

The Formation of Modernist Ideas in Turkestan at the End of the 19th Century

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Abstract: This article provides general information about the formation of modernist ideas in Turkestan at the end of the 19th century. It was manifested as a national, cultural and educational reform-modernization movement that began among the peoples of Central Asia, the Caucasus and Central Siberia conquered by the Russian Empire. Our enlightened pioneers sought ways to renew and improve society through national unity, spiritual and educational reforms.

Key words: Jadids, education, Ismail Gaspirinsky, "Tarjiman" newspaper enlighteners, "jadid method", young Bukharans, young Khiva people, new method schools, national newspapers and magazines, ideology, feudal backwardness, literacy.

Our country is new in its development, to us at the moment when we are entering a high stage along with the achievements of western science like our ancestors, brought up in the spirit of national values mature personnel are as necessary as water and air

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INTRODUCTION

At the end of the 19th century and the beginning of the 20th century, the intellectuals of Turkestan, in a country that faced a political, cultural and economic crisis, and the level of development decreased due to the colonial policy, sought to get rid of the colonial oppression of the Russian Empire, establish their own national state, and lead to economic and spiritual development. They took measures to open and distribute to the people. In this regard, the Jadidist movement played an important role. The formation of modernist ideas in Turkestan dates back to the 90s of the 19th century. This movement played an important role in the country's social and political life until the end of the 30s of the 20th century. Today, it is said by historians of our republic that the Jadidism movement operated in the following three stages:

The first stage - from the end of the 19th century to 1915 - educational activities;

The second stage is the stage of autonomy from 1915 to February 1918;

The third stage is the activity carried out during the Soviet era from February 1918 to the end of the 1920s.

"In Turkestan, all the conditions and factors were met for the Jadidist movement to emerge as a major social and political force. It is known that in the 18th and 19th centuries, Europe experienced technical development from the beginning, and a solid foundation was created for the culture and life of the 20th century. Asia, including Turkestan, was lagging behind in this field. The fraternal wars and conflicts between the three Uzbek khanates (Bukhara, Khiva, Kokan), Russia's invasion of these countries, the region's colonization, the establishment of colonial national tyranny and its intensification further aggravated that backwardness. deepened it." The opinion of the advanced and intelligent people of their time about the elimination of backwardness and ignorance among the country's population, Turkestan's lagging behind the European world civilization, the violation of Islam and Sharia, and getting rid of such a tragic way of life, achieving freedom and freedom. -comments began to appear. In

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a word, the Jadids put forward the idea of improving science and enlightenment in the country, making the people live freely and prosperously, and several other ideas. The emergence and development of the Jadid movement in Turkestan was influenced by the socio-political, cultural and ideological ideas of the Ottoman Empire. the influence of the views and opinions was also strong.

MATERIALS AND METHODS

The Jadidism movement first appeared in Crimea in the 80s of the 19th century in the territories occupied by the Russian Empire. Its founder is Ismail Gaspirali, who has deep religious and secular knowledge. Ismail Gaspirali lived in 1851-1914. Crimean Tatar pedagogue, publisher, major political and public figure. He is one of the founders of Jadidism and Pan-Turkism ideas. Ismail Gaspirali published "Tarjiman" newspaper in Russian and Turkish between 1883 and 1914, "Russian Muslimness" published in 1881, "A View of European Culture" published in 1885 and many others. His works, as well as textbooks and study guides written for students of advanced schools, quickly entered Turkestan and spread widely among Turkestan enlighteners. In 1884, Ismail Gaspirali taught 12 students using a new method, i.e. "Usuli Jadid" sound method, and completed their literacy in 40 days. Ismail Gaspirali did a lot of work to study the lifestyle of Turkestan people and involve Turkestan people in social and political processes in Russia. Between 1893 and 1908, he came to Turkestan twice and visited Tashkent, Samarkand and Bukhara. There, he held meetings with progressive intellectuals and explained the importance of modern schools. On June 8, 1893, he visited the Emir of Bukhara. Amir allowed only one jadid school to be opened.

"In 1892, he sent a letter to the Governor General of Turkestan N. O. Rosenbach.

¹ R.Shamsutdinov, Sh. Karimov, O'. Ubaydullayev. "Vatan tarixi". Ikkinchi kitob. Toshkent – 2010.

The letter calls for the reform of existing schools, the establishment of jaded schools in localities, and the adaptation of at least some of the madrassas to family education." However, such proposals are rejected by the authorities.

Supporters of Ismail Gaspirali's ideas of renewal, new modern school, press, methods and ways of national development were called "modernists", and his ideas were called "modernism". The main ideas and goals of modernism are to liberate Turkestan from the superstitions of medievalism and feudal backwardness, education system, i.e. rejecting the "Usuli Gadim", to lead the country and the people to the path of modern development, to build a state with a national spirit, to build a free and prosperous society based on constitutional parliamentary management and republican administration, to build a state for Turkic languages It was manifested in the granting of language status, national currency, and formation of a national army. Such ideas and goals were implemented in 1917-1920, during the "Turkistan Autonomy, People's Republics of Bukhara and Khorezm", albeit in a short period of time and partially. If we pay attention to the regional-territorial historical forms of Jadidism, the Jadidism movement in the Crimea, Caucasus, Volgaboyi-Bulgaria and Southern Urals was led by Ismail Gaspirali, Javid Husainzoda, Musa Jorullah Kazani, Rezauddin ibn Fahriddin. , and in Turkestan Munavvarqori Abdurashidkhanov, Mahmudhoja Behbudi were the leaders, in Bukhara the members of the government of "Yosh Bukharolikler", Osmankhoja, Fitrat and others were the leaders. Members of the "Yosh Khivaliklar" government, Khwaja Pahlavon Niyaz Haji, led the protests in Khiva. Mahmudhoja Behbudi and Munavvargari Abdurashidkhanov, who are considered the leaders of the resistance movement in Turkestan, played the role of unifying and cementing the people. In

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Bukhara, Fayzulla Khojayev and Abdurauf Fitrat, and in Khiva, Polvonniyoz Yusupov led this movement. The enlightened ideology of Jadids was socially very rich and colorful. Among the historical tasks and issues that stir and excite the society even today, we need to understand religion correctly in order to achieve spiritual perfection. If we pay attention, all the leaders of Jadidism were



persons who thoroughly acquired both worldly and religious knowledge. We should be proud to be the descendants of such learned and intelligent ancestors.

RESULTS

As a result of the reforms carried out by the Jadids, there were many reforms in the development of school and educational work in the country and bringing it to higher levels.

done. The Jadids' program of struggle for public enlightenment consisted of three main areas:

1. Further expansion of the network of new method schools;
2. Sending knowledgeable and talented young people to study abroad;
3. Publication of newspapers aimed at creating various educational societies and organizing a strong layer of intellectuals.

Mahmudhoja Behbudi, Abdurauf Fitrat, Munavvarqori Abdurashidkhanov, Ubaidullohoja Asadullohojayev, Abdulla Avloni, Abdulhamid Cholpon and many other intellectuals contributed to the successful implementation of this program. Teaching through "Usuli Jadid" was conducted on the basis of the program of providing secular and religious education to Muslim children in a short period of time. According to this program, the education system in schools consisted of 2 stages:

The first stage is called the elementary part, and its duration of education was four years;

The second stage - the student who completed the first stage had better knowledge than if he studied in the old school for ten years. The student who successfully completed the second stage was fluent in Persian, Arabic, Turkish and Russian.

To completely end the old-fashioned teaching method, which is the biggest obstacle on the way to lift Turkestan out of general backwardness. In its place, the main idea of modernists was to introduce a new method of education based on the European teaching method, and without it, it is impossible to achieve educational growth. Jadids tried to implement their ideas and introduce a new system of public education. With the help of progressive clerics and landowners, they established a number of "New Method" schools. These schools proved to be effective in their early days, gained the attention of the population, and soon their number increased considerably. Only in the main cities of Turkestan, 92 schools of the new method were operating. However, the members of the colonial government of the Russian Empire in Turkestan kept these schools under their control. In a secret letter sent by the political agent of the Russian Empire in Bukhara to the Governor-General of Turkestan, he gave detailed information about the composition of the organizers and students of modern schools in the Emirate of Bukhara and wrote that these schools are well received by the population.

The activity of Jadidlik in Turkestan was carried out in several farms. These are as follows;

The first stage. Between 1885 and 1895, under the influence of G. Ismailbey's "Tarjimon gazette", efforts to open modern schools in Kokan began, and they gradually began to compete with schools of the Russian system.

The second stage. As a result of G. Ismailbey's visit to Bukhara and Samarkand from the city of Gaspara in the Crimea and his meeting with the emir of Bukhara, in 1895, the period of establishment of modern schools was established by Joraboy in Bukhara, A. Shakuri, S. Azizi, A. Munzim, Mulla Qilich in Samarkand, Munavvarqori Abdurashidkhanov, Abdulla in Tashkent. The modern schools opened by the Awlanis, Hamza in Kokanda, Ishaqkhan Ibrat in Namangan, Sofizoda and others continued their activities.

The third stage. Between 1905 and 1914, the stage of nationalization of modernism from school education to journalism, i.e. publication of newspapers, establishment of press works, science, literature, culture and other fields.

The fourth stage. The years 1914-1917 saw the acquisition of an extremely social and political direction of Jadidism, the formation of Jadidism political groups and the imposition of three types of



demands on them: 1) becoming fully independent from Russia and secession; 2) establishment of "national-territorial autonomy" in the order of the Russian Federation; 3) To have only the guarantee of the rights of spiritual and religious autonomy in the order of Russian unitarism.

The fifth stage. October 1917, 1918. The establishment of Turkestan autonomy in Kokand and its termination.

The sixth stage. The years 1918-1924 are particularly distinguished by the creation of "Chigatoy Gurungi" in press work.

And the last stage is the period of repression between 1931-1938.

CONCLUSION

In conclusion, we can say that at a time when the Russian government exerts its political and ideological influence, our enlightened, intellectual, enthusiastic, nationalist moderns tried to educate the people. Various teaching methods and textbooks have been developed for this purpose. It should be noted that not only the children of the rich studied in modern schools. Perhaps, more representatives of the poor population, orphans who have lost their breadwinners also received education. They identified the most knowledgeable and talented students and sent them to study abroad. A lot of money was definitely needed to carry out the above-mentioned works. That is why the rich population of Turkestan regularly supported them.

Today, all the necessary conditions have been created for young people to study in our country. The only thing that is required of young people is to study and become a mature staff in the future.

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