

## Problems of Education in Jadid Schools in Bukhara

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**Abstract:** This article discusses the main changes in the education system of Bukhara, the policy in the field of education, the state supervision of education created in Bukhara, the organization of schools, advanced training courses, higher educational institutions, funds, textbooks, and other information is covered.

**Keywords:** science, education, jadid, modernism, people's control, commission, counter-revolutionary movement.

In Bukhara, the Jadid movement was fully organized in 1910 and took the form of a national-democratic organization. Initially, the Jadid movement in Bukhara was led by Mudarris and the historian Marjani (1818-1889), Domla Fazil from Gijduvan, Mominkhoja Vopkandli and Mullah Khudoyberdi Baysuniy. But the ancients struggled with these demands and wishes and expelled Marjani from the country. He left for Kazan and continued his work. The representatives of this movement were a student of the madrasah Sadridin Ainy, a junior official Abduvakhid Burkhanov and a merchant's son Usman Khodjaev.

In the spring of 1908, Ismailbek Gaspirinsky visited Bukhara and held a meeting in Bukhara with Amir Abdulahad Khan. During this meeting, he met Crown Prince Sayyid Olimkhan and made sure that he was educated, knew Russian well, was familiar with secular science and the press. He also held a meeting with Tatar and Bukhara teachers on the creation of modern schools. It was decided by the government to allocate a special place for the school in the house of Mullah Nizam and create an opportunity for children from Bukhara to study there, and at the suggestion of I. Gasspirinsky, it was decided to name this school Muzaffaria after of Amir Muzaffar Khan.

When Ismailbek Gaspirinsky made request to Amir Abdulakhakhan on these issues, he agreed with him and supported the opening of the Jadid school. Soon the school in the house of Mullah Nizam was transferred to the house of Khalid Burnashev, and only a few children from Bukhara were admitted to this school. It was more difficult for children from Bukhara to study at the Nizam Sobitiy school, because the lessons were conducted in the Tatar language. Therefore, in October 1908, Sadridin Ayniy and Abdulvahid Munzim, one of the leaders of Bukhara, founded a jadid school for Bukhara children, in which they teach the Tajik language. In this school, evening courses were organized for 20-30 year olds, and adult students studied for 2 hours every day. In a short time, the school gained popularity among the people. Under the leadership of Mulla Kamariddin, the scholars were dissatisfied with this situation and began to incite a conspiracy against the Jadid school. When the situation became more complicated, on September 26, 1909, Ostanakul Kushbegi, Kazikalon Bagakhodzha and Burhoniddin officially announced to Mirza Abduvakhid that the school was closed.

In the same year, Abul Kasym Saifullazoda, one of the Jadids of Bukhara, opened a Jadid school in the city of Bukhara. In 1909-1910, 100-150 students studied at this school. The peculiarity of Abulqasim's school was that it separately dealt with talented students and prepared them for work as teachers. This school was soon closed at the instigation of black school teachers and the Mufti's fatwa that jadid was sin. But Abulkasim secretly gathered children at night in private homes and continued to teach them.

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In the Emirate of Bukhara, at the beginning of the 19th century, work began on reforming the education system, and at the beginning of the 20th century, societies began to appear. In 1910, a secret Jadid organization called "Tarbiya-atvol" was formed in Bukhara. This society, working secretly, consists of 28 new organizations, mainly located in Termez, Karshi. Old Bukhara was founded in the cities of Kogon and Gijduvan, and since then the Jadids called themselves "Young Bukharians".

This group of scholars, mentioned in historical sources under the name of leaders, educators, young Bukharians, believed that the only way to develop all spheres of society was to reform the education system.

At the end of the 19th and beginning of the 20th century, attention to education began to increase in Bukhara, as representatives of the Bukhara modernism movement that arose after the invasion of the Russian Empire sought to update and enrich the old-fashioned teaching, petrified in dogmatism, and the weakness of the educational system. The Jadids were the first to start work on reforming and radically changing the field of education. Prior to the creation of the BHSR in Bukhara, during the Emirate period, Amir Olimkhan signed a decree "On Education" and according to this decree, the requirements were not to teach various subjects, to include tafsir and hadith as official lessons, to appoint an inspector to schools. But even this did not satisfy the Jadids.

After the abolition of the emirate and the creation of a republic in Bukhara, modern people focused their attention on improving education. In order to change and improve the education system in the Republic in 1920, the Ministry of Education was first established. Cory Yoldosh Polatov has been appointed Chief Inspector of the Public Education Inspectorate.

He showed enthusiasm for such urgent tasks as discovery, teaching people to read and write, sending talented youth to study in countries such as Germany and Turkey.

*On September 17, 1920, an order was issued to transfer all available books, textbooks and writing materials from the time of the Emirate under the control of the inspection, prohibiting their export and import without the permission of the inspection.<sup>1</sup>*

The tasks of the Inspectorate of Public Education included the following:

- Open a madrasah for teacher training
- Open course khan secretary courses
- Financial provision of students
- Open reading rooms to correct the morals of prisoners in places of deprivation of liberty.
- Opening of educational institutions in the districts
- Attracting young people to study even in remote areas

Representatives of the modernism of the Bukhara SSR F. Khodzhaev, A. Fitrat and a number of modern intellectuals, together with them, provided economic support to the budget of the republic. In order to develop educational institutions and further improve the education sector, funds were allocated from the republican fund to the education sector. For the 1922/23 academic years, 5% of the state budget for educational work was approved, and for the 1923/24 academic years, 21% of the funds. Since the formation of the republic, its priority has been to improve the field of education and training, achieve high goals in this area, prepare young people from the people so that they become well-educated and mature specialists.

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<sup>1</sup> "Buxoro axbori". 1920 yil 17 sentabr. 2-son.

In the Bukhara SSR, various institutions, advanced training courses, higher educational institutions were created to develop the education sector, and although a number of positive actions were taken to improve them, there were still many problems. Examples of these problems include the non-compliance of educational institutions with the requirements, low salaries of teachers, the problem of attracting students to these institutions. Since the representatives of the movement against the activities of the Jadids poisoned public opinion, the results of the ongoing activities in the field of news and education were not great. Due to the low monthly salary of teachers, there was a shortage of specialists in institutions. Considering all this, the first congress of the inspection was convened in 1923 to solve the problems, and at this congress Abdurauf Fitrat spoke about the causes that caused these problems and ways to eliminate them.

A. Fitrat notes that in 1920, 160 primary schools and 4 schools for girls and refresher courses were opened, which were filled with children, but after a while people stopped sending their children to such schools: to schools like a red flag to parties without understanding anything. The fact that they were sending children to new schools was not because they were pro-education, but in order to falsely pretend to be "modern" and to avoid an open government struggle with reaction. The first period of the revolution, the first stormy days are over. The government and the people have calmed down a bit. Everyone understood that there is a reason to be busy with their work. After that, people started taking their children out of school little by little.<sup>2</sup> As can be seen from the above thoughts, people at that time sent their children to schools, pretending to be supporters of modernism, in order to survive the counter-revolutionary actions of the government. But everything calmed down a bit, after the wave lost its strength, and the people and the government began to calm down, children began to be taken back from schools and institutions. In such a situation, the education inspector regretfully decides to close and reduce a significant part of the schools due to the fact that they are empty and lack financial resources, while in the rest the number of students decreases and they do not come to classes, come to conduct. But it was emphasized that this was a temporary measure, and it was said that bringing children to the police would not have any effect in education.

Summing up, we can say that the role of modern teachers in Bukhara is incomparable in shaping the sphere of education and upbringing, keeping up with the times, in training personnel at the level of time, in training young personnel in foreign countries so that they become qualified personnel. The Jadids spared no expense in the education of their youth and spent their personal investments if necessary for the development of the state. The main tasks of these educators can be taken as follows: the creation of schools, courses, higher educational institutions and the education of a mature generation that will fight for the future of the country. Until the end of their lives, they lived with the pain of the people and fought tirelessly, despite the thousands of people who opposed them on this difficult path.

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<sup>2</sup> Maorif ishlari (1-maorif qurultoyida Fitrat o‘rtoqning ma‘ruzasi)// “Uchqun” jurnali, 1923 yil 1 aprel. B-2

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