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FROM THE HISTORY OF JADID SCHOOLS IN TURKESTAN

Abstract: In this article has been analyzed history and activity of Jadid schools in Turkestan by the helping of primary sources and scientific literatures.

Key words: Jadid schools, Turkestan, Muslims, Tatar literature, methodology schools, Shaykhantakhur madrasah, students.

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Introduction.

The colonial administration in Turkestan made every effort to prevent the spread of Jadid ideas. However, this idea emerged as a result of historical progress and was driven by the needs of the Muslim world, despite popular opposition from local Russian officials. Historical progress, Western influences, at first required schools to teach religious knowledge as well as secular knowledge to young people and to bring society's development to a new and higher level. I. This explains why Gasprinsky's ideas gained popularity among Muslims of the Russian Empire, including the Turkestan clans [1, p.230].

On December 31, 1900, the Police Department of the Interior wrote a special letter to the governor-general of Turkestan, explaining the essence of Ismail Gasprinsky's idea and ordering that it not be spread in Turkestan. The decree states that Gasprinsky's ideas first emerged as a new way of teaching, that Gasprinsky had a European-based reading textbook that facilitated the study of Tatar and Arabic-speaking Tatar children and reduced their reading time. However, it was soon explained that the basis of this new method was the emergence of new progressive ideas and a whole social movement.

It is shown that there are two movements among Muslims: the ancient, the progressive, the aristocrats are trying to preserve and keep the old traditions in the field of education, and the progressives are trying to

integrate the advanced ideas and culture into the Muslim life. “New supporters urge the Tatar population to receive up-to-date information, mastering practical skills in the crafts and industries, and learning foreign languages,” the police department said in a statement. At the same time, these creators are urging Muslims not to study in Russian schools, gymnasiums and universities, but to study in European Tatar-language schools and madrasas. They have a profound understanding of the meaning of their religion, and they say that it is necessary to remove it from the ignorant, superstitious and superstitious interpretations of the Mullahs.

He is concerned about strengthening his nation through the use of his mother tongue in literature, science, and religion, and making progress on the basis of Islam and the Turkish people. Police deportation warns that both movements, especially those who are progressives, cannot be trusted because they, like the Muslim clergy, want to leave Russia. The Ministry of Internal Affairs entrusted the Governor-General of Turkestan the following tasks: “1. Identify the authors of the works presented in the Tatar literature from the Muslim population of your district, reflecting the ideas of Tatar literature. 2. Gather complete information about their personality, social and property status, their Muslim work and where they received information. 3. Is there a connection between supporters of the new movement

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and the young Turks, and whether Turkish or other foreign Muslim centers inspire them? Identify this issue. 4. Determine where, when and by whom a Muslim school will teach a new method in your district, who controls and controls it”[2, p.289-290].

It was asked to send this information to the police deportation office. The governor-general of Turkestan sent this absolutely confidential document of the police deportation to the Inspector General of Schools and the police. At that time, new method schools were just beginning to appear in Turkestan, and it appears that educational institutions and police agencies were trying to strangle and destroy Jadid schools as a child. Shortly after the police deportation order was issued, on September 17, 1901 [3, p.270], Abdulmanop-kori Abdulvagapov wrote a letter to the head of the Tashkent police department on behalf of the residents of Tashkent, requesting permission to open a new method school. He will then submit a petition to the governor-general of Turkestan on the same issue. The Inspector General of Turkestan Schools, which deals with this issue, wrote in his conclusion: “I do not think that Abdulmanaf-kori Abdulvagapov, who lives in Tashkent, has enough grounds to open a school on the terms he has indicated. The documents do not specify how many schools there are on the street and the need for a new school to educate the children on their own. The knitting teacher has no information about the political credibility of a teacher who took two months to teach in a new method school. He is also not completely familiar with the educational inspection. According to some, it came from Boxchasaroy, a country that is actively engaged in Muslim propaganda with the active participation of Ismail Gasprinsky from the Crimea.

Abdulvagapov’s statement that the school I am opening is much better and better than the mosque schools in the existing neighborhoods is not groundless, and it doesn’t matter. Therefore, the request of Mulla Abdulvagapov [4, p.170] based on the secret order of the police deportation No. 13444 of December 31, 1900, should be returned. The governor-general of Turkestan, based on the opinion of the inspector general of educational institutions, did not allow opening the school requested.

In Turkestan Jadid schools were established in the 1900s. They teach worldly subjects such as arithmetic, geography, the basics of nature [5]. Turkestan views the Jadid schools as hostile to the activities of schools and madrassahs, and to the national education system in general, and has resisted their opening in various ways, since both national and Jadid schools are nationally. They believed that they brought up their own identity and called for a fight to end Russian rule.

The governor-general of Turkestan wrote to the military minister on March 14, 1909: “The progressive majority of indigenous Muslims, along

with the Volga Tartars, open at school of the new method”. They are taught in a humorous manner (mainly Tatar teachers). There are also subjects that the madrasahs and schools do not understand, such as geography, history, arithmetic. And, most importantly, teaching these subjects is spreading ideas of a clear separatist and narrow nationalism. If these schools are allowed to act on their own accord, they will not only be a panislamic in the future (for now the privilege of this is in Muslim schools and schools) but also a place of pan-Turkism”. This document clearly shows the negative reaction of the governor-general of Turkestan and its officials to the new methods schools. From this point of view, they had a negative attitude towards Jadid schools. But Jadid schools were being opened and supported by the will of the local people. For this reason, the Chorus authorities could not dare to openly ban or destroy these schools, even though they did not like them.

Russian authorities in Turkestan resisted the opening of a new method school until the Ministry of Education received a clear order from the police deportation office. Realizing this, the local intelligentsia began to organize Jadid schools secretly without permission from school inspectors and local police. Therefore, the educational organizations were not fully educated in the early years even though they knew there were new method schools. According to archival documents, the first Jadid schools were opened in the Turkestan region in the Ferghana region. Evidence from the list of new method schools in the Ferghana region that is in the archives of the Inspector General of Schools suggests that the first new method schools in the city of Kokand were established in the 1900s. Four of the 10 new schools in Kokand were built between 1893 and 1900. The first Jadid school in Kokand was founded in 1893 in Mirayubboy mahalla. It was one of the largest schools in the city. Ahmadjon Qori and his three assistants taught 100 students [6, p.19]. In 1899, a new method school was opened at a mosque in Holi Grandpa’s neighborhood.

It taught 25 students and worked as a Tatar teacher until 1908, and later as an Uzbek teacher, Khoja Ahmad Ahmadkhoja. The new method school, opened in 1899 in the village of Banaul, was taught by 115 students and teacher Makhmudjonhon Muhammadov. The new method school, which opened in 1900 at the mosque of Beshkok, was taught by 115 Tatar Salakhitdin Mazitov. In addition, new methods schools were established in 1901 in Kokma Dakhan mahalla of Kokand, in 1902 in Ghalcha Sai neighborhood and in 1904.

Due to the fact that the new method schools teach advanced methods of teaching, children can quickly learn to read and write, and have a variety of modern tools and tools, including map, globe, brush, desk, and whiteboard would prefer to give. This made the old-school clerics opposed to the Jadid school. The

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Jadid schools claim that the books are not being memorized, and that the religious knowledge of the children becomes shallow and they forget what they have learned so quickly. Jadid schools are competing not only with old schools, but also with Russian-based schools established by the Russian government in Turkestan. Official of Turkestan educational institutions[7]. The Sufi said in the aforementioned April 26, 1909 report: "For the local population it is important that their children learn to read and write fast, not only by the Russian-language schools, but with old schools, where they spend about 2 hours a day learning their mother tongue. is also competing. For example, the Tatar Salohitdin school in the Beshkok neighborhood of Kokand has about 200 students. There are only two hundred Russian-made schools in Kokand that can barely accommodate 150 students. The locals and mullahs are being treated with hostility because of the enthusiasm of the local population and the competition for the old school. Jadid schools teach little, because children learn to read and do not memorize books, but only superficially know the content of the book and say that it will quickly disappear and disappear".

There was a heated debate between the Jadids and the ancient clergy concerning the new schools of methodology, the secular subjects taught there. Ancientists opposed Jadid schools and considered teaching history and geography to be heresy and sin. M.Behbudi, in his article "History and Geography"[8] opposes the views of the ancients, arguing that these disciplines were not an invention of the Jadid schools, but that they existed in the life of society since ancient times.

There was a reason why the chorus administrators in Turkestan prevented the opening of Jadid schools. They were well aware that the new method schools would not allow localization of the Russification policy. In the Fergana region, after Kokand, new methodology schools were relatively numerous and one of the earlier opened was Andizhan district. According to archive documents, in 1910 there were 5 Jadids in Andizhan. The first school in Andizhan was founded by 1901 Abdugafforkaljon Kurbashiev in the Zoid butcher neighborhood. The school has 35 students. Mulla Asadulla Azimboyhojiev was a teacher. Jadid School in Bakakurulok mahalla was established by the Zunus chief Mulla Kutlughojiev in 1904 on the basis of the old school. The school has 50 students, taught by Alijon Khainov-Uzbekov. The third Jadid school in the city was established in 1908 by Karabaykhoji Bakimatbaev on the basis of reconstruction of the old school at the Davakhan mosque. It was the largest school in Andizhan. It was attended by 100 students from Mulla Shamsiddin Musakhodzhiev. The first Jadid schools were opened in the villages of Hortum and Darhan, in the Khakan valley of Andizhan district. Before the October uprising there were Jadid schools

located near the Beda market in Andizhan in the pool of the pool, and in the mosque of Abdujabborboy, on the road to the soil. Mullah Mohammed Rasul was a teacher at the secondary school.

M.G. Vakhobov's book "The Uzbek Socialist Nation" states that the first new school in Uzbekistan was opened in 1899 in Andizhan, then in many other cities, and their number increased year by year. In May 1900 a commission led by Otobek Qazi at the Jadid School opened in Andizhan by Azim Kadyrov took exams from students with parents [9, p.117]. The students were pleased with their knowledge. It was an important event not only in Andizhan, but also in the cultural life of Turkestan.

The Turkestan regional newspaper Tajidinbek Otobekov commented on this exam: "School in Andizhan. Methods of Jadid and Examination"[10]. The story was described in the article as follows: "The distinction between the old schools and the Jadid school was clear and obvious. For example, Jadid is an example of a pedestrian with a fire trolley to visit old schools." This fact indicates that the first Jadid school in Andijan was established before 1900, and in 1910 there were no more than 5 new method schools. School administrators have not been able to fully register these schools. There were not even 12 in Kokand, but 15 new schools of method, according to the August 18, 1909 edition of the Vat.

Munavvar Kori, Eshankhoja Khanhojaev and Sobirjon Rakhimov (Rakhimjonov) new method schools are popular and exemplary in Tashkent. 120 students were taught at Eshonhoja Khonkhojaev School. At school, his father is Khan Hojashorakhim Hodjaev was a teacher. He was an assistant teacher to them. Eshonkhoja was educated at the Shaykhantakhur madrasah in Tashkent. This school was opened in 1909 at the Lower Devonbegi Mosque in the lower Devonbegi neighborhood of the old town of Shaykhantakhur. Jadids themselves have written remarks about the activities of the Jadid schools.

A Turkish scientist from Uzbekistan Ibrahim Yorkin has published an article in the newspaper Khur for Turkiston about his Jadid school, its founder and teacher Eshon Khoja Khan. This article, entitled "Eshon Khoja" contains the following important information: "I heard that Eshon Khoja Khan was born in 1885 or 1886. She was from the Lower Devonbegi neighborhood of Sheikh Khovand Tohur, Tashkent. His family was of noble ancestry, and his father, Khan Khoja, was a religious man who was a religious man and an honorable man.

He started his first education at the school opened by his father, and then learned from his close brother, the spiritual father of Jadid, Munavvar Qari Abdurashidhon. Eshon Khoja opened a school in the Lower Devonbegi neighborhood in 1908 after learning a new method from Munawvar Snow and working as an assistant at the school for some time.

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In conclusion.

It is worth noting that the schools of the new method were opened as a result of the patriotism, loyalty and devotion of the Uzbek intelligentsia. Many

of them are middle-class people, despite their limited financial resources, have opened up schools for their homeland and their people, and have been trying to educate and educate young people on the Earth.

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