

PAPER

THE ROLE OF NEW METHOD SCHOOLS IN THE EDUCATIONAL SYSTEM OF TURKESTAN AT THE END OF THE 19TH CENTURY

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Abstract

The situation that arose in the history of the educational system of the Turkestan region at the end of the 19th century and its impact on the cultural processes of the region are examined. The struggle that arose in the educational arena of the region as a result of the activities of various educational innovations, traditional education, new-method schools, and Russian-system schools is analyzed.

Key words: historical event; history; historical personnel; achievements of history; history lessons.

Introduction

Since then, the opposing trend, that is, people who were in the spirit of feudal-medievalism and religious fanaticism, began to be called kadimists. At the beginning of the 19th century, a number of enlightened madrasah leaders came up with the idea of reforming about 200 madrasahs in the city of Bukhara. The madrasah leader Abu Nasr Al Kursawi was at the forefront of this movement. The kadimists accused them of infidelity and godlessness. The emir of Bukhara, Haydar, threw Kursawi into prison and sentenced him to death. However, his supporters rescued him from prison. Kursawi continued his activities in Kazan and died in 1813. In the 50s–60s of the 19th century, the religious reform movement began to expand further. Now, at the forefront of this movement were the Bukhara mudarris and historian Marjani (1818–1889), the Gijduvan domla Fazil, Mominjon Vobkandi, Mullah Khudoyberdi Baysuni and other mudarris. They wrote that they were not in favor of reforming madrasahs and schools, but of eliminating unnecessary classes.

Discussion

In the late 19th and early 20th centuries, as a result of the strengthening of tsarist colonialism in Turkestan, the Jadid movement

gained strength in many parts of Central Asia. Since this movement was aimed at rebuilding the socio-cultural foundations of the existing society, it encountered strong opposition from supporters of the old system, the old way of life, and the old school. Representatives of this opposing force were called kadim or kadimchis, while those who tried to bring the breath of new life were called jadids or jadidchis. Thus, at the beginning of our century, the Jadids and the Jadid movement emerged. With the beginning of the new century, it was clear to them that it was impossible to live in the same conditions of social humiliation, economic and cultural backwardness as before.

Not only Central Asia, but also the peoples living in Russia could only change their fate and break the foundations of the feudal system and enter a new life. This difficult situation in the country ruled by the White Tsar led to the coup of 1905. The goal of this coup was to democratize society, introduce an eight-hour workday, take away the large land holdings of the nobility and distribute them to the peasants, etc. Having become acquainted with this program of the first Russian coup, the progressive intellectuals of Central Asia followed their Tatar brothers and joined the Jadid movement. The Iranian bourgeois coup of 1907 and the Turkish bourgeois coup of 1908 played a significant role in the formalization and entry into force of the Jadid movement in Central Asia. They began to implement a program aimed at improving the lives of the

people and society and bringing them to cultural heights through social, economic and cultural reforms. Under their influence, the Jadid movement also flourished in other parts of the Uzbek land.

Jadidism set as its main task the development of society not through coups, but through reforms. In fulfilling this task, it did not rely only on one class – the proletariat. In general, Jadidism is not a supporter of dividing humanity into classes. Jadidism even formed an alliance with the ancients and promoted the idea of working together for the benefit of the people and the future, or, in today's terms, the peaceful coexistence and work of people with different political views. Expressing the idea of creating this "united" front, Behbudi wrote, "If our scholars or intellectuals and progressives unite, we will serve the development of religion, nation and homeland." The reason why the Jadids sought to create such a united front was determined by various circumstances. The common people, the rich, the scholars, and the intelligentsia were all people who were more or less oppressed by the tsarist colony. The Russian commercial and industrial bourgeoisie dominated the markets of Central Asia, and representatives of the local bourgeoisie began to suffer. In other words, the local rich and merchants also began to feel the pain of colonialism. In such historical conditions, according to the Jadids, just as it was necessary to improve the economic and cultural life of the common people, it was equally urgent to get rid of the oppression of foreign capital and the shackles of colonialism.

Analysis and Results

In the second half of the 19th century and the beginning of the 20th century, serious changes took place in the education system in Turkestan. This was due to the increasing interaction of European and national cultures. During this period, the modern education system in Turkestan was controlled by regional governors based on Kaufman's instructions. Nevertheless, the enlighteners of Turkestan, that is, the participants in the Jadid movement, made a special contribution to the development of this system. At first, this movement was only of an educational nature. Later, Jadidism turned into a political movement fighting for the independence of Turkestan and had a great influence on the intellectual development of the population of the region, including the population of Turkestan.

We see that Munavvar Qori's views on school education found their expression, first of all, in schools and textbooks organized in a new way. In new-style schools, children of different classes – rich and poor – had the same right to study. The number of new-style schools in Turkestan increased rapidly, especially after 1905. At that time, opinions about the new-style schools were often published in the press. Naturally, the Tsarist Governor-General did not welcome the new-style schools with an open face. Because the Jadids were teaching literacy at a rapid pace and explaining the problems of getting rid of colonialism in various ways. Opinions against Jadid schools were often expressed in the pages of the Turkestan Region Gazette. In particular, one of the newspaper pages gave the following opinions:

Where did the term "new-style" come from? What is this? For example: our ancestors were mullahs who studied the old-style, and we also studied the old-style and learned something. A song called the new-style is a heresy that has recently appeared. "What is a new method? A new method means a new method. When we say a new method, it does not mean a new method in beliefs and teachings, but rather it means reforming the administration and teaching atmosphere of our schools and madrasas, which in the past were in a very difficult state due to the poverty of the people.

At a time when the Jadids were being condemned, Munavvar Qori also expressed the following thoughts about these schools and the educational movement: "I will give the following grounds for assessing Jadidism: When and by whom did the Jadid school come into being? To verify this, it is necessary to look back 20 years.

While people with secondary education nowadays aspire to go to Moscow and other places to study, in the past, every literate person considered it an honor to go to Bukhara to study. Because they considered knowledge to be only a hobby. The environment also demanded this. The founders of the Jadid school were also people who had cultivated old schools, madrasas, and qarikhans. They understood the school of Ismail Gasprinsky, who was living alone in Baghchasaroy, well and bought books.

The new method schools were disliked not only by the tsarist government, but also by local fanatical priests loyal to the tsarist government, as well as by old-school domlas, supporters of the "old method". They carried out propaganda against the new method schools, saying that they "slandered the religion of Islam" and that "the teachers of these schools are infidels." Local religious fanatics helped the tsarist officials in denouncing the new method schools and closing them down, and did not refrain from criticizing the teachers of the new method Jadid school.

By the 1908s, the number of new method schools in Turkestan increased. The tsarist government could not afford to close them by force. The number of teachers applying for permission to open new method schools in Turkestan increased. The opening of Jadid schools was even prohibited. Between 1910 and 1919, the tsarist officials closed more than 50 new method schools.

Education in the new method schools was much better than in the "old method" schools. In these schools, religion The lesson was not denied, but on the contrary, it was taught in depth. For example, lessons were taught using books such as "Tarihi anbiyo", "Turkiy aqid", "Sabot ul-ojizin", "Islom tarikhi", "Quran recitation", "Tajvid". Munavvar Qori's book "Khavoyi diniya" was also used as a separate textbook.

At that time, since the government was in the hands of the tsarist officials, it was not possible to educate children in a special building in a new-style school. Therefore, classes in new-style Jadid schools were held in the homes of teachers and other people interested in science. In new-style schools, children were taught in classes, they sat at desks or tables and chairs. Lessons were conducted based on a clear program, and classes were organized in accordance with schedules. Based on these schedules, religion, Arabic, medicine (practical classes in Arabic), Islamic history, native language, Persian, Turkish literature, history, ethics, geography, arithmetic, Russian, and other subjects were taught. The education and textbooks in Jadid schools clearly reflect the enlightened views of Munavvar Qori Abdurashidkhanov. At the same time, the programs of the Usuli Jadid schools in Tashkent were also developed by Munavvar Qori Abdurashidkhanov. In 1919, Munavvar Qori developed a program for 6 years and began to implement it. Several hundred children studied at Munavvar Qori's school called "Namuna".

Conclusion

It is connected with the socio-economic conditions, political situation and spiritual environment that arose in Turkestan at the end of the 19th and beginning of the 20th centuries. The occupation of Turkestan by the Tsarist administration caused changes in the social structure of the population, as a result of which a local progressive force emerged. The Samarkand Jadids were a patriotic political force that seriously weakened the strategy of the colonial policy of tsarism and forced changes. – It is advisable to look for the sources of the formation of the worldview of the representatives of Samarkand Jadidism, first of all, in the family environment, in close relatives. According to the results of the research, it is necessary to emphasize that the families in which the Samarkand Jadids grew up were among the educated, enlightened families.

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