

## PEDAGOGICAL VIEWS OF THE BUKHARA JADIDS IN THE LATE 19TH AND EARLY 20TH CENTURIES

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**Abstract:** This article discusses the pedagogical views of the Bukhara Jadids in the late 19th and early 20th centuries in Bukhara and their reforms in the field of education. The significance of the innovations made by enlightened Jadids such as Ahmad Donish, Abdurauf Fitrat, Sadridin Ayniy, Mirzo Abdukadir Siddiqiy, Fayzulla Khojayev in the field of education today is described. At the beginning of the 20th century, Jadidism began to develop actively, it was mainly an innovation and influenced all subsequent pedagogical development of the peoples of Central Asia. Life set new goals and tasks for Jadid writers. The pedagogical innovations, forms, and methods of Jadid writers are discussed in relation to the old, educational system.

**Keywords:** writer, education, madrasa, Jadidism, young Bukhara people, enlightened life, artistic, historical literature, new method schools, innovation, goal, people, activity, thinker, heritage.

**Main part.** Concept for the development of the public education system of the Republic of Uzbekistan until 2030 The general rules developed for the implementation of the Decree of the President of the Republic of Uzbekistan No. PF-5538 dated September 5, 2018 “On additional measures to improve the public education management system” indicate the obsolescence of existing textbooks and the need to create new generation textbooks. It is stated that the lack of diversity in the system for creating textbooks remains a factor in monopolizing their creation and publication. Despite the fact that state educational standards are based on a competency-based approach, it is noted that teaching and assessment methods, as well as textbooks and other educational materials, are mainly aimed at memorizing and presenting information, which hinders the development of critical thinking, independent search and analysis of information skills, and other competencies. The Decree of the President of the Republic of Uzbekistan No. PF-5538 dated September 5, 2018 Decree No. 5712 of April 29 “On approval of the Concept of Development of the Public Education System of the Republic of Uzbekistan until 2030” sets the tasks of achieving entry into the top 30 advanced countries of the world in the international assessment ranking by 2030 and creating a national system of assessing the quality of education aimed at assessing the level of literacy of students in reading, mathematics and natural sciences based on the organization of international research in the field of assessing the quality of education in the public education system. We live in the age of digital technologies, when education has become the main factor in achieving career success and improving well-being. Modern education is an important value that reflects not only our knowledge and skills, but also our worldview and our contribution to world development.

On the basis of the implementation and enrichment of the cultural and educational traditions of Central Asia, unique traditions of human upbringing and education are formed. In Central Asia, Turkestan and Bukhara in particular, education and upbringing were left as a legacy by the great thinkers of this country. Ideological theories, in the conditions of radical changes in social views and ideals in general and human existence, education and upbringing perform a stabilizing function, helping a person adapt to new living conditions. In the fateful stages of radical historical changes, there is a need to ensure the

continuity of cultural and educational traditions while preserving the existing system of values and the identity of the people. In such situations, tradition plays a decisive role in the process of educating and raising a new generation. It follows from the specific features of the education system and the experience of the history of pedagogy that human life is a single stage in the chain of generations, that is, a person lives in the space of socio-cultural traditions, which significantly affects the formation of his actions, behavior, aspirations, values, and interests. For this purpose, the mobilization of knowledge and experience is also the goal of today's pedagogy. At the end of the 19th century and the beginning of the 20th century, the Jadids sought to give a new look and content to science and education. At the beginning of the 20th century, the spirit of enlightenment swept across Central Asia, including Bukhara. The low social status, the poor education system in schools and madrasas, the development and spread of injustice and prejudice gave the Jadids new strength, and they turned social criticism into the essence of education. Representatives of Central Asian Jadidism and their like-minded people, despite various prohibitions, published a number of pamphlets and books that discussed the ideological views of Jadidism.

At the beginning of the 20th century, Jadidism began to develop actively, which was mainly an innovation and influenced all subsequent pedagogical development of the peoples of Central Asia. Life set new goals and tasks for Jadid writers. The pedagogical innovations, forms, and methods of Jadid writers began to displace the old, educational system. Naturally, the very name Jadidism, from the word "jadid", meaning "new", serves as another basis for calling the education and upbringing of the early 20th century "new pedagogical views".

Research object and methods used. Sadridin Aini in his work "History of the Bukhara Revolution" wrote that "new style fighters for the Jadid schools were called Jadids because their goal was development and movement, and their leaders were young people, they were called young Bukhara people (like the Young Turks). In Bukhara, in the past centuries, there were many buildings specially built for schools and madrasas, but in the words of Ahmad Donish, the madrasa became a haystack for the donkeys of the court carriers and the wheat warehouses of the grocers. The educational process in schools and madrasas was organized in such a way that young people studied only religious and Arabic grammar for 20-25 years and were deprived of the opportunity to get acquainted with other subjects. Even secular subjects taught in schools and madrasas in the past centuries were excluded from the curriculum. The Mangid dynasty dealt a severe blow to the education system, using all possible and impossible means to block any innovation. tried.

The fanatics not only excluded useful and secular sciences from the curriculum of schools and madrasas, but also, with the support of high-ranking reactionaries, created all kinds of obstacles for students who were thirsty for knowledge to independently acquire knowledge from other books, even from closed libraries. One of the famous intellectuals of that time, Sayyid Ahmad Adji, in his work "The Mirror of Imitation", describes the teaching and upbringing method of his time as follows; "all time is devoted to the study of morphology and syntax, and having mastered one wisdom in a day, they give themselves up to play. Only one subject is taught during the day, and they rest three days a week."

However, not everyone, like Ahmad Donish, had an independent education, and therefore many schoolchildren and students took breaks from classes and engaged in theft, hunting and drinking. In Bukhara schools, Arabic was taught, logic and oratory, mathematics and literature were not compulsory, and everyone could study them independently. The curriculum and educational literature remained unchanged. Elementary school graduates could remain illiterate. In the madrasah, the books "Avomil" and "Kafia" were studied under the guidance of an assistant teacher, these lessons lasted three years, during which students studied the book of logic of the commentary of Mullah Shamsiya, taking lessons from an experienced method. But the Jadid marifatparvars wanted to change this.

The Bukhara Jadids were intellectuals who tried to reform the education system at the beginning of the 20th century, and their pedagogical views included the following main areas.

Establishment of new method schools. Jadids criticized the obsolescence of traditional schools and tried to open new method (usuli jadid) schools. In these schools:

- teaching Arabic letters not by syllables, but by phonetic method,
- updating textbooks and teaching aids,
- attention was paid to developing students' logical thinking.

2. Another of their main goals was to teach world sciences. Jadids were not limited to religious sciences, but paid great attention to teaching secular knowledge such as mathematics, geography, history, and natural sciences. It was believed that through this, the youth of Bukhara could get acquainted with modern sciences and contribute to the development of society.

3. Teaching in the native language: Education in traditional madrasas was mainly conducted in Arabic and Persian. The Jadids, on the other hand, emphasized the importance of teaching students in their native language and advocated creating and teaching textbooks in the Uzbek language. Because teaching in one's native language helps to realize one's identity.

4. Increasing the role of teachers: The Jadids emphasized that a teacher should be an important figure in society. They had to learn new pedagogical methods and acquire modern knowledge. They also tried to train special teachers for new-style schools in Bukhara.

5. Attention to women's education. The Jadids promoted the education of girls. Although this idea was met with great resistance at that time, they believed that women should also be literate for the development of society.

6. New textbooks and the press. The Jadids created new textbooks for students and tried to publish newspapers and magazines. For example, books such as "Tarbiyayi atfol" (Children's Education) were published. The pedagogical views of the Bukhara Jadids included such areas as educational reform, the introduction of modern science and methods, teaching in the native language, and increasing women's literacy. Their efforts later had a great influence on the development of the education system in Uzbekistan. The following individuals can be cited as examples of famous Jadids who put forward the pedagogical views of the Bukhara Jadids:

#### 1. Abdurauf Fitrat (1886–1938)

One of the largest representatives of the Uzbek Jadid movement. In his works such as "Rahbari najot" and "Munozara", he put forward the ideas of reforming the education system. He promoted Jadid schools and emphasized the need to teach modern subjects. Fitrat strongly criticized the traditional madrasa education system. He noted that the old madrasas taught only religious sciences and the Arabic language, and did not pay attention to modern sciences, which resulted in students' poor knowledge. Therefore, he proposed the establishment of new schools and the teaching of the following subjects there:

- Native language and literature,
- Mathematics,
- History and geography,
- Natural sciences (biology, chemistry, physics),
- Modern foreign languages (Russian and Arabic).

#### 2. Sadriddin Ayni (1878–1954)

He actively participated in the organization of Jadid schools in Bukhara. He made a great contribution to the development of Uzbek and Tajik literature and enlightenment. In his work "Maktab", the old madrasahs were criticized and new educational methods were promoted. Sadriddin Ayni (1878–1954) is a leading representative of the Bukhara Jadid movement. He is one of the major figures of Tajik and

Uzbek literature and the Jadid movement, and he made a great contribution to the development of education and culture not only as a writer and scientist, but also as a teacher.

Sadriddin Ayni's pedagogical views were as follows. Criticism of old madrasahs, Sadriddin Ayni sharply criticized the old madrasah system in Bukhara. He wrote that in the old madrasahs:

- only religious subjects were taught,
- no attention was paid to the critical thinking of students,
- teachers were violent towards students.

He described these issues in detail in his works "Maktab" and "Eski Maktab".

Like other Jadids, Ayni supported the establishment of new-style schools. In his opinion, schools:

- should teach in the native language,
- should teach secular knowledge such as mathematics, history, natural sciences,
- should develop students' free thinking.

Ayni was a supporter of conducting education in the native language. He emphasized that teaching in Arabic and Persian made it difficult for students to acquire knowledge, and paid attention to the preparation of textbooks in Uzbek and Tajik.

He raised the issue of training good teachers. In the old madrasahs, most teachers taught using the old method and were unaware of new sciences. Aini, on the other hand, taught that teachers should acquire modern knowledge. Like the Jadids, Aini also supported women's education. In his works, he emphasized the necessity of women's education for the development of society.

Sadriddin Aini created the following works on education.

"School" - shows the differences between the old school and the new school.

"Old School" - exposes the outdated educational system of madrasahs.

"Materials for the History of the Bukhara Revolution" - writes about the Jadid movement and reforms in Bukhara.

Sadriddin Aini actively participated in educational reform in Bukhara, criticizing the old madrasahs, developing new school schools, teaching in the native language, and paying attention to women's education. His pedagogical views were progressive for his time and later had a great influence on the formation of the education system in Uzbekistan and Tajikistan.

### 3. Fayzulla Khojaye (1896–1938)

Fayzulla Khojaye (1896–1938) – one of the leaders of the Bukhara Jadid movement, a statesman and reformer. He tried not only to modernize political reforms, but also the education system. His pedagogical views were as follows: Fayzulla Khojaye was a supporter of the modernization of old madrasahs and schools in Bukhara. He tried to carry out reforms in the field of education and develop new-method schools. His main ideas were as follows

- The introduction of new methods in education,
- Teaching children secular sciences along with religious knowledge,
- Opening new schools and supporting them by the state.

#### 2. Emphasizes the need to teach world sciences

Khojaye strongly criticized the fact that only religious sciences were taught in traditional madrasahs and said that the following subjects should be taught in schools:

- Mathematics
- Geography
- Natural sciences (biology, chemistry, physics)
- History
- Modern languages (Russian, French, English)

These ideas were aimed at educating young people as scientists and forming them as specialists who would contribute to the development of society. According to Fayzulla Khojaye, children should be educated in their native language. Because in old madrasahs, basic education was conducted in Arabic and Persian, which was incomprehensible to ordinary people. Fayzulla Khojaye emphasized the importance of improving the knowledge and level of teachers. According to him:

Teachers should study modern pedagogical methods,

They should be well versed not only in religious education, but also in secular sciences,

The status of teachers in society should be improved.

As a result of his efforts, new teacher training courses were established in Bukhara. Khojaye supported the education of girls. He advocated the need to open special schools for girls in Bukhara and defended the right of women to education.

Establishing schools for girls,

Establishing literacy courses for women,

Increasing the role of women in society.

Results and their analysis. After the Bukhara People's Republic was established in 1920, Fayzulla Khojaye carried out the following reforms to develop the education system: new schools and higher educational institutions were opened on the basis of the Soviet system, the teaching of scientific and technical knowledge was strengthened, and the curriculum was modernized. Also, the outstanding thinker of the 19th century, the enlightener of Turkestan, one of the founders of Bukhara Jadidism, Ahmad Donish, developed a new education system based on his pedagogical views. Ahmad Donish's pedagogical views are in line with the teachings of such pedagogues as Charles Fourier, Robert Owen, and Henri Saint-Simon, who set themselves the task of radically changing the system of education and upbringing.

Jadid schools were established at the beginning of the 20th century in Turkestan and Bukhara in order to form a modern secular education system. The pedagogical views of the Jadids had a great influence on the development of the education system in Bukhara and Uzbekistan as a whole.

The education system introduced by the Jadids and its echoes today. In addition to Sharia sciences, the Jadids introduced the teaching of mathematics, geography, history, natural sciences, world languages, and fiction in the education system. In today's education system: In general secondary schools in Uzbekistan, all subjects are taught in depth according to the method put forward by the Jadids. The teaching of English, Russian and other foreign languages has been expanded. Starting from 2023, a system of compulsory English language teaching has been introduced in Uzbekistan starting from the 1st grade.

Interactive teaching methods

The new generation criticized the old education system, which was limited only to memorization, and advocated introducing logical thinking, independent research and debate into the educational process.

In today's education system: Interactive teaching methods (cluster, "Fish Skeleton" method, "Boomerang" technology) are widely used. New approaches are being introduced in international assessment programs such as PISA and PIRLS to develop students' independent thinking skills. Clear evidence: starting from 2022, "STEAM-education" (science, technology, engineering, art and mathematics) has been introduced in schools in Uzbekistan.

Creation of printed textbooks and teaching aids. Jadids developed textbooks in a new approach and presented scientifically based materials. Jadids such as Mahmudkhodja Behbudiy, Abdulla Avloniy, Munavvarqori Abdurashidkhanov created their own textbooks. In today's education system: Modern textbooks and methodological manuals are constantly being improved. Electronic textbooks are being introduced and distance learning is being developed. Clear evidence: Starting in 2021, a free electronic textbook platform ([kitob.uzedu.uz](http://kitob.uzedu.uz)) has been launched in Uzbekistan for all secondary schools.

Focus on women's education. Jadids emphasized that girls should have the same right to modern education as boys. In particular, Behbudiy, Avloniy, and Fitrat introduced special classes for girls in their schools. In today's education system, separate grants and educational programs have been developed for girls. Women's education levels have increased, and higher education enrollment rates are increasing. Clear evidence: in 2023, the government of Uzbekistan introduced a special "Women's Education Grant" for girls.

Presidential Schools of Uzbekistan and the Jadid Movement Presidential Schools, opened in 2019, embody the advanced education system advocated by the Jadids. These schools have introduced world-class advanced curricula. STEAM education (science, technology, engineering,

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