

## HISTORICAL AND EDUCATIONAL CONDITIONS THAT GAVE RISE TO THE JADID MOVEMENT IN TURKESTAN AT THE END OF THE 19TH - BEGINNING OF THE 20TH CENTURY

Irgasheva Nurkhan Abdullaevna\*

\*Teacher,

Department of General Pedagogy and Psychology,

Candidate of Pedagogical Sciences,

Navoi State Pedagogical Institute, UZBEKISTAN

Email id: Irgasheva@gmail.com

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### ABSTRACT

*The article analyzes the emergence and spread of the Jadid movement in Turkestan in the late 19th - early 20th centuries and their activities. The fate of Fitrat is closely connected with Jadidism. In 1920, after the overthrow of the power of the emir, Fitrat served in the Bukhara government as the head of the waqf administration, nazir of foreign affairs and education. In their theoretical works, we find a call: to restore the former power of the Muslim peoples through the simplification of traditional rituals and liberation from everything superficial and fanatical.*

**KEYWORDS:** *Jadidism, Jadidi-usul, new method schools, "Khurshid", "Shuhrat", "Tujur", "Zhamiyati Khayria", "Samarkand", "Oyina".*

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### INTRODUCTION

At the end of the 19th century, a new force gradually matured in the depths of Turkestan society, which was destined to play an extremely important role in the socio-political life of the region. This powerful social force was represented by local progressive intellectuals, united in a movement known as Jadidism (from the Arabic word "ja-did" - "new").

The Jadid movement originated on the territory of the present-day Republic of Tatarstan and spread to Bukhara, Khiva and Turkestan in the late 19th and early 20th centuries. The prominent Crimean Tatar reformist, the founder of the Jadid movement, Ismail Gasprinsky (1851-1914), had a great influence on the Jadid movement.

The educational activity of the Jadids of Turkestan was mainly of a reformist nature. In the first period of their activity, the Jadids focused their attention on the implementation of religious reform and educational research. In their theoretical works, we find a call: to restore the former power of the Muslim peoples through the simplification of traditional rituals and liberation from everything superficial and fanatical. They proposed to revise the traditional socio-philosophical system not only from the standpoint of the development of culture, science and education, but (and this is the main thing) in the light of the tasks of the anti-colonial struggle.

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In order to reform the education system, the Jadids began to create their own national schools, teaching in which was based on new methods. These schools were to become a means of protecting the national culture, Islam, traditions and customs. They began to be called "new method" ("jadidi-usul") [1, p. 3-8].

1. Senior lecturer of the department "History of Uzbekistan", candidate of historical sciences.
2. Lecturer at the Department of History of Uzbekistan.

Initially, the Jadids, based on the ideas of Ismail Gasprinsky, opened new method schools and began to use the sound teaching method instead of the old memorization method. In these schools, along with religious subjects, secular sciences were taught. The Jadids and their schools played an important role in educating the masses and raising their political consciousness.

One of the first new method schools in the territory of the region was opened in 1898 in Kokand by Salohuddin domla. In the same year, a Jadid school was opened in Tokmak. In 1899, Mannon Kory in Tashkent and Shamsid-din Domla in Andijan supported this undertaking.

Since 1900, the network of new method schools has been consistently expanding in Turkestan. Tashkent, Samarkand and Kokand became major centers of Jadid schools. By 1910, about 50 such schools had been created in Turkestan, and in various regions of the region [2].

In 1908, initially in the Mirabad mahalla of Tashkent, then in the Degrez mahalla, A. Avloniy opened new-method schools and equipped them with educational equipment, in addition, he himself made desks and boards for students. Considering that his students are children from poor families, in order to provide them with food and clothing, with the support of his friends, he creates a charitable society "Zhamiyati Khayria" (1909). Opens the publishing house "Nashriyot" and the bookstore "School Library" [3].

In Jadid schools with a new, sound method (jadidi-usul), children learned to read and write in just a few months. In schools, in addition to religious disciplines, such subjects as arithmetic, geography, and the basics of natural science were taught [4].

In 1893, Ismail Gasprinsky arrived in Turkestan. Having visited the major cities of Turkestan, he held meetings with the progressive intelligentsia, spoke about the significance of the Jadid schools. A new enlightened intelligentsia was formed in the new method schools. Graduates of the Jadid schools Abdurauf Fitrat, Sadridin Aini, Abdulla Avloni, Mumin-zhan Muhammadzhan-oglu, Faizulla Khodjaev, Batu and others selflessly worked in the educational system.

The first Jadid groups arose in Turkestan at the beginning of the 20th century. Its most prominent representatives were the people who formed the backbone of the national intelligentsia: Makhmudhoja Behbudi 1, Munav-

1 The greatest thinker, leader of the Jadid movement, well-known educator, politician, playwright Mahmudhoja Behbudi was born on January 19, 1875 in Samarkand. In 1903-1904. visited Moscow, Petersburg, Kazan and Ufa. In 1914 he traveled to Turkey, Egypt and other Arab countries. In 1913, in Samarkand, M. Behbudi founded the newspaper "Samarkand" and the magazine "Oyina". He also supported other Jadid publications and collaborated in the newspapers Sadoi Turkiston, Sadoi Fargona, Khurshid, and others.

Mahmudhoja Behbudi is considered one of the first founders and promoters of new method schools, the author of textbooks and manuals for teachers and students.

Munavvar Kary, Abdulla Avloni, Ubaidulla Khodzhaev, Abdurauf Fitrat, Tosh-pulat Norbutabekov, Ismail Obidov, Akobir Shomansur-zade, Saidahmad-Khoja Siddiqi, Nosirkhon Tura, Obidjon Makhmudov, Ashurali Zohiri, Pulat Saliev and others.

The international relations of the Jadids were very comprehensive. They were familiar with the programs of the Jadids in Russia, Turkey, Egypt and other countries, exchanging experience with the Jadids of other countries through trips and conversations. Revolutionary events of 1905-1906 in Russia had an impact on Turkestan. The process of uniting the progressive forces of the region and intensifying the educational activities of the Jadids began. This was marked not only by the opening of new method schools, but also by the organization of the national press, in particular, the appearance of new newspapers and magazines. The first national newspaper of the Turkestan Jadids was the newspaper "Tarakkiy" ("Progress"), published on June 27, 1906, which was edited by a prominent public figure of Turkestan Ismail Obidov.

From the first steps of his independent activity, he joined the ranks of the emerging movement of patriotic progressives (jadids) and in a short time became one of its leaders. His name is associated with the opening of new method schools, the preparation and publication of textbooks and teaching aids for them, the creation of a charitable society that provided material assistance to students, organized the sending of the best of them to higher educational institutions in Russia and Turkey. He was the publisher and editor of the newspapers "Khurshid" (1906), later - the editor-in-chief of the newspapers "Na-zhot" (1917), "Kengash" (1917), "Khurriyat" (1917), "Osiyo", "Surat", "Haqiqat", "Turon"; department editor at Sadoyi Turkiston (1914-1915); author of editorials and essays in these publications.

2 Abdulla Avloni (1874-1934) - a great poet, writer, playwright, teacher, journalist and people's figure, is one of the founders of Uzbek culture and literature. Avloni was born in 1878 on July 12 in the Merganch mahalla of the city of Tashkent. In 1907, Avloni opened the newspaper "Shukhrat". After studying, he was engaged in pedagogy, founded a new school system and offered to teach the languages of the East and West.

3 Ubaidulla Khodjaev (1879-1938) - one of the first Uzbek lawyers, journalist, one of the leaders of the Jadid movement in Turkestan. Born in Tashkent. He studied at a Russian-native school, worked as a translator in a law office, and received a higher legal education at Saratov University. Through his activities as editor of the Sadoyi Turkiston newspaper, correspondent of the Turkestan Voice newspaper, he had a decisive influence on the formation and development of the Jadid organization Tarakkiy Parvarlar, in which he played a prominent role. He was elected chairman of the Tashkent "Shuroi Islamia".

4 Abdurauf Fitrat (1886-1938) - scientist, writer, prominent representative of Turkestan Jadidism, ideologist and leader of Bukhara Jadids. The greatest expert on the political, social, economic, scientific situation of Bukhara. The fate of Fitrat is closely connected with Jadidism. In 1920, after the overthrow of the power of the emir, Fitrat served in the Bukhara government as the head of the waqf administration, nazir of foreign affairs and education. In 1923 he retired from politics and devoted himself to scientific and teaching activities. In 1938, Fitrat was repressed.

rat" ("Glory"), "Tujor" ("Merchant"). Moreover, the newspapers "Khurshid" and "Shuhrat" were published and edited by one of the prominent leaders of the Jadid movement in Turkestan, Munavvar bark Abdurashidkhanov. The publisher of the newspaper "Tujor" was a large Tashkent businessman Saidazimbay.

Later, a number of Jadid newspapers and magazines appeared in Turkestan: "Osiyo" ("Asia"), "Samarkand", "Sadoi Turkiston" ("Voice of Turkestan"), "Sadoi Fargona" ("Voice of Fergana"), "Oyna" ("Mirror"), "Turon" and others. Most of them did not last long, but they played an important role in the spread of reformist thought.

All Turkestan Jadids considered Gasprinsky their spiritual teacher. The Jadids of Turkestan literally grew up on the ideas of Gasprinsky, reading his "Tarjuman" ("Translator"). The newspaper "Tarzhuman" was published once a week in the city of Bakhchisarai in 1883-1918. Its main goal, as the newspaper stated, was "to awaken and renew the worldview of Russian Muslims" [5, p. 79].

A special role in the emergence and development of this movement was played by Mahmudhoja Behbudi (1875-1919), who stands out among the Turkestan Jadids with his participation in "Tarjuman" and strong ties with Gasprinsky. On the pages of "Tarjuman" his name occurs 34 times. If we consider these articles and messages in chronological order, we can observe the following figures: 1904 - 1; 1905 - 1; 1906 - 4; 1908 - 3; 1909 - 2; 1910-2; 1911 - 1; 1913 - 15; 1914 - 6. Of these, 26 - messages of various kinds, 4 letters, 2 articles, 1 telegram and 1 comment on Behbudi's article.

Various studies of the activities and creative heritage of Behbudi show that in many respects he directly adhered to the method and style of Gasprinsky's work. Behbudi began to appear on the pages of Tarjuman from the end of 1904. It can be argued that the practical cooperation between Gasprinsky and Behbudi begins from this very moment. As you know, Gasprinsky regularly urged his subscribers to donate to charitable causes for the needs of Muslims and various public affairs. Behbudi, in response to such a call, sent a certain amount of money to the editorial office of Tarjuman in favor of a mosque under construction in St. Petersburg and a school for girls reopened in Samara. And he turned to the editorial office of the newspaper with the question: "How are the collected money sent to their destinations? On behalf of the editors, Gasprinsky thanked Behbudi for the donated money and answered his question in detail [6, p. 145].

The movement of the Jadids with its vitality, peculiarities of educational activities, focus on solving national problems is fundamentally different from traditional enlightenment and religious reformism.

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