

Pedagogical views of jadids on healthy lifestyle

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Abstract This article covers the history of the school education system in Bukhara (late 19th -early 20th centuries). In the emirate of Bukhara, the issues of traditional schools, Tatar schools, new method schools, Russian-tuzem schools are covered in detail. The issues of school buildings, their maintenance, lessons and textbooks of this period, salaries and benefits that teachers were given to them, material condition and maintenance of teachers and students were described. Information about classrooms, classrooms, classes taught, subjects and sciences, examination processes is described. The article presents the views of the enlightened jadids on school issues. Information is given on the enlighteners who opened the new method schools. Issues of reformism in school education are covered in every possible way.

Keywords: school, education, traditional school, Tatar school, rus-tuzem school, student, teacher, class, science, textbooks, Emir Alimkhan, Fitrat, reformist, literacy, science, enlighteners.

Introduction

The primary traditional school in the emirate of Bukhara was a correspondence center that provided general information for Muslim children, consisted in the formation of literacy, writing and reading skills in Arabic graphic, the formation of computational rules and skills, knowledge and concepts about nature and society, the environment, the religion of Islam, teaching how to follow the norms of morality.

The first traditional school in Bukhara was built in 714 by Qutayba ibn Muslim in the Bukhara arc, on the site of the Zoroastrian temple. The word “maktab” is made from the Arabic verb “kataba”– to write, and is said to be the place where writing is taught, [15] in others, the term “maktab” has come to mean the school of miracles. In 1896, an encyclopedia published in Sankt-Petersburg described: “School - the dargah of Muslim correspondence under mosques and the assimilation of religious practices” [4]. Such a traditional system of education is known to have formed after the conquest of the lands of Central Asia by the Arab Caliphate (in the 8th century) on the premises of the Zoroastrian “dabiristan”.

Research methods

in the coverage of the topic, the methods of synergetics of historicism of historical science, problematic chronological, sequence, comparative, comparison, consistency from simple to complex were used in general.

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Review of literature

from the foundations of the National Archives of Uzbekistan in the research of the topic, in the period of the emirate of Bukhara, Gai came from local sources i.e. F.Khojayev, A.Fitrat, S. Ayni's works, newspapers and documents, and literature on the subject were used. At the same time, foreign literatures was more efficiently used.

Discussion

The method of education in schoolchildren, their material and financial support, duration of their studies, sanitary and hygienic conditions did not meet the demand, many of them operated at the expense of charity or on the basis of private and public funds and were not provided by the state, neglect of secular knowledge in the curriculum, insufficient knowledge of teachers did not allow them to conduct standard lessons.

Traditional education in Central Asia consisted of two phases: Lower – Primary School and upper – madrassa phase [7]. The schools of this system are not fully funded by the state, they have continuously lived at the expense of private individuals' funds and foundation properties [20].

In accordance with Sharia rules, the money was allotted to the school, madrassah, mosques were spent on repairing buildings from donated properties, supplying madrassa students, school mudarrisses and other servants, and paying government taxes.

There were schoolhouses in all the cities, villages and hamlets of Central Asia. The schools were also often referred to as a schoolhouse because they consisted of one classroom. Based on Muslim rites, boys and girls were taught in separate schoolhouses. Most of the boys' schoolhouses were established under mosques, madrasas, qorikhanas, or in private school-house houses, girls' schoolhouses were established in otin women's homes, or in their homes for school-age girls of wealthy people.

The teacher of boys in schools was called "domla, master, teacher, educator". And women who trained girls were called "otinoyi" or "otinbibi" (in Tashkent) "bibikhalifa" or "bibiotin" (in Bukhara), "eltibibi" (in Khorezm). It should be noted that even at that time, boys and girls were taught together by the same teacher in schoolhouses in the area of present-day Karakalpakstan [21].

The remuneration of teachers -domlas, who were involved in teaching in some traditional schools, is justified in most of the foundations by paying from the funds established in the foundation. Such information can be found out from the waqfnama of Ma'rufboy son of Raufboy, Noziloy daughter of Mirmansur, Mirzo Ghulam son of Uzbek. For example: in the waqfnama of Ma'rufboy, son of Raufboy, it is recorded that "the money generated from the waqf estate is given to the owner of the waqf and to his parents, who, every Friday morning and evening, reads the Surah "Mulk", "Tabarak", and devotes the savab from then on to all the scholar-scribes of the past".

In the another waqfnama it is mentioned that in 1338 Shamsuddin son of Mirgiyas Mirzagulam received the authority of the Waqf in the testimony of Mulla Shadi: "the waqf was made and thus the survivor after us made a wali (owner) to these waqfs to give some of the money he had rented to Muslim children in the school to rent the court, and that they read the Surah "Yasin" every Friday. In addition, the teacher was provided with the condition: "the teacher should not leave school without excuses".

Schools were built in many cases in exchange for donations from some wealthy individuals, and sometimes in exchange for income from mosques. For example, Mir Mansur's daughter Nozikoy endowed her courtyard, which consisted of a seven-room house and a bolokhona, as an aid to their religious education for the benefit of schoolchildren.

According to the waqfnama documents, the schoolhouses were made of wood, raw and baked brick. The schoolhouse building usually consisted of one room, and the children sat on a mat or carpet (mat, shawl). The school's rooms were small, narrow, dark with no light falling,

and the student seating area was damp and humid. The imam of the mosque, who graduated from the muazzin or madrassah, invited by the people of the mosque taught at the boys' schoolhouses.

Abdurauf Fitrat describes the activities of schoolhouses in the emirate of Bukhara as such: "the school is such a place that they have a teacher, they call him a schoolmaster, the children stay there from seven to ten years until they issue the necessary correspondence, after which, depending on their desire, they go to the madrassah and started studying" [25].

In Bukhara in the middle of the 19th century N. Khanikov noted that primary schools or schools were very numerous in Bukhara city and other cities, as well as in villages [26]. According to archival data, each street in Bukhara city had its own school. The schoolhouses were also established mainly through donations from Muslims or the general funds of the street dwellers in accordance with the order of the Emir.

According to Sharia, it was considered a grave sin to give a refusal to someone who applied to learn science, regardless of which social category each child who came to study and how much they could pay for studying, teachers were tasked with teaching them without any objection [1]. Because the fact that the knowledge of every Muslim was both debt and obligatory had not yet lost its importance [17].

Around 350 traditional (primary) schools operated in Bukhara in 1910. The number of students in primary schools ranged from 10 to 50-60 students. The average number of children enrolled in a boys' school was 30-40 [19] while the number of students in hamlet schools did not exceed 10. The proportion of pupils in girls' boarding schools was 25-30 per cent compared to boys.

The age of enrollment at the schoolhouse was from 5 to 12 years old in Bukhara. Sadriddin Ayni gives information that in the three hundred-household village where he lived, children from four to twelve years old were considered students of the school. In traditional primary schools, the student did not study for less than five years. During the summer months and Ramadan, students were on holiday. The duration of schooling for schoolchildren depends on a number of factors, namely domla's skill, the mind of the student and the environment in the family [10].

Study for girls began at the age of 7 and continued until the age of 13, in some cases between the ages of 10 and 11 [20]. The experience of teaching girls at home is usually common. In general, women had a difficult time attending school, only girls of wealthy households were able to get out of literacy by reading, while girls in rural areas were very few.

The length of study carried out in the schoolhouses lasted from 4 to 10 years. In the middle of the 19th century, the average period of study in schools in the emirate of Bukhara was given as 7 years on average [26]. Abdurauf Fitrat also gave the period of study in schools as seven to ten years.

The press of the time – the magazine "Oyina" - noted that "many people could not put their children in school for 8-10 years because the education was so long". In fact, the period of study of children in schools is determined by their talents and abilities, a capable, student lacking skills completed the school course in 4 years, an incompetent student in 10 years.

Classes in the schoolhouses continued from sunrise in the morning until the prayer of the century (5: 00 PM), and on Fridays and holidays students were exempted from the class. The teacher (domla) patiently opened the schoolroom all year round, waiting for his students. In most schools, the issues of physical, aesthetic education were practically ignored, children were busy reading or repeating the given task with their head shaking. Well-versed in the psychologism of the child, the domes were declaring a break every half to two hours [15].

Many of the schoolhouses were usually set up next to or near mosques. At the beginning of the 20th century, Bukhara had 218 mosques, allowing an average of up to 40 children to attend a school under one mosque [22]. A schoolhouse was also established at the madrassas. For example, there is a schoolhouse under Ahmadjan Pustinduz madrasa, and the schoolmaster

domla was also a Quranic hofiz at the same time, the school provision being at the expense of the madrasa foundation [6]. Another of the same schools was established under the Madrasa of Domla Shermuhammad ibn Nurmuhammad on Zomucha street, built in 1815, and its provision was also at the expense of the madrasa waqf.

The organization of the educational process in schoolchildren was not the same. The traditional elementary schools did not have a class schedule, a strict program, and a specific course of study. Without teaching being in a class-to-class system, all those who learned from the same domain studied in the same room.

Most textbooks used in schools that have been in operation for centuries were written 8-9 centuries ago.

At school, the student initially learned the Arabic alphabet after memorizing “Kalimai Shahadat” and “Toyiba” on the issue of faith. The letters were written by the teacher on separate wooden or solid plates. The letters were first memorized and then transcribed into a syllabic reading. After the transition to cross-sectional studies, the student switched to the study of “Haftiyak”.

The same procedure was practiced in the territory of the governorate general of Turkestan. For example, the press of the time noted that in Turkestan schools, “firstly pupils first learn letters, learn to read by syllable, on the basis of which they begin to read the “Qur’an”, to read its small-small suras” [16].

This method of reading, called *hija* (branch), *hijjaji qadimi*, has continued for centuries without any changes. The *Hija* method of reading is divided into three phases. First stage: memorizing the name of the letters (alphabetical method). In this case, the sound and letters in the Arabic spelling are memorized without taking into account the ease or difficulty. The students brought a special board from the house, and the schoolmaster wrote the Arabic letters separately in black ink on one side of the board. The letter-sounds on the board were memorized by repeating what domla had said. From then on, the second stage was passed: the formation of branches through *zer*, *zabar* and *push* was taught. The third stage consisted of the addition of joints [9].

The “Alifba” textbook teaches the writing of letters, their appearance in addition, zero-zabar after studying the forms of letters in different places, that is, diacritics that are placed under and above the letter (actions such as *zeb*, *zabar*, *push*, *sukun* and *tashdid*) and their application, rules such as making syllables using them [8].

After memorizing the Arabic alphabet, the student began to learn “Haftiyak” as an early reading book, in which small suras were taken from the Quran Karim. “Haftiyak” is a distinctive reading book taught in primary school when letters are recognized, originally meaning “Haft” – seven in Persian, “yak” –one, i.e. the meaning one seventh of Holy Koran.

In the process of studying at the schoolhouse, “Haftiyak” was transferred to the book “*tajvid*” when it was finished. When the “*Tajvid*”, the recitation of the Qur’an with recitation, was mastered, the Holy Qur’an itself was taught.

The person here who memorized his Surah “Allamnashrah” was considered literate. The child who came out of the Savodi diacritics (*zeru-zabar*) you began to read other books that were finished in the *nastaliq* script. In the next stage it was mentioned in the book “*Farzi-ayn*”. “*Farzi-ayn*” - according to Sharia – presents understanding and information about the actions prescribed to all Muslims, which were obliged to be performed.

The book that followed was the “*Chorkitob*” (“*Chahor kitob*”), which laid out the basic rules of Islam. This book was written in Persian-Tajik by the method of prose and poesy. Religious practices were embodied. The “*Chorkitob*” consisted of a complex of three poems and one prose, combining four books into one.

At the next stage, the book “*Sabat ul-ojizin*”, which was referred to as “*Sofi Allahyar*”, actually belonging to the pen of the same author, was taught. In addition to the statement of the basic rules of Islam, it includes human qualities, Proverbs aimed at moral education, instructive

stories, poems, epics [8]. This book is written in a fluent, simple language, and there are word games that make a person think and admire, for the reason that it was read and memorized by readers in love.

When the “Sabot ul-ojizin” was finished, a religious book written in nazm called “maslak ul-muttaqin”, which recites Islamic dogmas, was also taught. It is a collection of poems written in Persian with a description of pand-didactics, politeness, etiquette, and Sharia law.

It is also known that Saadi’s “Gulistan” and “Bustan”, a bright source of Eastern and Muslim pedagogy, were widely taught in all schools.

At the next stage, in the schoolhouses, it was transferred to the “Dewan” of Khoja Hafeez Sherazi. Trained as a textbook in the madrassas, “Dewan”, which included lyric poetry, was instrumental in the moral education of young children in which divinity and secularism were reconciled. This is how the basic course of study in many schoolhouses ended. The completion of the books, the beginning of the next one, is also celebrated in a unique way. For example, it has become a custom in Bukhara schoolhouses to hold a “Haftiyak” initiation ceremony after a young student memorizes small-small suras.

Sadriddin Ayni writes that in addition to these, the Bukharan schools placed great emphasis on Arabic grammar and taught books such as “Bidon”, “Zanjani”, “Muizzi”. “Bidon” was an Arabic grammar written in Persian-Tajik, while “Zanjani” was a book on the syntax of Arabic. “Muizi” is a book on the morphology of Arabic, and all three books were taught in a schoolhouse until the madrasa education.

Considering that the schoolchildren in Bukhara spoke Persian-Tajik and Uzbek, and they also had textbooks teaching Arabic through Persian, as well as textbooks teaching Persian grammar along with Arabic. For example, Mullo Abdul-Ghafur’s textbook, “Arabic lexicology”, was written in Arabic script but in Persian. It gives concepts about types, expression according to the meaning, form and relationship of meaning of the word. Another treatise on Arabic grammar, “The collection” (written 1848-1849), consists of two parts, the first of which contains a treatise on Arabic grammar, while the second part contains a treatise on Persian grammar. But the modern Uzbek language and grammar were not taught at school.

In the process of studying in schools, poetic collections of Alisher Navoi's work with such names as “Devoni Navoiy”, “Amir Navoiy”, “Devoni Amir Navoiy”, “Mavlana Amir Navoiy”, “Kulliyoti devoni Amir Navoiy” were also taught. The collections were compiled by unknown people, mainly on the basis of the “Gharoyib is-sighar” and, partly, on the basis of the “Nawadir-ush-Shabab” office. For this reason, some schoolchildren were taught “Gharoyib is-sighar”, and some were taught the “Nawadir-ush-Shabab” divan itself.

In primary schools, writing classes taught Said Salahiddinkhoja ibn Alaviddinkhoja’s textbook, “Mufradot” (writing letters in separate forms), written in Persian. Writing letters large in alphabetical order on a sample-copy meant mufradot (sarhat), husnihat, sometimes writing the mufradot took a year or two.

The Mufradot exercise was followed by the murakkabot, which is the practice of juxtaposing letters. The practice of juxtaposing letters was divided into several stages, and it was not entirely taken into account whether or not letter combinations meant; primarily the emphasis was on practicing how letters were juxtaposed.

In elementary school, a lot of time was spent on muqattaot, a copy of fragments. Muqattaot was taught to write essays, duoyi greetings (greeting letter) and reciprocal letters after he reached the norm. The reader believed that if he knew how to write the greeting prayer greeting, he was already literate.

Thus, the teaching of writing in school can be divided into two stages: in the first stage, the writing of letters and consonants is taught. It started with khusnihat and ended with abjad writing. In the second stage, words and sentences are written. This period began with the writing of meaningful words and ended with an essay - prayer greeting. In the schools, the Nasta’liq script was mainly used and disseminated.

Thus, in elementary schools, the student learned the Arabic and Persian alphabet. The main part of religious and artistic literature was written in these languages.

In some schools, gifted students were taught four practices of arithmetic. In the brochures “Khulosat-ul-hisab”, “method of accounting”, preserved in the manuscript fund of the Bukhara state architectural and art museum-sanctuary, the calculations are described [8].

In addition, the manuscript fund in the museums also preserves brochures of educational-moral orientation for school-age students. For example, a treatise of educational content written in Arabic called “Majmua” [8] shows all the good and evil hulks in a person, and children are called to spiritual exaltation, a number of children with educational texts are given under the moral column. The treatise, “A collection of Proverbs”, [8] contains the pand-didactics. The treatise “Stories”, written in poesy, [8] tells stories in the manner of admonitions about truth, falsehood, science. Another religious-themed brochure, known as “Stories”, written in nazm [8] criticizes laziness, falsehood, arrogance, greed, cunning, while concepts such as humility, generosity, correctness, loyalty, scholarship, and hard work are articulated in prose.

In the system of public education in the emirate, issues of upbringing were very important and focused on strengthening religious beliefs, faith and moral purity. Thus, elementary school reading and writing, among the rules of accounting, also performed the task of forming the spiritual image of the student within the framework of Islamic teaching.

“Typically, parents’, relatives’, tuition fees for a child per year ranged from 1 gold coin to 3 golden coins”. Teachers-teachers who taught in traditional schools were sometimes assigned a salary, sometimes without a salary, and kept a certain amount of money from parents.

When the “Tuition fee” came to school, when a child succeeded in the books (subjects) he studied, finished one book and switched to another, when he began to read the Holy Koran, in the new year, twice a year, the “Tuition fee”, that is, the gift-salute consisted of twenty coins to a sum of money or one male tunic. Orphans were trained for free. The children of the wealthy, wealthy, wealthy class brought the Koran to their teacher when he began each Surah of Holy Koran [7]. School leavers gave domla a feast and a attire, depending on their means and potential.

For the success of the student at the school, the parents presented teacher with bread. The parents of the children who attended the village schools, on the other hand, provided grain (grain) or cattle for teachers’s wages. In general, the income of one schoolmaster per year (if he had 20 students) was as follows: 10-16 soums (40 kopecks to 1 soums from each child on a voluntary basis); 1000 loaves of bread (its price is 13 soums) for 48 weeks (except for the month of Ramadan); 2 tunics (4 soums) made up a total of these 27 soums.

It was a revenue of 2 soums. Naturally, with this money it was not enough for the mullah (teacher) to feed the family, make a living. For this reason, they were also imam-khatib in mosques at the same time as teachers. In addition, the domla and otinoyi had a courtyard, a garden, and often used the children of the poor for free: the courtyard was swept, laundered, babysitted; the wine grape trees were unearthed, the land was ploughed.

Schoolchildren also carried from children a variety of specific “fees”, such as “mat money”, “coal money”, “broom money”. The “thursday bread” brought by students every thursday was considered the basic fee of the schoolmaster domla. Besides the “Thursday”, “qulya” was also a painting when it passed from the Quranic suras to the “qulya”, the boar when it passed to the “amma”, and the bringing thin dough when it passed to the “yasin” became a tradition.

The new method schools were educational institutions aimed at reforming the programs of Muslim schools and the method of education and teaching children correspondence in their native language, and were first established in Boqchasaroy, Crimea by the Tatar enlightener Ismailbek Gaspirinsky (Gaspirali)in 1884 and named after him method of savtiyya tadjriyya (developing sound method).

The young people who founded a school and published a newspaper in the way proposed by Ismailbek Gaspirinsky began to be called jadids. In other words, individuals who attempt to reform Muslim society through the use of modern means of communication and new forms of communication have been called “jadids”. But they did not call themselves jadid. Often they called themselves progressives, munawwars and later young people [11]. The term “Jadid” is derived from Arabic, meaning new, supporter, pro-innovation. The schools established by them also took the name new method or jadid (usuli jadida) schools.

The traditional school teaching method was based on memorization, the method of copying letters and texts by hanging them from the teacher's voice, in which it was difficult to produce baskets. The savtia, which Ismail Gaspirinsky promoted, was a new method, that is, the sound method, while the procedure for reading letters out of sound would allow for easy and quick baskets. For this reason, this new educational system method had received the names savtiyya (sound method), usuli jadid (new method) [24]. It was especially important that the new method of reading and writing was taught to fold.

Ismailbek Gaspirinsky received a rebuttal to his letter about the creation of new method schools in Turkestan, the advantages of the new method he sent to governor general of Turkestan N.O. Rosenbach. After that, he appealed to Abdulahadkhan, the Emir of Bukhara, for permission to open schools in a new way. Emir Abdulahadkhan (reigned: 1885-1910) was the first ruler of Boqchasaroy in early 1893. Having met I. Gaspirinsky, they have a long conversation and invite him to Bukhara. I, who gladly accepted this offer. I. Gaspirinsky visited Bukhara in may 1893. It is noteworthy that on October 12, 1883, Emir Abdulahadkhan also subscribed to the magazine “Tarjuman”, founded by I. Gasprinsky. During a conversation at the Emir’s summer residence in Shahrissabz. Although there was no sharp opposition to I. Gaspirinsky’s views, their implementation was not easy. The main reason for this was that the Emir of Bukhara was deprived of the freedom to personally resolve an issue without permission from the government of the Russian Empire [18].

The establishment of new method schools in Bukhara dates back to 1900-1903. It is in these years that the first new method schools will be opened by Tatar teachers [5].

In 1900, a new method schools will be opened in Bukhara with the permission of Amir Abdulahad Khan by Mulla Juraboy, a native of the village of Pustinduzon in the Pirmast district, but three months later, his activities will cease and his teachers will be persecuted [13].

In New Bukhara (Kagan), too, the new method school was opened by Tatar teachers, to whom the place was shown by the Emir’s government itself. At first it is taught by Tatar teachers, and later by local teachers. The government for this school presented 20 thousand rubles (sum). It closed several times and operated again.

The first local new method schools in Bukhara began to open from 1903-1904. By the year 1903, 6 new method schools had been established in the city of Bukhara.

In 1908, he was appointed to the emirate of Bukhara by I.Gaspirinsky visits on issues of school reform. In Bukhara, he met with Sotitov, a progressive-minded tatar intellectual. I.Gaspirali recommends teacher Nizam Sabitov to start work on the basis of the first textbook, “Khojai sibiyan” (“Children's teacher”), which he wrote himself for the schools of the new method (later published 27 times of reprints). This textbook provided useful advice, stories. Sobitov divides tatar children into classes depending on their age characteristics. On average, 5 hours of classes are introduced in one day, after each lesson, a break of 10 minutes is introduced. At the first stage, students were taught letters, and the student could not move to the second if he did not master one lesson. The teaching of children in lighthouses, through visual aids, globes, and maps is guided. This school was preferred to traditional-style schools not only by its conditions, but also by the fact that students quickly get their literacy out. They were granted leave after 10 months of study, with friday and holiday days during the week counted as weekends.

They will want to formalize the Tatar school of N.Sabitov in Bukhara not only for Tatar children, but also for children of Bukharians. It was decided to name the school Ismailia was founded in honor of I. Gaspirinsky. But I.Gaspirinsky disagrees and suggests that the school be called Muzaffariya in honor of the late Emir Muzaffarkhan. I.Gaspirinsky meets with Emir Abdulahadkhan and talks about the opening of a school, its building and other organizational work. However, the work of formalizing this school is interrupted by opposition from the fanatical Ulama of Bukhara. The Tatar school, where Bukhara children of Sabitov were also studying, was moved to the courtyard of Homid Burnashev and will operate in this taxlite for about a year.

Even some of the progressive-minded representatives of the ulama, in particular, Mufti Ikrom, admit that the school of the new method does not fail Sharia.

The first jadid school began to attract representatives of the progressive layer of Bukhara people. Representatives of the local population began to give their children to Tatar schools. However this school closed shortly afterwards.

In October 1908, a new method school, where the study at the home of Mirza Abdulwahid is conducted in the local language, is officially opened in Darvozai Sallohkhona Guzar in Bukhara, and Mirzo Abdulwahid is appointed as a teacher. The work of establishing a new method School was much more difficult due to the ignorance of those who founded it of the new method and rule.

Therefore, as a result of the cooperation with the teachers of the Tatar school, the work was greatly revived and the quality of education was improved. A short time later, Mirzo Abdulwahid opens an evening school for adults, courses, and begins to teach 2 hours every day, collecting urbanites whose age reaches 20-30. Having attended a traditional school for many years, Mirzo Abdulwahid teaches those who do not receive letters and literacy to read and write in 40-50 days. After this event, Bukhara residents finally indulge in the new school at the level.

Sadriddin Ayni, a local intellectual, suggests that the primary school should consist of four classes. The new method therefore included geography maps, globes, and other visual guides in classrooms in their schools. Correspondence is taught in the native language of children, the sound method (method savtiyya). The new method schools were essentially a primary school consisting of grades 1-4.

While new secular knowledge was taught in schools of the new method, and the outdated teaching style was abandoned, Islam was taken as a basis in shaping the spiritual world of students. In 1908, Sadriddin Ayni, relying on the experience of the Tatar schools of the new method, wrote textbooks together with the teacher of the Tatar school Buvala Abdurahman Saidi. Among these was the "Tartil ul-Quran", a book devoted to the study of the rules for reading and pronouncing the Quran Karim, the "Tahzib us-sibiyan", a book of moral education, a book of etiquette. In it, dozens of small stories, such as "Raised child", "Decent Child", "Parent", "Teacher-Master", "Blessed Ahmadjan", "Wisdom on the school rule", "How Should school be", "Story of stone", "Intelligent man and the owner of high happiness", "Unfortunate man", "Arabben and his friends", were aimed at moral upbringing.

The work of schools gradually began to gain popularity among the people. Sadriddin Ayni writes that "For several years the fathers of those who could not walk in old schools and make letters and baskets, or those who did not obey the old school, saw the two-month data of our schoolchildren and gave them up, citing their children with love and passion".

In 1908, in the Sallahkhana neighborhood of Bukhara, teachers of the tatar school take an examination of the students, demonstrating how the method they used worked. Sadriddin Ayni describes this event as follows: "in the spring season there was a general exam in the tatar school. At the exam session, the fathers of Tatar and Bukharan children were present. We followed a student or two from our school. The examination session was peaceful and peaceful. In this regard, we got acquainted with the supporters of the New School of our city. They also

rejoiced at the opening of a new school in Bukhara on the side of their Bukhara community. From this day on, our school has come out of fame.”

In the autumn of 1909, a transparent examination is organized in the school of Mirzo Abdulwahid, just like in the tatar school. The exam will be attended by representatives of Bukhara Qushbegisi Ostonaqul, Kazi Kalon Burhoniddin, and chairman, Domla Ikrom (Ikromcha), a supporter of the new method from Bukhara muftis, Mullo Abdulkadir Shakuri from the new method School in Samarkand.

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After the transparent examination at the Mirzo Abdulwahid School, opinion makers about the new method school were divided into two groups. A great controversy broke out between the participants. The origin of this controversy was caused, firstly, by the question of the assessment of the new school, and secondly, by the question of what subjects were taught at the school.

The situation began to get complicated. Risking this, Lyutin, an employee of the Russian political agency in Bukhara, wrote a letter to the governor-general of Turkestan on December 12, 1909. The letter comments, among others, on the fanatical mullahs in Bukhara and their actions, their relationship to the new method School. The Emir’s idea of leaving the new method school out of the city is informed.

The issues of organizing schools of the new method began to be discussed between individuals involved in the authorities from the 1910s. One of the mufti of Bukhara, domla Ikromcha, conducts extensive propaganda about substituting traditional schools with jadid schools, and madrasa students, most of the investors, were supported by the city’s 700-800 influential people.

The publication of Domla Ikrom’s Persian-Tajik treatise “The Awakening of the sleeping and the awakening of the ignorant” in New Bukhara (Kogon) in 1910 was of great importance. As a mufti, he protected the Jadid schools in Bukhara from the encroachments of the ancient groups led by Mulla Abdurazzaq. At a meeting of high-ranking Ulama on 25 January 1914, Domla Ikrom presents a draft program on opening jadid schools.

Qushbegi and Qazi Kalan were forced to seal the fatwa prepared to close the school. The school was officially closed. Thus, the second group, the qadimi group, prevailed and achieved the closure of the new method School. The fanatics were not limited to this either and try to kill Mirzo Abdulwahid in the crowd. He is forced to flee Bukhara and live against him for a certain period of time, and Sadridin Ayniy also goes into hiding for some time.

Soon, Schools of a new method will open in Bukhara, Karki, Shahrisabz, Karshi and other cities as well and began to pay off [28].

At the beginning of 1911, a new method School will be opened in Bukhara by Mukomiliddin Burhanov. The number of students in this school was more than 40. Within the jadid schools in Bukhara, the school founded by Mukamiliddin Burhanov was distinguished by its equipment, which included glass windows, iron stoves. Admission of a new student, transfer from class to class, school graduation was in strict order, assessment of students' knowledge was carried out with a 6-point system, examinations were organized, which were conducted in a transparent, demonstrative way for propaganda purposes [14].

One of the activities carried out by Emir Alimkhan in Bukhara was the unification of existing small – small (sometimes made up of 3-4 students) schools into larger ones, the appointment of a salary from the treasury for school teachers, indicating that the government was interfering, albeit in a smaller way. This is reported by the press of the time.

In an article titled “New reforms in Bukhara” and published in 1911, we can clearly learn the reforms carried out by the Emir’s government from the comments below: “At the beginning of last April, the teachers of the school in Bukhara, on the behalf of the Mr. Qushbegi, was called to the registry and each teacher was given a monthly task of 15 rubles. For this year, in the near future, the teachers of Bukhara will be appointed a duty of 15 rubles from the sides of the Hazrat Emir, equal to every. Children’s education and upbringing after the monthly tasks were given, Mr. Qozi Kalon, the head of the ulama with qushbegi, who was the chief of the corresponding ministers, spoke. The content of the speeches of the qushbegi gentlemen is this: the teacher is Afandi! Education and upbringing of young children of our homeland, you pay close attention. Do not beat the flames for any time. To promote and encourage students to always make love to schoolgirls. You shoot for an hour and take a break for a few minutes.”

In connection with the reform work carried out in Bukhara, Abdurauf Fitrat’s comments were shown in an article published in the magazine “Oyina”: “That’s, His Majesty took note of our lectures, and first of all, Bukhara schools have seen himmat for Islahi. But instead of changing the existing way of teaching in them and replacing the schoolchildren, appointed illiterate schoolteachers a salary to the same old school, leaving the original method of education and leaving a general inspector over the teachers”. But most teachers in schools were unaware of the reforms and their methods of education were old-fashioned. That is why the appointment of a salary to teachers, the appointment of an reviser to control their activities, did not work much. “A few opportunities passed, and the schoolchildren and the middle inspectors (inspectors) found each other. They made a variety and put the advice together. The schools remained original. The departure was government money. In vain went to the pocket of schoolchildren. That is, our cries and the Supreme initiatives of His Majesty went obsolete.

In 1911-1912, the number of new method schools on the territory of the emirate of Bukhara reaches 57.

On October 9, 1912, a new method Muslim School of Atahuja (Ataulla Khojayev) will be opened in Chorjuy. We can see that it was donated to the school by the governor of Chorjuy from the decree of 28 June 1912 of Qushbegi under number 1243. In early 1912, Usman Khoja, an active member of the young Bukharians, reorganized one of the jadid schools.

In the modern schools established by Usman Khoja, the educational processes were established on the basis of completely new procedures. Divide children into classes according to their age, do not spend more than 4-5 hours of classes in one day, introduce a 10-minute break after each lesson, focus on teaching worldly subjects, mainly in the first stage, introduce students' literacy, introduce rest on Fridays and Sundays, After 10 months of education, giving children a vacation, taking periodic exams from students, teaching children in bright and comfortable rooms as much as possible, paying attention to the rules of using visual aids: globes and maps.

In late 1912, a new school will be opened in the Gavkushan neighborhood by Latif Khoja, a relative of Usman Khoja. Operated under the auspices of City Merchants, it consisted of 2 classes, each class having 3 Globes, books, sit-and-write Paras, student notebooks, teaching aids, a wallboard (board). One class was attended by primary learners and the other by six months of Education. The classes were led by Usman Khoja and Mullah Ghulam Qadirali, a member of the young Bukharan party. The lessons were based on Persian-Tajik textbooks published in Samarkand. The students of the two classes of 30 were all children of wealthy merchants in Bukhara who were fast and straightforward readers. The school did not impose a corporal punishment.

In 1912, a new school was opened in the House of the teacher Mullo Hamidkhoja in Bazari Nav guzar, with 32 students and classes conducted in Russian. The teacher Mulla Wafa conducted the lessons on the basis of the Gramenitsky textbook. Many readers were able to write and read fluently in Russian in six months. Mulla Wafa school had 30-35 children. In addition a number of other schools operated. Such schools gained the attention of the Bukharian people and showed that their future was bright.

In some jadidi schools, for example in the schools of Usman Khoja, Khamidkhoja Mehri several teachers worked, that's why there was a pedagogical council was working, during the intermissions some teachers were on duty in the school.

Schools were often maintained by its organizers, in some cases sponsored by wealthy individuals. In addition to these, the provision of schools was made at the expense of the tuition money provided by the parents. For example, the school founded by Abdulvohid Munzim (Burhanov) had a tuition fee of 3 rubles per month. 15-20% of the students, mostly children of the poor, were trained free of charge. It should also be noted that the tuition at the new method School was much higher than at the traditional school, which was associated with the organization of the educational process: if 6-10 years were studied at the traditional school, then 4 years were taught at the new method School. In jadid schools, the stages of teaching, teaching methods and subjects taught were clear.

Jadid schools were organized in two phases. The first stage was called primary, the second stage was called intermediate. In the first phase, the term of study is 4 years (1-4 grades), and in the first year Persian, Arabic writing and Reading are taught. Surahs have been memorized from the Quran. Account science is taught. In his second year, he taught Haftiyak, faith and belief classes, and poetry in Turkic, Persian, and Arabic. In his third year, the Qur'an was taught Karim, Islamic prayer, tajvid (the science of recitation), exhortations from Saadi (the science of ethics), Turkic and Persian language (the science of linguistics), and essays were written from it. From the account, such necessary aspects as various calendars and proceedings are trained. In the fourth year, comments on the kalami sharif, complete tajvid, prose and poesy (literature) in Turkic and Persian, Turkic and Persian language, calculus, history and geography were taught.

In jadidi schools arithmetics, geography, natural studies (hard bases, gas, air, heat, cold), basics of natural sciences (including, mineralogy, and even, anatomy, elements of chemistry and physics) were taught.

Mirzo did not fall for the fanatics even with the closure of the Abdulwahid school. Because after the closure of Mirzo Abdulwahid's school, more than 50 students enter the Tatar school and start studying. Unable to bear this situation, Bukharan Ulama appeal to the Bukharan government to demand that the tatar school be closed as well. At first, neither the Bukharan government nor the Russian embassy were able to solve the case, since the Tatars were Russian citizens who were not subject to the Bukharan government. Finally, they find a measure: Bukhara children are allowed to work the Tatar school, provided that they cannot study. Also, the closure of the Tatar school caused discontent in Bukhara. The Tatars living in Bukhara and the members of the Young bukharians party, supporters of the new method School, prepared a letter of complaint about the closure of the schools, calling it Those who handed over to I. Gaspirinsky. Open letters in the name of Bukharan mullahs are also published in the

“translator”. newspaper. “Muslim newspapers and magazines in Russia, writing long articles, began to correctly criticize the government and ulama of Bukhara. In particular, the complex of the comic “Mulla Nasriddin” on the occasion of this event put in the eyes of the entire literate and illiterate, on one page about the ulama of Bukhara with figurative pictures, which expresses the meaning of a book”, wrote Sadriddin Ayni.

Fayzulla Khojayevev expresses the attitude of the religious Ulama in the emirate towards the schools of the new method: "the world is broken, several rich people who have returned from Islam open jadid schools and gently disinherit our children. In six months, madrasas will be ruined if they issue letters and literacy of children. Peasant children do not tax the emir after becoming wise, the treasure is empty, we are all hungry"[27].

Mirzo Salimbek, who at the time witnessed the relations between the Emir's government and the jadids, recalled that his image increased, since in the schools of the new method children went to the basket at a very short opportunity. From the old school, many turned away, and mullahs, military officers, merchants, shopkeepers began to give their children to the new school. In all textbooks in the new method schools, special attention was paid to their religious rules. But later secularism grown in these schools.

The new method schools operate not only in the city of Bukhara, but also in all stations and districts of the emirate. In 1908-1912, a school for Tatar children was opened in Karki, circles for Russian language learners were opened, and libraries began to work. The Qori Yuldash Pulatov, Fazliddin Maxsum, Haji Juraql, Abdulfattohjan were actively involved in this process. At the Shahrisabz county of the emirate, Islamqul Tuqsabo opened a new method school in his house and invited several teachers from Tashkent and Samarkand to work in it. Several schools were later established by these teachers.

In 1913, Abdul Hakim Khoja was able to open several new method schools in the Gijduvan District of the emirate. He wrote textbooks for the schools he opened, and evening schools for the elderly were established.

In 1913, in Karakul district, amlakdor established a school of Qazi Ikram with Ghulam Qadir to educate his children and the children of the desirers. It was here that the newspaper was distributed by Suleimankhoja, books were brought and library work was established. Work with young people, distribution of literature and opening schools were organized and Tatar teachers were used in Shafirkan and Vabkent districts.

As can be seen from the above data, the new method schools were common throughout the Emirati territories in 1910, 1911, 1912, 1913, although their students were not very numerous, helping to shape the perception of schools of the new method as well as to make the population benevolent towards this school. The Emirati government pays attention to the work of reforming the education system for some time, albeit in a limited way. As Sadriddin Ayni noted, these schools were “half (semi) reform schools”.

In 1912-1913, there was a certain shift in the opening of a school, its proper organization of educational processes. The expulsion of fanatics such as Qazi Burhaniddin from Bukhara results in a temporary situation of moderation on the issue of schools following the removal of certain officials from their duties.

In 1912-1913, secret schools were opened in Bukhara by Mullo Abulqosim, Mukamaliddin Makhsum, Ghiyos Makhsum Husayn, in which more than 100 children studied.

On the banks of the Gavkushan pond, schools begin to work in the Havuzi of the Arbab guzar. A Russian and Muslim school will open in Poyi Astana guzar. In the alley Guzar, an adult basket-making school was established by the brother of Mirzo Ismailbek, in which correspondence training, accounting and geography were taught.

The schools opened in Mor Kushan and Second Khiyaban Guzar of Bukhara were supplied by the city's wealthy merchants. The number of students at Abul Qasim school is more than 300 students, the training was conducted in two shifts, and the classes were organized on the basis of textbooks published in Tehran (Iran).

One of the fervents of the jadidism movement in Bukhara was Ata Khoja Pulatkhojaev (Ataulla Khojayev). He opened a new method school with his maslakmates, which will be closed by the Emir's government a few months later. Nevertheless, despite the ban, he is actively involved in secretly opening night schools in Bukhara. Abdurauf Fitrat himself was also engaged in opening schools in Shahrisabz and Karki in 1913-1914 along with father Khoja Pulatkhojayev [28].

In 1914, Bukhara had its name, the famous School of Uthman Khoja had 200 students [3], Eshon Hamid Khoja's school (Bazari Nav guzari) had 100 students, and Mulla Vafa's school had 80 students. Of these, classes were conducted in Russian at the School of Mullah Wafah. The Russian-language school was attended mainly by the children of merchants, merchants. Many of the new method schools were educated by petty traders and children of the poor. The main reason for this was the repression of the jadid school by the government. Therefore, the rich class was at risk from the school of the new method.

By 1914, all new method schools in Bukhara were facing stiff resistance. The very fanatical priests of the emirate give a "fatwa" about the jadid schools: "he (i.e. the school) is against sharia. In the first year, readers read newspapers, in the second year they demand freedom, and in the third year they overthrow their Majesty from the throne".

New method schools in remote areas of the emirate are also subject to repression. For example, the school of Ghulam Qadir, an official in Karakul, will also be closed by Emir's decree in 1914.

In 1914, the magazine "Oyina" reported that said in the presence of 5-6 thousand people that the muazzin of the Mirzo Ulugbek jami mosque "whoever gives his child to the new method jadid school, is himself an unbeliever, and his wife was divorced from him from the viewpoint of shariat".

We met a similar information in the "Turkiston viloyati gazetasi" newspaper. In this information: "in the opinion of some ulamolarnig, the boy who read usuli Jadid would be unbelieving to suck. So do not send the children there. But Islamic foundations such as the rules of the Quran, the farzi Ayn were taught there. Again the method of some of the mullahs saw children in jadid schools sitting on table-chairs, and it was the chair of these infidels"[23].

On July 4, 1914, during Amir Alimkhan's usual Friday prayer, fanatical mullas complained about the closure of the new method schools. Qozi Kalon Burhaniddin wrote a petition to Amir Alimkhan, a notorious Jadid schools and aimed at the rapid closure of these schools, in the following content: "in The Late days of the Emir, Ulama's method with fatwas of the Jadid schools was soiled in defiance and superstition that it was closed by the commandments of His Majesty. For some time now, the mufsid jadids have been leading again, opening schools on all sides of the city, corrupting the children of the people and inciting intrigue and mischief. If, by the commandments of His Majesty, these schools are not connected with speed, it is clear that the student mullas themselves will be provoked to end this heresy. Then it is likely that intrigues and mischief will increase in the country, and the state will harm the high".

On July 5, 1914, by decree of Emir Said Alimkhan, all jadid schools in Bukhara will be closed, part of their prominent leaders will be expelled from the city, and another part was banned from secret gathering. It is also forbidden to organize a circle, read a newspaper and discuss it.

The fanatical and religious mullas of Bukhara wrote a letter to Amir Said Alimkhan, telling him that the new method schools should be closed: "Be aware Your Majesty, let there be no misfortune in your kingdom" [2]. After that, on the basis of the decree of the Emir, an explanatory note is received from the teacher and parents so as not to open the existing new method schools under the leadership of Qushbegi and Qozi Kalon. Representatives of the Russian Empire's political agency in Bukhara also support the Emir's policy.

Emir Said Alimkhan's decree to close the new method (jadid) schools was implemented in July 1914 through Qushbegi Nasrullo. The new method schools established in Bukhara by the

famous listed Usman Khoja, Hamid Khoja, Mukamiliddin ceased to exist. The parents of children attending schools were upset about not sending their children to a new method School.

According to the decree of the emir, the Qushbegi Nasrullo and Qozi Kalon Burhanuddin received a mandatory receipt from the organizers of the new method schools, their teachers, that they would not open such a school. Information was received about students attending the new method school and their parents. Schools in the regions and districts (Shahrisabz, Gijduvan, Shafirkan, Karakul) were also closed.

Thus, in the second half of 1914, all new method schools operating in Bukhara will be closed by the Emirati government. The measure was also supported by the Russian Empire's political agency in Bukhara.

The emir and his officials repressed, persecuted the pro-jadid students and mudarris'. Banned books came out when the House of Madrasa student Sobirjon Mustafoev was searched. From the House of Muhammad Mustafoev, a student of the Zargaran madrasa. The banned work "Munazar" by Fitrat and other literature were found. They were beaten and thrown into the dungeon with 75 darras, according to the order of the Emir.

Literacy courses for older adults had also gradually increased. However, in 1914, Nasrulla, the Qushbegi of Bukhara, gathered the teachers of these courses in Ark as well, and warned them that he would not teach further, and that whoever would teach would be exiled.

The 14 July 1914 notice (raport) of Wilman, the head of the old Bukhara police, states: "In June of this year, a confrontation between guests and Mullah Ikrom occurred at a banquet held by the famous eshon from the local priests on the occasion of the age of the Prophet. Mullah Ikram used the Assembly to deliver a speech denouncing the supporters of usuli qadim". In the aftermath of the Mullah Ikram debate against Burhanuddin, who defended the traditional school system, he stated: "Bukhara still has its scholars. But these are happy people who came out of the tens of thousands who devoted their lives entirely to science. Why did we demand that the government replace the old method with a new one for the prosperity and prosperity of Bukhara? If Bukhara had different conditions, the number of such scientists would have reached thousands. I am also willing to go into the open field of struggle for holy work and suffer and accept my own death if I do not find self-help among the officials and the clergy".

But this was an official aspect of the problem, and instead of the four schools that were practically closed, 45 informal secret schools began to operate in the homes of teachers and teachers. During these years, there were 30 new method schools in Fergana province, neighboring to the Emirate of Bukhara, while 12 schools operated in Yettisuv province and 16 new method schools operated in Sirdarya province.

The Prohibition of the new method of education in Bukhara could not be fully implemented, since by this period the views of the Liberals and the education of the new method had taken root. Representatives of the rich classes of Bukhara were now teaching their children in jadis in a private way.

The closure of newspapers and new method schools in 1914-1915 indicated that the current authorities would not allow the implementation of the educational ideas advanced by the jadis. In order for there to be a change in society, it was necessary to change political power.

Analysis of the activities of the schools of the new method established in Bukhara shows that the educational process in these schools was not carried out according to a strict plan, they did not have a single curriculum, program, which was officially approved somewhere. Typically, classes were conducted on the basis of a curriculum and textbook compiled by the head, organizer and teacher of the respective school.

The new method schools covered both secular subjects and religious subjects. From secular subjects, Physics, Chemistry, geometry, geography, arithmetic, Russian are also taught in some schools. With the book of the ABC, the Koranic Alphabet was also taught.

The creation of textbooks and teaching aids was not the only approach to their use in schools. In secular subjects, Uzbek and Tajik language manuals, textbooks disappeared, and

teachers used Tatar and Turkic language manuals on these subjects. Some teachers wrote textbooks themselves and conducted lessons on this basis. Sources testify that among the main textbooks in the schools of the new method of the emirate of Bukhara were the alphabet “Rakhbari khat” written by Abdulvohid Burhanov, the textbook “Tahsib us-sibiyan” by Sadridin Ayni, the Uzbek treatise “Teaching” written by Abdurauf Fitrat for the last classes of primary schools, the Uzbek treatise “Method of geometry” (early references to geometry) by Ismati, the book “Book of faith” by Sharifullah ibn Kamoliddin, the textbook “Zaboni forsi” (Reading book, Persian excerpts from works in the language), Muhiddin Qurbanaliev’s textbook of arithmetic in Tatar called “issues of accounting” for Grades 1, the textbook “Kitab as-soniy” (a collection of hadiths), “Ajoyib al-olam”, Abdurauf Fitrat’s treatise in Persian entitled “Brief history of Islam” (on the life and work of the Prophet Muhammad, Ummawi and Abbasid caliphs), the treatise “Umdat ul-Islam”, i.e. the foundations of Islam, written by Khayrulla Hokandi, a collection of puzzles called, the treatise “Rahbari leader farsi” (Persian textbook) were taught.

Conclusion

Elementary schools operating in the emirate of Bukhara in the late 19th and early 20th centuries had retained the tradition and level of past centuries in terms of their work order, organization and financial and economic-household provision. Schools did not lose their significance even during this period as a residence teaching people to get out of their literacy, to read and write in Arabic spelling, to master arithmetic. The curriculum of the schools was focused on primary religious education, Islamic fundamentals, religious prayer, moral education, also gave insights about the environment, society. However, the method of education in schoolchildren, their material and financial support, periods of study, sanitary and hygienic conditions did not meet the demand, many of them operated at the expense of charity or on the basis of private and public funds and were not provided by the state, neglect of secular knowledge in the curriculum, insufficient knowledge of teachers did not allow them

In the schools of the new method, which operated in the emirate of Bukhara, such factors as the “method of savtiyya” of students, that is, the rapid production of letters by reading and writing in a sound way, the organization of classes in a class-lesson system, a lot of attention to secular knowledge, the introduction of vacation and examination procedures, teaching students to But these schools met with sharp opposition from religious fanatics in the emirate and were unable to continue their activities with success.

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