

## Organization of Modern Schools and Teaching Methods at the Beginning of the 20th Century

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### ABSTRACT

*The article discusses the struggle of modernists to establish new method schools in Bukhara about the despotic system of the emirate. In this article, the manifestations of the secular culture of the leaders of the Islamic religion are also noted. In such conditions, the opening of new Methodist schools had a certain progressive significance in the social life of Bukhara, which was considered the center of Islam.*

**KEYWORDS:** *jadids, school, new method school, sound method, school reform, mudarris, jadids school.*

At the beginning of the 20th century, Mullah Juraboy Pirmasti got to know modern schools in Russia and opened a private school in the village of Pustinduzon. It is emphasized that in schools based on the new sound method, every child can be made literate in 4-5 months. "Despite the propaganda of Buriboy, Mirkhan and Qori Burkhan, this school was not successful and soon it was closed by itself," Sadriddin Ainiy said in his speech in "Tarjumon" newspaper [1]. This situation was the first unsuccessful attempt to create a new Methodist school in Bukhara.

In 1902-1903, Kaipov, a native of Tatar nationality, who was the head of an ordinary school, helped to replace the old method of teaching with a new one in modern schools in Turkestan. In 1907, Russians and Tatars living in Bukhara established a school in New Bukhara in the house of Nizom Sobitov (belonging to the Tatar nationality) with the intention of introducing a new teaching system without favoring the old method of teaching in Bukhara schools.

In Bukhara, the organizers of the new method school - Nizom Sobitov, Khalid Burnashev, Abdurahmon Saidi, did not limit themselves to accepting only the children of Tatars, but also accepted children from Bukhara to the new method schools. In this new school of Nizom Sobitov, 10-12 children were educated and taught the basics of sound and Islamic religion from new textbooks.

Later, in the spring of 1908, Ismail Gasprinsky, the founder of modern Muslim schools in Russia, came to Bukhara to discuss the issue of school reform. In Bukhara, he meets Mirzo Muhyiddin Mansurov, Mirkhan Porsoyev, Nizom Sobitov and others. In October 1908, the first modern school with new teaching methods was opened in the courtyard of Abdulvahid Munzim in Salakhona Guzar in Bukhara [2,3]. A. Munzim, who previously participated in the establishment of new method schools and has certain training, was appointed as a teacher.

S. Ainyi said that the school did not meet the demand due to the lack of experienced teachers and teachers who did not have enough qualifications for the new method schools.

Kh.Mirzozoda was in close contact with the Tatar school named after N.Sobitov, and the Jadids gradually improved the education system in the Bukhara school. In particular, they turned to an experienced teacher to organize the teaching system. With the help of S. Ayni, three textbooks for

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the Munzim school were published in a short period of time: "Tahzib-us-sibyon" on pedagogy, "Zaruriyoti diniya" on religion and "Tartil-ul-Qur'an" on the Holy Qur'an.

Famous and respected people of Bukhara, such as Mudarris Domullo Ikrom, Mufti Donilkhoja Sudur, Mirshab poet from Bukhara, Mirza Sakhbo, were supporters of Munzim's new method school. But the school is under threat of closure. Because many influential people thought that this school was a place of heresy that violates Sharia laws.

According to S. Ainyi, on September 8, 1909, public exams similar to the ones held in the spring of the same year at the Tatar Jadid school were held in this school. Kushbegi, Qozikalon, Rais and other representatives will take part in the exam. Among the muftis, only Damulla Ikram, an open supporter of the Jadidism school, attended. Abdulkadir Shakuri arrived from Samarkand to observe this process [4,5].

In 1909, a number of letters from Bukhara were published in "Tarjumon" newspaper. One of them says: "Nine months ago, the second teaching method was opened in holy Bukhara. Great progress has been made during these nine months. The children learned the 4 steps of reading, writing and arithmetic very well. They passed the exam in the month of Shaban and passed it in the presence of learned people, excellent. These respectable people were present at the exams, saw the results of such schools and took their side. After the exam, opinions about the school were divided: some spoke about the need for further development of the school, while others demanded its closure. After some hesitation, the opinion of the most conservative group prevailed and Abduvahid Munzim was ordered to close the school. On September 26, 1909, his school was closed by the order of Qushbegi of Ostanaqul, Qazikalon Bagakhoja and Chairman Burkhaniddin. The Bukharis were forbidden to send their children even to the Tatar Jadid school. Despite the closure of the school, students continued to study there.

According to S. Ainyi, the number of transferred and new students to the Tatar jadid school near the Govkushon madrasa reached fifty people [6,7]. Historian M.R. Shukurov notes that the Russian-Muslim press started a protest campaign in connection with the closure of the Bukhara "New Method School" and the expulsion of the Bukharians from the Tatar school. Azerbaijan's progressive satirical magazine "Mulla Nasriddin" was particularly harsh in this regard. In 1910, this magazine published an article entitled "News from Ancient Bukhara", signed by the pseudonym "A Man from Bukhara", in which the author sharply criticizes the resistance of the Islamic leaders of Bukhara to the new modern schools [8].

Although the opponents of the new teaching method managed to close the Jadid school, the spark of hope for educational changes still remained in the hearts of the people. After Munzim's new style school was closed, in early December 1910, Jadids, supporters of new teaching methods, formed the secret society "Tarbiyai atfol" ("Children's education"). After that, the legal and illegal private Jadid school reopened for children and adults to read and write. In the academic year 1911-1912, according to the incomplete archival data of the regions and the capital of the Bukhara Emirate, 57 new method schools, i.e. modern schools, were active [9,10].

In 1911, the amir's government, which sided with Bukhara revolutions, introduced the position of school inspector [11]. Of course, the ardent supporters of the "old method" had a hostile attitude towards the new method, but the discoveries and sharp opinions about the new method became less and less. Gradually, a favorable environment was created for modern schools to become semi-public.

By 1913, the number of illegal and private jadid schools was increasing. In addition to Mukammil Burkhanov's jadid school with up to 50 students in Atolik neighborhood, in Govkushan neighborhood of Bukhara, a new method school was opened by Usmonkhoja Polathojayev, one of the figures of Bukhara jadidism. There was no specific program at the school. U. Polathojayev's main goal was to quickly teach students to read and write, as well as the beginning of arithmetic, by

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reading the Qur'an according to "Haftyak" (excerpt from the Qur'an). A year later, in 1914, it became the most famous Jadid school with about 200 students.

Researcher N. Khotamov writes that during the period in question, other schools were established by various individuals who joined the Jadidist movement. As a result, despite the persecution of emir officials and religious people, in 1914, the total number of New Methodist schools reached 45 in Bukhara alone, and they, of course, operated secretly [12].

With the efforts of Jadids, the new Usul movement spread to other cities of the emirate in addition to Bukhara. In the small town of Karki, there was a school of martial arts of one of the prominent representatives of Bukhara jadidism, Qori Yuldosh Polatov. In 1913-1914, he played a special role in the establishment and operation of several new methodical schools in his city that taught in Turkmen, Uzbek and Tatar languages. At that time, modern schools of a new style began to be established in Shahrisabz and Karakol. Schools were established in Shahrisabz, one of the heads of the Kenegas tribe, Islamkul Tokhabo, and one of the leaders of the "Yosh Buxoroliklar" movement, Atohoja Polathojayev.

According to S. Aini, Islamkul Tokhabo opened a Jadid school in his house and invited teachers from Samarkand and Tashkent. At first Atohoja, then Mirza Yusuf and Nizam-Mahdum taught here.

A new method school was opened in Karakol by the landowner Ghulam on the initiative of S. Ayniy. Jalal Ikrami remembers the opening of this school like this: "I well remember that Ustad Sadridin Aini was a guest at our house for several days and preached to my father. At that time, my father was a judge in Karakol district. My father accepted the teacher's offer and opened the first Jadid school in Karakol [13,14]. A new methodical school of Muhammad Azim was established in Gijduvan, and children studied with a Tatar teacher. He also distributed new training manuals in Shafirkon [15].

In Bukhara, the activities of semi-new method schools led by Jadids have always been the most favorite topic of discussion and conversation in all schools and madrasas in the emirate.

The attitude of the religious leaders led by Qazikalon Burkhaniddin to the new method movement was very negative. In July 1914, the emir made a request to put an end to the existence of unacceptable Jadid schools in "Holy Bukhara" during the usual Friday prayer in the mosque. On July 5, 1914, by the decree of Amir Olim Khan, existing modern schools in Bukhara were closed. The teachers of these schools gave receipts stating that they do not teach in the Bukhara Emirate.

The second closure of new Jadidism schools could not suppress the deep-rooted Jadidism movement in Bukhara. There were no modern schools in Bukhara. But instead of several new-style modern schools, which were closed by the order of the government, several dozen schools appeared in Bukhara. During the First World War, several schools operated secretly: Mukammil Burkhanov and others taught in the house of Mukhiddin Mansurov, in the house of Khoja Abdulmajid, and schools of the new method were also operating in Shahrisabz, Karki, Karakol. Perhaps, during a certain period, the ban on the creation of new-style schools of the Jadids was abolished.

It corresponds to the end of the 19th century by the time of the emergence of modern schools in the Khiva Khanate. As in other regions of Central Asia, the services of Tatar intellectuals were great in spreading the ideas of Jadids and opening new schools of method. According to some sources, the first New Methodist school in Khiva was founded in 1889 by a Tatar businessman Abdulgani-bai Khusainov (Gabdulgani Khusainov) from Orenburg, but they did not last long [16].

The first new method school in Khiva Khanate was opened by local educators in 1904 in Urganch and in 1906 in Khiva. At that time, similar schools were opened in Khojaly and Kungirov. The founders of this new school of method were Kismatulla Latipov, Zaki Shokirov and Yusup Akhmedov. One such school was opened in Kungirov in 1909, where the future famous Karakalpak writers O. Suyirbek-uli, Q. Ermonov, S. Majitov and others studied [17,18].

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Researcher N. Polvonov notes that the first school of the new method was opened in Urganch by the order of Muhammad Rahimkhan Feruz on November 10, 1904. Husayn Kushayev, who came from Turkey, taught there. In a short time, the number of students in the school reached 55. On the initiative of Husayn Kushayev, with the support of advanced pedagogues, at the request of the elders, a school for girls was opened in the city of Urganch in 1906-1907. Khiva Khan Feruz, who visited Urganch, got to know the activities of the school. Husayn gave clothes to Kushayev, provided financial support from the treasury [19].

Under the conditions of the Khiva Khanate, the movement for new schools of method adopted political ideas relatively quickly, because after the persecution of the Khan, those who followed purely educational goals, on the contrary, left this movement, but instead came to God. It was concluded that the issue of enlightening the people cannot be solved within the framework of the old system, therefore, it is necessary to change it, stay in it, and gradually fight for ideological and political control.

Thus, at the beginning of the 20th century, Jadids opened new-style schools in Bukhara and other cities of the emirate, as well as in Khiva, where more modern forms of education were used than those of their time. Old Muslim schools based on old medieval traditions. First of all, they demanded the abolition of the European education system and scholastic teaching methods. The school-educational activity of the Bukhara Jadids was mainly outwardly reformist in nature, and was essentially directed against the feudal system in all spheres of the life of the emirate.

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