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## TEACHING OPPORTUNITIES IN THE MODERN AND NEW METHOD SCHOOLS OF BUKHARA

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### ANNOTATION

This article describes the educational process and teaching opportunities in the newly established schools. In this, the views on the forms, methods and means of teaching in new method schools are expressed.

**Key words:** higher school, Usuli Saviya school, madrasa, jadidlik, organization of Young Bukharans.

Today, the scientific, technical and cultural innovations coming from the developed countries of the world are welcomed in different ways by the countries of the world. The diversity of opinions and views in this regard is the cause of various debates by the scientific community.

President of the Republic of Uzbekistan Sh.M. Mirziyoyev wrote in his "Appeal" sent on December 12, 2022, "Salvation is in education, salvation is in education, salvation is in knowledge. Because all good goals are achieved thanks to education and education. "These words of our enlightened ancestors should become practical actions of our deputies and senators, political parties, local councils, the entire state apparatus, and the general public," he says.

It seems that higher and secondary educational institutions have always been places that form the enlightenment of the individual and the society. Our ancestors used to call them "madrasa" and "school". This article focuses on studying the history of Bukhara higher education system and madrasahs.

In addition to being places of enlightenment, madrasahs are preserved in this area and make up about half of all ancient historical architectural monuments. Every year, thousands of foreign tourists come to Uzbekistan to see them, to enjoy the ancient Uzbek national culture and enlightenment. The history of madrasahs, the mysterious monuments of which are monuments, quickly and easily acquaint the nation with its past, the culture and enlightenment created by its ancestors, and gladly help to identify and use the basis of human values.

Many valuable information about the history of the Turan region, the lives of hundreds

of world-renowned great scholars who matured in this region are closely related to the activities of these educational institutions-madrasas. It is impossible to imagine the existence of thousands of volumes of books stored in the world's prestigious libraries and in the treasury of the Center of Oriental Manuscripts named after Abu Raykhan Beruni without the activity of these madrasahs.

Some foreign researchers point out that there is not enough scientific information about the history of madrasahs that existed in the middle ages in big cities like Bukhara and Samarkand.

A few years ago, Mrs. Anke von Kiugelgen, an orientalist from Germany, spoke about the activities of the representatives of the Mujaddidiya-Naqshbandiya sect in the Bukhara Khanate: "We do not have accurate information about the number of educational institutions, and we are completely unaware of the educational program. Khanikov names more than a hundred books taught in the madrasa. Others had to be learned by students independently. In 1834, Orientalist Demezou participated in the educational process of one of the madrasas for more than a month and listed the names of about ten authors and books.

We faced the same problem in some of our works. We did not have the courage to write even a single line about the enlightened life of Bukhara in the middle ages, the history of higher educational institutions and the educational system in it.

During the research, information on the activities of more than 300 madrasahs in the city of Bukhara was collected from several manuscript sources and hundreds of historical documents. Approximately 80 percent of our used documents are not included in scientific circulation.

Initially, the Jadidist movement in Bukhara was led by the teacher and historian scholar Marjani (1818-1889), Domla Fazil from Gijduvan, Mominhoja Vobkandli, and Mullah Khudoiberdi Baysunii. But the ancients fought against these demands and wishes and banished Marjani from the country. He went to Kazan and continued his work. Since 1910, the Jadidist movement in Bukhara was fully organized and took the form of a national democratic organization. The representatives of this movement were Sadridin Ainiy, a madrasa student, Abduvahid Burhanov, a junior official, and Usman Khojajev, a merchant's son.

In 1910, a secret organization of Jadids called "Tarbiyai - Atvol" was formed in Bukhara. This society, carrying out secret work, consists of 28 new organizations, which were established mainly in the cities of Termiz, Karshi, Old Bukhara Kogon and Gijduvan, and from then on the Jadids called themselves "Young Bukharas".

In the Emirate of Bukhara, efforts to reform the education system began at the beginning of the 19th century, and in the beginning of the 20th century, societies took shape. This group of ulemas, mentioned in historical sources under the name of progressives, enlighteners, and Young Bukharas, believed that the only way to develop all spheres of society is to reform the education system.

Tatar enlightener I. Gaspirinsky promoted reformist ideas in his works and articles published in Tarjiman newspaper. Abdurauf Fitrat, the developer of Bukhara, developed his recommendations regarding the crisis in the field of religion and education in Bukhara and their elimination.

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