

## FERGANA VALLEY PROGRESSIVE JADIDISTS

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**Annotation:** *This article, the Fergana Valley was one of the first of the jadidist enlightenment, the first in Central Asia to step towards education, pedagogical thought, independence. One of the first to be mentioned in the valley is Hamza, Ibadi, Isakhon Ibrat.*

**Key words :** *Fergana Valley, Jadidchi, education, independence.*

Life, creative and pedagogical activity of Hamza Hakimzadeh Niyazi

Hamza Hakimzoda Niyazi was born in 1889 in Kokand to a medicine man. From an early age, he became literate and by the age of 12 he was literate in letters. In 1906, he entered the madrasa and studied, then independently read the works of Lutfi, Alisher Navoi, Gulkhani, important, Furqat.

Hamza Hakimzoda started as a teacher in 1911 in Kokand by opening a school in a new way in Hojibek guzari. In 1913-1914 he toured Afghanistan, India, Mecca and Medina, Shom, Beirut, Istanbul, Odessa. After returning from the trip, he resumed teaching, opening a school in Schohimardon in 1915.

In addition to pedagogical work, Hamza Hakimzoda also engaged in creative work, creating during 1915-1916 poetic collections "white flower", "red flower", "pink flower", "Yellow Flower", dramatic works "National Novel or new happiness", "toxic life" and outlining his pedagogical ideas in them.

Hamza Hakimzoda was assassinated by enemies of the Enlightenment at Shohimardon on 18 March 1929.

The theoretical basis of the educational and pedagogical views of Hamza Hakimzadeh

In his pedagogical views, Hamza Hakimzoda put forward the idea of rebuilding the people's Māori on a democratic basis, creating a new system of Māori. Relying on his experience, he said that children should be educated, well-mannered, and taught the craft, while secular subjects should be taught at the school. In his opinion, in mental education at school, children need to know the phenomena of nature, their interdependence. In moral education, it is necessary to develop a sense of humanity in children. Only then do children grow up to serve for the good of society and the people.

Hamza Hakimzoda about education and upbringing

In the pedagogical views of Hamza Hakimzadeh, the issue of raising a child in a family environment is special. He added that in order for a child to grow up to be a harmonious person, beautiful morals, a healthy family should have a healthy personality and a proper upbringing. Only then will the child in the family become a worthy child of morality, beautiful behavior, society, people.

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Ibadiy worked as a reporter in the food preparation office in the "Warrior" Union from 1921 to 1923. But even at this time he continues his cultural and educational work. The MA'orif branch of 1923 assigns Ibadi with the task of establishing a second stage Uzbek school. This work he does with success .

Taking into account the 36 years of service of Ibadi in the field of school and education, the Central Committee of ideology of Uzbekistan, by the decision of October 14, 1936, Awards him with the title of "hero of Labor" and establishes him for personal retirement. He was the first recipient of the title. But the mudhish events of the 1930s led to the death of Ma'orif jonkuyari a.He did not bypass Ibadi. A selfless person was taken to Hibs on September 10, 1937 with the stamp "enemy of the people".

On the eve of his admission to Hibs, he was working as the director and teacher of the boarding school of children's House No. 1 in Kokand.

The charges against him for taking Hibs are as follows: in 1914 he went to Istanbul and met with Turkish political figures, for which he was condemned as a pan turkist. And during the autonomy of Turkestan, a society "Khairat" was formed to distribute literature consisting of his views on the fate of the nation, its interests, for which he was condemned as a bourgeois nationalist. Accused of "anti-Soviet agitation" "due to the fact that the" tahsir Ma'orif "(a member of" Shoroi Islamiya") was a member of an anti-revolutionary organization, opposed to the completion of premises where religious Ulama are collected in the madrasa mosque, which, according to the Bolshevik definition, is included as a "sarqit of old age", sharply protested these charakats, admitted that the policy of Soviet

On November 27, 1937, the "Trinity" Commission of the people's Commissariat of Internal Affairs of the Uzbek SSR was renamed a. He sentenced Ibadi to be sent to a cocktail correction camp on condition that he did not receive a letter for 10 years.

The people's Commissariat of internal affairs ' newsletter dated 25 February 1947 records Abdulwakhob Ibadi as having died on 3 July 1942.

Abdulwakhob Ibadi was also acquitted in the process of exonerating the victims of the years of personality cult following the CPSU Congress XX. By the decision of the Fergana Regional Court of October 16, 1956, the decision of the "Trinity" Commission of the II CPC of the Uzbek SSR of November 27, 1937 was reversed. The name of the God of enlightenment was revived. Today, the children's home No. 12 in Kokand is named after him.

Another notable progressive person from farghana is Ashurali Zakhiriy-Muhammadzohirov (1885-1937). He was born in 1885 in the village of Oyim around the town of Kokand. Taking his primary education at Madalikhon madrasa in Kokand, from March 1907 he started teaching Uzbek language and literature at Kokand rus-salt school .

Zakhiri begins to appear in newspapers from 1910 with his own works, articles in accordance with the spirit of the Times. His articles and works are devoted to the issues of the Uzbek language, school life, educational and educational work, and are written in the spirit of Ma'orif dissemination to the people in their fundamental essence. These works of zakhiri appeared in the newspapers of the province of "Saadati Turkestan", "Saodati Fergana "and" Turkestan". In the psyche of these issues lay the ideas of national and religious faith in people, the education of patriotic feelings. The articles were a mirror of Zochirian political views. His articles are also notable for their greater emphasis on nationalism compared to those of other progressives. In particular, in the article "mother tongue", published in the newspaper "Sadoyi Fergana", the marifatist calls on people to master their native language perfectly,



while urging them to master foreign languages well: "... when we did not know our native language well, we certainly do not know another language honestly. So let us know neither him nor do it!..." .

Zokhiri was a talented linguist and journalist, literary critic, knowledgeable translator, talent organizer, sahovatli coach. In addition to his native language, he was fluent in Arabic, Persian, and urs. In 1916, he wrote "spelling", which he published through the library of courage in Kokand. And in 1925 he compiled a two - volume dictionary "Russian-Uzbek".

In the newspaper office "Sadoyi Fergana" Zakhiri took over the role of Musakhhih. This is reported by The New Iqbal newspaper in Baku: "... With the enthusiasm and Ijtihad of mukhtaram Ashurali afandi Zakhiri and several other enthusiastic workers, the newspaper began to be extremely elegant and full of articles written about our national needs..." .

It is known that the training of modern national personnel was the main focus of the jadids. Zakhiri welcomed with great joy every positive news in the life of the peoples of Turkestan.

After the February Revolution of 1917, there was a sharp rise in the activities of the country's progressive forces. During this period, Zakhiri was also intensely involved in socio – political events in Turkestan's life. At the first Constituent Assembly of the Muslims of the country, held in April 1917, Turkestan voted in favor of the decision that there would be an autonomous republic within the Russian Federation. Turkestan Muslims showed enthusiasm in establishing the activities of the Fergana region of the Okrug.

His political views were in line with those of Volidi, Munavvar Qori, Obidjon Makhmudov in terms of maslak. A.Z.Validius also notes in his memoirs that he was closely associated with Zochirius .

Zakhiri also acted as one of the nomoyondas developing Uzbek national pedagogy during the Soviet era. The noble enlightener founded the "Dorulmuallimin" school in Kokand in 1917. This school continued to operate until 1922. When the second stage new method School was established in Fergana in 1922, the "Dorulmuallimin" was merged into this to form the "Pedagogical Technical School". He taught Uzbek at the technikum. He was declared a "hero of Labor" in 1923. Until 1930, he worked in pedagogy and oil technical schools and in the newspaper editorial office "New Fergana". Zochirius also fought in this period in the way of independence of the motherland and the nation in the hidden state of Goh. In 1929, he formed an organization in his village known as "Fan" and led it in its activities. This organization would organize members into a group of national intellectuals who were dissatisfied with the policies of the Soviet government. "Fan" wrote to the members of the secret organization "loyalists on a Republican scale"!

On 30 January 1930, Ashurali Zohiri was investigated for political charges and sentenced to ten years in prison. The rebellious enlightener, who had returned from early prison, was imprisoned again shortly after in 1937. The "Triad" was fired by the commission's judgment of December 4, 1937.

The new method of jadids has not been easily opened to schools in Turkestan, in particular in the Fergana Valley. On the one hand does not give way to the chor khukumati mutassik. For example, on December 31, 1913, the inspector general of educational institutions of the Turkestan region asks the inspectors of educational institutions of the territory to provide information on the new method schools in the following content:

1. When and by whose spirit did the school open?
2. What exactly are the subjects and in which language is the lesson taken?



3. Which textbooks are accepted?

4. The composition of the teachers, if secular persons other than Rukhani mullahs are teaching at the school, what kind of education do they have and what exactly do they teach?

5. Have any curriculum?

6. Number of students?

7. Did any wrong information come to the local government that would become the basis for the establishment of an administrative or criminal investigation about the school or individuals?

In response to the above assignment, the inspector of Fergana regional educational institutions F. Egorov informs the inspectors general of Turkestan educational institutions on January 12, 1914 about the internal rules of schools.

In large cities such as Kokand, Namangan, Andijan, Osh, Margilan, jadid schools began to open in small towns and villages. For example, in Shakhrihan in 1914, 3 methods were jadid School, of which two were teachers from Kokand, and one was taught by Mansurkhoja, a peasant from shahrikhan .

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