

Activity of New Method Schools in Turkey (End of Xix Century, Beginning of Xx Century)

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Abstract: At the end of the 19th century and the beginning of the 20th century, a movement covering large political, social, economic and cultural spheres was formed in the region of Turkestan. . Today, we consider this act as a revolutionary act. They realized that the main goal of the Jadids was to achieve freedom only by opening schools of their new method - "Usuli Jadid" and enlightening the people. This article examines the opening of the first "new method" schools founded by the Jadids and their conditions, as well as the internal and external factors that gave rise to this movement.

Keywords: Jadidism, education, press, development, "Usuli Jadid", school, textbook, study guide.

At the end of the 19th century and the beginning of the 20th century, a movement covering large political, social, economic and cultural spheres was formed in the region of Turkestan. Today, we consider this act as a revolutionary act. Our intellectuals, who started this movement, we call the devotees of the nation progressives. In fact, Jadidism was not a movement that arose by itself, first of all, it is necessary to mention the internal and external factors that created this movement. At that time, the internal factor that had the greatest influence on the emergence of Jadidism was the policy of the Russian Empire in Turkestan. As a result of the invasion of Russia, the people were practically deprived of their political rights... During this period, a political-administrative system based on colonialism and tribal nationalism prevailed on the land of Turkestan. The Russian government did not even think of giving political and human rights to the Uzbeks and other indigenous peoples, writes Professor H. Ziyoyev. It was the spread of the ideas of development that started in their peoples. History scholar B. Qasimov explains the nature and purpose of the Jadidism movement as follows: The movement was able to attract all layers of society. It served as an ideology of awakening. He fought for independence. The autonomy of Turkestan, which the world saw with his zeal and initiative, was the first result of practical action in this direction. Adapted education and culture, the press to socio-political goals. Jadids sought to process the experience of the efforts for development and reforms in different countries on a national basis. The main idea of the struggle against colonialism was formed in this difficult situation. Jadidism in Turkestan arose under the direct influence of Russian Muslims, particularly the progressive movement of the same name, which spread along the Caucasus and the Volga. Ismail Gaspirali's "Tarjiman" newspaper and the "Usuli Jadid" (second name "Usuli Savtiya") school he founded played an important role in this. [2, p. 61]. The main goal of Jadids was to educate young people who have mastered worldly sciences and to increase their spiritual consciousness, to instill new innovative ideas into the old education system that has failed to

fulfill its mission. This article covers the internal and external factors in the emergence of modernist and new-style schools in Turkestan at the end of the 19th century and the beginning of the 20th century, as well as the conditions in the first opened new-style schools.

In order to observe the topic about the emergence of modernism and new schools in the years of independence, monographs, articles, and training manuals of literary scholars like B. Qasimov, U. Dolimov, historians B. Irzayev, N. Naimov, S. Shodmonova, D. Jamolova, R. Shamsutdinov, B. Rasulov were used. The works of Mahmudhoja Behbudi, Munavvar Qori Abdurashidkhanov, Abdulla Avloni were also used in the coverage of this topic. The first Jadid school in Turkestan was opened in Samarkand. The next one received students in the building of Sultanmuradboy's cotton ginning factory in Andijan. Teachers Salahiddin in Kokand, Mannon Qori in Tashkent and Shamsutdin from Andijan opened modern schools. M.H. Safarov, a rich cotton farmer, also funded the only modern school for boys and girls on Narimanov Street. There are 15 Jadid schools in the villages around Andijan, 12 of them are in the houses of wealthy people, 2 are in mosque buildings, and one school is in a special building. Khotamboy built the building for the school and paid the teacher 200 dinars a month. By 1890, the number of modern schools increased. Munavvar Qori Abdurashidkhanov opened a school near the "Hospital" market in Shaykhantahur dacha in Tashkent and started teaching children in the modern way. According to official data, the number of modern schools in Turkestan reached 104 in 1903 [3, P. 91-92]. The difference between Jadid schools and other schools was that children were taught there through books written in their mother tongue or one of the Turkish languages, and the information given in their curriculum was in line with the national mentality. One of the next factors that ensured the rapid development of new method schools was the curriculum. These programs were designed to adapt to the nature of the children's age, so that if in the old method schools, children would become literate in 10-12 years, according to the program in the new method schools, they would complete it in 3-4 years. Another achievement was that the national textbooks at that time were the basis for the creation of our system. According to B. Kasimov, the textbooks were written "in Turkestan dialect", "in the easiest way", "in a step-by-step manner", "with clear language and easy content". According to this, these schools played an important role not only in teaching children to know letters, but also in developing social and political literacy [2, P. 27]. Education in the new method schools was paid, and each child paid a certain amount of money to the teacher for studying. This paid money was mainly considered as the teacher's income, and a small part was used to buy something for the school. At the same time, the parents invited the teacher, who teaches in a new way, to a party at their home and gave various gifts. The number of students and teachers in the schools was different, it mostly depended on the building of the school and the yard where it was located. In schools in the Fergana Valley, the amount paid for a month's tuition is from 1 to 10 soums, in schools in Sebzor district of Tashkent, from 1 to 25 soums, and in Mirvafoyev's school in the Tarnovboshi neighborhood of Tashkent, up to 35 soums. paid. The main part of this money went to the teacher's salary, which means that the teacher who teaches in the new method will have a much better economic situation than the teacher who teaches in the school in the old method, and will continue to attract more students. [3, B. 92.] The need to teach not only religious knowledge but also worldly knowledge in schools of the new method was widely promoted by the moderns. "Taraqqi" newspaper of the Jadids said, "If we do not combine "scientific religion" with modern secular sciences, it is equal to death for us...Saving the Muslim religion and nation in order to survive, we must educate our children by combining both religious and modern secular sciences" [3, p. 96]. Secular sciences are also given a very wide place in the new Muslim schools, only Munavvarqori Abdurashidkhanov said.

If we look at the curriculum, Arabic language, Persian language, history, geography, physics, arithmetic and literature were taught in his school [3, P. 95]. Mahmudhoja Behbudi, who is considered the father

of Turkestan jadids, expresses his ideas through the image of an intellectual in his drama "Padarkush" as follows: "We Muslims, in particular, need two categories in this age." One is a religious scholar, the other is a contemporary scholar. In order to become a modern scientist, it is necessary to first educate children in Muslim, and after showing the need for religion and the language of our nation, send them to the official schools of our government. ...it is necessary to teach other sciences... [1, B. 44]. The new method schools in Turkestan did not have a uniform curriculum and textbooks, the teachers used the books they chose, for example: Rustambek Yusuf taught children to read and write in the school he opened in the Podakhona neighborhood of Kokcha district of Tashkent. Abdulla Avloni taught Uzbek children using books such as "Education first" and "Education second" which he wrote, "The first teacher", "The second Muallim" taught literacy using "Adabiyot" and other books. Shakuri (1875-1938), the son of Abduqadir Abdushukur, who opened a school in the village of Rajab Amin near the city of Samarkand, also wrote a textbook for children himself. taught through books written in one of the languages, including "Havoiji diniya", "Tajvid" by Munavvar Qori Abdurashidkhanov, "Muallimi Shariat" by Muslim Tatar Kh. Zabirov, "Kitobi Kuduri" by M. Minhojiddinov, Persian "Etiqodati" published in Tashkent - Jami", Mahmudhoja's books such as "The History of Islam" and "The History of the Sacred" were used. The Qur'an is considered the main book. [9, B. 108-109]

If we pay attention to the following opinion about the activity of modern schools, "It has been 15 years since we, Turkestans, started opening new schools with the dream of progressing and excelling like others in this world. We began to educate our male children alone, but we did not pay any attention to the education of our daughters" [6, P. 4]. From these words, it can be seen that when the new method schools were opened, special attention was paid to the education of girls after some time. In Jadidlar press, along with boys, Muslim girls are also offered to study in foreign countries, which was an advanced idea for its time. The newspaper "Samarkand" reports that a special school for Muslim girls has been opened in Istanbul, in which, along with acquiring knowledge, children's education, medicine, tailoring, and teaching are taught, and Turkestan girls are encouraged to study there. The girls are said to be taught Arabic, Tatar, Russian, and English languages, depending on their wishes. According to the report, the purpose of establishing the school was to serve for the development of society and to raise educated and educated mothers for the Islamic world [7, B. 193]



In conclusion, it can be said that the period of our history between the end of the 19th century and the beginning of the 20th century was a historically short period, but it is a period of great importance in the fate of our people. During this period, the new enlightenment movement not only carried out reform works in the spheres of schools and education, press, literature and art, but also completely changed the cultural, educational and spiritual life of the people. For this, they themselves founded new method schools. Secular subjects were taught in these schools along with religious education. They created new methods of teaching themselves to make students literate quickly and easily. These methods came under the name of method sawtiya or method jadid. In these schools, the first priority is to educate young people who have a high national spirit and are passionate about the future of the nation and the homeland.

The great merits of Jadid pedagogues are that they considered education in their mother tongue, national literature, teaching the basics of the Muslim religion as a crucial issue. Because they considered the mother tongue and national literature to be the main means of preserving the nation's identity. The issue of nationality was of decisive importance in the work of such thinkers as Mahmudhoja Behbudi, Munavvar Qori, Abdulla Avloni. The textbooks and teaching techniques created by them have not lost their importance even now. In their political activities, they promoted the goal of independence. We can see this movement in the struggle of the Jadids against the aggression of Tsarist Russia. Jadidlar realized that it is necessary to fight against dependency with national development. These ideas formed the basis of the political activity of the Jadids. That is why the Jadids called the oppressed people to fight for freedom.

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