

Source studies of the history of Jadid schools

Imamov Ulug'bek Ismailovich

Master's student of the Department of "Historiography and Source Studies" of Samarkand State University
imomovulugbek59@gmail.com

Annotation: The cornerstone of the Jadid movement are the Jadid schools. This opinion is unanimously recognized by modern scientists. The original goal of this movement was to promote the identity of the nation, radically reform the socio-political system and the independence of the nation and homeland. It is known that only a new generation can make such big changes. To do this, it is necessary to educate a generation that keeps pace with developed countries. Traditional local schools, which brought up such great world thinkers as Farobi, Beruni, Ibn Sina, Ulugbek, Navoi, have been completely cut off from world development since the 16th century, moreover, local schools and education have fallen into decay due to the colonial system was not able to accomplish this great task with the help of the system. That is why the primary and main task of modern thinkers has become a radical reform of local schools, the creation of schools and higher educational institutions that meet the requirements of the time. Modern teachers have raised the issue of the revival of primary schools based on the "usuli savtiya" ("sound method") method to the level of state policy: they created elementary alphabets, textbooks for individual subjects.

Key words: Jadid, modern scientists, the independence of the nation, new generation, local schools, big changes, colonial system, radical reform, higher institutions, sound method, elementary alphabet, textbooks for individual subjects.

Introduction

The administration of the province overcame the resistance of the fanatical clergy and trained the teaching staff to meet the requirements of the times. Such their activity took place in the process of intense struggle, persecution and oppression. It is known from history that for several centuries Bukhara was the center of education, spirituality, enlightenment and science of the Muslim world. At the beginning of the 20th century, the editor of the well-known in the Muslim world magazine "Shora", the great educator Rizoiddin Fakhriddin, in his multi-volume "Works", named dozens of Tatar thinkers who were educated in Bukhara Sharif: Abdurahim Utiz Emani, Abunasr Kursavi, Shikhobiddin Marjani, Abdumani Bistavi and others.

However, Rizoiddin Fakhriddin sharply criticizes Bukhara of the 19th century as a center of antiquity and scholasticism: "More than ten years have passed since our people began to study in Bukhara. During this period, there were very few who returned with their talents. After reading book prefaces, reviews and fields, senseless disputes, the talent of many perished in these Bukhara schools. And their mediocre bodies returned to us. These bodies served the retreat of our people".

Main Part

The defeat of Russia in the war with Japan in 1904 caused a sharp deterioration in the situation of the population in the territory of the Turkestan colony. The

revolutionary events in Russia in 1905 also affected the Emirate of Bukhara. In the summer of 1908, Ismailbek Gaspraly came to Bukhara for the second time, this time he met with the intelligentsia, paid special attention to the issue of school reform and madrasah. On the territory of the Bukhara Emirate, the newspaper "Tarjiman" began to be widely distributed, one after another Tatar schools based on the sales method began to open. From that moment, "Jadid" and "Qadi" conflicts began in Bukhara.

After the death of Ahmed Donish, his contemporaries, students and colleagues Sharif Makhzum, Inayat Makhzum, Abdulmajid Kari Zufunun, Abdulvahid Munzim, Sadriddin Ayniy and others continued their views on school reform and madrasah: in practice. The names of Sadriddin Ayniy and Mirza Abdulvahid Munzim are associated with the opening of the first "usuli savtiya" - schools of usul Jadids in the territory of the Bukhara Emirate. According to Sadriddin Aini, schools of the modern type were opened in Bukhara by Tatar teachers. Ainy and Munzim study the teaching methods of these Tatar schools and apply them in their schools. "So, on the tenth of Shawwal 1326 AH (October 1908), we opened a school in Tajik for the first professional Bukharians in Tajik in Darbozai Sallakhan Guzar in Darbozai Sallakhan.

In two months, the number of students in this school reached 12. But the education system is extremely corrupt, and we all did not know about the methods and rules (the new rules of education). Our work burned with education and reform." Teachers Mirza Abdulvahid Munzim, Sadriddin Ayniy Ahmadjon Hamdiy go to the school of the Tatar teacher Khalid Burnashev, who works in Bukhara. get acquainted with books and textbooks, get information. Sadriddin Ayniy came to Samarkand on the instructions of the charitable company "Birodari Bukhora Sharif", first established in Bukhara in 1908, and got acquainted with the school of Abdukadiri Shakuria, which has been opening and operating a modern school for several years, and his teaching methods. A. Shakuri advises S. Ayniy to create an alphabet textbook for the schools of Ustuli Savtiy, according to the type of "Khojai Siben" by Ismailbey Gaspraly. Books, textbooks and manuals on this method were very necessary for Savatia's schools.

At the suggestion of A. Shakuri, S. Ainy created a textbook (a book for reading) "Tahzib us-siben" ("Pure child") for Jadid Usuli schools at the foundation of the Birodari Bukharai Sharif company, the book was published in two editions in 1909 and 1917 The school of S. Ainiya and A. Munzim was very successful, the number of students increased day by day. In October 1909, an exam was held at this school for the first time in the history of Bukhara. Little and old children read the assigned lessons one by one, answered the teacher's questions like nightingales. Those who participated in the exam were very satisfied with the knowledge of the students and the procedures of the school. Even Mufti Domla Ikram congratulated the Mudarris, teachers of old and new schools, examiners and mullahs on this great event. Ninety-year-old Boriboy Efendi, one of Bukhara's unbiased elderly intellectuals, addressed the audience with tears in his eyes: "I hope that within ten years a revolution will take place in Bukhara and the country will get rid of today's joys and hardships.

Remember, I won't be able to see that day, you young people will. Thank you a thousand times, I saw the beginning of the work. Mulla Ikram (1848 - 1928) made a great contribution to writing an extensive kulos of the Usuli Jadid schools in the Bukhara region. This man was influenced by the reformist ideas of Ahmed Donish long before the Jadid movement penetrated Bukhara, he visited Turkey several times, got acquainted with the local education system, studied the method of Savtiy, was a mudarris, occupied a great position among the scientists of Bukhara. Even the sworn enemy of the modern school, Burkhoniddin, who held the post of governor of Bukhara

in 1910-1920, had to reckon with him. Fitrat gives examples from the verses of the "Holy Quran" and "Hadith Sharif" and interprets them in order to spread knowledge and enlightenment among people, and scientists for a deeper understanding of the rules of the Muslim religion.

He strongly condemns some religious leaders who go no further than reciting the Holy Qur'an and dedicate their reward to the ghosts of their parents. Abdurauf Fitrat openly refers to the Emir of Bukhara Said Olimkhan in the work "Khotima". The author calls on the emir to save Muslims from black captivity, oppression, insults, our holy homeland from the swamp of ignorance, and our noble religion from insults. "Oh, loving father of the Bukhara people, understand and have mercy on the state of rayat, serve the bright Sharia of Muhammad, entrusted to your blessed body by the Almighty, and lift up the bright thoughts of the fallen people and recommend the development of education." According to Sadridin Aini, in this "sari" Fitrat showed the ways of using "usuli jadid" on the path of Sharia.

As a result, schools of the "new method" began to open again in Bukhara, and even the teachers of the old school made some positive changes in their activities. The fact that traditional, local schools that educated great thinkers have been completely cut off from world development since the 17th century, and the stagnation in the education system since the beginning of the 19th century, greatly worried such wise teachers as Hakim Khan Torah, Ahmad Donish, Kamil Khorazmi. They repeatedly emphasized the need for a radical reform of the schools and madrasahs that existed in their era. Among the Uzbek thinkers, the first organizers of the Usuli-Jadid school were Munavvarkori Abdurashidkhanov, Abdulla Avloni, Mahmudhoja Behbudi, Abdugadir Shakuri, Abduvakhid Munzim, Sadridin Ainy, Iskhakhan Ibrat and others. This activity of theirs took place in the process of a fierce struggle against the persecution and oppression of the governor-general, local hypocrites and elders.

Charitable societies, companies, printing houses and libraries, publishing houses, created by modern thinkers, became a great spiritual and economic assistant in the wide spread of modernist schools throughout the country.

Conclusion

In shorts, in the first 20 years of the Soviets' rule, Jadid thinkers were subjected to severe repressions, their works and names were tried to be erased from the memory of the people. Even young men and women who saw the spring of 20-25 years old and studied in foreign universities with the help of modern thinkers were destroyed. Because they were the first teachers of the great educational institutions that opened and will open in the country, and they had to serve the People and the Motherland. But the dreams of the Jadids to see the nation prosperous, prosperous and independent did not fade away even after the horrors of repression, for the great dreams of independence and independence of our people were fully embodied on the basis of the ideology of Jadidism. Reaching independence, for which the teachers of our country gave their dear lives, their courageous creativity and practical work acquire their real value.

Jadidism is a socio-political and educational trend that gained significant importance in the life of Turkestan, the Caucasus, Crimea and Tatarstan in the late 19th and early 20th centuries. Jadidism first appeared in the Crimea in the 80s of the XIX century. Distributed in Central Asia since the 90s of the XIX century. Jadidism first acted as a cultural movement. Representatives of this trend called for the fight for the development, development of the Turkic languages, enrichment of literature in

these languages, the study of worldly sciences, the use of scientific achievements and the struggle for equal rights for women and men. Later, the Jadids propagated the ideas of Pan-Turkism. In the literature of the Soviet period, modernism is described as a "bourgeois-liberal, nationalist movement." The names of Jadid figures, who were subjected to most of the criticism during this period, were revived after the collapse of the USSR.

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