



## EDUCATION IN JADID SCHOOLS

Journal Website:  
<https://theusajournals.com/index.php/ijp>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Submission Date: April 20, 2023, Accepted Date: April 25, 2023,

Published Date: April 30, 2023

Crossref doi: <https://doi.org/10.37547/ijp/Volume03Issue04-15>

**Feruz Abdurazakova**

Andijan State University Teacher of the Department of general pedagogy, Uzbekistan

### ABSTRACT

This article covers the topic of education in Jadids schools. Against the new method schools opened throughout Central Asia, Russian colonists opened fire, campaigning for these schools to be "anti-Islamic", "anti-gay schools". They launched spy agencies. The situation went to such an extent that many casualties were inflicted on this. Russian administrators had by this point intensified their fight against Islam.

### KEYWORDS

Jadids, "publishing", Turkestan, colonisation, "Progressives", "Turan" society.

### INTRODUCTION

New education in the Khanate and Emirate

The jadidist movement in Turkestan was mainly directed against imperialism and its colonialism.

The jadids also tried to draw Khan and Amir into their ideas and maslaks in the emirate of Bukhara and Khiva Khanate. The Bukharan jadids were encouraged to open schools of a new method from the emir in early 1900. But the opening of schools of such a new method was contrary to the interests of Russia. Therefore, the

Russian threat to the Emir increased, and the emir was forced to transfer taiziq to the jadids. Against the new method schools opened throughout Central Asia, Russian colonists opened fire, campaigning for these schools to be "anti-Islamic", "anti-gay schools". They launched spy agencies. The situation went to such an extent that many casualties were inflicted on this. Russian administrators had by this point intensified their fight against Islam. Even in 1903, the King banned the Blessed pilgrimage for the inhabitants of Turkestan

by a special decree. This aroused strong discontent among the local Muslim population.

Social organizations such as "society hayriya", "publishing" companies, which were founded in Istanbul, also came to The Square in Bukhara and Khiva. The jadidism movement, which matured inextricably with these societies, grew and, as an alternative to the "Young Turks" movement caused by the Turkish revolution of 1908, created the "young khivans" in Khiva, and the "young bukharians" societies in Bukhara. These societies eventually received the status of political parties. Such political organizations of the jadidism movement, in a short time, have become powerful, influential organizations in large cities of Central Asia, such as Tashkent, Samarkand, Bukhara, Khiva, Kokand, Andijan.

### Jadid schools in Turkestan

Progressive Uzbek people intellectuals opened schools, seeking to make the broad masses literate, to awaken them from the sleep of ignorance. Jadid schools were first opened (at the expense of Huseynov) in Samarkand in 1893, by Salahiddin domla in Kokand in 1898, weaving in the same year, and by Mannon qori in old Tashkent, Shamsiddin domla in Andijan in 1899. In 1900, a new method School was opened in Bokhoro by Joraboy qori. M. In 1903. Behbudi opened a school in Jomboy at his own expense. Jadid Haji Mannon and Abdulqadir Shakuriyas taught lessons at this school. Mirza Abdulwahid also established such schools in 1908. Mufti domlla Ikrom achieved the acceptance of schools of this new method by the religious community. In 1911, the jadid schools were 63 in Turkestan, with 4,106 children. In Tashkent itself, 1,740 children attended 24 such schools. By early 1917, there were more than 5,000 students in about 100 jadid schools in the country.

The Russian administration was well aware that the jadids ' schools were a farming settlement for the dependents. In particular, the colonial administration decided to strengthen the activities of Russian-salt schools by employing a method of intense competition against this movement. One of the leaders of the country's education to find a reliable person for this shaky task is S.M. Handed over to gramenisky. He found Saidrasul Saidazizov, a teacher of the Uzbek classes of the 1st Russian-Salt School, a graduate of the same school, residing in the high mosque neighborhood of the shaikhontohur genius, an acceptable figure to Russian officials.

Famous Russian scientists V.V.Saidrasul domla, who was closely associated with Bartold and the Samoylovich, had a strong understanding of Ruscha and a strong diplomatic ability, was one of Tashkent's mature intellectuals. In addition to Russians, foreign Orientalists came and went to his house, and what he recognized for his knowledge and intelligence was known to colonial officials. The governor-general was pleased that Saidrasul domla included translations from the works of most Russian authors in a textbook he prepared for the Russian-salt schools, and the book was recommended for publication.

The textbook "Master first", in which the recitation method was used in a way modeled after the schools of the new method, thus saw the face of the world in 1902 and then was reprinted several times. Saidrasul Saidazizov was also a well-known journalist, poet. Academician Bartold called him "a progressive intellectual who was able to reform the educational work" in the Turkestan region. He traveled to Russia and published a series of articles in the newspaper "Turkestan province "under the heading" the enlightened journey of a local scientist to Moscow and Petersburg in 1910".

The colonial administration, while promoting the study of the Russian language, was also well-mastered this language and doubted the representatives of local nationalities who were closely associated with the Russians, as well as hadik. One such person was boobro among Uzbek intellectuals and the son of the remarkable former book begi Zhurabek qalandar qori. Zhurabek, who fought with the Russians until 1886, when he was forced to enlist in the Russian army after being captured due to treason, was given the rank of Major General in 1901. The witness of the tragedy of the nation, who saw all the pitfalls of the colonial prospect for almost 30 years in translation at the court of the governor-general-Zhurabek became one of the leaders of the opponents of the existing system after his resignation. In 1902, academician V.V. During Bartold's stay at his house, the retired Russian army general Jorabek had shown the eminent scholar a set of his Oriental manuscripts and left him lol.

The Uzbek jadids paid serious attention to the Turkestan people's Māori. The service of the well-known mudarris and enlightened Munavvar snow is great in this area. Munavvar qori founded the "society hayriya" under the chairmanship of a boy from Tashkent in collaboration with his maslakdosh friends Abdullah Avloniy, Ubaydulla Asadullakhojayev, Toshpolatbek Norbotabekov and others from 1909. Munavvar qori and his ranks are not limited to providing assistance to poor and sick people, students through society.

It is also engaged in sending students to higher education institutions in Russia and Turkey. In his memoirs, Abdurakhmon Akbarov, an old artist of the Munavvar qori group, recalled: "the chief leader of the jadids in the group, Munavvar qori, came to the assembly of the gang one day and gave a long speech saying: "a few of the intellectual youth should be

trained by sending them to Germany". After that, 7-8 people from the leaders of the gang held a meeting about this for the first time in the courtyard of Orifkhojaboy in the new city. After 15 days, there was a big rally for the second time in the House of Kattakhoja Khodaev. At this meeting, the most famous riches of Tashkent gathered. It was Munavvar qori who took more initiative in organizing this.

Founded in Andijan, it relied on the support of the Turkestan national bourgeoisie throughout the country, as well as the "progressives" faction, which had its own organizations.

## CONCLUSION

one of the young people who went to Turkey and received education was Fitrat, the son of Abdurauf Abdurahim, later a famous poet, writer and scholar. The Istiqlal purpose of the Turkish youth in Turkey's "Turkish furnace", "Ijtihad and progressive" organizations and other political movements and maslagi had broken the chain of British and Russian colonists and spread throughout Muslim countries. It was under the influence of these organizations that the "Tarabayi atfol", (upbringing of children), "Turon" societies were formed in Bukhara.

## REFERENCES

1. I.A.Karimov. High spirituality-invincible power T., "Spirituality" 2010.
2. Karimov I.A. Uzbekistan at the dawn of the XXI century: security threats, stability conditions and guarantees of progress. Tashkent Uzbekistan, 1997-320 b.
3. New drawings on the pressing problems of the history of Uzbekistan. Periodic collection № 2. - T: East, 1999.-208 b.

4. History of Uzbekistan: a new look. From the procurement of jadids to national independence.- Tashkent: El'dinur, 1988.-96 b.



**OSCAR**  
PUBLISHING SERVICES