

Educational Ideas Of Reformers In Turkestan In The Late 19th - Early 20th Centuries

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Abstract – This article reflects the main features of the development of enlightenment in Turkestan. The advanced views of such enlighteners as Ahmad Donish (1827-1897), Sattarkhan Abdulgafarov (1843-1902), Furkat (1858-1909), Berdakh (1827-1900) are reflected. the course of enlightenment, which acquired a certain political connotation at the beginning of the twentieth century, demanded educational reforms, the opening of new-method schools, the creation of theater troupes. study secular sciences, languages of other peoples, etc. The role of such enlighteners as Mahmudhoja Behbudi, Minovar-Kori Abdurashidkhanov, who played a huge role in their educational activities in the development of enlightenment of the Turkestan region, including Uzbekistan, is especially indicated.

Keywords – Jadidism, enlighteners, enlightenment, Young Bukharians, reform, Muslim society, new method schools, market relations, ideology, ideological movement, capitalist relations, cognition, emirate, political system, transformation, early period, secular knowledge, feudal system, property, education ...

I. INTRODUCTION

In the enlightenment of Turkestan at the end of the 19th - beginning of the 20th centuries, both general features inherent in enlightenment, both in the ideological movement of the period of formation of capitalist relations, and specific ones, due to the historical and national characteristics of the region, were reflected. [1-45]

Educational ideology in Turkestan emerged in the 80s of the 19th century. 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.

Enlighteners of the early period Ahmad Donish (1827-1897), Sattarkhan Abdulgafarov (1843-1902), Furkat (1858-1909), Berdakh (1827-1900), analyzing the feudal and cultural backwardness, criticized the feudal-khan system and advocated knowledge ... [2-46] They pinned their hopes on an enlightened monarch who could lead the country out of backwardness, promoting the spread of science and education.

Ahmad Donish believed that the way to get rid of poverty and ignorance was through reforming the state system of the emirate, spreading secular knowledge.

The enlighteners argued that happiness is acquired not in a passive expectation of it in the next world, but in the knowledge of the surrounding world and the subordination of this knowledge to society and people.

A. Donish said that a person exists for creation, therefore he must have knowledge and work, because food products do not fall from the sky, but are obtained by labor. He summoned his compatriots to study science to master various crafts.

Furkat's creativity is also permeated with the desire for progress, knowledge and enlightenment. Familiarity with the achievements of European culture, in particular Russian, played an important role in improving his educational ideas.

Furkat comes to the firm conviction that only through the study of European culture and science, through enlightenment, can one get out of the backwardness in which she found herself. According to Furkat, ignorance is a living hell, in which you cannot see a ray of light, and suggested the young generation to study secular sciences. He said that science should serve the people, scientists should be respected and respected, regardless of their nationality and religious beliefs.

Admiring the achievements of science that entered life, Furkat pays tribute and gratitude to the scientists of Russia. In Turkestan at the end of the XIX - beginning of the XX centuries. the idea of an "enlightened and wise ruler" gave way to the idea of denying monarchical power. This tendency manifested itself in the views of Mukimi, Zavka, Hamza, and others Mukimi in his works reflected a deep hatred for the world of oppression and violence, described the plight of the peasants, oppression and arbitrariness in colonial Turkestan .. "Where the poor should look for the truth, if money is a dagger that cuts everything," Mukimi wrote angrily. Mukimi's ideas were continued by Zavki, Hamza and others.

II. THE EMERGENCE OF THE CURRENT JADIDISM.

The Jadid movement was of particular importance for the enlightenment of that period. [3-88-90] Jadidism took shape as a special stream of enlightenment and acquired a certain political coloring at the beginning of the twentieth century. They demanded educational reform, were in favor of new-method schools, and created theater companies. The Jadids disclosed the problems associated with the reform of the management of the region, market relations. They dealt with such issues as the right of a Muslim to deal with banking capital, trade, study secular sciences, languages of other peoples, etc. They saw the advantage of capitalist economic relations over feudal ones, contributed to their development in Turkestan; discovered new methods of economic management based on the expedient use of the advantages provided by the railway, the banking system, the use of technology, etc. They said that without knowledge, science and technology, without having trained specialists, they would win the competition with the capital of the metropolis, and they stood up for secular education, for training specialists, for carrying out reforms in the administration of the region, which would not limit the economic and political freedom of the local bourgeoisie.

The Jadids collaborated with the leaders of the national liberation movement of Tatarstan, Transcaucasia, Turkey. Newspapers and magazines from Turkey, Kazan, Orenburg, Ufa were distributed in Turkestan.

Behbudi. The essence and essence of the Jadid movement was most vividly expressed by one of its largest leaders and theorists Mahmud Khoja Behbudi (1879-1919). [4-17]

Behbudi came from a wealthy family. After graduating from the madrasah, he held the position of mufti (interpreter of Sharia) at the Kazi courts of Samarkand, was engaged in commercial activities. Since 1906, Behbudi has appeared in the Jadid periodicals with the idea of national liberation of the region through educational reform and the system of government in Turkestan. His views are characterized by an anti-feudal orientation and especially opposition to the colonial system of government in Turkestan. Behbudi in his activities paid much attention to the promotion of secular knowledge and culture. In 1913 he published the Samarkand newspaper, and from August 1913 the Oina magazine, which existed until June 1915. In addition to numerous articles devoted to the problems of promoting scientific knowledge, socio-political life and everyday life of the peoples of Turkestan, Behbudi wrote textbooks on geography, a primer for elementary schools, translated and edited a number of works. He also wrote the play "Padarkush" ("Father-killer"), which was staged by amateur theater companies in many cities of Uzbekistan.

"Our rich people," he wrote, "are ruined as a result of their illiteracy, because they do not know how to trade, conduct financial transactions." Behbudi warned that if we do not want to lose to other nations in the field of culture and economy, we must train educated statesmen, engineers, and businessmen. They will become the protectors of our interests and our religion. "Without this," he says, "our days are numbered."

In his political demands, Behbudi proceeded from the program of the Muslim Union party, which arose in August 1905. Its representatives turned to Behbudi with a request to express their views on Turkestan, with which they invited in 1914 to St. Petersburg to a meeting of the Muslim faction of the State Duma. [5-58]

Behbudi, Minovar-Kori and other leaders of the Jadids began to actively create their own organizations. In March 1917, the Shura Islamia organization was established. Already at its first congress in April 1917, a political credo was formulated, namely,

the idea of creating a national-religious autonomy, convening a Constituent Assembly, which would establish a special form of government in Turkestan within the framework of the Russian Federal Republic. The Jadids believed that the Constituent Assembly would give Turkestan self-determination. They were active participants in the creation of the "Kokand autonomy". Participated in the congress where the "Kokand autonomy" was proclaimed.

Behbudi in 1919 was killed by agents of the Bukhara emir for his educational and public activities directed against the existing system and in support of the Young Bukhara movement. Minovar-Kori Abdurashidkhanov was repressed in 1929 and died. [6-141]

III. FINDINGS

So, the activities of the enlighteners of Central Asia are one of the brightest pages in the history of social thought. Their dignity lies in the fact that in the dark period of feudal backwardness, they promoted the ideas of progress and social justice, formed the consciousness of national independence.

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