



EDUCATION REFORM IN THE JADIDISM MOVEMENT IN TURKESTAN

Sakibayeva Dilnoza Dilzadovna

Andijan State University history direction, 1st stage master

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Annotation: the restoration of the unbiased and truthful history of our state occupies an extremely important place in the process of understanding the national identity. Therefore, it is necessary to study and know history. There is no future without history. Zero in this article we tried to talk about the socio-political and, of course, manawic life of Turkestan in the 20th century. What situation Turkestan was in during this period, and what political and social changes, Public Affairs were being carried out in the region. History is our future. It is impossible to face the future without knowing history. Because, the future begins today, and today-history. In addition to these, we also tried to talk about what ideas the Enlightenment of the time promoted unification, and in what way the policy of renewal of the territory was implemented.

Key words: history, jadidism, progressives, school, liberation, spirituality, national consciousness, nationalism

The future of the Turkestan people was above all a link to the people themselves, their spiritual power and the creative power of their national consciousness. During this period, Turkestan had a strong emphasis on increasing the spiritual and mental growth potential of the nation. Because spirituality and enlightenment have always been considered the strongest and most distinctive feature of the Turkestan people throughout their centuries-old history.

Jadid schools were four (primary) and seven-year. For example, young people who graduated from the Seven-Year School of Munavvarqori Abdurashidkhanov with a good mastery of secular sciences, Russian were qualified to become teachers at the jadid school, imams in maschits, study in madrasas and even, secular universities abroad, work as secretaries in trade and other enterprises. In addition to Tashkent, such seven-year schools are also opened in large cities such as Kokand, Samarkand.

The Jadid school brought together religious and secular education and science. The children sat in comfortable partitions, made quick baskets using maps and pictures, and learned the religious – secular sciences. In Jadid schools, the Koran-karim, mathematics, geography, native language, Russian, Arabic languages, singing and even physical education-began to be taught.

The jadidism movement began with the formation of jadid schools based on the "Savtiya" (sound) method of advanced and rapid teaching, which sira had not seen in the Islamic world until then. In these schools, children earn a living in a year and master excellent reading and writing. And for this it would be necessary to study for 5-6 years in ancient traditional Muslim schools. It can be said that the jadid School of the " Savtia " method enriched the series of great discoveries in the history of our motherland .

The schools were primarily primary schools consisting of grades 1-4. From the academic year 1913/14, a 2-stage system began to be introduced in some places. Schools in this system

are called model schools, their 1st stage is called tahziriy (primary) classes, and the 2nd stage is called rushdiy (upper) classes. In Particular, M.Model School of abdurashidkhanov, A.Shukuri in Samarkand and A.Rushdiy (upper) grades (5th – 6th grade) also started working at Ibadiev's School in Kokand .

Jadid schools were paid and unpaid. Each month, the parents ' worth of power paid from one to one and a half rubles. In this position, each parent makes money by defining their level of wealth and poverty based on Sharia. Between 20-35% of children of the poor and disadvantaged were taught for free and were also provided with school supplies. In contrast, the families who were in their own right gave three rupees and even more. In addition to these, the jadids were personal and their self-established charitable societies were also providing funds to the jadid schools.

The opening of Jadid schools is opposed by Russian officials, Muslim fanatics. With short perseverance and dedication, the jadids established jadid schools as a model without touching the old schools, gaining a great reputation among the public. Jadid schools were based on strict regulations and programs and textbooks.

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First in history, the jadids introduced daily, quarter, and annual assessments to students. Students have taken Open quarter, annual and graduation exams in public to move from class to class and graduate.

The jadids who opened the school also created the program, manuals and textbooks themselves. Saidrasul Saidazizov's "Master before", Munavvarqori Abdurashidkhanov's "Adibi before", "Adibi soniy", "Tajvid" (a guide to the method of reciting the Qur'an), " Havoyiji diniya" (a collection of Sharia law), "Face of Prayer", " method account", "History anbiyo", "History Islam", Abdullah Avlani's "first teacher" and "second teacher", "Turkey Gulistan yohud ahlaq", Mahmudhaja Behbudi's "Brief general geography", "Children's letter", "A Brief History of Islam", "The practice of Islam", "Introduction to population geography", "A Brief geography of Russia", etc .

With the opening of the Jadid schools, in some places the Ancients and their schools were emptied. The result was serious confrontations between the ancient and jadid schoolchildren. This was joined by the fanatical Qazi mullah and the ulama.

There is currently no full record of the total number of Jadid schools and where they opened and operated. But, in 1903, there were 20 (of which 2 were secondary), jadid schools in Tashkent alone. It is known that after 1909, the jadid schools were taken under strict control, closed with trivial excuses. The literature and textbooks taught in them will be the focus of the "Okhranka". Jadid schools will open in Bukhara, Samarkand, Tashkent, Andijan, Khiva, Tokmaq, New Marghilan, old Marghilan, Cuttackurgan, Red Horde, Turkestan, Chust, Chorjoy, Termez, Marv. Jadid schools were also opened in large villages such as Juma (Samarkand region), Qawunchi (Tashkent region), Toraqurgan (Namangan region), Poşindoğz

(Bukhara region). Jadid schools M.Behbudi writes that in 15-20 years, the total was also introduced in the countries of the Caucasus, Iran, India, Egypt, Hejaz and other places.

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