

Educational Activities of the Jadids

Farxodjonova Nodira Farxodjon qizi

Teacher, Namangan Engineering – Construction Institute, Uzbekistan, Namangan

ABSTRACT: *At the end of the XIX century, a new force was gradually maturing 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 "jadid" - "new").*

The article analyzes the emergence and spread of the Jadid movement in Turkestan in the late XIX - early XX centuries and their activities.

KEYWORD: *Jadidism, Jadidi-usul, newfangled schools, knowledge, modern education, politics.*

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

The educational activities of the Jadids of Turkestan were mainly reformatory in nature. In the first period of their activity, the Jadids focused 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) also in the light of the tasks of the anti-colonial struggle.

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 supposed to be a means of protecting national culture, Islam, traditions and customs. They began to be called "new-fangled" ("jadidi-usul").

Initially, the Jadids, based on the ideas of Ismail Gasprinsky, opened new-fangled schools and began to use the sound teaching method in them instead of the old method of memorization. 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 growing their political consciousness.

One of the first modern schools in the territory of the region was opened in 1898 in Kokand by Salohuddin domla. In the same year, the Jadid school was opened in Tokmak. In 1899, Mannon Kory in Tashkent and Shamsiddin domla in Andijan supported this initiative.

Since 1900, the network of new-fangled schools has been consistently expanding in Turkestan. Tashkent, Samarkand and Kokand became the major centers of Jadid schools. By 1910, about 50 similar schools had been established in Turkestan, and in various districts of the region.

In 1908, initially in the mahalla "Mirabad" of the city of Tashkent, then in the mahalla "Degrez" A. Avloniy opens new-fashioned schools and equips them with educational equipment, in addition, he makes desks and blackboards 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 "Jamiyati Hayria" (1909). Opens the publishing house "Nashriyot" and the bookstore "School library".

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, subjects such as arithmetic, geography, and the basics of natural science were taught.

In 1893, Ismail Gasprinsky came to Turkestan. Having visited the major cities of Turkestan, he held meetings with progressive intellectuals, spoke about the importance of Jadid schools. A new enlightened intelligentsia was being formed in the new-fangled schools. Graduates of Jadid schools Abdurauf Fitrat, Sadridin Aini, Abdullah Avloni, Muminzhan Mukhammadzhan oglu, Fayzulla Khodjaev, Batu and others selflessly worked in the education system.

The first Jadid groups appeared in Turkestan in the early twentieth century . Its most prominent representatives were the people who formed the backbone of the national intelligentsia: Mahmudhoja Behbudi, Munavvar Kary, Abdullah Avloni, Ubaidullah Khodjaev, Abdurauf Fitrat, Toshpulat Norbutabekov, Ismail Obidov, Akobir Shomansurzade, Saidakhmadhoja Siddiqi, Nosirkhon Tura, Obidjon Mahmudov, Ashurali Zohiri, Pulat Saliyev, etc.

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

Mahmudhoja Behbudi is considered one of the first founders and propagandists of new-fangled schools, the author of textbooks and teaching aids for teachers and students.

Munavvar Kary (full name - Munavvar Kary Abdurashidkhan ugli, 1878-1931) was a writer, educator, one of the leaders of the Turkestan Jadids. From the first steps of his independent activity, he joined the ranks of the nascent movement of progressive patriots (Jadids) and in a short time became one of its leaders. His name is associated with the opening of new-fangled schools, the preparation and publication of textbooks and textbooks for them, the creation of a charitable society that provided financial 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 "Najot" (1917), "Kengash" (1917), "Hurriyat" (1917), "Osiyo", "Surat", "Hakikat", "Turon"; editor of the department in "Sadoi Turkiston" (1914-1915); author of editorial articles and essays in these publications.

Abdulla Avloni (1874-1934) - a great poet, writer, playwright, teacher, journalist and people's activist, is one of the founders of Uzbek culture and literature. Avloni was born in 1878 on July 12 in the mahalla of Mergancha in 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.

Ubaydulla Khodjaev (1879-1938) was one of the first Uzbek lawyers, a 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 lawyer's office, and received a higher legal education at Saratov University. By his activity as editor of the newspaper "Sadoi Turkiston", correspondent of the newspaper "Turkestan Voice", he had a decisive influence on the formation and development of the Jadid organization "Tarakki Parvarlar", in which he played a prominent role. He was elected chairman of the Tashkent "Shuroi Islamiya".

365	ISSN 2690-9626 (online), Published by "Global Research Network LLC" under Volume: 3 Issue: 10 in Oct-2022 https://grnjournals.us/index.php/AJSHR
	Copyright (c) 2022 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY).To view a copy of this license, visit https://creativecommons.org/licenses/by/4.0/

Abdurauf Fitrat (1886-1938) was a scientist, writer, the most prominent representative of Turkestan Jadidism, ideologist and leader of the Bukhara Jadids. The largest 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 emir's power, Fitrat held the position of head of the waqf administration, foreign Affairs and Education in the Bukhara government. In 1923, he retired from politics and devoted himself to scientific and teaching activities. In 1938 Fitrat was repressed.

The Jadids' international ties were very comprehensive. They were familiar with the programs of the Jadid movements in Russia, Turkey, Egypt and other countries, exchanging experience with the Jadids of other countries through trips and conversations. The revolutionary events of 1905-1906 in Russia also had an impact on Turkestan. The process of uniting the progressive forces of the region and intensifying the educational activities of the Jadids has begun. This was marked not only by the opening of new-fangled 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 "Tarakki" ("Progress"), published on June 27, 1906, which was edited by a prominent public figure of Turkestan, Ismail Obidov. Along with "Tarakki", Turkestan Jadids began publishing other newspapers in Tashkent: in 1906, "Khurshid" ("Sun"), in 1907-1908 - "Shukhrat" ("Glory"), "Tujor" ("Merchant"). Moreover, the newspapers "Khurshid" and "Shukhrat" were published and edited by one of the prominent leaders of the Jadid movement in Turkestan, Munavvar Kary Abdurashidkhanov. The publisher of the newspaper "Tujor" was a large Tashkent entrepreneur Saidazimbay.

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

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

Various studies conducted on Behbudi's activities and creative heritage show that in many respects he directly adhered to Gasprinsky's method and style of 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 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 an appeal, sent a certain amount of money to the editorial office of Tarjuman in favor of a mosque under construction in St. Petersburg and a newly opened school for girls in Samara. And he turned to the newspaper's editorial office with the question: "How are the collected money sent to the destination? On behalf of the editorial board, Gasprinsky thanked Behbudi for the donated money and answered his question in detail.

The Jadid movement is fundamentally different from traditional enlightenment and religious reformation in its vitality, peculiarities of educational activities, and focus on solving national tasks.

References:

1. Farhodjonovna F. N. Spiritual education of young in the context of globalization //Мир науки и образования. – 2017. – №. 1 (9).
2. Исмоилов М. И., Фарходжонова Н. Ф. The Philosophy Analysis Of The Evolution Of Ecological Paradigm //Новые идеи в философии. – 2016. – С. 1-7.

366	ISSN 2690-9626 (online), Published by "Global Research Network LLC" under Volume: 3 Issue: 10 in Oct-2022 https://grnjournals.us/index.php/AJSHR
	Copyright (c) 2022 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY). To view a copy of this license, visit https://creativecommons.org/licenses/by/4.0/

3. Фарходжонова Н. Ф., Жураев Ж. А. Влияние идеологических процессов на национальную идею в условиях глобализации //Теория и практика современной науки. – 2017. – №. 4. – С. 15-18.
4. Фарходжонова Н.Ф. МАССОВАЯ КУЛЬТУРА-ДЕСТРУКТОР НАШЕЙ НАЦИОНАЛЬНОЙ КУЛЬТУРЫ //Теория и практика современной науки. – 2017. – №. 4. – С. 11-14.
5. Akbarov B. A. Pedagogical system of formation of professional thinking in secondary school students.: Author. dis.... DcS. – 2020.
6. Farxodjonova N. Features of modernization and integration of national culture //Scientific Bulletin of Namangan State University. – 2019. – Т. 1. – №. 2. – С. 167-172.
7. Ergashev I., Farxodjonova N. Integration of national culture in the process of globalization //Journal of Critical Reviews. – 2020. – Т. 7. – №. 2. – С. 477-479.
8. Farxodjonqizi F. N., Dilshodjonugli N. S. Innovative processes and trends in the educational process in Uzbekistan //ACADEMICIA: An International Multidisciplinary Research Journal. – 2020. – Т. 10. – №. 4. – С. 621-626.
9. Farxodjonova N.F. MODERNIZATION AND INTEGRATION: SOCIAL-PHILOSOPHICAL ANALYSIS //Роль науки в формировании современной виртуальной реальности. – 2019. – С. 10-12.
10. Farxodjonova N.F. HISTORY MODERNIZATION AND INTEGRATION OF CULTURE //Теория и практика современной науки. – 2018. – №. 3. – С. 13-15.
11. Abduxamidovna M. D., Abdurahmonovich A. B. Analysis of the results of psychological and pedagogical research of labor migrants and their families //Middle European Scientific Bulletin. – 2021. – Т. 12. – С. 440-443.
12. Farxodjonova N. F. Modernization Of Uzbek Language And National-Spiritual Heritage In National Culture". The American Journal of Social Science and Education //Innovations. – 2021. – Т. 3. – №. 01. – С. 585.
13. Farxodjonova N. F. FORMATION OF NATIONAL IDEA THROUGH FACTORS OF NATIONAL CULTURE //МИРОВАЯ НАУКА 2020. ПРОБЛЕМЫ И ПЕРСПЕКТИВЫ. – 2020. – С. 3-6.
14. Farxodjonova N. F. RELATION TO NATIONAL CULTURE IN THE CONDITION SPIRITUAL RENEW OF SOCIETY IN THE REPUBLIC OF UZBEKISTAN //Мировая наука. – 2018. – №. 6. – С. 14-17.
15. Akbarov B. FORMATION OF PROFESSIONAL MOTIVATION OF STUDENTS IN THE EDUCATIONAL PROCESS //Galaxy International Interdisciplinary Research Journal. – 2022. – Т. 10. – №. 4. – С. 702-704.
16. Abdurakhmonovich A. B. Factors influencing the formation of professional thinking in pupils //European Journal of Research and Reflection in Educational Sciences Vol. – 2020. – Т. 8. – №. 2.
17. Numonjonov S. D. Innovative methods of professional training //ISJ Theoretical & Applied Science, 01 (81). – 2020. – С. 747-750.
18. Forming Pupils' Professional Thinking Model //Eastern European Scientific Journal. – 2019. – №. 1.
19. Akbarov B. A., Bunyod N. FORMATION OF PROFESSIONAL THINKING AS A PREREQUISITE FOR THE SUCCESSFUL ACTIVITY OF A SPECIALIST //Conferencea. – 2022. – С. 58-62.