

THE ATTITUDE TOWARDS STUDY IN MODERN SCHOOLS AND MADRASES IN TURKESTAN DURING THE LIFETIME OF ABDURAUF FITRAT

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Аннотация: Ушбу мақолада 19-аср охири - 20 аср бошларида Туркистанда мактаб таълими масалалари ва ушбу жараёнга Абдурауф Фитратнинг танқидий муносабати масалалари ёритилган. Шунингдек, мақолада Абдурауф Фитратнинг мактаб тизимини яхшилашга қаратилган фоялари таҳлил қилинган.

Калит сўзлар: Таълим, тарбия, мактаб, маориф, шахс камолоти, ислоҳот.

Аннотация: В данной статье освещаются вопросы школьного образования в Туркестане в конце 19-начале 20 века и критическое отношение Абдурауфа Фитрата к этому процессу. В статье также анализируются идеи Абдурауфа Фитрата, направленные на совершенствование школьной системы.

Ключевые слова: образование, обучение, школа, воспитание, личностное развитие, реформа.

Annotation: This article highlights the issues of school education in Turkestan in the late 19th and early 20th centuries and the critical attitude of Abdurauf Fitrat to this process. The article also analyzes the ideas of Abdurauf Fitrat aimed at improving the school system.

Key words: education, training, school, upbringing, personal development, reform.

At the end of the 19th century - the beginning of the 20th century, a very volatile and difficult internal historical environment was formed in Turkestan, which threatened the fate of the nation and violated its traditions. On the one hand, the colonial policy of the Russian Empire was strengthened, in which the main goals were to colonize the country and to gain moral superiority by instilling its ideology in the people, and the policy of losing identity strengthened. On the other hand, they tried to gain and lose the political and moral rights, will and will of our nation and people. Thirdly, it increased Muslim bigotry and religious restrictions in general. The social, political, economic and spiritual condition of the nation collapsed. In addition, opposition to innovation, reform, as well as worldly knowledge and progress among the religious leaders was on the rise, which was completely against the religious rules of Islam.

The extreme severity of the social situation of the society at that time is presented in the drama "Abulfayzkhan" by Fitrat. All the works of the East are unconscious, clueless khans, it passed into the hands of brainless mullahs and ignorant people. They destroyed the whole order and discipline of the East. Khans their bellies in order to feed, they made the people war with each

other, sold the vital and important places of the country, The mullahs put the name "religion " on the market, religion, god They began to plunder the people of the East through the Prophet, Uchmokh and Tamug . The Eastern Development Road was buried. The doors of happiness and peace are closed, "The East, which reached the highest peak of happiness, fell into the deepest pit of poverty ¹ , " he said. Munavvar Qori also repeatedly emphasizes that the people of Turkestan are lagging behind the peoples of Europe and America. He writes, "In this era, when the owners of every nation are free and independent in demanding their rights, nationalities and laws... I am afraid that we poor people will not be deprived of the blessings of freedom, which are all in the field of such negligence, such discord, and such selfishness. ²"

The people of Turkestan, who once drowned in the swamp of heresy of fanatics, fell asleep in social uncertainty, and because of their weakness of intelligence and understanding, they unknowingly began to serve the ideology of the colonizers. A new progressive group of Muslim intellectuals, supporters and patrons of religion has emerged among the Muslim intellectuals, religious supporters and patrons, who interfere in their lives and wake them up from the sleep of heedlessness in a situation where our nation, our people, is faced with such a two-fold sad and dangerous socio-political situation. They adopted the great name of "modernists" and served as a moral shield for the nation, Muslim peoples in general, and went to the field to fight for the freedom and independence of the Motherland.

Jadids very correctly realized that the only right way to save the nation from dependence is to improve education and education, and then to develop society through reforms. Also, "Though the philosophical works of the Jadids contain mystical thoughts about the universal mind, the mind that connects man with God, the Jadids recognize that on the one hand, the mind is a spiritual process, and on the other hand, the mind is a product of external influence and education. ³" For this reason, the Jadids decided to arm the nation and the people with religious and secular enlightenment, science, culture and innovations, to realize their national identity, to awaken them from eternal spiritual ignorance, to change their way of life, thinking, spirituality, culture, literature and education. As a manifestation of such enlightenment movement, A. Fitrat went to the field.

Due to his father's profession, Abdurauf Fitrat traveled to many countries with his father, saw the world from a young age, studied in Istanbul dorilfunu in Istanbul, one of the cultural centers of his time between 1909-1913. But Fitrat, who returned to his country in 1913, hoped that the education system in the country had changed, but his hopes were dashed due to the lack of education reform in his country. Because the education system of the country is already sinking into the mire of ignorance, and the sloppy teachers don't even think about changing the education, it disappointed Fitrat like other educators. During this period, Fitrat and many modern enlighteners like him appeared on the stage of history and made great efforts for the country's population to become enlightened and literate, to be recognized by the world, to understand the true state of the people, and to raise the society.

Skilled pedagogue Fitrat is well aware of the great importance of various educational institutions and educational institutions in enlightening the people. He emphasizes that our

¹A. Fitrat " Eastern Policy " brochure, " Itirokiyun " newspaper , 1919.

²Abdurashidkhanov M. Selected works/ Abdurashidkhanov M. - T.: "Spirituality". 2003, pp. 141-142

³Abdivohidov S.A. Socio-political aspects of Jadidism movement and the present time. Doctor of Philosophy (PhD) Dissertation in Philosophical Sciences. Samarkand - 2020. -B.14.

forefathers opened many educational institutions - schools and madrasas, understanding the importance of this issue, i.e. education: "...our fathers understood the importance of learning and built two hundred madrasas, and ten to fifteen rooms in each madrasah. Taking into account the daily expenses of Mudarris and students, they allocated more than four million coins of waqf money per year. They built eleven libraries and collected the books of their time here in order to fully support the students' studies⁴.

In his works, Adib provides full information about all madrasahs and schools in Bukhara. According to his information, there are 200 madrasahs in Bukhara, which are divided into three categories: higher, middle, elementary. In particular, the Kokaldosh and Devonbegi madrasas are among the largest madrasas of the highest category, and their annual endowments amount to 150,000 tanga. The number of madrasahs belonging to the primitive category was more than a hundred, and their total annual endowment was 500,000 coins.

Fitrat shows that there are about three hundred primary schools in Bukhara, but these schools have no importance in education and formation of moral qualities. He emphasizes that the school should be one of the main places that ensure the all-round development of the society. The school believes that it is necessary to educate children and eliminate moral corruption, theft, baseness, and filth in the society. But the schools of this period were completely contrary to his views and could not meet his demands.

Adib criticizes the length of the training period in madrasahs, the illiteracy of the teachers, the distance of the programs from life, and the outdated and inadequate teaching methods. At the same time, he pointed out that there are conditions for learning in some cities, including Bukhara: "... today there are all conditions for learning in your city. For example, three things are necessary for an ignorant nation to become a scientist: money, madrasah, and effort. In your Bukhara, there is a madrasa and money, because all these foundations were created for learning; it is only necessary to say that your methods of teaching and learning are easy"⁵, that is, not at the level of the requirements of the time. Therefore, Fitrat addresses the people of Turkestan with the following question: "I wonder if we call ourselves human and do not remember to act like a real human being?" Will we not be able to understand our own ignorance until the end of time, and be unable to search for the causes and find solutions to them?"⁶.

Thus, Fitrat shows that teaching in the old schools and madrasas in Bukhara is no longer up to the demand, and advocates the opening of new schools in their place, the replacement of the medieval system of public education with a system that meets the requirements of the new era, a new school and a new teaching method.

At the beginning of our century, a number of advanced intellectuals founded new schools. By 1903, there were 102 primary schools and 2 advanced schools, 6 of them were in Bukhara Emirate, and 8 were in Khiva Khanate⁷.

⁴Fitrat. A story of an Indian traveler. // Star of the East. 1991. #8. 39 p.

⁵Fitrat. A story of an Indian traveler. // Star of the East. 1991. #8. 39 p.

⁶Fitrat Abdurauf. Quran. // A window. 1915, No. 16.

⁷ See: Q. Usmanov, M. Sodikova, S. Burkhanova. History of Uzbekistan. Textbook for higher educational institutions. - Tashkent. 2015. 208 pages

In 1902-1903, a Tatar teacher named Kaipov transformed the old school into a new school. This school opened in Bukhara will also be closed in a short time. In 1907, a new school was opened in Bukhara for the children of Russians and Tatars, but local children were not admitted to it. The Tatar language is taught in a new sound method. Professor K.E.Bendrikov writes about this that in 1905-1907 the schools of the new method developed extremely, and mainly Crimean Tatar teachers carried out educational work in them.

In October 1908, the first school of the new method for the education of local children was opened in Bukhara. The main organizer of this was Mirza Abdul Wahid, the number of madrasahs belonging to the primitive category was more than one hundred, and their total annual endowment was 500,000 coins.

Fitrat says that there are about three hundred elementary schools in Bukhara, but shows that education has no importance in the formation of moral qualities. He emphasizes that the school should be one of the main sources of social development. The school believes that it is necessary to educate children and eliminate corruption, mischief, theft, and violence in society. But the schools of this period could not meet his demands , he says with regret .

and came up with the idea of opening schools with a new method of teaching instead, replacing them with a system that meets the requirements of the time. comes out.