REPRESENTATIVES OF JADIDISM IN TURKESTAN AND THEIR ACTIVITIES IN SOCIAL DEVELOPMENT

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ABSTRACT

The article describes the life and work of Abdullah Avloni, Makhmudkhoja Behbudi, Munavvarkori Abdurashidhonov and others, prominent representatives of the Turkestan Jadid movement, the schools they founded, the newspapers and magazines they published, and how dangerous their lives were.

Keywords: jadid, literacy, newspaper, troupe, new method, haftiyak, library, Avloni, Bekhbudi, Munavvarkori, Shakuri

Introduction

One of the founders of Uzbek culture and literature of the new period was Abdullah Avloni (1878–1934), a true son of our nation who laid the foundation for children's literature, Uzbek national theatre, drama, prints, and Uzbek national pedagogy. Avloni was born on July 12, 1878 in Mergancha mahalla of Tashkent in the family of a weaver Miravlon aka. He first attended a primary school in Okchi, then a madrassa in the city. However, he studied more independently and soon became a literate and enlightened man of his time.

Main part

As an active member of the Jadid movement that flourished in our country at the beginning of the century, Avloni worked selflessly to educate the children of the nation, to train them as mature scholars and professionals, to liberate the homeland and make it prosperous. To this end, he was actively involved in many areas. In 1907 he published the Shukrat newspaper at his home. He opened a new style school in his district. He wrote four-part textbooks and manuals for Usuli-Jadid schools, such as "Adabiyot yoxud milliy she’rlar" (Literature or National Verses), "Birinchi muallim" (First Teacher), "Ikkinchi muallim" (Second Teacher), "Maktab gulistoni" (Gulistan School) and "Turkiy guliston yoxud axloq" (Turkish Gulistan or Morals). He founded a charity to help with education. He founded a publishing house and opened a bookshop, the Hadra School Library. Abdullah Avloni also contributed greatly to the development of Uzbek theatre. His troupe "Turon" (1913) was the first professional theatre company in the country. The writer was also active in dramaturgy. He translated works of Azerbaijani and Tatar playwrights into Uzbek, and wrote and staged such plays as "Pinak", "Is it Easy to Advocate", and "Us and You". Following the events of February and October, Avloni started a newspaper "Turon" where he promoted progressive views.

From 1919 to 1920 he served as Consul General at the Embassy of Afghanistan. On his return from service, he continued his educational activities. He taught Uzbek language and literature at the Military Academy of the Central Asian State University and rose to the rank of professor. An enlightened writer, playwright, teacher, publisher and public figure Abdullah Avloni died in Tashkent on August 25, 1934. He was buried in the Botkin Cemetery in Tashkent.

The leader of the Jadid movement, the great enlightener Mahmudkhoja Behbudi was born on 19 January 1875 in Samarkand into a priestly family, writing letters with the help of his uncle Muhammad Siddiq. He studied in an old madrassa. Learn Arabic. He works as a clerk and judge in the courts. In 1899-1900 he made a pilgrimage to Mecca.

In 1903–1904 he travelled to Moscow, St. Petersburg and then to Kazan and Ufa. In 1914 he visited several countries including Arabia, Egypt and Turkey. At the same time Behbudi had always fought against heresy and in his works he called for the correct understanding and propaganda of religion. On the pages of periodicals he had actively published social, political, historical and literary works.
dedicated to the topical issues of his time. It is known that during 10 years he published more than 300 articles in the Turkestan press. These articles were based on the propaganda of school, education, culture and enlightenment.

M. Behbudi was not only a theorist of education and enlightenment, but also showed practical zeal in the development of education in the region. He saw and knew cities and countries such as Istanbul, Ufa, Crimea, Ozon and Orenburg and was one of the first among Turkestaners to apply the "new method" in practice. The school founded by Behbudi in 1905 was located in the village of Kaptarkhana near Samarkand. It was not without reason that this school was opened as an experiment in the village rather than in the city. There were many opponents to this method of education in the city, both from the government and from the local population. The activities of Behbudi in the school were reported by Almatov in the newspaper Samarkand and later in the newspaper Morozov in Samarkand. Where it said: “Remarkably, the unexpected ease with which pupils learn to read and write, eliminating the need for prodding and punishment, has tied pupils to schools and teachers in a way that an ordinary maktab (schools) does not”.

At first, the locals did not believe in the success of this method. But things have gone very smoothly. Parents were surprised and sceptical that their children were learning so quickly in this school. Children used to learn what they would learn in 3-4 years in one year. Many come to the conclusion that they "learn fast, forget fast". But instead of forgetting what they learned, students kept moving forward. Behbudi first taught the students simple reading and writing and then began teaching "haftiyak". In the process of teaching the haftiyak, Behbudi had a new idea. He would include Arabic as a systematic subject in his curriculum. The school also taught arithmetic, geography and other secular subjects.

The number of pupils was about 40, ranging in age from 7 to 15. Behbudi invited locals and secretly visiting mullahs to the school. However, the offer alarmed the mullahs. Many parents had seen the globe, heard Behbudi’s teacher say in geography class, "The earth rotates", "The sun is bigger than the earth" and accused him of promoting "illegal things". Then, despite all his successes, Behbudi realised that he needed a partner, a collaborator, a like-minded person. This co-operation began with the acquaintance of Abdulkadir Shakuri, who used his own funds to open a school and educate children in the village of Rajabamin in the Jambay district of Samarkand. Initially Behbudi went to Shakuri’s school to help with his lessons and curriculum. He taught geography to students. Bekhbudi wrote about it in the Turkestan Viloyatini newspaper: "... I go to teachers once or twice a week and correct the rules and syllabus with teachers. We teach and learn geography and courses. In short, alhamdulillah, the school is doing well, although it is a bit underfunded". Rahmatullah Rahimi also mentioned that Behbudi taught geography in the school in his article “Buzug’ maktab usuli jadida bolasi” (Corrupt School Method - Child of Jadida’) in the “Turkiston viloyatining gazetasi” (the newspaper of Turkestan Province).

Another of Behbudi’s contributions to enlightenment was his library, which he established to spread enlightenment among the people. Behbudi was the first to put before scholars, relatives and scientists the idea of establishing a Muslim library in Samarkand and urged them to unite in this way. The library, which operated for some time and enjoyed great popularity at that time, was reported in the leading newspaper of the time, the Turkestan Province newspaper. An article by Behbudi “Ob otkrytiye musulmanskoy biblioteki chitalniy v Samarkand - Mutolaaxona” (“On the opening of a Muslim reading library in Samarkand - Mutolaakhona”) was published in the “Turkiston viloyatining gazetasi” (the newspaper of Turkestan Province), where he stated that “In Samarkand, together with twelve dignitaries, we created a 27 chapter programme for opening a public reading room - library, and handed it over to the high-ranking governor of Samarkand. Inshallah, the legislative community has become stronger”.

After that, work will begin on strengthening the material part of the library. First of all, a society for the organisation of the library will be set up. The members of this society gather together. The first meeting of the society appoints the staff of the library. "The present members are a worthy
Mufti Mahmudhoja bin Behbudhoja was elected as chairman. Hojikul Muhammadov - deputy chairman, translator - Hokandboy Abdulkhalik oglu, teacher - Mirzo Hidirbek Abusaid oglu, merchant - Mullah Abdulsoy Abdulmomin oglu, treasurer - teacher, Mullah Abdulkadir Abdulshukur oglu son of Haji Said Ahmad. According to the source, the deputies "promised to open a library and reading room before Ramadan". The ideas and legislation presented at the meeting would then be presented to "the Samarkand governor, Major General Galkin". The general signs the original version of the law as "strengthened". Finally, when the governor-general grants permission for this work, the sanatorium opens. "Our library and reading room were officially opened on September 11, i.e. 28 Shaban ..." - Behbudi reported in the “Turkiston viloyatiqin gazeti”. A group of Usuli Jadid School students attend and pray. Hidayatpanah Eshan Miyan Khatib and Kori Mukimhan Khatib, along with some mudarri, young scholars, traders and more than a hundred highly respected progressives come to the Quran.

This library, opened on Behbudi's initiative, is developing day by day. Describing the purpose of the library, Behbudi said: "The purpose of the library is to make the most of the money that Muslims can afford." Later the library was renamed Behbudi. Because its material expenses were mostly on Behbudi. This Behbudia library is also mentioned in Wadud Mahmudi's documentary Muallim Abdulshad Shakuri. "Behbudi was the owner of a very rich library. The library, numbering 1,000 volumes, was always open to the public and at the time each of these books was valued at gold. Behbudi will pay for the construction and other expenses out of his own pocket," said Wadud Mahmudi. It is believed that this shrine existed until the October coup and then its fate, like all our spiritual treasures, was burnt and thrown away by the putsch and the rest were taken away in bags to unknown places.

In 1913, he founded the newspaper “Samarkand” and the magazine “Zerkalo” in Samarkand. Both are based on the ideas of enlightenment, culture, nation and freedom. He created the drama "Padarkush" in 1911. Behbudi was one of the first propagators and founders of new style schools and a great educator who created textbooks for these schools. He raised the question of state-building in Turkestan. He saw the progress of his people not only in enlightenment, but also in a dramatic change in the political status of the people, in achieving their independence. "Right is won, not given" became the motto of the Jadids. He praised Turkestan autonomy. He was elected as a member of his government. After Turkestan autonomy was drenched in blood, he gave up politics and worked as head of the education department in Samarkand. But he did not give up hope of independence. When massacres and injustice by the Soviet government reached its peak, Behbudi was arrested by the Emir of Bukhara and executed in the spring of 1919 in the city of Karshi. The location of Behbudi's grave is unknown.

Writer, trainer, editor, educator and public figure Munavvar Kori Abdurashidhon oglu was born in 1878 in the family of a teacher of the Darkhan Sheikh Khovand mahalla in Tokhur district of Tashkent. He studied at the Yunus-khan Madrassah in Tashkent, then continued his education in Bukhara, and upon his return to Tashkent worked as an imam at the Darkhan Mosque. In 1901, he opened Jadid schools in his backyard and later in various parts of Tuslikent. In 1907, he created "Adibi Awwal" and "Adibi Soniy" textbooks for these schools. He compiled and published manuals such as "Tajweed al-Quran" and "Earth". He wrote a number of poetry and prose stories for children, and in 1909 founded the Tashkent Mercy Society "Turon". In 1906 Munavvar Kori started "Khurshid" newspaper, one of the first samples of Uzbek press. He later became editor-in-chief of “Najot” and “Kengash” newspapers and editor of the “Sadoi Turkiston” section.

After the February 1917 revolution, Munavvar Kori put forward the idea of establishing a democratic national statehood in Turkestan. He supported Turkestan autonomy in Kokand. During the Soviet period he continued his open enlightenment and clandestine political activities. In April 1918 he was elected founder and rector of the Turkestan People's Dorilfun. In 1918 he founded the Scientific and Educational Society "Turkish Hearth". In the 1920s, Munavvar Kori led the secret
organisations "Milliy ittihod" and "Milliy istiqlol", which set out to fight for the independence of Uzbekistan. In the mid-1920s, when the persecution of national intellectuals intensified, Munawwar Kori was removed from all posts. However, even the repression did not dissuade Munavvar Kori's son Abdurashidhan from the idea of independence, who was arrested in 1929 and shot dead in 1931. His body is in the Vagankovsky cemetery in Moscow.

**Conclusion**

Educator, teacher Abdukadir Shakuri was born in 1875 in the village of Rajabamin in Samarkand in a family of gardeners. After graduating from an old-fashioned school, Shakuri entered a madrassa in Samarkand. Shakuri goes to a Russian gymnasium and becomes acquainted with its internal rules and teaching methods. The young teacher would then share the dream of establishing a new school for the children of his people. Shakuri travelled with the help of his friends to Kokand, where he became acquainted with the teaching methods of the new school. Returning to Samarkand, in the autumn of 1901 he established the first new school in his hometown of Rajabamin. The fame of Shakuri's school began to spread, attracting the attention of other enlightened people in Central Asia. Shakuri was limited to teaching. He also wrote textbooks for his school and published them at his own expense. His book "Rahnamoyi savod" (A Guide to Literacy), for example, was published in this way. Shakuri originally started a new style school for girls. His wife taught under him. Later, a group of boys and girls started teaching in groups.

In 1921 he was appointed principal of School 13 in Samarkand. He began to educate children with great enthusiasm at this school. In 1925, on Shakuri's initiative, villagers built a new four-class school at their own expense.

In conclusion, these individuals made a great contribution to the history, culture and national freedom of Uzbekistan. The people will always remember and honor their memory.

**Reference**


