

Reforms of the Jadids regarding the development of pedagogical ideas.

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The funds of the Central Archive of the Republic of Uzbekistan contain many materials related to the history of Central Asian modernism. Of particular interest are the materials of the Foundation "Office of the Governor General of Turkestan" (F.I-1), which contains important documents related to the political activities of the Jadids until 1917. the social foundations of the Jadid movement, the activities of the Jadid leaders, the attitude of the country's royal administration to them. This fund also contains information about modern publications, editors and employees, problems and difficulties in their work. The Foundation of the Turkistan Region Educational Institutions Department (F. I-47) contains rich materials about the Jadids and their school-educational activities. This fund contains valuable materials about the special characteristics of the relations between the schools of the new method, state structures and the Jadids and their schools, and the role of the Jadid charitable societies in the development of the people's education and culture of the people of Central Asia.

Materials of the "Russian Political Agency in Bukhara" (F. 3), "Office of the Emir of Bukhara Qushbegi" (F.I-126), "Turkestan Region Security Department" (F.I-461), "Personal Fund" funds. N.P. Ostroumov" (F. 1009) and others allow to study the most complex problems of Central Asian modernism. The foundation of N.P., an orientalist and active educator in the Turkestan region, is of great importance. Ostroumov (1848-1930), included notes related to the emergence of new methodological Jadid schools in Turkestan. The archive of this fund was partly the basis for the memoirs of N.P. Adjutant General K.P. In the 1st book of the "Kaufman collection" dedicated to the 25th anniversary of his death, Ostroumov "Fluctuations in the views of the local population on education in the Turkestan region" (Kaufman 1910). Maps, portraits, photographs and other illustrations related to the themes of Jadidism stored in the Central State Archive of Film and Photo Documents of the Republic of Tajikistan (in Dushan) are of great importance for studying the problem under consideration. This archive contains photo reproductions of the "Jadidlar Group - New Methodist School Teachers in 1910-1915". (Article 09559), "Mustafa Choqaev - Jadid" (Article 026126), "Map:

Jadid Organizations in Central Asia" (Article 029391); Photomontages "Jadid movement in Central Asia (map, portraits of Jadid leaders, photo of Jadid school)" (Record No. 09539), "Jadidlar Sarimsakov, Mustafa Cho'qaeov, Ubaidulla Khojaev" (Record No. 08814) and others.

The documents stored in the archive funds of the special services of Russia, Uzbekistan, Tajikistan and other countries, unfortunately, are still not available to the researchers of the history of Jadhidism, although their fragments have been published in some magazines. In this regard, it is worth highlighting the work of the Uzbek researcher Sherali Turdiyev, who for the first time studied his role based on the study of the investigative materials of the National Security Service of the Republic of Uzbekistan (former KGB archive). Czarist Russia in suppressing Central Asian aggression.^{1 2}Much can be learned from the archival materials of this work to develop questions related to the history of Jadidism in Central Asia. Therefore, this article and its appendix contain intelligence reports, secret letters and circulars, reports and information of tsar administration officials on the activities of I. Gasprinsky, M. Behbudiy, S. Ahroriy, A. Fitrat, M.K. Abdurashidhonova and others; About the "harmful" influence of foreign newspapers and magazines such as "Sirot-al-mustakim" ("The Right Way", Istanbul) and "Vaqt" ("Time", Orenburg) among the population; about the relations of the Jadids with the Young Turks; about Jadid Ubaidulla Khojaev's desire to publish the newspaper "Sadoy Turkistan"; about the disagreements between Muhyiddin Hamzabekov and Mazhar Burkhanov; About the activities of modern societies such as "Taraqkiparvar", "Marifat" ("Enlightenment") in Andijan and "Ittihad va Tarakki" branch of the Turkish society in Bukhara, "Umed" ("Nadejda") in Tashkent, "Jamiyati Tamimi Maarif" in Istanbul Bukhara ("Bukhara Education Propagation Society") and "Turan Public Publication Maarif" ("Turan Knowledge Dissemination Society").

A very important group of sources consists of documentary sources, primarily programs and regulations of modern organizations and institutions, as well as documents and materials of authorities, administration, political parties and other organizations. The most interesting are the modern societies - "Jamiyati tamimi Maorifi Bukhara" ("Society for the Promotion of Bukhara Enlightenment",

¹Ostroumov N. Turkiston o'lkasida tub aholining ta'lim-tarbiyasiga oid qarashlardagi tebranishlar (Xronologik ma'lumotlar) // Kaufman to'plami, - M., 1910, - 139-160-betlar.

²Turdiyev Sh. Jadidchilik harakatini bostirishda Rossiyaning o'rni (O'zbekiston Milliy xavfsizlik xizmati arxivi materiallari asosida) va O'rta Osiyo.- 1998.- 13-son.- P. 132-146.

Istanbul, 1909) and "Comak" ("Help", Tashkent, 1909), as well as their charters. Charter of "Publishing" (Tashkent, 1914), "Maktab" book publishing company (Tashkent, 1916), "Project of reforms in Bukhara of the Committee of Young Bukharas" (Moscow, 1917).), etc.. Many unique and rare documents related to the activities of the Central Asian Jadids are included in various official collections and publications. Valuable sources are the report of Count K.K. Palen in 1910 on the audit of educational work in the Turkestan region, in which information was given about the schools of the new method, in the manifesto of Amir Said Olimkhan on April 7, 1917 "On the issues of reforms in Bukhara", etc. Muslim periodicals of the late 19th and early 20th centuries occupy a special place in the study of the history of modernism in Central Asia. This type of resource has a number of important advantages: it is versatile, fast, contains information from different sections and levels, and provides contemporary assessment features. But it also requires critical and comparative analysis as subjective sources. In particular, such as "Tarjumon", "Vaqt", "Shora", "Mulla Nasriddin", "Tarakki", "Khurshed", "Shuhrat", "Tujor" published in Central Asia and beyond. newspapers and magazines. , "Samarkand", "Sadoy Turkistan", "Sadoy Fergana", "Bukharai Sharif", "Turon", "Oyina", "Al-Islokh" and others, as well as various publications in Russian and local languages, "Turkistan newspaper", "Turkistan mother newspaper", "Turkistan courier", etc. , "Muslim newspaper", "Dii va maishat", "Bayan-ul-hak", "Islam world", etc. The characteristic aspect of these periodicals is that they are not only informative, but also analytical. "Oyina" magazine, which sometimes serves as the only source in the analysis of the activity of Central Asian moderns in various fields of education, culture and art, primarily book publishing, librarianship, national theater art is of particular interest.

The main group of sources includes the Jadids themselves, numerous works of their inspirers and ideologues, as well as the memoirs of school graduates, such as "Usuli Jadid". The works of Sadriddin Aini, the founder of the 20th century Tajik scientific-historical prose, the Hero of Tajikistan, an active participant of the Jadidism movement in Bukhara, can rightly be called the most valuable sources and the first studies on the history of Bukhara. Jadidism. S. Aini's views on Jadidism were expressed in such historical-memoir books as "History of the Spiritual Revolutionary in Bukhara" (1918), "History of the Bukhara Revolution" (1921), "History of the Mangit Emirs of Bukhara". " (1923), "Materials on Stories In the anthology "Bukhara Revolution" (1926) and "Example of Tajik Literature" (1926), according to the author himself, it was written based on the "dictation of

history" and the "need to confirm the historical truth". S. Aini's book "Tarikhi revolutati khrik dar Bukhara" ("Spiritual revolutionary history in Bukhara") was written in Tajik in 1918, but after the Bukhara revolution, the manuscript of this work was lost and the author bequeathed it to his son Kamoliddin. K. Aini was able to find this manuscript in the archive only after the collapse of the Soviet Union. In 2003, this work was published in the original graphic in Tehran in 2005 in Dushanbe in the Cyrillic alphabet.^{3 4}, and in 2007 a facsimile edition of the manuscript was published.⁵

Sadriddin Aini's 22-chapter historical work "History of the Revolution in Bukhara" is a valuable resource for studying the history of modernism in Central Asia. In it, the author describes the history of Jadidism in Bukhara: the period of maturation of the ideas of oppositional Jadidism in the emirate, the struggle of Bukhara Jadids against oppression and blackness, the formation and activities of "Usuli Jadid" type schools. The secret society of the Jadids of Bukhara is "Tarbiyai atfol" ("Education of Children"), the newspaper "Bukharai Sharif" of the Jadids, the publication of its supplement "Turon", etc. local teachers, including the founders of new schools of the Tatar tradition.

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⁴Ainiy S. Tarixi inqilobi fikri dar Bukhoro, 1918 / Takhiyai K.S. Ainiy I Kulliyot. Gildi 14.- Dushanbe: Matbuot, 2005.- B. 29-259.

⁵Aini S. Tarixi inqilobi fikri dar Bukhoro: Axsi nushai asl bo hatti muallif, 1918 / Takhiyai K.S. Ainiy // Kulliyot. Gildi 15, - Dushanbe, 2007 yil.

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