

The Concept of National Education in the Works of Bukhara Jadids on Education

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ABSTRACT

This article describes the centers of science in Bukhara, the transition and methods of the sciences in them, and the classification of the existing sciences is also presented. This is proven by facts.

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INTRODUCTION

These lofty ideas put forward by these modern enlighteners, who made an incomparable contribution to the formation and development of modern education in their time, show that not only the family, but the whole society and the country can deal with the education of the young generation. In addition, it shows that personal integrity and spiritual education are always considered the main urgent problem for enlightened people and responsible people [1]. The idea of making Central Asia dependent on Russia started from the time of Peter I and was continued by the government of Catherine after his death. After Nicholas 2 ascended the throne, he quickly sought to subjugate Central Asia.

Discussion

With the introduction of Islam to Movarounnahr, religious education and related sciences began to develop. Especially, religious and secular sciences developed organically. History tells us that schools and madrasahs appeared in the regions from this period. Madrasahs have long gained a great reputation in the countries of the Near and Middle East as educational institutions with special prestige. Old Bukhara is also famous for its numerous madrasahs. That's why many students from other places show this. This tradition continued in the following centuries. For this reason, many authors, when talking about it, are first of all defined by this aspect of it. In the first years of Hijri, the places of learning were kuttabs, mosques, madrasahs, munoza majlis, rabots and khanakahs. In the Islamic world, children are first taught to read and then to write, and our holy book is chosen as the first reading book. Today, the educational institution, which is equivalent to primary educational institutions, was called kuttab. Along with reading and writing, they taught Arabic grammar, stories about our Prophet (pbuh), light arithmetic - book and some poems.

During the entire educational process, special attention was paid to memorization and memorization [2]. During the spread of Islam, most of the primary teachers of Muslims were non-Muslim Christian and Jewish teachers [3].

The invasion of Russia dates back to the second half of the 19th century. Because in this period, instead of the former empire, there were 2 khanates and 1 emirate - the Khiva and Kokan khanates, and the Bukhara emirate, and it was a period of increased conflict between them. Taking advantage of this, the tsarist government began to implement its evil intentions and initially subjugated Kazakhstan. Then, through Kazakhstan, in 1864, they conquered Turkmenistan, Shymkent, Avliyota, and in 1864, Tashkent. In 1867, Yettisuv region, in 1868, Samarkand, and in 1876, Fergana region passed to Russia.

In the issue of March 20, 1908, "Gazette of the Turkestan Region" stated the purpose of Jadidism. In response to the question "What is Usuli Jadid?", "Usuli Jadid" ("new method") was written. The tsarist government officials and local rich people resisted the Jadidist movement in Turkestan.

In addition to religious education, general education elements such as writing and arithmetic were taught in city schools. The number of students in urban schools was 20-30, and in rural areas 10-15. Pupils were admitted to study at the age of 6 and continued until the age of 17-18 depending on their mastery. At school, first "Haftiyak" was memorized, then "Qur'an", and then "Chor Kitab". "Chor Kitab" consists of 4 sections. The first part sections the names of the true God, the rules of religion, ablution, and prayer. In the second section, the understanding of faith was explained. And in the third section, the words of Nabi and narrations were described. Poems and ghazals of popular poets were also taught. Usually, students of such schools were children of wealthy families. After completing their studies, they used the knowledge they had acquired in trade and craft workshops, some of them got additional education and engaged in the profession of error, some of them entered madrasas and continued their studies. In the madrasah, which was a religious school, medieval religious philosophy and Muslim rights, Arabic grammar and logic were taught. The curriculum of the school changed depending on the time and circumstances. For instance: in the 30s and 40s of the 15th century, secular knowledge: mathematics, astronomy, and music were also taught in the madrasas of Samarkand and Herat. Madrasah consisted of three departments:

In the first part, the book containing the Muslim religious beliefs was taught, the Arabic language and law were taught. The student of this department studied for 9-10 years.

In the second part, legislation, theology, logic, Arabic grammar, oratory skills were taught. Students have been trained for 7-8 years.

In the third section, theology, law, and the word were taught. Some information on geography and arithmetic was given in the legislation course. Students who graduated from the madrasa would have the right to become imams and work in courts. In schools and madrasas, mostly boys were educated. In the religious schools in the cities, the wives of some teachers were engaged in teaching girls as well. Schools and madrasas taught in Uzbek, Arabic and Persian-Tajik languages.

The educational system in Muslim schools was divided into 5 categories.

Lower school - boys were taught literacy in these schools (4th grade).

Khalilkhana school - (prayer) taught by rote.

Korikhona - the place where the Qur'an was memorized.

Madrasah.

The boarding school was a secondary madrasa. Both religious and secular subjects were taught and secondary education was provided.

After the occupation of Central Asia by Russia, some changes took place in schools and madrasas. Textbooks printed for Muslim schools appeared. The Qur'an and Haftiyak published in a printing press from Kazan, collections of poets from India and Iran printed in lithography were brought. In Tashkent itself, textbooks for schools were published by the lithography method.

Results

Gasprinsky offers the following to implement the “easy way” in education reform:

First, to distribute a new method-based reading and writing instruction manual for teachers;

Second, popularization of modern schools based on the new method;

Thirdly, to reform some of the existing madrasas to make them “higher” category in order to train teachers for these schools;

Fourthly, giving privileges to the students of “higher madrasa” regarding military service and exemption from examinations under the religious administration;

Fifth, the “higher madrasa” program should be based on adequate teaching of the Russian language, Russian laws pedagogy.

According to Gasprinsky, after these works are completed, the teachers appointed to the new method school will pass an exam in the presence of representatives of the directorate of local educational institutions and the Muslim religious administration. These teachers can teach both Muslim and Russian at the same time. This arrangement of work and the fact that the teacher of the Russian-Tuzem school is from the local population increases the confidence of Muslims that the religion of Islam will not be violated. Gasprinsky proposed to the Governor-General of Turkestan to simplify teaching in Muslim schools and introduce a new method. Gasprinsky emphasizes that the main essence of the new method is to reduce the current 6-year primary school to 2 years, and to teach the Russian language and culture in the remaining period. Gasprinsky traveled to Turkestan at the beginning of 1893 in order to promote his idea in Turkestan and to see the social and political situation in the country with his own eyes.

At the request of Gasprinsky, Majidbek Ganizoda, a native of Baku who knows Persian and Turkish perfectly, who accompanied him on the trip, will stay in Samarkand for 40 days and will show the method and products of the “usuli savtiya” in a local school [4]. A few years later, he reported on this in his article entitled “Machine School” [5]. Here are the details related to the opening of the school: In July 1893, Gasprinsky, who came on a trip to Bukhara-Turkestan, came on the trip, and in the same year, he met Abdulgani Boy Husayinov in Samarkand, and there was a party with the participation of 25 people around the table with the rich man who invited him as a guest. At this meeting, Abdulghani Boy asked Gasprinsky to take over all the costs of the new school, to open a model school and teach 20-30 children there, and to teach the Persian language expert Ganiza to the teachers. In Samarkand, Ganiza was a teacher at the Abdulgani school for 40 days and showed the advantages of the method of savtia to everyone who came. The exam showed how the children mastered their lessons. Due to the fact that the popularity of the school spread to all parts of the world, the people of Turkestan gave this school a suitable name. Even so, it was a “Machine School”. But this school could not function for a long time.

Conclusion

In conclusion, it can be said that the modern schools of the new method require teaching a new stage of education through subjects in new ways and systematizing it and delivering it in classes according to age, taking into account the time. And for this, he calls the teachers of the new level to be like that.

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