

Critical Attitude to the Organization and Methods of Teaching and Learning in Jaded Schools and Madrassas in the Doctrines of Abdurauf Fitrat

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The first question in life is the question of school [1]

Abdurauf Fitrat

Abstract--- *This article is devoted to the organization of training and education in schools and madrassas of jaded according to the views of Abdurauf Fitrat and their critical attitude to the teaching method. It scientifically substantiates the conclusion that the only correct way to save the nation from enslavement is to improve first the upbringing and education, and then the development of society through reforms. In particular, Abdurauf Fitrat bases teaching methods in primitive, higher, secondary and new schools in his works "Teaching" of the textbook, "Questions of spelling", "On the rules of the Uzbek language" and "Rules of literature".*

Keywords--- *Jaded Schools, Madrasas, Education and Training, Teaching Methods, Higher Education.*

I. INTRODUCTION

At the end of the XIX-beginning of the XX century, a very stormy and harsh internal historical environment was formed in Turkestan, which threatened the fate of the nation and trampled its customs. On the one hand, the colonial policy of the Russian Empire was strengthened, the main goals of which were to establish a policy of spiritual superiority, the loss of identity by turning the country into a colony and assimilating its ideology by the people. On the other hand, the nation and the political and spiritual rights of our people, freedom and the desire to try to find, to lose. Third, Muslim fanatics have generally imposed religious restrictions. The social, political, economic and spiritual situation of the nation has deteriorated. Meanwhile, the clergy's resistance to innovation, reform, and secular enlightenment and progress has also increased. And this has escalated completely contrary to Islamic religious rules.

II. METHODOLOGY

The article uses chronological and systematic periodic data, comparative and quantitative methods. More than ten research papers on this topic are used to explain "Critical attitude to the organization and methods of teaching and learning in jaded schools and madrasas in the doctrines of Abdurauf Fitrat". In addition, the researcher used various materials to collect data related to the study.

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III. DISCUSSION

In the drama “Abulhasan” (“Abulhasan”) Abdurauaf Fitrat states that the social situation of the society at the time was incredibly heavy. “All the work of the East has passed into the hands of unconscious becks, unconscious khans, unconscious mullahs, and unconscious ashcans. This violated the entire structure and discipline of the East. Khans fight with each other to feed their stomachs, selling the living and important place of the country, mullahs pour on the market the horse of “religion” at their discretion, through religion, God, the prophet, uchmoh and hell begin to rob the people of the East. The Eastern path of development was buried. The doors of happiness and peace were connected, the East going to the highest peak of happiness sank into the deepest pit of the hill”^[i.2] he said.

The people of Turkestan, who had already sunk into heresy, sunk into superstitious swamps, and fallen asleep in social uncertainty, began to serve the ideology of the colonizers without knowing themselves. At a time when our nation and people are faced with such an ambiguous and extremely dangerous socio-political environment and situation, a new movement of a progressive group has emerged among the Muslim intelligentsia and religious patrons who awaken them from their sinful sleep. They became a spiritual shield for the nation and the Muslim peoples and rushed to the field to fight for the freedom and independence of the Motherland. The jaded understood very correctly that the only right way to save a nation from tyranny was first to improve education and upbringing, and then to develop society through reforms. For this reason, the jaded also linked the education of a nation and people armed with religious and secular education, science, culture and news, awareness of national identity, awakening of eternal spiritual sleep, changing the way of life, thinking, spirituality, culture, literature and education.

Thus, A. Fitrat as a representative of the educational movement took the field. Abdurauaf Fitrat thanks to the profession of his father as he was a sarrof (moneychanger), he traveled with his father to many countries, was born in his youth, studied in one of the cultural centers of his time, in the city of Istanbul, where he studied during 1909-1913. But Fitrat, who returned to his homeland in 1913, hoped that the education system in the country would change, but because these hopes were not reformed in the country of enlightenment, goes beyond. Because the country's education system is already sinking more and more into the swamp of ignorance, and purposeful speculation does not lead to any changes, or changes, have disappointed Fitrat, as well as other educators. During this period, Filtrate and many jaded enlighteners like him came to the historical scene and did much to ensure that the population of the region was enlightened, literate, learned the world, realized the true situation of the people, as well as a great revival on the way to improve society. “Actually, the progress of his nation concept was following a line similar to the Motherland. But Fitrat was stressing the foreign domination over Muslim nations and especially his nation. Perhaps, the notions of liberty and liberation in Fitrat’s ideology were inspired by the Young Turk circles during his stay in Istanbul”^[2,59]

The skilled teacher Fitrat perfectly understands the importance of various educational institutions, educational institutions in educating the people. It follows the fact that our ancestors also opened many educational institutions - schools and madrassas, realizing that this issue, that is, the issue of education, is extremely important: “...our fathers, realizing the importance of acquiring knowledge, built two hundred madrasas, each with ten to fifteen madrasas. Taking into account the daily expenses of the teacher and his students, they allocated more than four million coins a

year. They built eleven libraries and collected the books of their time to ensure that students were fully educated”ⁱⁱⁱ[.39].

In his works, the writer gives full information about all madrassas and schools in Bukhara. According to him, there are 200 madrassas in Bukhara, which are divided into three categories: higher, secondary, and primary. In particular, Kukaldash and Devonbegi madrassas were the largest madrassas of the highest category, their annual Fund was 150 thousand coins. The number of madrassas belonging to the primitive category is more than one hundred, the total annual Fund of which is 500 thousand coins. Fitrat points out that there are about three hundred primary schools in Bukhara, but these schools do not have any significance in education and the formation of ethical qualities. He emphasizes that the school should be one of the main places that ensure the development of each rooting society. School-raising children, it sees that moral vices, theft, humiliation and debauchery in society must be eliminated. But schools during this period could not contradict his views and requirements at all.

The literary critic criticizes the length of training in madrassas, the flexibility of teachers, the remoteness of programs from life, outdated teaching methods and the inability to meet the requirements. At the same time, pointing to the availability of conditions for obtaining knowledge in some cities, including Bukhara: "... today, your city has all the conditions for obtaining knowledge. For example, to become a scientist of an ignorant nation, you need three things: money, madrassas and activity. You have madrassas and money in Bukhara, because all these funds are created for obtaining knowledge; you just need to say that your procedures, which you can teach and receive, are easy"^{iv}[^{iv}, 39], that is, not at the level of time requirements, he argues.

IV. RESULTS

Thus, Fitrat points out that teaching in the old schools and madrassas of Bukhara does not meet the requirements, but instead encourages the opening of new schools that will be taught in a new way, the replacement of the medieval public education system with a system that meets the requirements of the new time, a new school and a new method of teaching.

By the beginning of this century, a number of progressive intellectuals are creating schools in a new way. By 1903, there were 102 primary and 2 jaded schools in the Emirate of Bukhara, 6 of them in the Emirate of Bukhara and 8 in the khanate of Khiva [^v, 39].

In 1902-1903, a Tatar teacher named Kaipov transformed the high school into a new one. This school, opened in Bukhara, will also be closed in the short term. In 1907, a separate new school was opened in Bukhara for Russian and Tatar children, where indigenous children were not accepted. At the same time, the Tatar language is taught in a new way. Professor E. Bendrikov writes that in 1905-1907, new methodological schools were developed, where mainly Crimean Tatar teachers taught.

In Bukhara, the first new type of school for teaching local children will open in October 1908. The main organizer of this was Mirzo Abdul Wahid, and reading in Persian, the number of madrassas belonging to the primitive category was more than one hundred, the total annual Fund of which was 500 thousand coins.

Fitrat says that there are about three hundred primary schools in Bukhara, but education does not have any significance in education, the formation of moral qualities. He argues that the school should be one of the main sources that ensure the development of society. School, raising children, believes that it must eradicate vices, misfortunes, theft and debauchery in society. But the schools of this period can't meet its requirements, " he says with a slant. According to Edward Allworth, Fitrat was an active member of Tarbiyai Atfol and the main purpose of this society was to study the causes of the problems of social life and to address the current problems of scientific, economic, political, and social life of Bukhara (Allworth, Jadidlar). [6, 39].

Thus, Fitrat, pointing out that education in the old schools and madrasas in Bukhara does not meet the requirements, came up with the idea of opening schools that will be taught in a new way, replacing them with a system that meets the requirements of the time, taking the initiative in implementing this idea and developing a new school and a new method of teaching.

In collaboration with several representatives of jaded, Fitrat actively participated rapidly opening jaded schools in the region, trying to make a significant contribution to the education of the local population, increasing the level of literacy. After all, without raising national consciousness, legal literacy, proper education and upbringing, it is impossible to achieve social progress. In this post, Abdullah Avlony said that "Education for us is either life-saving or destruction-either happiness or disaster"[7, 208], and that wisdom has become the main program of faith and practice for the jaded. Indeed, at this time, with the education of the jaded, who protected the nation from destruction and disaster, and led to exhaustion, the opposite of the "education" of the colonizers, who spiritually subjugated the nation and subjected it to destruction and disaster, arose.

The jaded movement, as some historical literature says, "At first a cultural and educational movement, and then grew into a socio-political movement." It was a socio-political, cultural, educational, and reform movement from the very beginning, by its nature of purpose and essence. But in order to liberate and improve the homeland, to bring the nation and people into despondency, to make it dark and prosperous, cultural, the jaded's focused primarily on cultural and educational work. To this end, Fitrat himself also opens the jaded schools in Shahrisabz and Karki, based on a new method and a new approach. For them, he writes textbooks such as " A brief history of Islam", "study". This system of education in the region, along with Fitrat, is of serious concern to such Jaded educators as Munavvarkory Abdurashidkhanov, Abdulla Avlony, Hamza, and Mahmudhoja Behbudy.

The new system of education brought by Ismail Gasprinskiy was comfortable and popular, therefore, the region was intensively developed school of this form. The Jaded movement began with the creation of Jadid schools based on a progressive and fast method of teaching, the "Savtiya" (sound) method, which was not seen before in the Islamic world. In these schools, children learn to read and write year after year. To bring students to this level, that is, to learn to write and read, it would take 5-6 years of study in ancient traditional Muslim schools. We can say that in the schools of jaded by the method of "Savtiya" this will take a very short time, which means that it will take another year to enrich the array of great discoveries in the history of our country.

The jaded school combines religious and secular education and science. Children sat at cozy parties, quickly learned to read and write, and learned religious and secular sciences using maps and drawings. In the schools of

jaded, they began to teach the Koran, mathematics, geography, native language, Russian, Arabic, singing, and even physical education.

Jaded's schools were four-year (primary) and seven-year schools. For example, young people who graduated from the seven-year school of Munavvarkory Abdurashidkhanov, well mastered secular Sciences, Russian, qualified as teachers in the Jaded school, Imam in mosque, studied in madrassas and even in foreign secular higher educational institutions, worked as secretaries in trade and other enterprises. Such seven-year schools are opened not only in Tashkent, but also in major cities such as Kokand and Samarkand.

At that time, education in jaded schools was paid. Payments were made every month, and parents paid for their studies at a price from fifty kopecks to one and a half rubles. In this place, each parent pays by determining their level of wealth and poverty based on Sharia principles. Up to 35% of students in schools (children of the poor and street children) were illiterate teachers. And wealthy families, at their discretion, gave three rubles for school education, or even more. In addition, the charitable societies established by the jaded constantly supported and funded the schools from the Imam's side.

The opening of jaded schools in a new way was severely suppressed by Russian officials and their supporters, who were considered Muslim fanatics. However, the Jaded along with their great textures and dedication have created new (as an example) jaded schools with old schools that have earned a lot of respect and attention among the public. The "Jaded schools" of the old schools were based on a strict charter, established curriculum, and specific textbooks. The jaded introduced innovations that had never been used in education before this period, that is, they set daily, quarterly and annual grades for students. In addition, in schools in this form, students took quarterly, annual, and final exams openly in front of the public during class and graduation. In order to develop school education, the jaded created programs, manuals and textbooks for their schools, which they organized because the old textbooks were not in demand. Including: "Teacher" of Sayidrasula Sayidazizova, "The First teacher" of Abdulla Avloni, "The second teacher", "Turkish Gulistan or ethics", "Adiby Avval", "Adiby Soni", "Tazhvid" (guide to reading the Koran with Cyras), "Khavoji diniya" (collection of Sharia law), "Yor yuzi"(The face of sweetheart), "Uusuly hisob"(Methods of counting), "Tarikh Anbiyo", "History of Islam", "Brief General geography" of Mahmudhojy Behbudi, "Children's writing", "The practice of Islam", "A brief history of Islam", "Introduction to the geography of the population", "A brief geography of Russia", etc.

Jaded schools of a new type will be opened in many regions: Bukhara, Samarkand, Tashkent, Andijan, Khiva, Tokmak, new Margilan, Old Margilan, Kattakurgan, Turkestan, Chust, Termez, Kyzyl Orda, Chorzhui, Marve. Also, in large villages of the Jadid district (Samarkand region), Juma (Samarkand region), Kovunchi (Tashkent region), Turakurgan (Namangan region), Pustinduz (Bukhara region), Jaded schools were opened. According to M. Behbudi, jaded schools were established for 15-20 years in general in the countries of the Caucasus, Iran, India, Egypt, Hejaz and other places.

One of the main goals of the representatives of jadedis in the field of education was to create a modern (European) higher education in the country. The idea of creating a university was originally associated with the name of Ismailbek Gaspirali in Turkestan in 1892. In 1906, he again addressed the newspaper "Translator" directly

to the Emir of Bukhara and the Khan of Khiva: “Citizen Islam does not want wealth from you, does not want pilaf. Religion is from the Koran, and the soul is from God. What you will donate to the population from the state khans are higher educational schools, the publication of which is a factor of education, development and maturity. Many madrasas in Bukhara and Khiva now have to found Islam. These drugs are accepted for students who have received a degree in history, geography, chemistry, law, methods of government, Economics and other necessary Sciences, Turkish, Persian, Russian and French... In these drugs, there are people who can be teachers and moderniste,” he says.

The jadids also used the Tashkent city Duma to create a university – the foundation of higher education. Munavvarkori, Fitrat, M. Behbudi, O. Asadullakhujayev and other representatives of the jadeds promote the idea of organizing a national secular higher education in their works and articles. For this reason, in order to create and develop the higher education system, along with religious subjects, secular Sciences were taught in Jaded schools, and many young people were sent to study abroad. It was only by 1918 that the jadeds managed to open a modern institution of higher education, which became a secular institution, i.e. a university.

The Muslim people are a collection of people. Fitrat, who at one time found the reason for the incredible complexity of literacy, regarded it as the reason for the difficulties in the old spelling, carried out serious reforms in the alphabet and spelling. Reduces 151 letters of the Arabic alphabet and 33 letters, positively solves even the most difficult problem, how to pronounce the vowel sounds of the Uzbek language in the Arabic alphabet. This alphabet was used for almost ten years, until Romanization.

Fitrat fought for the development of the Uzbek language as an independent language and protected it from the threat of other languages. After Alisher Navoi, the purity of the Uzbek language took its place among the guardian scholars. Some people viewed Uzbek as a dialect of Ottoman Turkish, but Fitrat opposed them. Fitrat proves to them the richness of the dictionary, the dictionary capabilities, the accuracy of grammatical rules, such as “Discussion-language dictionary”, “Chigotain dictionary”, “Navoi dictionary”, and at the same time it does not humiliate other languages, but on the contrary, encourages the development of Tatar, Ottoman, and Turkish as independent languages.

Fitrat Jaded attaches great importance to teaching Russian and foreign languages in schools along with his native language. He considers it necessary to study other languages in order to obtain a wide range of knowledge and inform about the science and culture of foreign countries. After all, in order to get full information about a certain people, about their customs, you need to know the national language of this people. Fitrat realized the same goal and paid serious attention to the study of foreign languages.

In addition, Fitrat likes to study not only language, but also literature, he pays great attention to the study of literature, especially classical literature of the past, not to mention the fact that he calls literature an art and is not one of the disciplines, he likes to teach them deep in school.

The skilled teacher Fitrat together with teaching in new schools publishes a number of manuals. In particular, in 1917 the textbook ”Study“ was published, in 1919 – “Questions of spelling”, “One experience about the rules of the Uzbek language “(book 1), in 1926 – “Rules of literature”. In the stories from the textbook, along with science, work

is glorified, and reading itself is designated as work. After all, the formation and development of human qualities in people is formed through the skills of searching for knowledge and learning to work. It is this question, namely that young people take their place in life, that is “The seed of the cocoon” and “How rich is the feeling? the stories give examples when children prove that through work a person can find their place in life, gain authority. Most of the stories in the textbook are intended to educate children's morals and form various moral qualities. In the story “Mother's love” it is told that mother's love surpasses everything, even an evil beast bends its neck in front of it. A mother who has taken her child to the lion, leaves her home and cries, saying: “...You are right animals, you have land that is bigger than you have with fire. Don't eat this child of mine, bend yourself if you are hungry. I dissolve more and fatter.”[8, 17] The lion, hearing these words of the woman, realizes the mother's grief and throws the child on the mother-survivor. In the story “ Don't believe what you haven't seen” readers are shown examples of what is bad to say, not thinking about everything, listening to false targets, you can eventually be ashamed. Also in the story “Disobedience of an Sevar (Amateur)”[9, 22] it is read that the inattention of an adult, a parent can lead to a bad result, while harming various animals and insects is dirt. Such stories of an educational and didactic nature play an important role in the comprehensive and perfect education of young people.

And the story “The sun” highlights the knowledge of astronomy. The article “A horse” is devoted to the study of Zoological science, which specifies the types of horse, its habitat, benefits for humans, encourages children to ride, horse riding. The article entitled “History” is dedicated to historical science, which provides information about the types of historical Sciences, useful aspects of the study of history, the history of the prophet and the caliphs, and their works. At the end of the tutorial, a few useful (key) words on the topic are given, and at the end of the story, questions are asked about the content so that young people repeat. These questions are very appropriately structured, and the child can fully master the topic by finding the answer to the question. We can not say that these rules of Fitrat, created for textbooks, served as a program guide for the creation of existing medicines in our country today. Fitrat has been involved in the creation and operation of various educational institutions since the revolution. A number of guides are created for them.

After the formation of the people's Soviet Republic of Bukhara in September 1920, the Shamsulmaorif course was organized in order to train teachers for the schools of workers and peasants in old Bukhara. This course is attended by 70 people from the local intelligentsia who can read and write. In 1921, 12 such courses were organized in the Bukhara region, with 472 students. In 1924, there were 41 first-level schools in the Bukhara people's Republic, 44 standard district schools, 2 craft schools, 3 schools for women, and 124 literacy courses with 6,000 students. Fitrat made a great contribution to the organization and management of these educational institutions as the supervisor of public education in Bukhara. It tries to supply textbooks and manuals for educational institutions.

One of the important tasks of Fitrat in the field of creating textbooks and manuals is the development of theoretical issues of the Uzbek literary language, the rules of the language. Morphology is a category of words, a system of forms of words that Express thoughts about the ways of formation of these forms. It also provides information about the phonetics of the Uzbek language, vowels and consonants of the Uzbek language.

A number of writers and scientists have expressed their opinions about the literature created by Fitrat. In particular, the guide “Rules of literature”, created by Oybek Fitrat, was once regarded as “an excellent guide for schoolchildren”, and writes: “This book is something important in the harsh period of our current literary life. In our schools, which needed textbooks on literature, in all cases provided some assistance”[10, 13]. Fitrat defines literature in the guide: "literature is what we depict with wavy words, expressions in our feelings of thought, creating the same feelings as others. The manual defines a number of concepts in the literature: poetical, finger and arousal scales, teaches the rules of writing. It also provides information about folk oral literature and its types. In “Samples of Uzbek literature”, he is the first to develop the division of literary history into periods and recommends the following distribution of periods:

1. “Samples of tribal literature”.
2. “Literature of the feudal period”.
3. “Uzbek literature of the period of trade capital”.

In this manual, the writer not only gives samples of works peculiar to each literary period, but also analyzes the features and cultural life of this period.

V. CONCLUSION

Well, the development of such textbooks and manuals by Fitrat – the development of education in its time, the comprehensive spiritual education of young people-shows that society is not indifferent to tomorrow's future. The struggle for the bright future of their nation, freedom and independence of their homeland formed the basis of the content of Fitrat's life. Based on the values of nationalism and patriotism, he created his own teaching, which is currently an important direction in creating a Patriotic ideology and educating young people in love with the Motherland, the nation. He highly valued the Fatherland, patriotism and humanism as the highest moral qualities and urged people to love it, take care of it, and serve it diligently. According to E. Allworth’s conclusions concerning Abdurauf Fitrat’s creative activity, we can accept Abdurauf Fitrat as the cultural marker of his time. Cultural markers are the main tool of the society tightly linked with language, traditions, religion, motherland, social life, economics, politics, history and the past of the nation. They play an important role in saving the nation in any difficult cases, and in bringing our cultural inheritance to the future generation. Also, they are the persons who took the main responsibility in developing the nation’s self-consciousness and lightening the process of reconstruction of the society [11.13].

After all, as our First President I. A. Karimov noted, “The future of our motherland, the future of our people, the authority of our country in the world community first of all depends on how our children will grow up and how they will enter life. We must never forget such a poignant truth” [12.2].

There is no doubt that the educational ideas of Abdurauf Fitrat serve as a program guide in the development of science, culture and the national education system of Uzbekistan.

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