



The Beginning of Reforms in the Educational System in Turkestan at the End of the XIX Century at the Beginning of the XX Century

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Abstract: *The end of the 19th century the beginning of the 20th century was a period of global change in the territory of Central Asia. The conquest of the territory by the Tsarist race and the introduction of a system of a different culture influenced all spheres of social life, forming over many centuries and creating many changes in the settled lifestyle. In particular, the establishment of new method schools, implemented by representatives of the local progressive movement in the educational system, harmonizing European educational methods and achievements with the Muslim education system, made a sharp turn in the field of Education. This article will cover the renewal of the teaching system in the schools of the new method founded by progressives, the introduction of secular subjects, increased attention to the education of girls, the development of methodological manuals and textbooks, and changes in the educational system.*

Keywords: Upbringing, Press, Newspaper, Language, Madrasa, New Method Schools, Jadidism Movement, Women, Education, Science Education, Periodical Press Pages, Family, Tatar Intellectuals, Women's School

Introduction

After Turkestan became a colony of the Tsarist race, a policy was carried out aimed at destroying the national culture, language, religion of the Uzbek people. However, these textbooks did not take into account the natural conditions of Turkestan, the traditions, language, religion and worldview of the national customs of the Turkic peoples. Having understood such a goal, the Enlightenment believed that it was possible to get out of this tobelik only by making the people Scientific. The jadids initially focused on schools because, during this period, the situation of schools in Turkestan was not in demand. While it was determined that every Muslim child would receive free schooling during this period, there was no separate monetary provision for the education sector.

Therefore, the financial problem of schools was solved by organizing schools next to the mosque and focusing the salary of teachers on the income of the Masjid Waqf estate. Bukharan enlightener Niyaz Rajabzoda in his article "the disorder of our primitive schools

and the way of progress” also said that the first way for states to progress is school, when the school is reformed, all the rest of the work is about getting into order, noting the shortcomings of primitive schools in Burma- one list says that because education in primitive schools is long-term, many people cannot read their children, schools do not receive education from the necessary books, and even because the meaning of the books taught is not explained to children, they cannot receive any information other than reading and writing at school. From these points it can be seen that there was a need to reform the teaching system in the schoolhouse, the oton Moon school, the slaughterhouse, the daloilhouse and the madrasas, and along the way several enlighteners used their resources to get knowledge of Turkestan youth by opening a school in their homes and writing textbooks themselves. The first jadid school in Turkestan was opened in Samarkand. The next one received students in the premises of Sultanmurodboy’s cotton gin factory in Andijan.

Methodology

This study employs a qualitative research methodology to examine the historical and cultural evolution of Jadid schools in Turkestan during the colonial era. Primary sources such as historical documents, articles, and personal memoirs from notable Jadid figures like Munavvarqori Abdurashidkhanov and Mahmudhaja Behbudi are analyzed to understand their contributions to education reform. Secondary sources, including academic journals and books, provide contextual support for interpreting the significance of these reforms.

The data is collected through document analysis, focusing on curricula, teaching methods, and school structures. Comparative analysis is used to distinguish traditional schools from Jadid schools in terms of their approach to secular and religious education. The study also investigates the role of Jadid schools in promoting gender-inclusive education. By synthesizing these findings, the research aims to provide a comprehensive understanding of the Jadid movement’s impact on educational modernization and cultural revival in Turkestan.

Result and Discussion

Salahiddin domla in Kokand, Mannon qori in Tashkent, and Shamsutdin domla of Andijan opened jadid schools. Cotton boy M.H. Safarov also funded the only jadid school on Narimanov Street where boys and girls study. The villages around Andijan had 15 jadid schools, 12 of which were opened in the home of wealthy people, 2 in the masjid building, and one school in a special building. The building for the school was built by Khotamboi, who paid domla a salary of 200 dinars per month. By 1890, jadid schools had grown even more. Next to the “hospital” market in Shaikhantahur daha in Tashkent, Munavvar qori Abdurashidkhanov opened a school and began to teach children in the jadid method.

According to official data, the number of jadid schools in Turkestan in 1903 reached 104 [3. P. 91-92]. The difference between Jadid schools and other schools was that children were taught there through books written in their native language or in one of the Turkic languages, while the information given in their curricula was in line with the national spirit. One of the later factors that ensured the rapid development of the new method schools was the curriculum. These programs were designed to suit the age of children by nature, so that

if in the old-fashioned schools the children would be savaged in 10-12 years, then according to the program in the new-fashioned schools they would be completed in 3-4 years. Another achievement was that it was also the basis for the creation of our then-national system of textbooks. In B. Kasimov's interpretation, the textbooks were written in the "Turkestan dialect", "by the easiest way", in an incremental picture, with a 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 the release of their socio – political literacy.

In the new method schools, tuition was paid and each child paid a certain amount of domla for their education. The money paid was mainly domla's income, with a smaller portion going to the school to buy an item. At the same time, the parents invited domla, who was teaching in a new way, to their house for a party and gave various gifts. The number of students and domla in the schools varied, and this was more of a link to the school building and the courtyard in which it was located. One month's tuition in schools in Fergana Valley is from 1 to 10, while 1 to 25 in schools in Sebzor daha, Tashkent City, and Mirvafojev's school in Tarnovboshi neighborhood of Tashkent, up to 35, the bulk of this money went to domla's salary, which led to a new method of learning that domla would have much better economic conditions than domla, who was teaching at the old method school, and to look tirelessly to attract even more students. The need to teach secular knowledge, not just religious knowledge, in schools of the new method was widely encouraged by the jadids. The Jadid newspaper "Progressive" writes that "if we do not combine" scientific religion with the current secular sciences, it is tantamount to death for us...in order to preserve the Muslim religion and nationality, we must educate our children by adding both religious and current secular disciplines.

In the Muslim schools of the new method, secular subjects were also given a very wide place, while only Munavvarqori Abdurashidkhanov, whose school taught Arabic, Persian, history, geography, physics, arithmetic and literature. Mahmudhaja Behbudi, who is considered the father of the jadids of Turkestan, in his drama "Padarkush" expresses his ideas in the following way through the image of an intellectual: -we Muslims need alalkhusus, - two categories in this time. One scholar is religious, the other scholar is contemporary. In order for the scientist to be modern, it is necessary to give children to the charter schools of our government, first of all, to extract their Muslim literacy and after the need to express religion and the language of our own nation. That is, after studying the gymnasium and city schools, they sent to the dorulfununs of Petersburg, Moscow.....it is necessary to teach other sciences...says.

The new method schools in Turkestan did not have a single curriculum and textbooks, teachers used books of their own choice, because: Rustambek Yusuf taught children to read and write himself using books such as "education before", "Education soniy", Abdullah Avlani taught himself to Uzbek children at the school that he opened at the mosque in the corner of the neighborhoods of Sapyor and Mirabad, The "second teacher" taught correspondence using his "literature" and other books. The son of Abdukadir Abdushukur – Shakuri (1875-1938), who opened a school in the village of Rajab Amin, next to the city of Samarkand, also wrote a textbook for children himself. In the

Muslim schools of the new method, religious knowledge, religious beliefs were taught through books written by children in their native language or in one of the Turkic languages, in which Munavvar qori Abdurashidkhanov's "Havoiyi diniya", "Tajvid", Muslim tatar X.Zabirov's "teacher Sharia" M. Minkhojiddinov's Arabic "Kitabi quduri", "Persian" Imaqati – Jomi published in Tashkent, Mahmudhaja's "history of Islam", "History of the holy" were used. The Quran was considered the main book.

At the same time, when we pay attention to the following opinion about the activities of jadid schools, "we turkestanis will also be 15 years old, when new schools began to grow in this world with the dream of making it as progressive and fulfilling as others. We have come to educate our single male children, but we have not attached any importance to the upbringing of our daughters so far" [6. B. 4]. As can be seen from these words, special attention is paid to the fact that some time later girls acquire knowledge when the new method schools are opened. In addition to boys, Muslim girls are also offered to study in foreign countries in the Jadid press, which was a progressive idea for its time. The Samarkand newspaper reports the opening of a Special School for Muslim girls in Istanbul, where, along with the acquisition of Science, Children's education, medicine, sewing, teaching trades are taught, and Turkestan girls are encouraged to study.

Girls are told to be taught Arabic, tatar, Russian, English, depending on their preference. According to the message, the purpose of establishing the school was to serve for the development of society and to cultivate educated and educated mothers in the Islamic world [7. P. 193]. The Turkestan press raises urgent issues such as the Enlightenment of women by the jadids, the reform of their education, and their role in the family and society. In particular, the progressive Abdullah Avloni (1878-1934) argued that women were equal members of society and should create conditions for their education and finding their proper place in society [8. P. 42]. Abdullah Avlani, in an article published in the April 25-may 11 edition of the Sadoyi Turkestan newspaper of 1914, also called "Waves of culture", as one of the important factors in achieving true culture, read young people deservedly in the country with a rapidly entering culture, training of cultured people with religious – secular knowledge, training and training of excellent scientists, olima, adib and adibas.

Haji Muin Shukrullo (1883-1942) of the jadids wrote in his article "youth and girls' education", which appeared in the newspaper "The Sound of the working people" on 28 July 1918, saying that the education of girls was not given enough attention, that teachers were not enough to educate girls, that Islam was supposed to teach women as well as men, but that contemporaries violated women's rights and kept them at home. He had urged contemporaries, intellectuals of the nation, to open a "girls' school", to educate and protect women's rights [10. P. 81-84]. N. From the Progressives Husanzoda also wrote in an article in the "sound of the working people" in the November 25, 1920 issue, criticizing the fact that most Turkestan women were left uneducated, without knowledge and upbringing from all over the world and millions of children were left uneducated even because of women's ignorance. N. Husanzoda gives her important recommendations that to see and educate the future of children in a perfect picture, it is necessary to educate first of all female children, open a course prepared by female teachers and cultivate literate teachers [11. P. 1].

Also, the jadids did not limit their views on women's education, but, through a clear program, a plan, they themselves were able to open and teach schools for women's education, becoming an example for their contemporaries. Among the progressives, Abdukadir Shakuri (1875-1943) opens the first new method School in the village of Rajabamin in Samarkand in the autumn of 1901. Soon, the fame of the School of Abdukadir Shakuri was spread throughout the country, and also attracts the attention of other enlighteners in the country. She was the first to open a new method School for girls as well [12. P. 249-250]. In it, his wife was a teacher under his guidance. Later, boys and girls began to study the group together [13]. According to Munavvarqori Abdurashidkhanov in his book "From My memories", as early as 1907, on the initiative of the intelligentsia, a school in a new way, common to son and girls, will be opened in the territory.

In addition a special method for women was the establishment of jadid schools [14. P.62]. Is'hoqkhan Ibrat (1866-1937) of the jadids also opens a new method School in 1907 in the village where he was born and raised (in Toraqurghan) [15. P. 87]. The school was radically different from the old-fashioned schools in that a class schedule was developed, a 40-minute class was introduced, as well as a 10-minute break [15. P. 90]. This school educates his sons Abbaskhan, Waqqas Khan, Fayaz Khan, daughter Vasilakhan and 50 village children [15. P. 87]. The school also offers a teacher from the Kazan side, Husayn Makayev, and appoints him as a teacher of the Russian language.

Beginning in 1912, a separate girl group was opened at the same school, and this group was appointed as a teacher by Fatiha Makayeva, wife of Husayn Makayev [16.P.10]. The Enlightenment published a number of newspapers such as progressive, "Khurshid", "Fame", "Tujjor", "Sadoyi Turkestan", "Sadoyi Fergana". Materials on the Maori sphere, an important branch of cultural life, were given a wide place in the press, and articles dedicated to the place of Science in the life of society and mankind were published, urging local residents to acquire secular modern knowledge. 40-50% of the materials of these newspapers were mainly devoted to the promotion of the maorif.

Conclusion

In place of the conclusion, it can be said that the period of our history at the end of the XIX - beginning of the XX centuries, although historically short, is a period of importance in the fate of our people. During this period, the Jadid Enlightenment Movement, which came to the square, not only carried out reformist work in the fields of school and education, Press, literature and art, but completely changed the cultural, educational and spiritual life of the people. For this, they themselves founded new method schools. In addition to religious education, secular subjects were taught in these schools. They themselves have created new methods of teaching to make students literate quickly and easily. The method of these methods came into the name of savtia or method jadid. In these schools, the cultivation of young people with a high national morale, passionate for the prospect of a nation, a homeland, was at the forefront. The great merit of Jadid educators was that they saw education in their native language in schools as a decisive issue in teaching the basics of national literature, Muslim religion. Because they considered the main means of

preserving the identity of the nation to be native language and national literature. The issue of nationalism was decisive in the activities of mutaffakirs such as Mahmudhaja Behbudiy, Munavwar qori, Abdullah Avlani. The textbooks they created, the techniques of passing lessons, have not lost their relevance even now. In their political activities, they promoted a goal that was imbued with the ideas of independence. This action can be seen in the struggle of the jadids against the aggression of Tsarist Russia. The jadids realized that it was necessary to fight dependence with national development. These ideas formed the basis of Jadid political activity. Therefore, the jadids urged the oppressed people to fight for freedom.

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