



## THE NATIONAL IDEA AND “USULI JADID” IN THE ACTIVITIES OF SCHOOLS

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**ANNOTATION:** This article talks about the education system and innovations made by the Jadids who were active in the late 19th and early 20th century, as well as the changes made in education during their time.

**Keywords:** Jadid method, Regulation, Order, Account, sound method, education.

The beginning of the 20th century was a period of socio-political, cultural and educational changes in the life of the Uzbek people. Representatives of the Jadidism movement were convinced that enlightenment was the only force capable of saving the country, which was in trouble and on the threshold of complete decline, from imminent destruction. They understood everything and put the issues of radical change in education and upbringing and the creation of a new school in the forefront.

Our brave ancestors like Mahmudhoja Behbudi, Abdullah Avloni, Abdulhamid Cholpon, Abdurauf Fitrat, Abdullah Kadiri, Haji Muin, worked hard and fought to turn the national idea into a stable force. Their ideas were to enlighten our people, prepare them for self-realization and thus ensure the achievement of national liberation. The first modern schools were opened in Shaykhov and Takhur of Tashkent, and later in other districts of the city. Munavvar Kori Abdurashidkhanov led a continuous process from the daily educational work of such schools to the organization of annual final examinations, from teaching the method of “usuli savtiya” to talented young teachers, to providing schools with modern textbooks and manuals, to the creation of new textbooks. The method developed by Munavvar Kori in Tashkent was to organize open state examinations in savtiya schools on the basis of educational programs created by him. He invited the parents of students to Shariah religious leaders, even scholars, poets and enlightened rich people who received a lot of attention in the country. Here is his “Invitation” to Namangan - Ishaq Khan torah Ibrat: Dear Mr. Ishaq Khan Haji!

<sup>1</sup>Since May 1907, the annual examination of the students of the Khonia School of the Tarnovboshi district of Tashkent has begun. We sincerely hope that if you take part in the examination meetings with the principals of modern schools, the teachers and students will be satisfied with you.

Muhibinzi Munawwar Kori, March 15, 1907.”

Such examinations led to the spread of Usuli Jadid schools throughout the country. Especially in 1899-1903, the network of modern schools was expanded under the guidance of teachers Ishaq Khan Ibrat in Namangan, Domla Salahiddin in Sofiz, Kokonda, Abdulwahab Ibodi, Ashurali Zahiri, Hamza and Shamsiddin in Andijan.

<sup>1</sup> 0 ‘ZBEKISTON TARIXI Q. USMONOV, M. SODIQOV, S. BURXONOVA ..... 160 -170 cr

Haji Muin, who deeply felt that “increasing the education of the nation” was the way out of oppression and darkness, opened a new methodical school in Samarkand's Khoja Nisbatdar district in 1903, created textbooks and manuals for the new methodical schools, his poems and plays (“Wedding”, “Mazlum's Wife”) dealt with themes that immersed the nation in the state of the Russian schools in Turkhand.

devoted to the state of Russian schools in Turkestan, and to evil, and the lesson for the nation was written from the point of view of purpose

According to the list of new-method schools compiled in 1910 by the Inspector of Educational Institutions of the Fergana region and kept in the archive, there were 14 modern schools in Kokan uyezd, 5 in Andijan uyezd, and 4 in Namangan uyezd.

Between 1893 and 1900, 4 schools of the new method were established in Coconut. The first Jadid school in Coconut was established in 1893 in the Mirayubboy neighborhood. It was one of the largest Jadid schools in the city. 100 students were taught by teacher Ahmajan Kori and three assistants.

In 1899, a new Usul school was opened in the Holiboba neighborhood at the mosque. 25 students studied there, then 115 students studied in the school of new method opened in 1899 in Bandula district, where the teacher was Uzbek Khojahan Ahmadkhoja and Muhammadkhan Muhammadov taught. Salahiddin Mezitov, a Tatar, taught 115 students at the new Usul school opened in 1900 near the district's Besh-Kovak mosque. In addition to them, other new method schools began operating in 1901 in the Dakhmay Shakhon district of Kokan, in 1902 in the Galchasoy district, and in 1904 in the Bekbachcha district

The number of new “method” schools increased significantly due to the efforts of local school teachers and intellectuals with a different mindset. This situation greatly disturbed the colonists. In 1909, O. Egorov, the inspector (inspector) of public educational institutions in Fergana province, laughed at the special council and said: “system schools will be completely destroyed”

The governor's administration feared the complete closure or banning of the Usuli Jadid schools, as this would lead to the secret establishment of the schools.

Persons who open a school without special authorization will be permanently barred from opening a school and teaching.

Local administrators and school inspectors are responsible for overseeing the teaching activities and procedures in local schools. Such schools, especially to the strong protest movement of the local population, and would open the door for many young people to study abroad. Turkey in the first place. The opening of local “usuli savtiya” pedagogical schools was under strict control of the tsarist administration. In this regard, in 1909 a special commission at the Turkestan district developed a special “Regulation”. The “Order” included such issues as these Local schools shall be opened with special permission of the tsarist administration. Only politically reliable Russian citizens were allowed to open local schools and teach in them. If a local school is opened for children of any nationality, its teachers must also belong to that nationality. Only books published with the permission of the Russian censorship are to be taught in local schools. Responsible persons working in the administrative police departments are obliged to keep an accurate list of all local Muslim schools and unregistered ones.

All articles of the order act as a great obstacle to the opening of schools for the children of the local population. According to the emphasis of the third article, whatever nationality the pupils belong to, the teacher opening the school must also belong to that nationality. At the

same time, the Usuli Jadid schools, which had been and were being opened by Tatars from inner Russia, were discontinued.

Textbooks by local authors for use in “Usuli Jadid” schools were not yet available or were insufficient.

<sup>2</sup>The famous educator, advanced intellectual Saidrasul Saidazizov, who managed to reform educational work in Turkestan, used the method of recitation of the alphabetical textbook “Ustodi Avval”, which was published in extremely small numbers and was not sufficient even for schools of the Russian system. Usuli Jadid schools used various mathematics textbooks published in Kazan, Turkey, up to the textbook “Hisab” created by Majid Kadiri and published in 1910.

<sup>3</sup> In 1907-1910, new schools were opened in Kokon, Andijan and Samarkand. For example, in Dzhalakuduk village of Andijan, Mullah Toyrjon, Mullah Khodjaev and local teachers started teaching in “usuli savtiya” schools with 31 students, in Khartum village with 50 students, and then in Darkhan with 55 students.

The teacher leads the human child to true perfection. The crisis and decline, development and prospects of any society are measured by its attitude towards school, education and especially the teacher. In schools based on “Usuli Sawtiya” (sound method) called “Usuli Jadid”, the first priority is to educate young people with high national spirituality and passionate about the future of the nation and homeland. The great merit of the Jadid educators is that they considered education in the native language, national literature, and teaching the basics of the Muslim religion to be the decisive issue.

Because they considered mother tongue and national literature as the main means of preserving national identity. The issue of nationality was crucial in the works of thinkers such as Mahmudhoja Behbudi, Munawwar Kori, and Abdullah Avloni.

The work of Jadid thinkers was based on anti-colonial goals and the idea of national independence, which was not equally acceptable to the white and red empires. The Soviet government pursued a policy of extermination against them, both physical and moral, and within twenty years almost all of them became victims of repression.

Today much attention is being paid to strengthening the national foundation of the educational system, bringing it into line with the requirements of the times in our free country, as dreamed of by the ancients. Indeed, such principles as the creation of textbooks and manuals reflecting the most advanced samples of the national idea, national thinking, perfect knowledge of foreign languages, and the introduction of vocational training inspired the representatives of modernism in their time, and their direct efforts in this direction have become the foundation of the modern intellectual development of our activities.

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<sup>2</sup> Central Asian khanates

By [Asatov Alibek](#) .....57-59 CT

<sup>3</sup> AUTONOMY OF TURKESTAN AND ITS ACTIVITY



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