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EDUCATIONAL ACTIVITIES OF THE JADIDS

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Annotation

This article discusses cultural and educational processes, establishment, activities, textbooks and authors of modern schools in Turkestan in the late 19th - early 20th centuries.

Keywords: Turkestan, modernity, enlightenment, school, Tsarist Empire, Russian system, textbook, educational institution, educational reform, policy, expert, madrasa.

Introduction

Turkestan moderns naturally started the initial work with enlightenment. They knew that nothing can be achieved without making the people knowledgeable and enlightened.

Indeed, by the beginning of the last century, Turkestan had become one of the most backward regions of the world. In the conditions of the Tsarist Empire's colonialism, which has been going on for almost half a century, the country has been subjected to economic looting, social oppression and humiliation. As a result, the national economy was completely in crisis. Artisans suffered. In Turkestan, with the state confiscation of waqfs, the educational system, which had been formed for centuries, was derailed. The household life of the people became poor, madrasahs and schools became abominable. At the beginning of the 20th century, in the country that was once the center of world science, the existing schools in Turkestan operated in the porches of mosques, in the rooms, in the basements of graves and tombs, and in some cases, in the courtyards of teachers, in low-rise buildings built by the neighborhood agreement. Without special textbooks and programs for schools, teachers relied on their own knowledge and experience. Pupils usually studied sitting on mats made of straw, mats, mats or felts. In one group, students of different ages and levels of knowledge, "takhkhan", "abjadkhan", and "haftiyakkhan" studied together. The teacher, sitting on a blanket in the net, supervised the students who were constantly repeating the task from morning to afternoon. Pupils had lunch and then resumed the lesson. Of course, this kind of teacher would cause the students to quickly get tired and harassed. The classes, which were conducted continuously without breaks, were very difficult, and most of the students graduated from school almost illiterate, and were doomed to forget it soon because they did not repeat what they had memorized and could not put it into practice. [4:84 p.]

The king's administration was not serious about the task of enlightening the people of Turkestan. The reason is that ignorance was considered the solution to all problems in the eyes of the colonialists.



The existing Russian-system schools were also contrary to the national education system and aimed at the complete Russification of the country. This caused the common people to lose faith in education, and they became tired of school. The current situation has led to serious discontent among many intellectuals. In such a difficult historical situation, Munavvar Qori Abdurashidkhanov develops his four-year educational program using the "usuli savtiya" introduced by Ismailbek Gaspirali. In 1901, in Sheikh Hovandi Tohur daha, he opened a first-level elementary jadid school in the hotel of Mirdodahoji, where he started teaching a group of 15-20 students with Abdusome Qori Ziyoboev. Munavvar Qori Abdurashidkhanov opened another school in the Eshonkuli dodho madrasa, located in the neighborhood where he lives, in order to spread the experience of such a new method of schools, and invited one of the most famous teachers of Tashkent, Domla Murodhoja from the Tarnovbashi neighborhood. In 1907, Ishaqkhan Ibrat, the enlightened judge of Namangan, was invited to the exam held at the Khaniya school of Hasankhoja and Eshonkhoja Khani, the uncles of Munavvar Kari. Jadid press, which has just started its activity, has also been transformed into a platform for propaganda of local Jadid schools. As a result, by 1909, the number of such schools reached 9-10 in the city of Tashkent, and mature teachers such as Rustambek Yusufbekov, Sadulla Qori Abdullaev, Azamkhan (1872-1919) and Muslimkhan (1875-1954), the brothers of Munavvar Gari, began to work in them. So that the scope of his activity was not limited to Tashkent, Munavvar Qori was in constant contact with dedicated teachers working in other cities of Turkestan. He studied their experiences and encourages all progressives to write textbooks for modern schools. Munavvar Gori creates its two-level educational program these years. According to him, the first stage was a five-grade course, in which, along with social sciences, natural and concrete sciences were also taught. In particular, according to this program, the books "Ustodi avval" by Saidrasul Saidazizi published in 1902 and "Muallimi soni" by Kalinin served as the main textbooks for students of the first grade of language and literature. In 1907, the books "Adibi avval" and "Adibi soni" published by Munavvar qori Abdurashidkhanov appeared. Also, in the next grades, the students were taught the books "The Second Teacher" by Avloni, "Nasayih ul-atfol" by Muhammadjon Mominov, "Nasayih ulatfol" by Mulla Ahmadkhoja Eshan, and "Literature and National Poems" compiled by Abdulla Avloni at the request of Munavvar Gari. By the 5th grade, students were studying the "Sabzazor" collection organized by Munavvar Kori, as well as poems published in the national press and creative examples of contemporary poets. Children from poor families were often educated in the schools that Munavvar Qori Abdurashidkhanov directly led. Textbooks and necessary equipment for students were provided by "Jamiyati Imdodiya" sponsoring education organized by the initiative of Munavvar Qari. In 1914, the two-year second stage "Namuna" school began to work. As the name suggests, the school was supposed to serve as a model for the entire region. It was envisaged that the students who graduated from it would continue the next stage in foreign educational institutions. Mahmudhoja Behbudi, who saw Munavvar Kari's pedagogical skill, in the 41st issue of "Oyina" magazine in 1914, in an article entitled "Address to Respected Youth", recommended those who are interested in becoming a teacher to visit Munavvar Kari in Tashkent. [4:85 p.]



The holy idea of leading Turkestan to freedom and national independence was in the minds of the most progressive modern intellectuals, but it was difficult to implement it in the current conditions. It could be achieved only through relentless educational and political activity.

The moderns could not imagine the development of their motherland without mature specialists armed with modern knowledge. Towards this goal, at the end of the last century, the Jadids realized the need to open new schools of method in all of Turkestan and started working to establish them.

Of course, every innovation in the life of the people of Turkestan did not escape the attention of the colonial authorities. At the turn of the 20th century, the emergence of new method schools in our country started to worry them.

After the occupation of our country, the colonists started to open their Russian-style schools here. In the field of public education, the government considered the emergence of new method schools alongside the Russian-style schools as a situation that could not be ignored. They resisted him as much as possible.

The school of Ishaq Khan Junaydullah Khanhoja's son (Ibrat) is also mentioned as the first new method school in Turkestan. [2:11b.] Ishaq Khan Ibrat (1862-1937) studied at the Muhammad Siddiq Tunqator madrasa in Kokan in 1878-1886. At that time, he was regularly familiar with issues of Tarjumon newspaper published in Bogchasaroy. Through this publication, he brought information about the advantages of the new method school, the teaching methods, the structure of the classrooms and the textbooks. After graduating from the madrasa, in 1886 he returned to Toraqorgon and opened a new school based on the sound method. But the school will be closed soon. By 1907, he opened a school for the second time. European languages were also taught at his school.

In his 1907 articles in the press of that time, Ishaq Khan Ibrat analyzes the activities of more than ten modern schools. It studies the teaching style in Jadid schools, the questions and answers of the students in the learning process and the processes of the lessons. That is, students reflect on their ability to translate from Arabic. The Ibrat method compares the advantages of modern schools with those of old schools and recognizes that reform of schools is the need of the times. [1:52 p.]

The interior structure of the new-style school rooms differed from the old schools by the presence of desks, blackboards, geographic maps, and tables and chairs for the teacher. Children continued to study in schools for 2-3 years.

“Usuli savtiya” schools also differed from the old usul schools in terms of the quality of education. These confessions were also reflected in the press of that time. For example, Azim Kadirov's school in Andijan has 3 grades, in the 1st grade, children are taught reading and writing, in the 2nd grade, tajvid and arithmetic, and in the 3rd grade, Islamic prayer, and Turkish language.

In May 1900, the students of this school were examined in the presence of the judge of Otabek, and the students successfully passed the exams. As Tajiddinbek Otabekov, one of the participants of the exam, wrote: "...the difference between the old school and the modern school has finally become clear. It is correct even if we use the example of a person on foot with a



chariot of fire to go to the same place as the modern school and the schools of the old times...». [6:73-75 pp.]

Many new schools have been opened by the efforts of forward-thinking people. Sometimes foreign people were invited to be teachers. The increasing number of Jadid schools has created the problem of providing them with textbooks and other teaching aids. The teachers of the new school also took on these tasks. Apart from A. Ibadi, one of Ferghana's progressives, A. Zahiri also wrote the book "Spelling" in 1916 and published the book by "Ghayrat" library in Kokon. [5:28 p.]

Tsarist authorities were more concerned about the teaching of modern and natural sciences in these schools. It is true that Russian-style schools for Russian and local children were also established in the country. However, at the heart of it lay the ulterior motives of the invaders. Our advanced intellectuals understood this insidious policy right back then.

These schools, whose main purpose was Russification and training loyal servants of the empire, were severely criticized by the Jadids at the time.

Despite the fact that Russian-style schools, which were opposed to Muslim educational institutions, gained some attention among the minority population, the tsarist authorities were well aware that these schools could never become public.

In the field of education, Turkestan's progressives focused on primary education reform. Therefore, their enlightening efforts were not wasted. The students who studied in the new method schools established by the Jadids later became famous personalities in various fields of science, technology, literature and social life.

In short, the emergence and development of reformist movements in Turkestan was formed on the basis of natural laws. The union of progressive intellectuals from the local population around a common idea led to the origin of the Jadidism movement. At first, the Jadids, who at the beginning set only spiritual and educational issues as their goal, in the end considered the independence of the country as the highest goal.

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