



EFFORTS AND RESULTS OF REFORMING THE ACTIVITIES OF SCHOOLS AND MADRASAS IN BUKHARA (LATE 19TH AND EARLY 20TH CENTURIES)

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ABSTRACT

In the Bukhara Emirate in the late 19th and early 20th centuries, attempts were made to cover the activities of schools and madrasas, their teaching system, financial support on the basis of an analysis of the relevant references. During the period under study, the old models of teaching in Bukhara madrasas lagged behind the scientific and technological achievements in the education system of advanced countries. In the last quarter of the 19th century, the Bukhara Emirate began to develop progressive ideas on the implementation of reforms in the socio-economic and cultural spheres, including the education system. Ismail Gaspirinsky, his ideas on the new methodological schools, teaching methods, their introduction into the educational system of Bukhara madrasas were reflected in the study.

KEY WORDS: *schools and madrasas, “adno”, “avrot”, “a’lo”, waqf property, jadid method, jadid schools, rus-tuzem schools, “Tarjimon” newspaper, reform.*

INTRODUCTION

Bukhara region has long been a center of science and culture. It is known from our history that many great scientists, cultural and educational figures came from this region.

The role and place of schools and madrasas in the socio-economic and cultural life of Bukhara was great. By the end of the 19th century, changes in the socio-political, economic and cultural spheres of the world began to affect the socio-economic processes in the Turkestan region, including the Emirate of Bukhara. The development of industrial relations in the advanced European countries, new achievements in science and culture, new views have led to the implementation of new reforms in the education system of these countries. The introduction of these progressive achievements and reforms into the existing schools and madrasas in Bukhara has become one of the most pressing issues. Mature intellectuals were formed who realized that basically, the reform of the education system of Bukhara schools and madrassas, which are based on the ideas

of Islamic teachings, the introduction of the teaching of advanced secular sciences in these institutions, in its time made the country one of the developed countries were ones of the factors of acquisition. One such person is Ismail Gaspirinsky. The Bukhara education system and the reforms that need to be introduced in it are reflected in Gaspirinsky's views, which can be seen in the reforms in education in Uzbekistan today. President of the Republic of Uzbekistan Sh. M. Mirziyoyev said: “Further strengthening the material and technical base of science and education, ensuring that it is not only in line with the times, but also ahead of time, advanced training and retraining of teachers... our state will mobilize all opportunities for the widespread use of modern methods, to carry out this work in cooperation with authoritative centers abroad, the introduction of modern technologies in the industry”[1].



LITERATURE REVIEW

If we look at the analysis of sources and literature on the subject in the late XIX - early XX centuries, we can refer to the works of Ahmad Donish, Sadridin Ayni, who played a major role in the socio-political life of the Bukhara Emirate at that time [2].

We also see articles on the history of Bukhara in "Tarjimon" newspaper, edited by Ismail Gaspirinsky [3].

In the works of officials N.P. Ostroumov, F.M. Kerensky, V.P. Nalivkin, who worked in the administrative education system of Turkestan at that time, there is information about the education system of this period [4].

The ideas of the Tsarist government's colonial policy are reflected in the works of these officials, who worked in the administration of the education system of the

Governor-General of Turkestan. Their works have attempted to negatively assess the activities of Muslim schools and madrassas.

After the independence of Uzbekistan, the restoration of historical truth has risen to the level of state policy. During the years of independence, the Turkestan region has been reflected in the research work of historians I.Alimov, B.Rasulov, G.Solijonova, D.Ismailova on the activities of Muslim educational institutions [5].

Ismail Gaspirinsky's views on the socio-political, economic and cultural life of Turkestan at that time, his views on the reform of the Muslim education system are also reflected in the research work of Gaspirinsky scholars such as Z. Abdurashidov, B. Kasimov, U. Dolimov, N. Karimov [6].

RESEARCH METHODOLOGY

In the territory of Bukhara there were schools and madrasas of lower and upper levels of the traditional education system, and this education system continued in the last quarter of the XIX century and the beginning of the XX century in the Bukhara Emirate. During this period, the madrasas of the Bukhara Emirate enrolled literate people between the ages of 10 and 40 who had graduated from primary schools. Education in madrasas consisted of three stages: primary (adno), secondary (avrot), and advanced (excellent). Classes began at sunrise (after the Fajr prayer) and were scheduled 4 days a week. Students were divided into community groups depending on which book they were reading, in large madrasas there were from 5-10 to 20 students in each group. The lessons were taught by the teachers, the place where the book was taught in the previous lesson was opened and a new lesson was started. The team leader read the next part of the book aloud, and as he read, the teacher corrected his

pronunciation. In some cases, the teacher even used the discussion method to explain the new topic. In madrasas, students firstly learned Arabic. The sciences taught in the madrasas included Arabic grammar, theology and jurisprudence, and philosophy.

Arabic grammar includes: morphology, syntax, Arabic speech, Arabic history, the science of reading the Qur'an, and the culture of scientific debate;

Theology and jurisprudence: interpretation of the Qur'an, hadith, jurisprudence, religious beliefs, teaching of division of inheritance (faroiz), basics of jurisprudence;

Philosophy includes logic, mathematics, geography, astronomy, medicine, chemistry, and the natural sciences [7].

Schools and madrasas in the Bukhara Emirate were funded by the waqf's property, which consisted of several hundred thousand tanabs. The number of madrasas in the Emirate during this period varies from source to source. Historian G. Hidoyatov states that in the XIX century in Bukhara there were 60 madrasas [8], according to historian K. Rajabov, there were 450 madrasas in the whole Bukhara region, 400 of them in old Bukhara, 2 in Karmana, 2 in Old Chorjoi, 4 in Karshi, and the rest in other cities [9], according to M. Jabborov and R. Arslonzoda, by the end of the 19th century, in Turkestan, of the 322 existing madrasas, 192 operated in the Fergana region. Graduates of the madrasa held positions such as judges, imams, and teachers in schools. Students with a strong passion for science were able to continue their education at the Bukhara madrasas, one of the most prestigious in Central Asia [10]. According to these authors, the number of schools and madrasas in Fergana, their activities, did not decrease, but increased steadily until 1917, despite the fact that the control of Tsarist Russian officials over income property increased. A similar situation could be observed in the Emirate of Bukhara. In this regard, the number of madrasas in Bukhara had increased. From the second half of the 19th century onwards, Bukhara madrasas began to lag behind in development due to the failure of introduction of the old standards of teaching in the madrasas, the lack of scientific achievements of advanced European countries in the madrasas' education. During this historical period, when the Emirate of Bukhara was semi-dependent on the Russian Empire, the idea of understanding the national identity and using the achievements of advanced science and technology began to emerge.

In the Emirate of Bukhara, progressive ideas on the implementation of reforms in the socio-political and cultural spheres, including the education system, began to emerge. Such ideas were reflected in the views of the enlightened scholar and politician



Ahmad Donish in the last quarter of the 19th century. However, his progressive ideas in the field of education were opposed by the upper echelons of Bukhara and could not find supporters among the general public. According to Ahmad Donish, in the field of education, sciences and methods of teaching them in schools and madrasas should be radically updated, that is, if the secular sciences are not studied more widely in the education system, if innovations in modern science and technology are not mastered, the state and society cannot escape from the level of backwardness [11]. It is noteworthy that his views are in line with the essence of our very important and serious tasks related to the upbringing of a harmoniously developed generation in the state education program of our republic today.

Ismailbek Gaspirinsky (1851-1914), the founder of "Tarjimon" newspaper and the "ideological father of Jadidism", played an important role in the spread of enlightenment ideas in Bukhara. His introduction of the "savtiya method" in Bukhara schools, the abandonment of the outdated method of dry memorization, and the need to explain to the general public the advantages of this method, which is designed to speed up the literacy of students.

Ismailbek Gaspirinsky, in his 1881 book "Russian Islam" put forward the idea of radically reforming the education system of the Turkic peoples of the Russian Empire, including the peoples of Turkestan [12]. Ismailbek Gaspirinsky's views on the native language and education in this work were reflected in the articles published in the newspaper "Tarjimon". The first edition of this newspaper was published on April 10, 1883. Ismailbek Gaspirinsky was the editor of the newspaper from this year until the end of his life, in 1914. In order to implement the ideas put forward in his work "Russian Islam", he transformed the "Zanjirli" madrasa in Bogchasaray into a new madrasa with a new style of teaching.

Amir Abdulhadkhan, who traveled through the central cities of Russia in 1882-1893, met with Ismailbek Gaspirinsky in Bogchasaray. During the meeting, Gaspirinsky briefed the Emir on the advantages of the new method schools and stressed that the opening of such schools was a matter of time [13].

In 1893, Ismailbek Gaspirinsky came to Turkestan for the first time. He also visited Bukhara during the trip. He advocated the introduction of new methods in the education system of Bukhara madrasas. According to him, the modernization of the education system of Turkestan Muslim madrasas, including large Bukhara madrasas, promoted the teaching of geography, history, natural sciences, arithmetic, pedagogy, and Russian law. This suggests that graduates of the university or the Lazarev Institute of Oriental Languages should teach in these educational institutions, which would give

the status of "higher" or "first" level madrasas in the rehabilitated madrasas. He argued that ignorant, fanatical teachers could be replaced by progressive priests, knowledgeable scholars, and skilled educators [14].

Enlightener Ismail Gaspirinsky proposed reforms in Bukhara schools to teach Russian by local teachers, with the aim of cultivating enlightened people who can defend the political rights of the Turkestan people and further strengthening Turkestan's cultural ties with European countries, he had taken into account their place and role. He was seriously concerned about the fact that teaching in Russian-language schools set up by Tsarist Russian officials was conducted in the spirit of Russian chauvinism.

At the 1st Congress of Teachers of Russian Schools in Turkestan in Tashkent in 1883, Sattorkhon Abdugafforov came up with a similar proposal, but it was strongly opposed by the missionaries [15].

According to Ismailbek Gaspirinsky, one of the characteristics of a nation is language and education. Without these two, a nation cannot be independent. Language is the history of a nation's living movement. Its past and present are expressed in language. In 1907, the Russian State Education Inspectorate ruled that Muslims in the country could be taught in their mother tongue. However, this special decision emphasized the need to teach Muslim children in their mother tongue only in the local dialect. Ismailbek Gaspirinsky considered this decision to be absolutely wrong.

According to him, the Russian and Russian-style schools opened in Turkestan were like a stillborn institution. Its graduates were ugly people who had taken on the appearance of Russian life and were fighting against enlightenment and progress, who had completely lost the best traditions, customs and history of their nation [16].

In 1891, the Governor-General of Turkestan sent a letter to A.V. Vrevsky about calling for radical reform of schools and madrasas in the country. In this letter, he emphasized the need to simplify local school teaching procedures, create a higher madrasa through reforms, and train teachers from local children. In turn, the Governor-General asked to study the letter and make suggestions from the famous missionary, the director of the Tashkent Teachers' Seminary, N.P. Ostroumov, who was one of Ilminsky's students, and the regional specialist V.P. Nalivkin.

After reading the letter, Ostroumov sent a letter to the governor-general. He wrote: "I was impressed by Mr. Gaspirinsky's courage in reading this letter. It is unacceptable for an unknown person to discuss such an important issue in the context of Mr. Gaspirinsky, who has absolutely nothing to do with Russia's foreign policy - Turkestan" [17].



Ostroumov's colleague Nalivkin agreed with him. The governor-general refused Gaspirinsky, citing the opinions of Ostroumov and Nalivkin.

Ismail Gaspirinsky came to Turkestan for the second time in 1908. During the trip, he also visited Bukhara, where he met with various sections of the local population and talked about the establishment of Jadid schools. In October 1908, the first Jadid school was established in the house of Mirzo Abdulvahid Munzim at the gates of the Sallahkhana in Bukhara [18].

Of course, Ismail Gaspirinsky's travels to Turkestan and his efforts to reform the education system did not go unnoticed. There were those who continued his work in this country. They all referred to Ismail Gaspirinsky as "our esteemed teacher."

CONCLUSIONS AND SUGGESTIONS

In conclusion, it is appropriate to emphasize the following:

- From the second half of the 19th century, the activities of schools and madrasas in the Emirate of Bukhara began to lag behind the achievements of the education system of advanced European countries;

- During the period under study, the idea of reforming the education system of the Bukhara Emirate began to emerge. Initially, these ideas were reflected in the views of Ahmad Donish.

- Ismail Gaspirinsky's views reflected the issues of adapting the activities of large madrasas in Bukhara to the spirit of the times, giving them the status of "high" or "first" level madrasas.

- At the end of the 19th century and the beginning of the 20th century, the reforms needed in the field of education in the Emirate of Bukhara were opposed by the Tsarist Russian colonial system and the local old conservative forces in Bukhara.

- These were the ideas of Ismail Gansprinsky that were advanced for his time we see that it has not lost its relevance today.

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