

Ismail Gasprinsky's Travels to Bukhara

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Abstract: This article describes the difficult life path of Ismail Gasprinsky, one of the last thinkers of the Turkic world in the 19th century, the way to implement his progressive and life-giving ideas aimed at uniting the nations and peoples that were torn apart during the years of colonialism. dedicated to the description of the modern schools opened in Bukhara as a result of his incomparable efforts and the methods of teaching in them.

Keywords: jadid, usuli savtiya (method of Savtiya), "Zanjirli" madrasa (Madrasah "Zanjirli"), "Xo'jayi sibyon", "Rahbari muallimin yoki muallimlarga yo'ldosh" (A companion to Teachers"), "Tarjimon" (Translator").

Introduction. There are such figures in the history of mankind who, with their great services in the field of enlightenment and culture, made a worthy contribution to the advancement of not only the nation to which they belong, but also the brotherly and blood-related nations to a new stage of historical development. Ismailbek Gasprinsky is one of the figures who made such a great and invaluable contribution to the cultural development of the Turkic peoples. The founder of Jadid schools, publicist, publisher, pedagogue Ismail Gasprinsky grew up under the strict upbringing of his mother, Fatimakhanim. Ismail Gasprinsky's qualities such as fairness, truthfulness, gentleness, and the ability to finish what he started are the fruits of this education. Ismailbek grew up listening to his mother's stories and songs about the history of his people. Ismailbek tried to be like the protagonists of the fairy tales he listened to and learn from them. He was told that it takes money to be literate, that rich people have money, but they don't want to study either. Seeing his son listening to folk tales with attention, he dreamed that Ishmael would grow up to be envious of knowledge. Dreams came true... Ismail Gasprinsky, who first studied at the old school, and then at the gubernia gymnasium in Okmachyt, constantly read articles published in the periodical press, and the materials imbued with the spirit of great Russian chauvinism and nationalism had a great impact on the clients. He sees with his own eyes what he is doing. Although, due to his youth, he does not understand the purpose of these articles that discriminate against other nationalities, he admitted one thing: through the press, it is possible to influence people and the society in general. That was the conclusion he came to.

Main part. After graduating from the Milyutin Gymnasium, a young, enthusiastic and knowledgeable young man started working as a mudarris at the "Zanjirli" madrasa in Boqchasaroy. "Zanjirli" madrasa is the most prestigious madrasa in Boqchasaray, mainly teaching religious knowledge, and students' ideas about secular sciences were very strange. It was this situation that made Ismail Gasprinsky think about the need to fundamentally change the education system in madrasahs and schools. Achieving this required updating the old school and madrasa education system and adapting it to the requirements of the new historical period. During his teaching career, Ismail Gasprinsky openly opposed the old school and madrasa education, and made it his mission to introduce the 45-minute lesson system and short breaks in European schools and to teach students, first of all, worldly sciences. According to Ismail

Haprinsky, in the past, medicine, physics, chemistry, geometry, astronomy and other worldly sciences were taught at a high level in Muslim madrasahs. The curriculum of the current Muslim madrassas does not go beyond the Arabic scriptural language, theology and fanaticism, and the teaching method is based on memorization without understanding. Ismail Gasprinsky opened a modern school in Bogchasaray based on his experiences from foreign countries and educated 12 students in 40 days. He created an alphabet textbook for children called "Khojayi Sibyon" ("Children's teacher"). The slogan "Parents are responsible for children's illiteracy" was written on the cover of the textbook. Overcoming Islamic bigotry, Gasprinsky includes pictures of various objects, animals, birds, and insects in the textbook to make each topic more understandable to the child. Each lesson in the textbook continues the previous one. This method was very convenient for the students to learn the content of the lesson easily. Also, in 1898, there is a "Leader to the teacher or teachers" that provides full information about the curriculum, the state of the classroom, the procedure for conducting annual exams, a model lesson schedule, and the location of the teacher and the student in the classroom. wrote the methodical manual "companion". In this book, which is considered a guide for teachers, Gasprinsky perfectly describes the rules of the new method and lists them one by one. The new and old methods were compared, and the advantages of the new method were shown. As a result of the campaign, Muslim merchants began to invest in the opening of new method schools. Despite the opposition of Muslim fanatics who were supporters of antiquity, Usuli jaded schools spread over a wide area from Bogchasarai to Kashkar, from Egypt to India. According to Gasprinsky's report in "Tarjimon" in 1892, the number of schools that adopted the new method reached 30. A year later, according to the report of 1893, the number of such schools had increased to 60. By 1906, the number of new method schools exceeded 5000.

The opening of the first Methodist Jadid school in Turkestan is directly related to Ismail Gasprinsky. By the 1890s, Gasprinsky turned his attention to Turkestan to spread his ideas. Because almost half of Russian Muslims were in Turkestan. That is why Ismail Gasprinsky came to Turkestan, met with his colleagues in Bukhara, Samarkand and Tashkent and established friendly relations between Turkestan and Bogchasaroy. Inspired by his enlightening ideas, our compatriots soon started opening new schools. In 1895-1901, four schools of modern methods were established in Tashkent. In 1898, Muhamad Wafo and Mulla Abdurrahman Effendi opened a Sawtiya school in Khiva. Sayyid Islamkhoja, the prime minister of the Khiva Khanate, "considering spreading knowledge and enlightenment above all else in the Khanate, brought Russian and Tatar teachers to Khiva, and opened a number of schools in the Khiva region. He built a school with his own money." Crown Prince Isfandiyar Tora sponsored the opening of schools after his accession to the throne. During the Khiva Khanate, the people who were directly at the head of the country were seriously involved in the organization of Usuli Savtiya schools and participated in the organization of several schools. The opening of new schools in the Emirate of Bukhara was a little more complicated than in the Khanate of Khiva. New Methodist schools were opened in Bukhara in 1906 by the Tatars. During his second trip to Turkestan in 1908, Gasprinsky came to Bukhara and met representatives of the Jadidist movement there. At one of these meetings, it was agreed to open a new Usul school in Bukhara. The school was named "Muzaffaria" in honor of the late emir of Bukhara, Muzaffar. It is not for nothing that Gasprinsky recommends naming this school after the late Muzaffar. With this, he wanted to once again draw the attention of the Bukhara emir Abdulahad Khan to the problem of school reform. But even this could not influence the emir. In 1908, a Tajik school method was transformed into a Savtiya school by local intellectuals. After the school has been operating for a full year, students were examined. Mufti Ikram Damulla, who took part in the exam, sent a letter to Kushbegi saying that these schools should be increased and financed from the country's treasury. Kushbegi Donyolhoja also confirms that this school and method are useful. As a result, it was planned to open 5-6 new method schools this year. But fanatic religious scholars opposed Mufti Ikram Damulla and started to close this school. Bukhara madrasas, Tashkent, Samarkand madrasas, which were the center of knowledge, the garden of religious knowledge in the eyes of all Muslims, had become the center of ignorance. So, new Methodist schools were opened in

Bukhara after a lot of struggle. Those who opened schools were called "infidels" and "dahris" and tried to hide them from the eyes of the whole nation.

Conclusion. After Bukhara, Ismail Gasprinsky goes to Samarkand. Ismailbey visited the school of Abduqadir Shakuri in Samarkand. He tested the students of the school. Everything is more than expected. Gasprinsky met with school teachers, Shakuri, Behbudi and had a long conversation. Gasprinsky considered Bukhara to be the spiritual homeland of all Turks. He sincerely wanted it to be a center of knowledge and enlightenment like in the past. That is why the issue of Turkestan was in the first place in all his affairs. To a certain extent, the future of the Turkish nation was connected with this country. It was not easy to open the eyes of the Eastern peoples who lived under colonial conditions. On the one hand, the colonialists, on the other hand, the supporters of old times strongly opposed the flow of the new river of thought to Turkestan. Despite such dangers, Ismail Gasprinsky, whose motto was "Unity in language, thought, and work", carried out effective activities in the direction of his goals and ideals of philanthropy. became the spiritual leader of the Turkic peoples. Ismail Gasprinsky, who has borne heavy burdens on the shoulders of history, became the guiding star of the Turkic world, who raised the culture of the Turkic peoples to the sky.

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