



THE EMERGENCE OF THE EXISTENT MOVEMENT IN TURKEY AND ITS MAIN IDEAS

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Annotation:

In this article, the national, cultural and educational revival, which began among the peoples of Central Asia, the Caucasus, and Central Siberia, which were considered Russian colonies in the late XIX and early XX centuries, was manifested as a modernist movement. Turkestan Jadids promote the idea of liberating the people from backwardness and religious superstition, reforming the principles of Sharia, spreading enlightenment to the people, and achieving national autonomy. The Jadids sought ways to renew and improve society with national unity, spiritual and educational reforms. about the word _ goes _

Keywords: Jadid, Enlightenment, Usuli Jadid, national rise, press, autonomy, national idea, Usuli Kadim, New Usuli school, "Toran", seminary, custom, tradition, moral qualities.

Introduction

In order to create the great future of Uzbekistan, to reach the level of the developed countries of the world, the path of evolutionary development has been chosen, universal and national values, customs, traditions, moral qualities and virtues specific to the Uzbek people, which have been established historically, are at hand.

It is natural that President Shavkat Mirziyoyev's program "Dialogue with the People and the Year of Human Interests" takes a special place in the issue of raising our young people to be healthy and well-rounded. When talking about the education of the young generation, I would very much like that each of us, especially our sons who are coming into life, follow these thoughts of our grandfather Abdurauf Fitrat. Here is what our great ancestors wrote: "A nation should move towards a clear goal, become a state, be happy and gain respect, become a world lover or be humiliated by being weak, bear the burden of misfortune, ignore staying and being subordinate to others and being slaves and captives depends on the upbringing they received from their parents in childhood." When they said[9], "Look, what priceless words are worth gold ", they emphasized the great importance of upbringing and education for the development of society [1]. One of the important factors in studying the history of Uzbekistan is to





objectively analyze it, justify it from a scientific point of view. At the end of the 19th century and the beginning of the 20th century, in a country that fell into a state of political, cultural and economic crisis, with a low level of development due to colonialism, the intellectuals of Turkestan sought to get rid of the colonial tyranny of

Tsarist Russia, establish their own national statehood, and lead to economic and cultural development. I took measures to open and distribute to the people. In this regard, the Jadidist movement played a major role. Jadidism movement in the Turkestan region is divided into three according to the place and direction of its spread; Turkestan, Bukhara, Khorezm dynasty. Today, historians of our republic distinguish the following three stages in the movement of modernism: 1) from the end of the 19th century to 1915 - enlightenment; 2) from 1915 to February 1918 - autocracy; 3) From February 1918 to the end of the 1920s - his activities during the Soviet era. Jadidism first appeared in the Crimea in the 80s of the XIX century among the Muslim nations dependent on Russia. Its founder was Ismailbek Gaspirali (1851-1914), who had a deep understanding of religious and secular sciences[10].

The main idea and goals of Jadidlik.

1. Liberation of Turkestan from medievalism, feudal backwardness, and superstitions.
2. Taking the country, the people, the nation to a modern and progressive path, denying the "old method".
3. Creation of a national state.
4. To build a free and prosperous society in the constitutional, parliamentary office method.
5. Giving Turkic languages the status of state language.
6. Creation of a national currency and a national army.

These ideas and goals were realized in 1917-1920 during the "autonomy of Turkestan", the people's republics of Bukhara and Khorezm, albeit for a short period of time and partially.

DISCUSSION AND RESULTS

Mahmudhoja Behbudi, Abdugadir Shukuri (Shakuri), Saidahmad Siddiqi "Ajziy (Samarkand), Munavvargari Abdurashidkhanov, Abdulla Avloni, Ubaidulla Asadullakhojaev (Ubaidulla Khojaev), Tashpolatbek Norbo'tabekov, Tavallo (Tashkent), Fitrat, Fayzulla Khojaev, Usmonkhoja Polathojaev, Abdulvahid Burhanov, Sadriddin Ainiy, Abdulkadir Muhiddinov (Bukhara), Obidjon Mahmudov, Ishakkhan Tora Ibrat, Hamza, Cholpon, Muqammadsharif Sofizoda , Ashurali Zahiri (Fergana





Valley), Polvonniyoz Haji Yusupov, Bobohun Salimov (Khorazm) played an important role. With the efforts of these figures, the Jadidism movement progressed [11].

opened schools of the New Method in order to spread knowledge and make the people literate educational institutions that reformed the educational methods and programs of Muslim schools, taught children to read and write in their mother tongue, and promoted innovative ideas. It was originally founded in 1884 by the enlightener Ismoilbek Gasprinsky in the city of Bokhcharoy, Crimea, and it was a school of "usuli savtiya tadrijiya" ("developing sound method"). The development of commerce and industry in Turkestan at the end of the 19th and the beginning of the 20th century created the need to train people who can manage these fields. Centuries-old schools did not provide young people with the necessary worldly knowledge and skills[12].

Therefore, schools with a new method of education began to be opened. In 1893, with the permission of the emir of Bukhara, Abdulahad Khan, and the initiative of Mominhoja Vobkendiy and Domla Fazil from Gijduvan, the first new method school was opened. My next New method schools in Uzbekistan. In 1898, it was opened by Tatar teachers in the presence of Domla Salahiddin in Kokand and a cotton factory in Samarkand (the Uzbeks at that time called such schools "nogoy maktab"). Starting from 1900, schools of the New Method established by Munavvargori Abdurashidkhanov, a prominent representative of the Jadidist movement, and Abduqadir Shukuri (Shakuri) in Samarkand started working. Such schools were also opened in Andijan and Namangan, Khiva Khanate. In 1908 in Bukhara, another new method school was founded by A. Burhonov and was closed soon after. In my schools, the new method was changed from the method of individual teaching in the classroom to the method of teaching in the classroom, geogr. maps, globes, etc. visual manuals appeared. In the new method schools, Khatsavad children are taught the sound method - the method of savitiyaaa in their mother tongue. The schools were mostly primary schools with grades 1-4. From the 1913/14 academic year, the 2-level system was introduced in some places. The schools in this system are called model schools, and their 1st level is called preparatory (primary) classes, and 2nd level is called Rushdi (higher) classes. In particular, advanced (higher) grades (5th-6th grade) have also started working at M. Abdurashidkhanov's model school, A. Shukuri's school in Samarkand and A. Ibodievttt's school in Kokon[13].

No special buildings were built for the new method school. They were private, and in most cases the teacher's own house or some vacant residential building and some individuals' outer yards were used for the school. Officials of the tsarist government feared that such schools would help the growth of national culture and considered them dangerous for the tsarist authority. Therefore, various measures were put in





place to stifle their activities. In particular, in 1911, a decision was made that the teachers should be of the same nationality as the students in the local national schools (except the Russian schools). Based on this decision, Tatar teachers were dismissed and several dozen New Method schools were closed. New Method schools did not have a single, officially approved curriculum, program anywhere. Lessons were conducted on the basis of the curriculum and textbooks prepared by the head and teachers of a particular school. For example, A. Shukuri created the curriculum and plan for the 1st and 2nd grades of his school together with Behbudi. New method schools taught secular subjects as well as religious subjects. Along with the alphabet book, "Alifboyi Qur'ani" was also taught. Among secular subjects, physics, chemistry, geometry, arithmetic, geography, and in some schools, the Russian language is taught from the 4th grade. The Russian language exams were held at the 2-level Rustuzem school in Tashkent, and students' knowledge was assessed based on a 5-point system. There were no textbooks and study guides in Uzbek for subjects such as physics, chemistry, and geometry in the schools of the new method. Teachers were forced to use manuals published in Tatar and Turkish languages for these subjects.

Some teachers wrote textbooks themselves and taught based on this. Saidrasul Saidazizov "Ustodi avval" (1902), Behbudiy "Risoi azredi savod" (1904), "Risoi geografiya umroni" (1905), Munavvarqori "Adibi avval", "Adibi soniy" (1907), Abdulvahid Burkhanov "Rahbari khat" (1908), Avloni "First teacher" (1910), "Second teacher" (1912), Rustambek Yusufbek son "Education first", A. Ibodiyev wrote and published textbooks "Tahsilul alifbo".

New method schools received no government support. The schools operated on the basis of the monthly funds received from the parents of the children, and the salaries of the teachers were also paid from this account. At the end of May, exams were held in schools of the new method with the participation of parents and guests. In the exam, the children demonstrated that they learned how to memorize the surahs of the Qur'an, read and write in the Uzbek language, and learned 4 operations in arithmetic. New method schools were the first stage of modern Uzbek national schools. Based on the experience of these schools, not only the alphabet and textbooks, but also the first textbooks such as "Turkish rule" and "Imlo" were created, which covered the rules of the Uzbek language. Until 1918, there were 104 New Method schools in Uzbekistan, where 10,343 children studied. From the 1918-1919 academic year, the new method schools were transformed into public schools and received the name of public schools. Abduqadir Shakuriy, one of the founders of the New Usul schools, went to the Russian gymnasium and got acquainted with its internal rules and teaching methods. From





that, the teacher dreamed of establishing a new school of the same order for the children of his people.

learned from the newspapers that the new teaching methods that he saw in the Samarkand gymnasium and that he dreamed of existed in other Turkic peoples who lived in Russia .

With the help of his friends, Shakuri goes to the city of Ko'kan , where he gets acquainted with the teaching methods of the new school. After returning to Samarkand, in the fall of 1901, he founded the first new Methodist school in his village Rajabamin. The fame of Shakuri's school began to spread widely, attracting attention to other schools in Central Asia .

Shakuri did not limit himself to teaching. He published textbooks for his school at his own expense. For example, his book called "Guided Literacy" was published in this way. At first, Shakuri also established a new school for girls. He led it under his leadership. Later, he started teaching a group of boys and girls together. In 1921, he was appointed headmaster of the 13th school in Samarkand. He enthusiastically began to educate and teach children, for many years he worked as a headmaster of this school and a teacher of native language and literature.

In 1925, on Shakuri's initiative, the villagers opened a new four-class school at their own expense.

Once a year, Shakuri organized a general exam and demonstrated the students' knowledge in front of their parents.

Understanding the need for textbooks in the mother tongue, Shakuri begins to create a textbook that provides basic information on morals and rules of life in a manner appropriate to the child's age. The first alphabet book creates "Rakhnomai Savod" (Leader of Literacy). In the book, the words are divided into syllables, and at the end, a small chronology is given for reading. In his pedagogical activity, he finds out that the "letter-sound" method (writing each sound with a separate letter) is convenient and easy. In 1913, under his guidance, his student I.Rakhmatillayev created a new alphabet based on the sound-letter method. It is written in the Tajik language with the Arabic alphabet and has been used for many years. In the introduction to the book, there is advice on rapid literacy. The alphabet consisted of 46 pages and was intended for 90 lessons.

In 1907, Shakuri's 2nd book "Jameul kharyat" (Collection of Stories) was written. It will be in the form of chrestomaty for the 2nd grade of primary school.

In 1923, Shakuri was declared the winner of the "Best Teacher" contest announced by "Pravda" newspaper.





Summary

In short, the Jadids set themselves the goal of raising the consciousness of the people in order to liberate the country. These schools taught secular subjects along with religious education. They created new methods of teaching themselves to make students literate quickly and easily. These methods came under the name of method sawtiya or method jadid. The textbooks and teaching techniques created by them have not lost their importance even now.

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