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Activities of Cultural and Educational Institutions in Turkestan (Second Half of the XIX Century and the Beginning of the XX Century)

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Abstract:

The article analyzes the activities of the cultural and educational institutions of Turkestan on the example of the second half of the XIX century and the beginning of the XX century, as well as the emergence and spread of the Jadid movement in Turkestan and their activities.

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In the second half of the XIX century, in the depths of the Turkestan society there were very multicultural and educational institutions, but gradually a new force is maturing, which is destined to play an extremely important role in the socio-political, cultural and educational life of the region. This powerful social force was represented by local progressive intellectuals, united in a movement known as Jadidism (from the Arabic word "ja-did" - "new").

The Jadid movement originated on the territory of the present-day Republic of Tatarstan and spread to Bukhara, Khiva and Turkestan in the late 19th and early 20th centuries. The prominent Crimean Tatar reformist, the founder of the Jadid movement, Ismail Gasprinsky (1851-1914), had a great influence on the Jadid movement.

The educational activity of the Jadids of Turkestan was mainly of a reformist nature. In the first period of their activity, the Jadids focused their attention on the implementation of religious reform and educational research. In their theoretical works, we find a call: to restore the former power of the Muslim peoples through the simplification of traditional rituals and liberation from everything

superficial and fanatical. They proposed to revise the traditional socio-philosophical system not only from the standpoint of the development of culture, science and education, but (and this is the main thing) in the light of the tasks of the anti-colonial struggle.

In order to reform the education system, the Jadids began to create their own national schools, teaching in which was based on new methods. These schools were to become a means of protecting the national culture, Islam, traditions and customs. They began to be called "new method" ("jadidi-usul").

Initially, the Jadids, based on the ideas of Ismail Gasprinsky, opened new-method schools and began to use the sound teaching method instead of the old memorization method. In these schools, along with religious subjects, secular sciences were taught. The Jadids and their schools played an important role in educating the masses and raising their political consciousness.

One of the first new method schools in the territory of the region was opened in 1898 in Kokand by Salohuddin domla. In the same year, a Jadid school was opened in Tokmak. In 1899, Mannon Kory in Tashkent and Shamsid-din Domla in Andijan supported this undertaking.

Since 1900, the network of new method schools has been consistently expanding in Turkestan. Tashkent, Samarkand and Kokand became major centers of Jadid schools. By 1910, about 50 such schools had been created in Turkestan, and in the most diverse regions of the region.

In 1908, initially in the Mirabad mahalla of Tashkent, then in the Degrez mahalla, A. Avloniy opened new-method schools and equipped them with educational equipment, in addition, he himself made desks and boards for students. Considering that his students are children from poor families, in order to provide them with food and clothing, with the support of his friends, he creates a charitable society "Jamiyati Khayria" (1909). Opens the Nashriyot publishing house and the School Library bookstore.

In Jadid schools with a new, sound method (jadidi-usul), children learned to read and write in just a few months. In schools, in addition to religious disciplines, such subjects as arithmetic, geography, and the basics of natural science were taught.

In 1893, Ismail Gasprinsky arrived in Turkestan. Having visited the major cities of Turkestan, he held meetings with the progressive intelligentsia, spoke about the significance of the Jadid schools. A new enlightened intelligentsia was formed in the new method schools. Jadid school graduates Abdurauf Fitrat, Sadridin Aini, Abdulla Avloni, Mumin-zhan Muhammadzhan-oglu, Faizulla Khodjaev, Batu and others selflessly worked in the education system.

The first Jadid groups arose in Turkestan at the beginning of the 20th century. Its most prominent representatives were the people who formed the backbone of the national intelligentsia: Mahmudkhoja Behbudi, Munavvar kary, Abdulla Avloni, Ubaydulla Khodjaev, Abdurauf Fitrat, Toshpulat Norbutabekov, Ismail Obidov, Akobir Shomansur-zade, Saidahmad-hoja Siddiqi, Nosirhon Tura, Obidjon Mahmudov, Ashurali Zohiri, Pulat Saliev and others.

The international relations of the Jadids were very comprehensive. They were familiar with the programs of the Jadids in Russia, Turkey, Egypt and other countries, exchanging experience with the Jadids of other countries through trips and conversations. Revolutionary events of 1905-1906 in Russia had an impact on Turkestan. The process of uniting the progressive forces of the region and

intensifying the educational activities of the Jadids began. This was marked not only by the opening of new method schools, but also by the organization of the national press, in particular, the emergence of new newspapers and magazines. The first national newspaper of the Turkestan Jadids was the newspaper "Tarakkiy" ("Progress"), published on June 27, 1906, which was edited by a prominent public figure of Turkestan Ismail Obidov. Along with "Tarakkiy" Turkestan Jadids began to publish other newspapers in Tashkent: in 1906 "Khurshid" ("Sun"), in 1907-1908. - "Shukhrat" ("Glory"), "Tujor" ("Merchant"). Moreover, the newspapers "Khurshid" and "Shuhrat" were published and edited by one of the prominent leaders of the Jadid movement in Turkestan, Munavvar bark Abdurashidkhanov. The publisher of the newspaper "Tujor" was a large Tashkent businessman Saidazimbay.

Later, a number of Jadid newspapers and magazines appeared in Turkestan: "Osiyo" ("Asia"), "Samarkand", "Sadoi Turkiston" ("Voice of Turkestan"), "Sadoi Fargona" ("Voice of Fergana"), "Oyna" ("Mirror"), "Turon" and others. Most of them did not last long, but they played an important role in the spread of reformist thought.

All Turkestan Jadids considered Gasprinsky their spiritual teacher. The Jadids of Turkestan literally grew up on the ideas of Gasprinsky, reading his "Tarjuman" ("Translator"). The newspaper "Tarzhuman" was published once a week in the city of Bakhchisarai in 1883-1918. Its main goal, as the newspaper stated, was "to awaken and renew the worldview of Russian Muslims".

Various studies of the activities and creative heritage of Behbudi show that in many respects he directly adhered to the method and style of Gasprinsky's work. Behbudi began to appear on the pages of Tarjuman from the end of 1904. It can be argued that the practical cooperation between Gasprinsky and Behbudi begins from this very moment. As you know, Gasprinsky regularly urged his subscribers to donate to charitable causes for the needs of Muslims and various public affairs. Behbudi, in response to such a call, sent some money to the editorial office of Tarjuman in favor of a mosque under construction in St. Petersburg and a school for girls reopened in Samara. And he turned to the editorial office of the newspaper with the question: "How are the collected money sent to their destinations? On behalf of the editorial board, Gasprinsky thanked Behbudi for the donated money and answered his question in detail.

And also, at the beginning of the XX century, the movement "Khujum" ("Offensive") appeared, in its essence and content was aimed at the liberation of women. But it was carried out without taking into account the traditions and customs of the people and the specifics of Turkestan, ill-conceived and transient, which in many places led to negative consequences.

The position of women and girls in Turkestan for many centuries was based on Islamic laws and traditions and had specific national characteristics. In particular, they were mostly not involved in labor, but were engaged in housekeeping and raising children. The Soviet government looked at this as a religious prejudice. At the same time, the idea of equal rights for men and women, removing women from the close circle of family life and involving them in social and political life was put forward.

The consciousness and way of life of people change with the development of society. Therefore, the liberation of Uzbek women from the veil was one of the most important tasks of the new system. However, it could only be resolved peacefully, with the help of extensive explanatory work.

However, this movement also had negative consequences. Due to serious mistakes made in the implementation of this process, age-old customs were ignored, moral foundations were broken, which

often led to tragic events.

Despite all the difficulties, the leaders of the Jadids F. Khodzhaev, Fitrat, Chulpan, Abdulla Avloni also tried to resolve this issue. To this end, in the regions, districts, cities, departments for working with girls and women were created at the primary Soviet organizations. Here it was not about giving up the veil, but about opening special clubs, artels, and literacy courses for girls and women. As a result of such activities, the involvement of women and girls in socially useful work began. However, the first successes and the arrival of women in burqas did not suit the Soviet authorities at all.

The movement of the Jadids with its vitality, features of educational activities, focus on solving national and cultural and educational tasks in the life of Turkestan and its people, is fundamentally different from traditional enlightenment and religious reformism.

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