, a little calmed down in the people. Everyone realized that Moses was there so that he could practice his passion. After that, the people slowly began to take their children out of school”. From the above points, it can be seen that the people of that time, in order to survive the counter-revolutionary actions of the government, kept putting their children in schools, pretending to be a supporter of the jadids from lies. But it all calmed down a little, and after the wave began to subside, and both the people and the government began to slowly withdraw children from schools and institutions. In this case, the maorif overseer with a thousand regrets decides to close and reduce a large part of the schools due to the loose and insufficient material forces, but even in the rest, the number of students decreases and they cease to attend classes.

In conclusion, the role of the Jadid enlighteners in the formation of the educational and educational sphere in Bukhara KHSR, Keeping Up With The Times, training at the level of their time,

training young people in foreign countries and becoming qualified personnel in 1920-1924 is incomparable. In order to educate their youth, the jadids also spared their personal investment if necessary for the purpose of State Development. The main tasks of these enlighteners we can take as follows: to establish schools, training courses, higher education institutions and to bring up a harmonious generation that will fight for the future of the country.

These steps will help service companies to increase their resource efficiency, reduce costs and improve their competitiveness in the market.

LIST OF USED LITERATURE

1. Sayfulloevna, A. M. (2024). The Concept of National Education in the Works of Bukhara Jadids on Education. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, 4(2), 150-153.
2. Sayfulloevna, A. M. (2021, May). FUTUVVAT (CHIVALRY)-THE MAON FORM OF MORAL EDUCATION. In *E-Conference Globe* (pp. 162-167).
3. Sayfulloevna, A. M. (2021). Futuvvat (Chivalry)-The Basis of Moral Education. *Central asian journal of literature, philosophy and culture*, 2(4), 39-43.
4. Sayfulloevna, A. M. (2020). Reflection of the "law of unity and struggle of opposites" in the dialectic of Jalaliddin rumi. *International Journal of Psychosocial Rehabilitation*, 24(8), 1996-2005.
5. Sayfulloevna, A. M. (2021). Spiritual and moral education issues in the works of eastern thinkers. *European Scholar Journal*, 2(5), 183-186.
6. Ashurova, M. S. (2023). The Role Of Tour Operators In The System Of Economic Relations. *Educational Research in Universal Sciences*, 2(1), 399-402.
7. Sayfulloevna, A. M. (2022). DEVELOPMENT OF SPIRITUAL AND MORAL QUALITIES IN STUDENTS IN THE PROCESS OF STUDYING THE LEGACY OF HUSSEIN WAZ KASHIFI AS A PEDAGOGICAL PROBLEM. *Gospodarka i Innowacje.*, 24, 1115-1120.
8. Sayfulloevna, A. M. (2022). An Interpretation of the Moral Qualities in the Teacher-Student Relationship in the Legacy of Hussein Waiz Kashifi. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, 2(6), 178-182.
9. Sayfulloevna, A. M. (2023). EXPRESSION OF HUMAN VIRTUES IN HUSAIN VOIZ KASHIFI'S WORKS. *International Journal of Formal Education*, 2(11), 161-169.
10. Sayfulloevna, A. M. (2023). Coverage of Moral Education Issues in the Work of Hussein Preacher Koshifi "Futuvvatnomai Sultani".
11. ASHUROVA, M. (2022). HUSAYN VOIZ KOSHIFIY ASARLARIDA "SUHBATLASHISH VA MUOMALA ODOBLARI" XUSUSIDA. " ПЕДАГОГИЧЕСКАЯ АКМЕОЛОГИЯ" *международный научно-методический журнал*, 1(1).
12. Hamroyev, A. R. (2021). Designing students' creative activity in primary school mother tongue education as a methodological problem. *Middle European Scientific Bulletin*, 11.
13. Yunus, Y., & Yarashov, M. (2023). Effectiveness of experimental work aimed at forming general labor skills in students based on gender equality and differences. In *E3S Web of Conferences* (Vol. 420, p. 06011). EDP Sciences.
14. Jobirovich, Y. M. (2022). BOSHLANG'ICH SINF MATEMATIKA DARSLARINI INTEGRATSIYALASHGAN HOLDA OLIB BORISHDA TA'LIM TEXNOLOGIYALARDAN FOYDALANISH. *TA'LIM VA RIVOJLANISH TAHLILI ONLAYN ILMIY JURNALI*, 2(12), 19-23.
15. YARASHOV, M. (2023). The Place of Digital Technologies in the Education System. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz)*, 30(30).

16. Jobirovich, Y. M. (2022). TOOLS OF USING DIGITAL TECHNOLOGIES IN PRIMARY EDUCATIONAL COURSES. *EUROPEAN JOURNAL OF MODERN MEDICINE AND PRACTICE*, 2(4), 119-123.
17. Оллокова, У. (2023). РАЗВИТИЕ ЖИЗНЕННЫХ КОМПЕТЕНЦИЙ СТУДЕНТОВ ПОСРЕДСТВОМ УЧЕБНИКОВ НОВОГО ПОКОЛЕНИЯ. In *Uz-Conferences* (Vol. 1, No. 1, pp. 702-706).
18. Оллокова, Ў. М. (2023). KOMMUNIKATIV KOMPETENSIYA-O'QUVCHINING MULOQOT MADANIYATINI RIVOJLANTIRISH OMILI: Olloqova O'g'iljon Mamanazarovna Buxoro davlat universiteti boshlang'ich ta'lim kafedrası o'qituvchisi. *Образование и инновационные исследования международный научно-методический журнал*, (8), 183-187.
19. YUSUFZODA, S. МАТЕМАТИКА DARSLARIDA MANTIQIY FIKRLASHNI RIVOJLANTIRISH O'QUV JARAYONI SIFATINI OSHIRISH ASOSI SIFATIDA. *EDAGOGIK AHORAT*, 59.
20. Yusufzoda, S. (2024). BIRINCHI SINFDA GRAFIK MALAKALARNI TAKOMILLASHTIRISHDA RAQAMLI TEXNOLOGIYALARDAN FOYDALANISH. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz)*, 45(45).