

Article

Issues of National Education in the Educational Works of the Bukhara Jadids

Ashurova Marhabo Sayfulloevna¹

1. Senior teacher of Bukhara State University, Doctor of Philosophy in Pedagogical Sciences (PhD)
* Correspondence: marxaboashurova72@gmail.com

Annotation: This article describes the variety of sciences in Bukhara and the methods of passing them, as well as the classification of existing sciences. This is proven by facts.

Keywords: madrasah, kuttab, religious madrasa, modern schools, schools of Savtiya, spiritual education

1. Introduction

Today, it is an important issue to develop the student in all aspects, educate him and teach him modern sciences. A new, systematic approach to education requires social-pedagogical possibilities of the family, preschool education, general education, secondary special and higher education institutions in the guaranteed formation of basic qualities in a child. At the same time, it requires raising the scientific-methodical unity among them to a new level. 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 the importance of not only the family, but also the entire society and the country to be involved in the education of the young generation. It should be noted that personal integrity and spiritual education are always considered the main urgent problem for enlightened people and leaders [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.

2. Materials and Methods

Conduct a comprehensive literature review on the educational works of the Bukhara Jadids. Explore academic books, journal articles, and other scholarly sources that discuss the historical context, ideologies, and educational theories of the Jadid movement in Bukhara. This will provide a solid foundation for understanding the issues of national education addressed by the Jadids. Identify and gather primary sources that form the core of the educational works of the Bukhara Jadids. This may include books, pamphlets, articles, and educational materials written by prominent Jadid figures such as Sadriddin Ayni and Abdurauf Fitrat. Analyze these sources to identify the key ideas and concepts related to national education.

Citation: Sayfullovna A. M. Issues of National Education in the Educational Works of the Bukhara Jadids. International Journal on Integrated Education (IJIE) 2024, 7(2), 91-97.

Received: 7th Jan 2024Revised: 9th Jan 2024Accepted: 20th Jan 2024Published: 26th Feb 2024

Copyright: © 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license

(<https://creativecommons.org/licenses/by/4.0/>).

3. Results and Discussion

It was not easy to reform the Muslim primary school at that time. A number of factors against this reform appeared. First, the ancients led by religious scholars who tried to preserve the old order and the educational system that had been formed for centuries appeared as one of the main obstacles to the progress of the Muslims of Russia, especially Turkestan [11]. On the other hand, the Russian chauvinists and missionaries, who are directing the government's policy towards "non-gentiles", are the group that was preventing the renewal and development of Russian Muslims. Their "commander" was the famous Russian chauvinist Nikolai Ivanovich Ilminsky [12]. The main task of the group of Russian missionaries headed by this "warlord" is to adapt the educational system of the Turkic peoples to the policy of Russification. It was Russification and Christianization of the nation, which was trying to unite the people of each region by creating a Cyrillic alphabet based on its own dialect and dialect.

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 kuttobs, 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 middle of the 19th century, there were schools providing primary education and madrasahs providing secondary and higher religious education in Turkestan. Most of the schools, including most of the village schools, were the most basic elementary schools providing religious education. Imams of mosques and literate mullahs taught in this school. Teaching in such schools was limited to teaching the simplest religious tasks, that is, teaching to read the Qur'an written in Arabic, teaching the basic tasks necessary for every Muslim.

Literary and historical scientists B. Qasimov and D. Alimova emphasize that jadidism is not uniform, that there are differences in the creativity of the jadids of Tashkent, Samarkand, Fergana, and it is natural that their activities and views are not similar to each other [4]. The essence, purpose and definition-classification of Jadidism was first shown by its great representative M.Behbudi [5]. Sh.Rahimi started the study of the movement of Jadids during the period of Soviet power, and his article positively evaluated the activities of Jadids [6]. The first works written by F.Khojaev on the history of the Jadid movement in Central Asia are important [7]. In these works, the author tried to clarify the social source of the struggle, he emphasized the role of the enlightenment movement in the training of national personnel.

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.

From the beginning of the 19th century, among enlightened Muslim priests and intellectuals in Bukhara, reformation of the heresies that had entered the system of madrasas and schools and the Islamic religion began to appear. Supporters of such a movement are called modernists, in other words, supporters of innovation. From those times, people who were in the spirit of feudalism, medievalism, and religious fanaticism were called anti-modernist. At the beginning of the 19th century, a number of enlightened teachers came up with the idea of reforming about 200 madrasahs in the city of Bukhara. At the head of this movement was the head of the madrasa, Abu Nasr al-Kursavi. The anti-modernists accused them of infidelity and impiety. The emir of Bukhara, Haydar, threw Kursavi into prison and sentenced him to death. But his supporters escape him from prison. Kursavi continued his work in Kazan and died in 1813. In the 1950s and 1960s, the movement of religious reform began to expand. Now, at the head of this movement were the Bukhara mudarris and historian scientist Marjani (1818-1889), Gijduvan teachers Fazil, Mominjon Vobkandi, Mulla Khudoiberdi Baisuni and other mudarris. They write that they are not in favor of reforming madrasahs and schools, but in favor of eliminating redundant classes. The leader of the reformers, Marjani, puts six main issues in his program:

People should think freely about any religious issue in the Qur'an, and it should be strictly forbidden for anyone to blindly follow someone else. The lessons taught in madrasahs, which have a dry content such as the outline and commentary, and which are useless for madrasah students and take up 80-10 minutes of their time, should be removed from the lesson schedules.

In madrasahs, lessons such as the Holy Qur'an, Hadith Sharif, their translations and the history of Islam should be taught. Do not resist the study of arithmetic, history, geography, medicine, geometry, logic, philosophy and other worldly sciences. At the end of the 19th and the beginning of the 20th century, as a result of the strengthening of the tsarist colonization of Turkestan, the Jadidist movement intensified in many parts of Central Asia. This movement faced strong opposition from supporters of the old system, old life, and old school, as it was aimed at rebuilding the socio-cultural foundations of the existing society. The representatives of this opposing force were called Qadim or Qadimists. Those who tried to bring new life breezes were called jadids.

The struggle began with the reformation of the old school. The brightest pages of the history of national pedagogy in the Russian Empire was Ismail Gasprinsky, the theoretician and practitioner of the movement related to the reforms of the Jadids in the field of education led by Ismail Gasprinsky. The emergence of modernism itself is closely

related to this reform. Speaking about the need for reform of the school, Gasprinsky considers bringing the Muslim society to a regular form, modernizing it and preparing it for changes in accordance with the times [8]. According to Gasprinsky, the development and future of any nation is closely related to the school [9], he raised this issue for the first time officially in his work "Русское мусульманство" [10] (Muslimism in Russia), published in 1881.

Results

It was not easy to reform the Muslim primary school at that time. A number of factors against this reform appeared. First, the ancients led by religious scholars who tried to preserve the old order and the educational system that had been formed for centuries appeared as one of the main obstacles to the progress of the Muslims of Russia, especially Turkestan [11]. On the other hand, the Russian chauvinists and missionaries, who are directing the government's policy towards "non-gentiles", are the group that was preventing the renewal and development of Russian Muslims. Their "commander" was the famous Russian chauvinist Nikolai Ivanovich Ilminsky [12]. The main task of the group of Russian missionaries headed by this "warlord" is to adapt the educational system of the Turkic peoples to the policy of Russification. It was Russification and Christianization of the nation, which was trying to unite the people of each region by creating a Cyrillic alphabet based on its own dialect and dialect.

4. Conclusion

The essence of this policy of the Russian missionaries was given by Ismail Gasprinsky in the above-mentioned work. Gasprinsky, after setting up schools of the modern method in the Crimea, began to introduce this direction in other regions inhabited by Muslims. Because he believed that the main motivation for the Muslim nation to come out of backwardness is the renewal of the educational method. We must not forget that the reforms in the field of science, which were important for that time when they were created by the ancients, are actually very important for today. Because the textbooks created by Sadriddin Ainiy, Fitrat and others for Savatiya schools serve as the main guide for today's modern schools. In a word, these views and ideas written down by our forefathers serve as a programmatic action for the development of future students in the spirit of national education. Based on the above information, until 1917, there was no program of the Jadidist movement. Fitrat's works "Munozara" and "Statement of an Indian tourist" served as an unofficial program of Jadidists until 1917. "The Project of the Committee of Young Bukharos in Bukhara" written in 1917 with the participation of Fitrat is a unique legal document that has reached us. "Land-water issues", "Endowment lands", "Military affairs", "Financial affairs", "Internal affairs" and other issues included. This draft document, consisting of 13 sections, is similar to the political program of the Young Bukharan Party, which aims to seize power and later rule the country. The project also focuses on enlightenment, which is the main activity of the moderns. "To manage all educational institutions opened at the expense of state funds in the country", they wrote. The authors of the "project" - for example, the minister of education should be appointed to appoint teachers, open a higher education institution, and create programs. Except for state and foundation schools, anyone can open a school. No one has the right to prevent it. The Minister of Education, with the participation of the Higher Pedagogical Council,

awards diplomas to those who have graduated from educational institutions. For instance, a diploma belonging to the category of mullah, teacher, mufti, qazi (judge) and others. In order to understand the situation in the ranks of the Bukhara youths who switched from enlightenment goals to political tasks, it is necessary to refer to the book “On the history of the revolution in Bukhara” by F.Khojaev, who together with Fitrat led the group of young Bukharas.

REFERENCES

1. Pardayeva K. Uzluksiz ma'naviy tarbiya jarayonida Abdulla Avloniy asarlaridan foydalanish samaradorligi. “Abdulla Avloniyning ilmiy pedagogik qarashlari” mavzusida xalqaro ilmiy konferensiya materiallari (10 iyul 2020 yil) – T.: TDPU, 2020.
2. Abdullah Aydinli. İmla. T.D.V. İslam Ansiklopedisi. Ж. XXII.
3. Aydinli, Osman. Semerkant Tarihi.
4. Qosimov B. Jadidchilik // O'zbek tili va adabiyoti.1994.4-son; Qosimov B. Jadidchilik va jadid adabiyoti // Turkiston. 1997. 17 may; Alimova D. Turkiston jadidlarining musulmon madaniyatga oid qarashlari // Imom al-Buxoriy saboqlari. 2001.2-son.
5. Mahmudxo'ja Behbudiy. Felyeton // Xurshid gazetasi. 1906.6-son.
6. Рахимий Ш. Просвещение узбеков // Наука и просвещение. 1922. 2-сон.
7. Sh.M.Mirziyoyev. Buyuk kelajagimizni mard va olijanob xalqimiz bilan birga quramiz. Toshkent. “O'zbekiston”. 2017. 157-158-betlar.
8. Балдауф И. Джадидизм в Центральное Азии в плане реформизма и модернизма в мусульманском мире // Марказий Осиё XX аср бошида: ислохотлар янгиланиш, тараққиёт ва мустақиллик учун кураш (жадидчилик, мухториятчилик, истиқдолчилик). Халқаро конференция материаллари. – тошкент: Маънавият, 2001.- Б.44-45.
9. Гаспринский И.Турк юрдучиларина // Турк юрду.1912.1- жилд. №7.- Б.190.
10. Гаспринский И.Русское мусульманство. Мысли, заметки и наблюдения мусульманина. – Симферополь, 1881.
11. Ismoil, Gasprinskiy. “Qadimchilik - jadidchilik” // Tarjimon. 1909. №19 -21.
12. Ильминский, Н.И.О системе просвещения инородцев и о Казанской Центральной крещено-татарской школе. Казань, 1913.
13. Sayfulloevna, A. M. (2021, May). FUTUVVAT (CHIVALRY)-THE MAON FORM OF MORAL EDUCATION. In *E-Conference Globe* (pp. 162-167).
14. Sayfulloevna, A. M. (2021). Futuvvat (Chivalry)-The Basis of Moral Education. *Central asian journal of literature, philosophy and culture*, 2(4), 39-43.
15. 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.
16. Sayfulloevna, A. M. (2021). Spiritual and moral education issues in the works of eastern thinkers. *European Scholar Journal*, 2(5), 183-186.
17. 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.
18. Sayfulloevna, A. M. (2023). EXPRESSION OF HUMAN VIRTUES IN HUSAIN VOIZ KASHIFI'S WORKS. *International Journal of Formal Education*, 2(11), 161-169.

19. 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.