

**ОБРАЗОВАТЕЛЬНЫЙ ПРОЦЕСС И СОДЕРЖАНИЕ ОБРАЗОВАТЕЛЬНОЙ
ДЕЯТЕЛЬНОСТИ В «БУХАРСКОМ ДОМЕ ОБРАЗОВАНИЯ»****“BUXORO MAORIFI UYI” DAGI TA'LIM-TARBIYA JARAYONI HAMDA O'QUV-
TARBIYAVIY ISHLAR MAZMUNI****THE EDUCATIONAL PROCESS AND CONTENT OF EDUCATIONAL ACTIVITIES IN
THE “HOUSE OF BUKHARA EDUCATION”****Aslonov Madamin Mansurovich¹**¹Independent researcher Bukhara state university**Annotatsiya**

Jadidlar boshidanoq musulmon diniy maktablari, yangi uslubdagi maktablar, nashriyot va teatr, ijtimoiy, siyosiy va madaniy muassasalarning an'anaviy ta'lim tizimini isloh qilishga intildilar. Ushbu maqolada “Buxoro maorif uyi”da o'quv jarayoni va o'quv faoliyati mazmunini o'rganish yoritilgan.

Аннотация

Джадиды с самого начала стремились реформировать традиционную образовательную систему мусульманских религиозных школ, школ нового стиля, издательских и театральных, социальных, политических и культурных учреждений. В данной статье освещено изучение образовательного процесса и содержания образовательной деятельности в «Бухарском Доме просвещения».

Abstract

From the very beginning, the Jadids sought to reform the traditional educational system of Muslim religious schools, new style schools, publishing, and theater, social, political and cultural institutions. This article highlights the study of the educational process and the content of educational activities in the “Bukhara House of Education”.

Kalit so'zlar: “Buxoro maorif uyi”, o'quv muassasasi, “Novaya Jizn”, rus tili, to'garaklar, bilim.

Ключевые слова: «Бухарский Дом просвещения», образовательное учреждение, «Новая Жизнь», русский язык, клубы, знания.

Key words: “House of Bukhara Education”, an educational institution, “Novaya Zhizn”, Russian language, clubs, knowledge.

INTRODUCTION

The concepts of national idea and national ideology are difficult to separate from each other. They are intertwined. The concept of national ideology is comprehensive, and the national idea is its core. National ideology is formed around the national idea, which covers all areas from the cultural and spiritual directions of the life of society and the country to political views. National ideology feeds the national idea and strengthens it.

They respond to people's understanding of what values they want their state and life to be in the future, how they imagine it and what they rely on in their struggle. During the Soviet totalitarian regime, the question of what ideas opposed the ideology of the colonization of Turkestan and on what they were based can be answered as the ideas of movements of national progressives. The national idea and national ideology occupy a special place in the rich historical heritage of the Jadids. Jadidism was not only a cultural, but also a political phenomenon [11].

In the works of Behbudi, Fitrat, Cholpon, Munavvar Kori and other progressive intellectuals, we see that the main link of the national idea - the idea of unifying all local peoples in Turkestan - ran like a red thread. Behbudi showed this situation as follows: “If we, the Muslims of Turkestan, want to unite our religion and nation and take steps towards reforms from today, if our intellectuals and progressives, rich people and scientists unite and serve the development of religion, nation, Motherland, then we will not depend on others.”

Historical experience shows that our ancestors throughout the centuries considered it a great thing to be faithful to one's family, sacred land, religious beliefs, customs and traditions. Thousands of faithful sons of our people gave their lives for the preservation of these inviolable traditions and accepted martyrdom in the battles for the independence of the country. After all, the study of the scientific, educational, literary and artistic heritage of those who gave their lives for the freedom of our Motherland and the happiness of our people is of incomparable importance for us

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today. This article highlights the study of the educational process and the content of educational activities in the "House of Bukhara Education".

LITERATURE REVIEW:

The literature created during the time of the Soviet government occupies a special place in the coverage of the research work. Abdurauf Fitrat, Faizulla Khojaev, Sadridin Ainiy, Sadri Ziya, I.I. Umnyakov, V.V. Bartol'd, T.N. Qoriniyozov, O.K. Sukhareva, K.E. Bendrikov, I.M. Mominov, A.M. Bogoutdinov, V.B. Lunin, M. Abdullaev, N.M. Rakhmonov, B. Kasimov, R. Rahimov, E. Karimov, Kh. Boltaboev, D. Rashidova, N. Karimov's works, literature, dissertations, and articles provide valuable information about the state of the education system in Uzbekistan in the 20s and 30s of the 20th century, and about reforms in this field. Interesting facts can be found in the works and speeches of the famous state and public figure F. Khodjaev, famous scientist A.I. Ishanov, Bukhara scientists-doctors of historical sciences F. Kh. Qasimov and S.I. Inoyatov and others.

DISCUSSION AND RESULTS:

The Bukhara educational house was not one of the regular schools, but was considered an educational institution that lived its own independent life, preparing its students for study in various educational institutions.

Therefore, the "House of Bukhara Education" organized its activities, taking into account the national characteristics and uniqueness of students, as well as taking into account the requirements of educational institutions where students would continue their studies in the future. In the summer of 1923, the "New Labor School Program" was adopted for the educational institution.

Due to the fact that 90% of the pupils of the Bukhara Orphanage do not know Russian, difficulties arose in the implementation of the program. Therefore, the main attention was paid to studying the Russian language. Because it was impossible to master the content of programs and training courses without knowledge of the Russian language.

By May 9, 1923, 55 pupils from 8 to 22 years old were studying at the "Bukhara House of Education" under the guidance of 7 educators. It should be noted that the majority of students were girls, and girls who were prohibited from studying in the schools of the Bukhara Khanate were given the opportunity to acquire a new culture and knowledge [19].

Thanks to the "House of Bukhara Education", Uzbekistan recognized its talented women, such as Sora Eshontoraeva, Maryam Yaqubova, Zamira Khidoyatova, Khalida Khojaeva. First row (*photo 1 from left to right*) Ermatova Bahri; Inoyatova Sharofat; Saidazimova Tursunoy; Mannon Uighur; Sora Eshontoraeva; Zamira Hidoyatova; Farida (Nurikhan). Second row (*photo 1 from left to right*). Fathul Umarov; Nazrullaev Lutfulla; Hidayatov Abror; Karimov Isaqqori; Kayumov Sharif; Rakhmatullaev Khojikul, Siddik Khoja; Tabibullaev Sagdi; Toirov; Bobojanov Fazil; Mahmudov Hamid Saidovich; Isomov Ghulam Hodi; Muhamedov Muzaffar Makhmudovich.

(1-photo)



In the "House of Bukhara Education" students were divided into 4 groups, these groups were organized according to the age, training and, mainly, the level of knowledge of the Russian language [8].

The working day was divided into two parts, studies continued until lunch, and club training was held in the evening, starting at 5 p.m.

It was important that in learning the Russian language, the method of demonstration, such as observation of nature, work process, viewing of works of art, was widely used. But the students communicated in their native Uzbek language outside of the classroom. This hindered the effective organization of the educational process. Therefore, regular meetings with the students of the Russian school "Novaya Zhizn" were organized and a practical basis for learning the Russian language was created.

In order to strengthen the health of students, the Klyazma forest school was established, and outdoor activities were conducted with students. Newly admitted students first recovered their health in the forest school, and then were sent to the "Bukhara the House of Education". In general, medical-sanitary work was carried out at the "Bukhara Educational House", a general doctor and two of his assistants worked. There is also an outpatient clinic at the institution, and medical staff monitor the health of the students day and night, and provide qualified medical assistance when necessary. This process quickly gave its positive results and led to the elimination of various diseases and strengthening of health among students.

From September 20, 1923 to February 20, 1924, a new stage of activity began at the "House of Bukhara Education". A two-year school was established at the "House of Bukhara Education". Pupils who were sent to other schools were returned to the school under "Bukhara House of Education". At the same time, there have been changes in the relations between the students and the school management. Self-management has been replaced by shared management.

A literary club was established at the House of Bukhara Education and the club worked twice a week. The circles, in turn, joined the club, and various discussions and debates were organized in the club. In addition, a wall newspaper called "Qizil Yoshlar Ovozi" was established in the house, and twice a month information on various issues was published in the newspaper. The activity of the club was systematically started since 1924. The purpose of the club is to support the scientific and political development of students, and it was not possible to carry out this activity during the educational process. Club work in "House of Bukhara Education" was organized in the system of circles. Political, Literary, Domestic Life and Religion, Theater, Choir, Physical Education circles functioned in the club. The first group of the political circle consisted of 20 people, who studied such issues as the economic situation of Bukhara and Turkestan, the biography of revolution geniuses, and the political system of the Russian and Bukhara people's republics. Hanif Burnashev was considered the leader of this group. The literary club mainly attracts students who are interested in literature, who can read manuscript works in Arabic graphics, and who are fond of poetry. This circle was mainly led by the great Uzbek poet Cholpon. In the circle of household life and religion, the issues of the old age, i.e., the backwardness of the social system during the Emirate period, and the transition to the newly developed statehood were studied. There are 80 11-14-year-olds in the group.

The activity of the theater club was also successful. It is noteworthy that in the first month of the club's establishment, the participants organized 4 parties. Uzbek and Russian plays were staged by the participants of the theater studio. The Uzbek section of the circle was headed by Mannon Uyghur, and the Russian section by Meronin. Each leader of the Bukhara Educational House contributed to the activities of the choir. In this circle, revolutionary songs were taught and students were helped to

In the physical education club, students were engaged in various physical exercises, and were engaged in chess and checkers games.

CONCLUSION

In conclusion, we can say that in the socio-political, cultural and educational views of the Jadid intellectuals, they paid special attention to the education of not only men, but also women. This clearly demonstrated the desire of the Jadid movement for the development of Turkestan, the

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development of public education and pedagogy. The House of Bukhara Education did not limit itself to transferring partial religious and secular knowledge to young people; they sought to raise traditional schools and madrassas to the level of higher educational institutions.

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