

JADIDS SCHOOL IN TURKESTAN

Abdurahim Khasanovich Khasanov

Associate Professor Specialist in Physical Education and
Sports Retraining and Advanced Training Institute

Abstract:

In this article explains about the enlighteners of Turkestan - the Jadids - the foundation for the movement to reform school education, turning the traditional educational centers of the ancient style that emerged in the Middle Ages into schools of a new method that provide modern knowledge. As a result, modern education and training, European civilization and the goal of serving its national culture, the modernist movement developed, schools of a new method were opened and began to educate young people.

Keywords: Jadids, school, lesson, moral education, , modern education and training, to reform school education, European civilization, schools of a new method, national culture.

Introduction

In the 80s and 90s of the 19th century, a number of European innovations entered the lives of the people of Turkestan. The study of European development and the desire to apply it in local conditions created a need for local personnel. Makhmudhoja Bećbudi writes in this regard: "Our need for scholars is known to everyone. But our real need for intellectuals, that is, people who studied in the schools of our government, is not known to maybe one in a thousand. There were dozens of students from Muslims who entered the gymnasiums and schools of the capital and went to the cities of the central region such as Inchunin, Khoqand and Samarkand. , they are not considered intelligent. They are only illiterate people. In order to enter the ranks of intellectuals, another high level of education is necessary. The interests of those who do not know anything other than the intellectuals do not touch us at all..." .

Turkestan intellectuals found a solution to this problem by reforming education, which was implemented by the state in countries such as Turkey and Egypt at that time, and which was widely spread by democrats among Turkic-speaking peoples such as Crimea, Volgaboyi, and Azerbaijan, i.e. in the Middle Ages. they saw in the events of transforming the established ancient-style traditional education centers into new method schools that provide modern knowledge. As a result, the modernist movement matured, expressing the goal of studying the European civilization and serving it to the national culture.

In their press, journalistic and dramatic works, Jadids began to promote the need to reform school education and to add worldly sciences to it. Enlightenment leader Haji Muin writes in the newspaper: "We should reform our school in accordance with the times, because we love our religion and our nation."



However, the reformist movements of the Jadids did not pass easily. They were seriously opposed by the tsar's administrative apparatus and local bigoted clerics. The tsarist authorities were worried at the time when the revolutionary movement was just starting to appear. On August 30, 1882, at the Teacher's Seminary in Tashkent, where the famous missionary N. Ostroumov was the director, there was a council on the topic "What principles should form the basis of Muslim education?". Westerners, missionaries, religious people took part in it. giving a speech, accepting Gasprinsky's plan would be "reviving dormant Muslim bigotry, and therefore keeping the snake in our chest. "The basis of the education of our Muslims should be their Russification and destruction of Islam," he said. A. Miropiev was frustrated that he has not been able to attract local people to the teacher's seminary for 15 years. .

Similarly, in spite of serious obstacles, new schools of method have been gradually opened in Turkestan one after another. One of them was opened in 1898 by an intellectual from Kokand, Saloqiddin Domla. In 1899, Mannon Qori from Tashkent, in Samarkand, Ismatulla Raámatullaev on Registan street, Saidaámad Siddiqi "Kholvoyi village (1903), teacher Shamsidin from Andijan, Saidrasul Saidazizov from Tashkent, Ishakhan Ibrat from Namangan opened new method schools and put this initiative into practice. those who supported

Gradually, since 1900, the number of new method schools in the country increased. In the same year, the effectiveness of the new Usul school opened by the famous scientist and teacher Munavvar Qori Abdurashidkhanov was so high that the Jadids, following its example, eagerly began to open other Jadid schools in other regions. There is information about the opening of such schools near the Mirabad market in Tashkent and in the village of Postindozan in Bukhara. Maámukhoja Beábudi, together with his colleagues Haji Muin and Abdulkadir Shakuri, opened the Samarkand school with his own funds. The fact that 12 such schools were opened in Kokand, 1 in Torakorgan, 2 in Namangan, and 5 in Andijan shows how widespread this movement is.

It should be noted that if at the end of the 19th century there were very few schools of the new style in Turkestan, by 1911 their number reached 63, and the number of students in them reached 4106. According to archive information, modern schools are located in the regions as follows: there are 5 new style schools in Samarkand region, where 195 students studied. 1436 children attended 30 modern schools in Ferghana. In Turkestan, the city of Tashkent was distinguished by the number of modern schools of the new method. In 1910, there were 24 modern schools here with 1740 students.

In the majority of Jadid schools, students studied subjects such as reading, writing, geography, and natural science, as well as religious knowledge.

Modern schools of enlighteners, new stylists Eshonkhoja Khankhojaev, Sobirjon Rakhimov and Munavvar Qori Abdurashitkhanov were popular in Tashkent. Among the new style schools in Tashkent, Munavvar Kari's school stood out. The method of education was highly commendable, well-illustrated textbooks and geographical maps were published in Constantinople and other cities. As noted by the tsar officials who checked the quality of education in the Munavvar school, it was very different compared to other Muslim schools in Tashkent. According to another document, among all modern schools in the old part of the city,



"only" Munavvar Qori school can be called a new methodical school. The quality of education here can be seen from the fate of Munavvar students. Great representatives of Uzbek culture, Mannon Uyghur, Hamza, Qayum Ramazon and Oybek studied in this school.

The work of the New Usul School and spreading enlightenment among the people formed the main direction of Abdulla Avloni's activity. His school, which he opened in 1904 in Mirabad, gained fame throughout Tashkent. Although the tsar's administration closed this school in 1908, A. Avloni did not stop this work and in 1909 he opened another school in Degrez area.

Maćmukhoja Bećbudi was one of the mature representatives of the Enlightenment movement. Bećbudi studied the Arabic language, logic, jurisprudence and accounting from a young age. Bećbudi increased his knowledge through personal reading. In 1889, 1900, 1914, he traveled the world and gained more practical and theoretical knowledge. As a result, he writes a number of books, scientific-theoretical articles, devotes his whole life and work to enlightening the people of Turkestan and helping them to recognize their identity. Bećbudiy opens a school in his house and educates children for free. He tries to try the advanced experiences achieved in the field of science teaching at the school in his own school, he strives to use exemplary measures in education. He will promote in Turkestan the best experiences he has seen and learned in Kazan, Ufa, Orenburg, Egypt and Turkey.

As the main way to realize his ideas on secular education, he calls on opening new schools, where he teaches young people along with religious sciences, and encourages the local people to educate themselves. In the fight against colonialism, darkness, ignorance and backwardness, it relies only on science and education, focuses its energy on the development of school, education, religious, natural sciences and enlightenment. The "Oyna" magazine and the "Samarkand" newspaper, founded by Bećbudi, carried out great spiritual and educational work among the Ajoli.

He was a student and comrade of Atohoja Bećbudi, who opened a school in Shaćrisabz. Mirza Yusuf Reza Makhsum, who studied at this school, is a teacher here. A similar school and library will be opened opposite. In Bukhara, several schools operated secretly.

Bećbudi said several times that in the guise of protecting national traditions in the education of young people, one should not give in to national restrictions, should not be afraid of young people's dress and desire for news. He writes: "...juzii initiations consist of such things as sitting on a chair, eating from a spoon and a cup, wearing a medal, sitting bareheaded for the warmth of the room. If this Even if the juzi initiatives are infidels in science, it is necessary that there should not be a single Muslim left on earth..." . It can be seen that Bećbudi noted that it would be harmful to divide something into infidels and Muslims. It highlights the advanced points of Buddhist traditions and encourages the mind of science to approach the necessary innovations that occur in life with intelligence. He says that there are always changes in life, that they have been happening since the time of Adam, and he pays attention to understanding this in the field of education. According to Bećbudi, if a teacher and educator cannot notice the old and the old customs, he will not be able to benefit not only the education of the youth, but also the development and education in general. Bećbudiy writes: "As there are good and useful things in customs and traditions, there are also bad and harmful ones. For example, in the past, we did



not have extravagant customs such as extravagant weddings, funerals, parties, and then there were, we accepted. That's why we can't get out of his hands easily."

Basing his comments on youth education with scientific evidence, Bećbudi strongly criticizes those who care about the news superficially. In order to raise the cultural and educational level of the masses, Bećbudi emphasizes that all events, even clothes, in other words, the social life as a whole, influence human education. Bećbudi writes: "... they rule us with colonial (colonial) rule, which is caused by our own differences. Here is my solution to them, let the young people put aside their nonsense and do things scientifically... Our elders and We appeal to our teachers not to deprive them of their service. They want to serve the nation and the people. It is their fault that other nations are progressing every minute in this way, the people of Turkestan will not be given freedom, nor will they be given autonomy..." With these words, Bećbudi connects education and training with the political system ruling at that time. Concluding his thoughts, the enlightener wrote that education is related to the historical fate of our nation: "These blessings (independence, freedom) are given to each nation according to its capabilities. The nation itself is prone to these blessings with its blessings. The current discord of our people makes me sad. Woe to us if we are at enmity with other nations."

In the "Padarkush" poem, the views of Bećbudi and the entire Jadidism movement on youth education, science, education, school-education are fully expressed in the thoughts of one of the main characters - a new idea, an intellectual. In the words of the intellectual, young people should first be educated in the national school, teach them religious sciences, inculcate our national traditions, and then send them to educational institutions of developed countries abroad to study science and technology, economics, Thoughts on the acquisition of important sciences such as jurisprudence and medicine attract little attention.

Now, if we talk about Bećbudi's new method school, he opened a free library, a reading room, a school in his yard in the old part of Samarkand. The school consists of two stages, the first stage is called the elementary part. At this stage, the duration of study is four years, writing and reading are learned, Haftiyak, the Holy Qur'an, Islamic prayer, tajweed, various distributions and business administration are taught. They were taught lessons, Persian and Turkish poetry and prose, moral lessons, Turkish and Persian language, wrote essays, and taught history, geography.

The second stage of the school lasted for four years, and Arabic, Persian, Turkish, history, geography, Islam, morals, history were taught. In the fourth year of the stage, Russian courtroom letters, Bolistnoykhana letters, Turkish language and literature, health, school and life, love and uncomplicated morality and other life lessons were taught.

Whatever M. Bećbudi did in the field of youth education, he did everything to make the future of our people, the Turkic peoples bright, independent, prosperous, and free from dependence. Hamza Hakimzoda Niyazi, one of the well-known enlighteners of the period under study, opened a school in Hozhibek guzar of Kokan in 1911, taught orphans and poor children, created "Light literature" and "Reading book" manuals for students. .

Hamza returned from foreign countries in 1913-1914. In 1915, he opened a school in Shoćimardon, organized a course for training teachers, this educational institution was the first



example of a real public school. In this school, Hamza teaches children worldly sciences, contributes to mental and moral education.

In 1915-1916, Hamza called the people to study and learn in the collections of songs such as "White Flower", "Red Flower", "Pushti Gul", "Yellow Flower".

The opening of a new style school near Samarkand, known as the "Shakuri School" of enlightened masters Joraboev and Abdugadir Abdishukurov - Shakuri, was a remarkable event. This school was opened in 1905, according to some documents, in 1901-1902 with the permission of the western governor of the region and the inspector of educational institutions of the region.

Along with the tsar's administrators, mullahs and eshans also opposed the new school of method. When Shakuri was bringing blackboards and desks from the city in a cart for his school, the angry village mullahs shouted, "Now build a temple in your house." The teacher replies, "If necessary, we will fix it" and continues his work without fear. For this reason, his school became stronger day by day and began to attract more and more children.

A. Shakuri also taught secular sciences such as writing, reading, arithmetic, history, geography, and medicine in his school. The teacher would bring the globe, which he had won with difficulty, to the class only on special occasions, and would hide it at other times. The remarkable thing about Shakuri's school is that the rules of upbringing, letter writing, spelling rules and jurisprudence were also taught in its curriculum. In particular, the teaching of the Russian language in this school from the very beginning brought him great fame. Teaching at school was mainly conducted in Tajik language.

Modern schools differed from each other in terms of the quality of education. Some of them were very popular among the elite. In Kokan and Eski Margilon, Sofi Badal Eshon School (140 students, 4 teachers), Kasimbay School (145 students, 1 teacher, 3 assistants), Mashrab Khadi (50 students) , 1 teacher, 3 assistants), Umaria school (50 students, 1 teacher, 3 assistants) were popular schools.

Munavvar qori Abdurashidkhanov's scientific methodical activity was very effective. He is the author of books like "Adibi first" and "Adibi sany". These books were widely distributed and were also used as textbooks in some Russian schools. .

Munavvar Qori also wrote a manual called "Earth". Textbooks on religious topics are also written by him. In particular, the guide for learning "Tajwid" was written by Munawwar Qari, this book is designed to facilitate the correct reading of the Qur'an and is structured in the form of questions and answers. Munawwar Qari Jadid He also prepared books such as "Khowaiji Diniya", "Tarihi Anbiyo", "Tarihi Islamiya" published in 1912 for his schools.

Bećbudi wrote more than 200 articles promoting knowledge and published them in the press. He created "Brief General Geography", "Kitobul Atfol", "Brief History of Islam", "Practical Islam", "Introduction to Aćoli Geography", "Brief Geography of Russia" in Uzbek and Tajik languages. In addition, Bećbudi led the opening of a library and a reading room for local residents in Samarkand. He founded "Bećbudi publishing house" and printed a map of Turkestan, Bukhara and Khiva. "Padarkush" written in 1911, because he made the issues of science, education and general public education and pedagogy with a scientific background, he



attracted the attention of different strata of the elite. It is about the role of parents in raising children and education in the family. In Pesa, ideas are put forward that school education and family education should be carried out in harmony, otherwise tragedies will occur.

In 1912, Abdulla Avloni published textbooks such as "Literature" and "First Teacher" in Tashkent. "The first teacher" was intended for the elementary classes of the new method schools. This book was very necessary and effective and was reprinted 4-5 times before 1917. In the same year, the book "The Second Teacher" was published, aimed at developing students' oral speech, correct intonation and expressive reading. This book has been reprinted for the 3rd time. Abdulla Avloni prepared and published books such as "Literature and National Poems", "School Gulistoni", "Turkish Guliston and Morals" consisting of 4 parts for expressive and beautiful reading on their own.

Many of Abdulla Awlani's poems were read together with the whole class and sung in chorus. Jadid schools were private and funded by their founders, the new thinkers. Only in some years they used the money donated by some rich people. These schools are mainly funded by tuition fees. All schools have different prices. In Tashkent, one soum went from 50 tiyani to 75 tiyani per month. But 15-20% of students studied for free. In the school of Munavvar Kari, parents paid from 25 tineys to 1 soum for their children. Some children studied here for free. In the school of A. Shakuri, the price is a bit expensive, from one and a half soums to 4 soums per month. But there were also those who used the new method schools only for income. These greedy people received up to 10 soums per month for education.

Nevertheless, the majority of Jadids were nationalists and people-lovers. A new idea in the village of Usta Bakovul in Fergana Mućammadjon Mućamedov and his four assistants educated the children of the surrounding villages for free for more than ten years.

The teachers who were used to the money, knots, and tables brought by the children in the old schools complain that new schools have been opened and many children have transferred to these new schools. Haji Mu'in Shukurulla's poem "Old school, new school" has the following description: "Domla - ... This method has become a disaster for us! They were not working, they were only able to get one newspaper a week. Every week, the shelves were full of what we ate, and what we didn't eat was behind us Since leaving, all our blessings have flown away. We are left alone with 3-4 blind children. If you don't punish these traitors soon, our life will be ruined."

Enlightenment leaders of the early 20th century did not enter the field for fame. M. Bećbudi, Munavvar Khorı, Fitrat, Tavallo, Avloni and Shakuri, who opened a school and invited the people to get to know their children, were not paid a monthly salary. They knew well in advance that they were playing with fire and that they would be severely punished for fighting against tyranny. Knowingly and consciously, they went this way. Because their consciences and faith called for it.

