

## ISSUES OF THE ACTUAL MOVEMENT AND EDUCATION IN THE COUNTRY OF TURKEY

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**Abstract.** *This article examines the historical formation and development of modern schools in Turkestan, focusing on the socio-political and economic factors that necessitated educational reforms. It explores the key motivations behind the introduction of new schools, including the influence of Russian imperial policies, the role of local reformist intellectuals (jadids), and the broader context of modernization efforts in the late 19th and early 20th centuries. The study delves into the objectives of the new educational institutions, such as promoting literacy, scientific knowledge, and technical skills among the local population. The implementation of new textbooks and their content is analyzed, emphasizing the transition from traditional religious-based madrasa education to a more structured and secular curriculum. Additionally, the role of libraries in knowledge dissemination and their contribution to the intellectual growth of students is highlighted. Furthermore, the article discusses the organization of lesson schedules, comparing the old madrasa system with the modernized approach, which incorporated subjects like mathematics, natural sciences, geography, and foreign languages. The importance of training equipment, laboratory setups, and visual teaching aids in improving the quality of education is explored, along with the significance of exhibitions in showcasing scientific and technological advancements. Special attention is given to the integration of applied sciences into the curriculum and their impact on the professional and economic development of the region. The study also evaluates the challenges faced by modern schools, including resistance from conservative elements of society, financial constraints, and the complexities of cultural adaptation. Overall, this article provides a comprehensive analysis of the transformation of Turkestan's education system, demonstrating how the introduction of modern schools played a crucial role in shaping a new generation of educated individuals who contributed to the region's progress in the early 20th century.*

**Key words:** *Jadid, methods, representatives of development, Turkic languages, jadid movement, modern education, curriculum reform, literacy, secular schooling, traditional*

madrasas, educational policies, Russian imperial influence, school modernization, applied sciences, pedagogical innovations, teaching materials, textbooks, libraries, scientific knowledge, intellectual awakening, cultural transformation, training equipment, educational exhibitions, language reform, printing press, national identity, enlightenment movement.

## ВОПРОСЫ АКТУАЛЬНОГО ДВИЖЕНИЯ И ОБРАЗОВАНИЯ В СТРАНЕ

### ТУРЦИЯ

**Аннотация.** В этой статье рассматривается историческое формирование и развитие современных школ в Туркестане, особое внимание уделяется социально-политическим и экономическим факторам, которые обусловили необходимость образовательных реформ. В ней изучаются основные мотивы введения новых школ, включая влияние российской имперской политики, роль местных реформаторских интеллектуалов (джадидов) и более широкий контекст усилий по модернизации в конце 19-го и начале 20-го веков. Исследование углубляется в цели новых образовательных учреждений, такие как содействие грамотности, научным знаниям и техническим навыкам среди местного населения. Анализируется внедрение новых учебников и их содержание, подчеркивая переход от традиционного религиозного образования в медресе к более структурированной и светской учебной программе. Кроме того, подчеркивается роль библиотек в распространении знаний и их вклад в интеллектуальный рост учащихся. Кроме того, в статье обсуждается организация расписания уроков, сравнивая старую систему медресе с модернизированным подходом, который включал такие предметы, как математика, естественные науки, география и иностранные языки. Рассматривается важность учебного оборудования, лабораторных установок и наглядных учебных пособий для повышения качества образования, а также значение выставок в демонстрации научных и технологических достижений. Особое внимание уделяется интеграции прикладных наук в учебную программу и их влиянию на профессиональное и экономическое развитие региона. В исследовании также оцениваются проблемы, с которыми сталкиваются современные школы, включая сопротивление консервативных элементов общества, финансовые ограничения и сложности культурной адаптации. В целом, в этой статье представлен всесторонний анализ трансформации системы образования Туркестана, демонстрирующий, как введение современных школ сыграло решающую роль в формировании нового поколения образованных людей, которые внесли вклад в прогресс региона в начале 20 века.

**Ключевые слова:** джадид, методы, представители развития, тюркские языки, движение джадидов, современное образование, реформа учебной программы, грамотность, светское образование, традиционные медресе, образовательная политика,

*российское имперское влияние, модернизация школ, прикладные науки, педагогические инновации, учебные материалы, учебники, библиотеки, научные знания, интеллектуальное пробуждение, культурная трансформация, учебное оборудование, образовательные выставки, языковая реформа, печатный станок, национальная идентичность, просветительское движение.*

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The Jadidist movement in Turkestan is not a random event, but a socio-political one in our life conflicts are a product. In his research, professor B. Kasimov detailed the socio-political and educational aspects of Jadidism stated. From the beginning of the 19th century, among enlightened Muslim priests and intellectuals in Bukhara, madrasa and the idea of reforming the heresies that have entered the school system and the Islamic religion begins to appear. Supporters of such reforms are called jadidists, that is, supporters of innovation. Jadidism (derived from the Arabic word “jadid” which means “new”). From those times to this the opposing trend, that is, feudal-medievalism, and those who are in the spirit of religious fanaticism they began to call them ancients. At the beginning of the 19th century, a number of enlightened mudarris came to Bukhara came up with the idea of reforming about 200 madrasahs in the city. At the beginning of this movement is the madrasa mudarris Abu Nasr Al Kursawi was standing. The ancients accused them of infidelity and impiety. Emir of Bukhara Haidar throws Kursavi into prison and sentences him to death. But his supporters are him escape from prison. Kursavi continued his work in Kazan and died in 1813. of the XIX century In the 1950s and 1960s, the movement of religious reform began to expand. Now Bukhara is at the beginning of this movement Mudarris and historian scientist Marjani (1818-1889), Domla Fazil of Gijduvan, Mominjon Vobkandi, mullah Khudoyberdi Baisuni and other teachers were standing. They are not reforming madrassas and schools, rather, they write that they are in favor of removing extra lessons. Marjani, the leader of the reformers he puts the following six main issues in his program: Regarding any religious issue in the Qur'an let people know and think freely themselves. It is strictly forbidden for someone to blindly follow someone else Let it be done. The madrasah has dry content such as hoshiya and sharq taught in madrasahs lessons that are useless for students and waste 8-10 minutes of their time be removed from the tables.

In madrasahs, lessons such as the Holy Qur'an, Hadith Sharif, their translations and the history of Islam to study arithmetic, history, geography, medicine, geometry, logic, philosophy and other worldly sciences do not show resistance.

In every case, the return of Muslimness to the ancient Islamic culture of the time of Muhammad, peace be upon him keep in mind. Marjani and the Jadids of that time, who were his supporters, were among the Muslim progressives who religious classes in madrassas as well as

secular classes as in the time of ancient Islamic culture they made education a condition. However, he was persecuted as a result of the reactionary policy of the ancients and the emir Marjani was forced to leave Bukhara. Most of his colleagues are in prison after being thrown and lashed 75 times on their backs, they repented and promised not to do such things again. As a result of the strengthening of tsarist colonialism in Turkestan in the late 19th and early 20th centuries. In many places of Central Asia, the Jadidist movement has intensified. This movement exists in society old system, old way of life, old school because it is aimed at reconstruction of socio-cultural foundations faced strong opposition from his supporters. The representatives of this opposing force were called kadim or kadimists and the people who tried to bring new life breezes were called Jadid or Jadidists. In this way, at the beginning of our century, the movement of Jadids and Jadidism arose. With the beginning of a new century it is impossible for them to live in conditions of social humiliation, economic and cultural backwardness as before it was as clear as the moon. Not only Central Asia, but also the peoples living in Russia have their own destiny they could start a new life only by changing and destroying the foundations of the feudal system. Due to this difficult situation in the country ruled by the White Tsar, the coup of 1905 took place. This the goal of the coup was to democratize society, introduce an eight-hour work day, nobles was to take the large land and property at his disposal and distribute it to the peasants, etc. This is the first Russian coup. The progressive intellectuals of Central Asia, who got acquainted with the program, went after their Tatar brothers and started fighting joined the movement. 1907 Iranian bourgeois coup, 1908 Turkish bourgeois coup, Central It gained great importance in the formalization and entry into force of the Jadidist movement in Asia. social, through economic and cultural reforms to improve the life of the people and society, leading to cultural elevation began to implement the exit program. In other corners of the Uzbek land under their influence Jadidist movement also started.

Its main task is to develop a modern society through reforms, not through coups marked that. He did not rely on only one class - the proletariat - to fulfill this task. In general Jadidism does not support the division of humanity into classes. The Jadids are even allied with the Ancients to create and work for the benefit of the people and the future, in today's terms, different political. They raised the idea of peaceful living and working of people with similar views. While explaining the idea of forming this "united" front, Behbudi said, "Ulama or intellectuals and If our progressives are rich and our people unite and serve for the development of religion, nation and homeland" wrote that The reason why Jadids sought to form such a united front is due to various circumstances was determined. The common people, the rich, scholars, and intellectuals were under the care of the tsarist government one of the colonies was a little, and the other was a lot of oppressed people. Russian in Central Asian markets the commercial and industrial bourgeoisie dominated, and

representatives of the local bourgeoisie began to compete. Otherwise so to speak, the local rich and merchants also began to feel the pain of colonialism. That's it in the historical conditions, according to the opinions of the moderns, the economic and cultural life of ordinary people just as it is necessary to improve, it is also necessary to get rid of the shackles of foreign capital and the shackles of colonialism it was such a task that could not be postponed. The Jadids started to spread their ideas by publishing a newspaper called "Taraqqi" as early as 1906. Soon after, new newspapers such as "Khurshid" and "Shuhrat" appeared. In Central Asia modern schools are opening like cucumbers in different cities, and secular knowledge is combined with religious sciences in them was also widely promoted. "No matter what the old people talked about, everything was a new breath, a new idea, there was no proletarian ideology, no working class, the ideology of those who called nature primary no one understood, and those who knew were very few. That's why modernism is now coming up with ideas, opposing the clergy, the ruling classes, creating a culture, a word so to speak, it was new, the meaning of the sentence "jadid" also means "new". To put it bluntly, the action program of the Jadids is aimed at solving the following issues: Religious the struggle against regret and fanaticism. Instead of the medieval schools based on religious beliefs, the secular sciences in the European tribe were taught in the mother tongue. establishment of schools of a new method adapted to teaching, reform of the education system of the feudal era. Developing a new Uzbek literary language with the intention of conveying the ideas of modernism to the general public, struggle for freedom of the press, creation of literature and theater understandable to the public. The fate of women and girls by taking them out of the veil and ensuring that they attend modern schools change and reform in the family. The local rich and merchants have the same political and economic rights as the Russian bourgeoisie, struggle against oppression of local officials by tsarist rulers. In this way reform of colonial policy. Knowledge and enlightenment are the only weapons for the Jadids, whose main students are these they wanted to fight for socio-economic and cultural development in the country with the help of weapons.

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