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CONTENT AND SIGNIFICANCE OF THE JADID EDUCATION SYSTEM

Abstract: This article describes the place and role of the Jadids in the social and economic life of the Turkestan region. About new-method schools, and their development in the Turkestan region. The struggle of representatives of the intelligentsia of the region against the colonial regime.

Key words: Turkestan Territory, Jadids, education, intelligentsia, colonial regime, old schools, madrasah, officials.

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Introduction

In the late 19th and early 20th centuries, Turkestan's intelligentsia took measures to get rid of Tsarist Russia's colonial oppression, establish its own national statehood, pave the way for economic and cultural development, and spread enlightenment to the people. The Jadid movement played a major role in this.

Jadidism was a national democratic movement against Russian colonialism, which aimed to enlighten the peoples living in the backward economic, social and cultural conditions of Turkestan at that time, to carry out social and cultural reforms in society, and ultimately to implement the ideas of national independence.

Discussion

The educational programs developed by the Jadid enlighteners covered the existing social, economic, political, and cultural relations of the time. In particular, the idea of developing national education has in some cases led to a confrontation in

the relations of Russian intellectuals with intellectuals from the local population. This is openly acknowledged by many of our modern scholars and foreign experts. Because this situation, first of all, reflects the institutional structure, essence, functions and laws of development of educational programs developed by the Jadids: the characteristics of development at the local, national, regional, regional levels;

secondly, it allowed to determine the prospects for the creation of an education system in Turkestan based on the principles of national democracy and specific socio-economic relations and strengthening the integration of education in the Muslim world;

third, radical reform of all spheres of Turkestan's socio-political life on the basis of raising the national education system, abandoning the old educational barriers that hinder spiritual and enlightenment reforms; fourthly, special attention was paid to increasing the activity of enlightened youth in improving the quality of life of the population of Turkestan¹.

¹Абдурахимова Н.А. Колониальная система власти в Туркестане во второй половине XIX – начале XX вв. Автореферат диссертации доктора ист. наук. Ташкент, 1994; Садиков Х.Д. Колониальная политика царизма в Туркестане и борьба за национальную независимость в начале XX в. Автореферат диссертации доктора ист. наук. Ташкент, 1994;

Абдурахимова Н.А., Рустамова Г. Колониальная система власти в Туркестане во второй половине XIX – в первой четверти XX в. Ташкент, 1999.; Турсунов Й.Й. Ўзбекистон маорифчиларининг истиклолчилик йўлидаги кураш тарихидан (1917 – 1930 йй.) тарих фанлар док.дисс - Т., 1995; Худайкулов А. Просветительская деятельность джаидов Туркестана

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The history of the Turkestan region, a former colony of the Russian Empire in the second half of the 19th - early 20th centuries, also had certain gaps and falsified pages. During the years of independence, the following issues were studied for the first time and referred to the broad scientific community: the national liberation movements in the country and the activities of their leaders, the Jadid movement, the zeal of Jadid enlighteners, the introduction of cotton monopoly in agriculture, colonialism. Military-violent administration and its consequences, education system, history of Bukhara Emirate and Khiva Khanate in the late XIX-early XX centuries, domestic policy and relations with the Russian Empire, the policy of resettlement of the colonial administration, various other issues in socio-economic and political life .

The above-mentioned issues have been selected as the object of research for many PhD and doctoral dissertations and are among the topics that have been resolved in science. This issue has also been covered in many conferences, speeches, published monographs and textbooks.

Based on the goals and objectives of the Jadid education program, it can be said that they have formed the criteria of their ideas on the basis of social justice, national welfare, national independence. At the same time, they sought to renew cultural, moral, and enlightenment work, to propagate European scientific and technical thought, and to eradicate religious bigotry, bigotry, and ignorance. The author of the article "Where to start reforming" said: "But I did not find any other reason other than the perfection of his primitive upbringing. And therefore, I believe that we should start our reform from the very beginning of schooling," he wrote, explaining that the system of education in madrasahs in Turkestan is outdated. Of course, our teachers do not teach geography and mathematics, they do not teach their students. This means that our madrasah students are extremely poorly educated."².

"Europe has reached its current level as a result of the lessons it has learned from Muslims in the past," he said. They are not Muslims, but in many cases they seem to be based on Islamic rules. " Mulla Abbas observes. In Europe, it is customary for everyone to read and write and to acquire knowledge, according to the ruling that "knowledge is obligatory in a sentence"... This rule is an Islamic rule. However, since it is not used among Muslims, fifteen out of a hundred Muslims are literate, and fifteen ignorant people out of a hundred French. ..."³.

According to Abdulla Avloni, Tashkent's progressive "Jadids" have opened a "charitable society" that has transformed not only the consciousness and worldview of the people, but also their way of life. Jadids have a deep understanding of the need for innovative thinkers in carrying out massive reforms in society.

Mahmudhoja Behbudi writes in Oyna magazine: "Those who are familiar with the current situation and do business, all traders and officials, of course, know that we need modern people, that is, a Muslim doctor, a Muslim engineer., A Muslim the legislature, the "agent" in business is a Muslim. "We need bosses, Muslim administrators in royal courts, Muslim judges, notaries (contract editors) and Muslim managers in banks. "⁴ In particular, they addressed the issues of improving the material and spiritual condition of helpless, needy families in the region, from orphanages, the elderly, the disabled, hospitals, outpatient clinics, cafeterias, dormitories, sending young people abroad for school and higher education. At the same time, special attention is paid to the education and upbringing of young people by establishing modern schools. For example, "Avloni School," writes Professor Begali Kasimov, "has become a real people's school, based on humanism and free education, with the main task of teaching children secular and advanced science, ensuring the ability of young people to participate in the socio-political life of the country. "

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²Мухторов Ш. Ислохони нимадан бошларга // СадоиФаргона. 1914 йил 3 апрель.

³<https://shosh.uz/mulla-abbos-faransaviy-toshkandiy-jadid-ziyolisi-timsoli/>

⁴"Ойна" журнали 1914 йил 31 сон 601 бет.

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While teaching young people, he published newspapers and magazines with schools and widely promoted the organization of educational institutions based on modern standards. Avloni, in collaboration with several enlightened Jadids, founded publishing houses such as Nashriyot (1914), Maktab (1916), Tarakkiyot, Shukhrat (1907), Osiyo (1908), Turon (1917). He himself published newspapers and the Oina magazine.

The effective work of modern educators is still highly regarded. Therefore, in the most difficult period in the history of our country - at the beginning of the twentieth century, taking into account his invaluable contribution to the creation of the national education system and the independence of our country, the freedom of our people, prosperity and well-being. -existence of future generations Behbudi, Munavvar kori Abdurashidkhonov were awarded the Order of Great Merit.⁵

The Jadids promoted and propagated the modern school, enlightenment, as an important means of overcoming the scourge of colonialism, social, economic and cultural backwardness, and encouraged the younger generation to acquire science and parents to educate children in a new historical epoch.

At the same time, the Jadids ruthlessly exposed the tragic scenes of the life of the people, the ugly state of mind and level of some people, and tried to show how helpless the people were. In particular, Mahmudhoja Behbudi emphasizes that in order to increase the enlightenment of the people, so that our nation does not lag behind other nations, everyone should go to European countries and learn a certain language. "If we don't know Arabic, religion, if we don't know Russian, the world will be lost," he said. There is no question of the need for Turkish and Persian. There is another language in which the whole world speaks to each other. It is a language with a French script. We need to know Russian for our own benefit.

Let's study in government schools, let's enter public positions. Let's develop as Muslims "⁶. It is clear from these views that Mahmudhoja Behbudi put forward his bold, topical ideas on many issues in the complex, volatile socio-political situation of that time. We can see the effect of these ideas in the independent development of our country, finding its place and dignity in the world community.

The Jadid movement not only consisted of educational reform, but also encompassed all aspects of society and social life. In particular, the movement is focused on solving problems in a number of critical areas such as economics, culture, politics, education,

ideology, literature and art, press, books, national ideas and development.

That is why the Jadid movement at one time was very influential and possessed a powerful spiritual and cultural power that has no analogues in history. The nation realized its identity, its dignity, in which thinking has changed. As Begali Kasimov rightly noted, this period of awakening lifted the nation to such an extent that it was able to "analyze every misfortune that befell it and find a solution."⁷

That is why Fitrat in his book "Leader of Salvation" says that "... not being able to think and discuss causes a lot of damage to our religious, social and personal life. Therefore, one who does not want to suffer any of these harms must know the science of logic."⁸

Fitrat substantiates the purpose of the Jadids as follows: "Jadids: Our nation, our people have degraded to such a low level, their ignorance has led to bad times. We need to cling to education, science and enlightenment. Now it is obligatory for us that in the eight-year education of the old schools, our ancestors, who knew nothing but the literature of the Iranian people, in which it was written only about alcoholism and love, enter new schools and teach religion, religion and arithmetic. Let our industry and agriculture not be as bad as they are today, but let them repair and improve!"⁹

From the above, it is clear that the Jadid movement was deeply concerned about the crisis in colonial Turkestan, where the people were under the double oppression of both tsarist and local officials, and their poverty, freedom and rights were being violated. They saw that society was lagging behind in extreme development, deeply aware of cultural backwardness, reforming the state system and governance, making the people literate and enlightened as a promising way to free themselves from colonial oppression. That is why they have shown a special dedication not only in theory but also in practice to the development of the nation and the country, to bring society to a new stage of development.

Conclusion

In conclusion, it should be noted that the ideology of the Jadid Enlightenment was socially richer and more diverse. Which still worries society, to a number of interesting historical tasks and questions we have a correct understanding of religion in achieving spiritual perfection accelerate the process of creating a legal and economic market space, build

⁵<https://president.uz/uz/lists/view/3860>

⁶ Махмудхўжа Бехбудий. Икки эмас, тўрт тил лозим. Танланган асарлар. -Т.: Маънавият, 2006. -Б.153.

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advanced democratic institutions, we can include specific national developments.

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