

## THE REASONS WHY JADIDISM STARTED IN TURKESTAN

*Salohiddinov Bunyod,*

*Journalism and mass communications University of Uzbekistan*

*2nd year student*

**Abstract:** The article provides information about the emergence of the Jadidist movement in Turkestan and its role in the development of education.

**Key words:** Jadidism movement, Turkestan, Jadid schools, madrasa.

It is known that the current of Jadidism in Turkestan arose due to social and political needs in the society. Jadidism first appeared in the Caucasus in the 80s of the 19th century, and its founder was the son of the famous enlightener Ismailbek Gaspirali.

Professor Sh. Kasimov, who deeply studied the socio-political and educational aspects of the Jadidism movement, in his research thoroughly covered the ideas of this movement and the views of the leaders of science in Turkestan.

In the issue of March 20, 1908, the "Gazette of the Turkistan Region" stated the purpose of Jadidism. In it "Usuli jadid nadur?" - in response to the question "Usuli jadid" ("new method") was written.

So, the word jadid actually means "new" and means "advocate of innovation" means. The representatives of the Jadid movement often called themselves progressives, later Jadids. The Jadidist movement in Turkestan started at school. The advanced progressive forces of that time, first of all, the intellectuals, felt that the local population was lagging behind the global development and understood the need to reform the society.

In the literature written during the Soviet period, modernism is described as a "bourgeois-liberal, nationalist movement". The names of Jadidist figures, who were mostly criticized during this period, were revived after the collapse of the USSR.

Munavvarqari, Mahmudhoja Behbudi, Saidahmad Siddiqi, Abdulla Avloni, in spreading the Jadidism movement in the 1980s and 1990s. Abdurauf Fitrat, Ishaqkhan Ibrat, Muhammadsharif Sofizoda and others showed bravery.

The tsarist government officials and local rich people resisted the Jadidist movement in Turkestan. From August 30, 1882, the project of the Jadid school was explained in a lecture entitled "What beliefs should form the basis of education for non-Russian Muslims" at the Teachers' Seminary, which was headed by missionary N. Ostroumov. A.K.Abramov, M.A.Muroviev from the teachers of the seminar approved this project of the son of Ismailbek Gaspirali. Then the project was handed over to the Governor-General of Turkestan, Rosenbach, for review and feedback. The governor,

who had a negative attitude to the project, wrote under it "Let it be left without consequences" and signed it. In 1893, the son of Ismailbek Gaspirali came to Tashkent. The military administration of Turkestan and the local rich did not like him and did not show sympathy for his proposals. Munavvarqori, who supported the idea of his son Ismailbek Gaspirali and wrote a petition to open a school in Turkestan based on this idea, also received a rejection. Methodist schools in Turkestan at the beginning of the 20th century with many difficulties opened. In these schools, Saidrasul Azizi's "Ustodi avval" and "The Second Teacher" by Askarali ibn Shayramali Kalinin, written for Russian-style children, were used. It hinders the development of such schools the mullahs began to insult their teachers and supporters as "hypocrites" and "irreligionists". For example, Sufizoda was expelled from Chust for opening a new school. Saidahmad Siddiqi from Samarkand was declared an "infidel" by a group of 50,000-60,000 people in Ulugbek madrasa community, Mirmuhsin Shermuhamedov from Tashkent was excoriated in the Eskijova market.

Jadidism not only had a wide influence in the field of education, but also in the field of culture, art and revolutionary movements.

On June 7, 1927, in the newspaper "Kizil Uzbekiston", Tashkent region At the congress of culturalists, special attention was paid to the issue of modernity. Zia Said, who spoke at the congress, said: "The old ones The "leadership" of the revolution was to oppose the Bolshevik faction together with the nationalists. There are also rich people with corrupt ideology in the parents' committee in our schools. All this has an impact on the Komsomol cell and children's organization located near the school.

The opening of a school by the parents' committee makes us very suspicious. Its purpose is to educate children with the ideology of national investment

Biography of some teachers teaching social studies in schools as they tell their stories, it is a work to entrust such important lessons to such teachers"1.

After that, Munavvar Qori Abdurashidkhanov, one of the participants in the discussion, spoke about several points of Abdurashidkhanov's report and said the following as information:

- According to the speakers, our teachers are a school there are people who say that politics is different.

Whichever class owns the school, the ideology of that class is spread and promoted in the schools. We dare to say that those who are not used to this are mistaken and stubborn people. I will give the following reasons for evaluating Jadidism: when and by whom was the Jadid school created? To check this, it is necessary to look back twenty years. Nowadays, people with secondary education want to go to Moscow and other places to study, but in the past, a literate person considered it a privilege to go to Bukhara to study. Because they believed that science consists only of religion. The environment demanded it. It would not have happened if the government of that time

did not support this idea. The founders of the Jadid school were the graduates of the old schools, madrasas, and orphanages. They used to read Ismailbek Gaspirali's newspaper in Shoghasaray, so they understood the school well and bought books. Jadids bravely started work under such conditions, and the assessment given to them should not be more than that.

The Jadids used to embrace the people who looked at this school with good eyes as friends. Regardless of whether they were rich, priests, or merchants, gradually the number of friends of Jadids increased, and we formed a gang of Jadids consisting of different guruyus. It is inappropriate to show Inomav and Jadids as a separate class.

The most painful period of the Jadids was during Kerensky's time. At the time of Kerensky, management was in the hands of clerics. Let alone helping the school, the salaries that were given during the tsar's government were not given, they stopped. I prove that the ulama had the power at that time by the election of 2 representatives from the Jadids to the Duma and 65 from the ulama. The Jadids worked hand in hand with their clerics and Russian socialists against the rich.

Russian Mensheviks created Kokan autonomy. Chokoev was very close to him. Ubaydulla Khojaev and Ghizomiddin took part in the autonomy. At that time I, who was considered the father of the Jadids, was not even elected as a member of the National Assembly. Even if there are people from Jadid who are partially involved in the Kokan autonomy, most of them stay on the sidelines.

### CONCLUSION

Although the autonomies of Kokand, Bukhara and Khiva destroyed the modernist movement and its educational ideas, a number of enlightened poets and pedagogues started to implement this idea in Turkestan. These were Cholpon, Abdulla Qadiri, Abdurauf Fitrat, Munavvar Qori, Mahmudhoja Behbudi, Saidrasul Azizi, Ishaq Khan Ibrat. There is no place where the schools they established are not enough. Inspired by this, Munavvar Qori, Abdulla Avloni and others felt that it is necessary to establish such schools in Turkestan. A lot of articles of Muhammadkhoja Behbudi, defender of Jadidism, stories and stories of Fitrat, Cholpon and others were published.

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