



ENLIGHTENMENT IN TURKESTAN IN THE SECOND HALF OF THE XIX - EARLY XX CENTURIES. ENLIGHTENMENT BY JADID SCHOOL

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Annotation: The history of enlightenment in Turkestan in the XIX–XX centuries. The emergence of the Jadid movement in Turkestan. Reform of education in Muslim schools. The activities of I. Gasprinsky, Munavar-kara Abdurashidkhanov, M.-H. Behbudi on the organization of new-fashioned Scholls.

Keywords: Jadid, early period, Turkestan, education reform, organizations of new-fangled schoolls.

The general patterns of the emergence of enlightenment as an anti-feudal movement appear in different peoples in different periods of history and have their own characteristics. At the same time, the enlightenment of each nation is a manifestation of a general historical process. As in Europe, enlightenment in Turkestan was a trend directed against feudal relations, remnants and traditions. Its formation and development was due to the influence of European culture, the very fact of the contrast between feudal Central Asia and capitalist Russia [1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17]. The enlighteners of the early period Ahmad Donish (1827-1897), Sattarkhan Abdulgafarov (1843-1902), Furkat (1858-1909), Berdakh (1827-1900) criticized the feudal khan system and promoted knowledge. They pinned their hopes on an enlightened monarch who would be able to lead the country out of backwardness, contributing to the spread of science and enlightenment. The enlighteners argued that happiness is acquired not in passive expectation of it in the next world, but in the knowledge of the surrounding world and the subordination of this knowledge to society, people. According to Sattarkhan, a person should know himself, the acquisition of knowledge should not be an end in itself for a person, they should serve people and benefit. Sattarkhan attached great importance to establishing friendly relations with other nations. Sattarkhan's reflections on the role of knowledge in the life of man and society led him to doubt the truth of the doctrine of predestination of fate. A person himself must change his destiny, and not wait for it from above. Ahmad Donish also believed that man exists for creation, therefore he must have knowledge and work. He encouraged his compatriots to study science and technology, to master various crafts. Furkat's creativity is also permeated with the desire to open the path to progress, knowledge and enlightenment for his people. He believed that through education and through the study of European culture and science, it is possible to bring the country out of backwardness. All representatives of the enlightenment of the initial period had a common feature: they believed that people clothed with power should limit the arbitrariness and violence of feudal lords and promote the development of science and education, take care of the welfare of subjects. They dreamed of a society where people could gain knowledge, develop crafts and industry [18,19,20,21,22,23,24,25,26,27,28,29,30,31,32,33,34,35,36].

The Jadid movement occupies a prominent place in the development of the culture of the peoples of Central Asia. The term "jadids" itself originated from the concept introduced at the end of the XIX century by the enlightener Ismail Gasprinsky from the Arabic "usul-i-jadid" - ("new



method"). This concept was understood as the new principles of education on which the new-fangled schools were built. In the future, as the tasks of the Jadid movement expanded, the content of this term also expanded significantly. Along with enlightenment, the Jadids sought to change the old system of social and political statuses to progressive forms of development. The Jadid movement expressed the most progressive direction in the complex interweaving of the political forces of Turkestan society of the late XIX - early XX century. It was based on global humanistic and national values, met the urgent needs of social development and the interests of the indigenous population of the region. Such famous names as M. Behbudi, A. Fitrat, I.Ibrat, M. Kori, A. Avloni, S. Aini, F. Khodjaev, T. Norbutaev, M. Darsodat, T. Rizobaldi and others are associated with this movement. Jadidism has gone through a difficult path of development from enlightenment to a powerful political movement. The solution of problems was initially seen by the Jadids through enlightenment. Therefore, at the first stage, the task of reforming education in Muslim schools was in the focus of the Jadids' attention. They not only theoretically justified the need for this reform, but also made great efforts to implement it in practice, opening new-fangled schools, libraries, reading rooms, publishing textbooks. The Russian Revolution of 1905, the revolutions of 1908 in Turkey and 1905-1911 in Iran had a significant impact on Jadidism [37,38,39,40,41,42,43,44,45,46,47].

What is the phenomenon of Jadidism? First of all, in an extremely high intellectualism, due to the knowledge of both Eastern and European cultures. Almost all of them, having received higher religious education, brought up on the poetry of A. Navoi, A. Jami, Fuzuli, on the philosophical treatises of medieval Eastern thinkers, enriched it with the achievements of foreign culture, both Eastern and European. This determined the peculiarities of the Jadid philosophical worldview.

In the late XIX - early XX centuries, a movement developed in Turkestan for the transformation of Muslim schools, called Jadidism (from Arabic. "usul-i-jadid" is a new method). Supporters of this movement sought to change the content and methods of teaching in madrasas and maktabs, proposed to introduce general education subjects, native and Russian languages. The reform movement of Jadidists appeared among the Turkic-speaking peoples of the Crimea, the Volga region and Central Asia. It expressed the views of the nascent national bourgeoisie. The Jadids criticized the old - fashioned maktabs and madrassas and demanded: 1) unify the school through the introduction of unified curricula and programs; 2) turn the school from a purely religious one into a general education school, including arithmetic, geography, history, natural science, etc.; 3) allow teachers with appropriate education to teach; 4) weaken the influence of the clergy on the school.

The difference between new -fashioned mactabs and old - fashioned ones: 1) the organization of the educational process was based on the foundations of scientific didactics; 2) a class-based system was introduced; 3) the first textbook was a primer in the native language, and not the Koran in Arabic; 4) literacy and writing were simultaneously taught by a sound-compositional, and not the traditional letter-compositional method; 5) real, including natural, were introduced 6) they sat at their desks and used textbooks in their native language; 7) teaching methods began to be used, weakening the previous system of drill and cramming.

Gasprinsky Ismail (1851-1914), a figure of Muslim culture in Russia, teacher, writer. At first, in the 70s, he traveled (Turkey, Persia, India, Egypt, France). At the Sorbonne he attended lectures on philosophy, sociology, philology. He served as a translator in Paris. After returning to the Crimea in 1884, he founded a new-fashioned school for Crimean Tatar children. Since 1883 he published the newspaper "Tarzhimon" (Translator). I. Gasprinsky writes textbooks and manuals for teachers, in

which he describes the methodology of organizing Jadid schools. In 1893 he came to Turkestan (Samarkand, Tashkent, Bukhara). Officials meet him with hostility, his ideas about the reform of Muslim schools are rejected. But the Turkestan Jadids considered him their mentor (in the Turkic-speaking world he was considered the "ideological father" of Jadidism). Under his influence, they began to create new-fangled maktabs.

New-fangled mactabs. In 1890, in Tashkent, Munavvar-kary Abdurashidkhanov; 1900 - in Bukhara, Mullah Jiravab; 1901 - in Fergana, Abdukodir Shakuri; 1899 - in Andijan, Shamsiddin.

In 1903, there were already 102 primary and 2 secondary new-fashioned (Jadid) schools in Turkestan.

Textbooks for new-fangled mactabs: 1) The ABC book "Steady avval" (The first mentor) Saidrasula Saida Azizi in Uzbek; 2) "Muallimi al-Soniy" (Second teacher) Ali Askar ibn Bayramali; 3) "Adibi awwal" Munavvar-kara Abdurashidkhanov; 4) "Birinchi muallim", "Ikkinchi muallim" (first, second teacher) A.Avloni; 5) "Tahsil ul-Alifbo" A.Ibodi and other ABC books.

Munavvar-kary Abdurashidkhanov (1878-1931), one of the first creators of the new-fangled school, secular modern subjects were taught in his schools; proposed new methodological recommendations in teaching, created new textbooks "Adibi Avval" (The first book to read); "Adibi soniy" (Arithmetic), "Er yuzi" (geography) and In 1906, he published the magazine "Khurshid" (Svetoch), he was fluent in Persian, Arabic, Russian, and Turkic. In 1918, he created the scientific and cultural society "Turk Uchogi" (Hearth of the Turks).

Mahmudhoja Behbudi (1875-1919) was born in a priest's family, graduated from Samarkand, then Bukhara madrasah; achieved high positions of imam-khatib, kazia, then mufti. 1899-1900 - pilgrimage to Mecca. He was a supporter of justice and freedom, joined the Muslim Jadid movement. Behbudi, after traveling, began to open new-fangled schools, writes textbooks and manuals for Jadid schools ("Kiskacha umumiy zhugraphy" (Brief general geography), "Bolalar maktublari" (Children's writings), "Mukhtasari tarikhi islom" (A brief history of Islam), etc.). He writes the play "Podarkush" (Parricide) - the first example of Uzbek drama.

A prominent representative of Jadidism was Behbudi's younger contemporary Abdurrauf Fitrat (1886-1937). Adhering to the tradition of Farabi, Beruni and Ibn Sina, Fitrat builds a classification of knowledge based on the idea of combining Islam with the achievements of secular sciences. Touching upon the subject of philosophy, Fitrat believes that its task is to know the spirit, morality, deity and meaning. One of the central ideas of Fitrat's early work is the idea of "life". Life is the basis of the entire Cosmos. If there were no life, there would be nothing. In the interpretation of religion, Fitrat stands from the position of tolerance and humanism, far ahead of his time, largely characterized by religious intolerance.

Saidahmad Siddiqi (1864-1927) was born in a peasant-craftsman family, graduated from the old-fashioned maktab, madrasah, and attended a Russian school at the same time. Siddiqi traveled a lot (Europe, Asia, Russia). In 1903, he opened a school for poor children in Samarkand, wrote poetry in Uzbek and Tajik; he was a supporter of secular education. Siddiqi himself conducted classes in Uzbek, Russian, natural sciences, geography. His methodology was based on the principles of scientific pedagogy. He was well acquainted with Russian literature (L.N. Tolstoy, M.Y. Lermontov, A.S. Pushkin, N.V. Gogol). He was engaged in translating classics of Russian literature into Uzbek. Under the Soviet regime, he was a commissar of Justice (1918-1921), in recent years he conducted pedagogical work, he was awarded the honorary title of "Honored Teacher".

Anbar atyn (1870-1915) was an Uzbek poet and educator. Born in the family of a craftsman-weaver, she received her education at the school of the poetess Dilshod (Barno). She studied history, literature, and wrote poetry. In her poems she criticizes feudal orders, her poems have an educational orientation. The theme of enlightenment is closely intertwined with the theme of citizenship, patriotism and friendship of peoples. She believed that education plays a big role in the upbringing of a harmonious personality.

Questions of upbringing and education in A. Avloni's book "Blooming Land and Morality" (Turkish Guliston yehud ahlok). Abdullah Avloni (1878-1934) was an Uzbek teacher and scientist, born in Tashkent in a handicraftsman's family, educated in an old-fashioned maktab madrasah. Since the age of 15, he has been writing poetry and publishing. In 1908 he opened a newfangled school for the poor. In 1913 he created a folk theater at home. Since 1917 he has been publishing the newspaper "Turon", writing textbooks for schools. In Soviet times, he works on public education issues, heads the work of the district, directs the construction of new schools, works as a teacher at a pedagogical school, a military school, and a Central Asian University. "Blooming edge and morality". 1913 - one of the first Uzbek textbooks on pedagogy. The author pays attention to moral issues; attaching special importance to mental education, shows the huge role of the teacher in this matter. Avloni believes that education and upbringing are inseparable, closely related to each other. The ideas about education presented in the book are relevant for modern schools.

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