



THE ROLE OF CHARITIES IN THE DEVELOPMENT OF JADID SCHOOLS

Ulugova Mughniya Ziyovuddin gizi

Masters degree student, Historical Methods of Research in Historiography and Source Studies,
Samarkand State University

ABSTRACT

The article focuses on charitable activities and efforts of Mahmudhodja Behbudi, one of the most prominent representatives of Turkestan Jadid movement in Jadid schools, and charitable foundations founded by him

ARTICLE INFO

Article history:

Received 12 May 2021

Received in revised form

23 May 2021

Accepted 2 Jun

Available online 7 Jun 2021

Keywords: Laziz Azizoda,
Turkestan Cultural Autonomy,
State Duma of the Russian
Federation, Governor-General of
Turkestan, Adib Khalid,
Mahmudkhoja Behbudi,
Munavwarkori, Abdullah Avloni,
Sadridin Aini, Abdurauf Fitrat,
public schools

Introduction

Laziz Azizoda (1895–1987) wrote in his article "*Bekhbudi*": "If we divide the awakening period of Turkestan into three parts: education, the press and society, and consider those who played a major role in this period, Behbudi was at the forefront of these movements, we see that he stands.

Main body

Laziz Azizoda, a prominent figure in the Jadid movement who spent thirty years of his life in Siberian prisons during the Soviet era, said that the Jadid movement began with education and was the cornerstone. The Jadid press defined the scope of the movement. On the other hand, the societies took

the Jadid movement to a higher level - the stage of political struggle. Because it is difficult to imagine the development of Jadid schools and press without society, which will support the movement.

As early as 1907, Makhmudkhoja Behbudi drafted the "Draft of Cultural Autonomy for Turkistan" for consideration by the Russian State Duma and submitted it for discussion by the Muslim fraction of the Duma. This was the first step towards independence for Turkistan and for its time it was great courage. At the same time Behbudi strongly condemned the policy pursued by the Governor-General of Turkestan towards local schools in the country. **Dr Temurkhoja oglu**, who published this draft in Haarlem, the Netherlands, writes: *"I do not wish to verify whether this invitation, which contained a call for autonomy for Turkestan, was considered by the Russian State Duma. If one studies this text carefully, it becomes clear that Behbudi wanted bold and broad autonomy for Turkestanis living in Turkestan in Tsarist Russia (with the exception of the Emirate of Bukhara and the Khanate of Khiva). The two most important themes in the invitation were the privatisation of schools (Article 18) and that the Russian State Duma should not interfere in the internal affairs of Turkestan"*.

In M. Behbudi's 'Draft Bill', the Jadid schools of Turkestan, which had just started to open in the early twentieth century, faced strong opposition and obstruction from the Governor-General and the Tsarist government. The Behbudi's Draft Bill categorically opposed the government's policy and included a special chapter on 'Public Schools' on schools. It is subject to the following requirements:

“Public Education schools

17. *The issue and material of general education in Russia must be Turkestan equality.*
18. *Turkestan schools and madrassahs should be under state control.*
19. *To elect a commission from Muslims for general secondary and higher education. The Russian letter should not apply to Muslim schools.*
20. *In all enterprises, prisons and armies there is a Muslim assistant, a Muslim priest should be appointed”.*

Naturally, the Shor government ignored these demands of Mahmudhodja Behbudi. To carry out such an ambitious undertaking, it was necessary to create societies with party status. The *"Project of Turkestan Cultural Autonomy"* developed by M. Behbudi and submitted for discussion to the Russian state was the first step in the formation of political societies.

Opening a school is a great job. But this is just the beginning, the big problems that can be solved with money, with money, are just beginning. Especially in the colonial era, not to mention the allocation of funds for local education, at a time when it was harassed and oppressed, from school buildings to teachers' salaries, from school supplies to school furniture, textbooks, etc. from creating and publishing textbooks to providing material and moral support to orphans required large sums of money. In addition, even the assets of the foundation, which provided economic support to traditional schools, became the property of the governors. Commenting on Russian education policy in Turkestan, Dr. Adib Khalid, an American jadid scholar, wrote: *“The government neglected the schools and madrassahs and lacked state support and the foundation property fell into the hands of the colonial powers. Local children and Russian students study together in schools, a local layer under Russian tsarism could be created which would facilitate local students to emulate them. Kaufmann stressed that the main aim of the education system is to educate citizens who are useful to Russia regardless of their religious beliefs”.*

Companies, charities and publishers need to be established to deal with the complex and costly problems of a newly opened school. In addition, societies and companies play an important role in the future of the nation. Leaders of the Jadid movement, such as Mahmudkhoja Behbudi, Munavvarkori, Abdullah Avloni, Sadriddin Aini, Abdurauf Fitrat, and Hamza, have done a great job in establishing such societies and adapting their activities to modern requirements. Through their efforts, "*Turon*" in Tashkent, "*Tarbiyai Atfol*" in Bukhara, "*Gayrat*" in Kokand, and about a dozen companies, publishing houses and libraries were established. All these were primarily aimed at optimising the activities of schools of the Jadid method and improving the press and publishing industry. In particular, Munavvarkori Abdurashidhon oglu's activities in this sphere are particularly noteworthy.

Munavvarkori and Abdullah Avloni were the founders of a charity society that was first opened in Tashkent in 1909. Mominjon Mukhammadjon oglu Tashkin writes about it: "In our city there was a support society called Jamiyati Imdodiya, which was opened by Muslim youth. Starting from:

1) They were sons of Adib Khalid. The scope of this society was much wider, with issues such as economic support for newly opened schools and sending talented students to developed foreign universities.

Abdullah Avloni and Munavvarkori, together with enlightened intellectuals and wealthy people of Tashkent, founded the "*Turon*" Society on the basis of the Relief Society. The Abdullah Avloni Memorial Museum at the Central Institute for the Retraining of People's Teachers keeps the notarised Charter of the "*Turon*" Society. Article 73 sets out the aims and objectives of the society.

Not only did the society look at the ions of the enlightened rich, but it also devised a plan to make effective use of the ways in which its members earned money. In 1911, A. Avloni was teaching schoolchildren to recite the poem "*Maktabga targ'ib*" (Sermon to the School) in chorus. He makes a record in the Gramophone. Speaking of the "*Groomofonovoe obshestvo*" (Gramophone Society), Munavvarkori writes, he sold the voices of several Hafiz and school children in his upbringing on the condition that he got ten coins from each recording, and this year alone he needs at least two thousand rubles. Also, on the occasion of Ramadan, Shaikhowand held a career "Night of Spectacles" in Takhur Park on August 8. That Night of Spectacles, first organised by Muslims, did not do so much good in itself, but created great fervour and ijthihad among the youth of Tashkent.

The drama troupe of the "*Turon*" Society staged the drama "*Padarkush*" for the noblest scheme of Mahmudkhoja Behbudi and toured the towns of the Fergana Valley for several months. Proceeds from the theatrical performances went to the Usul Jadid schools in the Fergana Valley and to the publication of textbooks, i.e. to the noblest goal of strengthening public education.

At the end of 1916, the "**Teachers' Society**" was established under the leadership of Munavvarkori Abdurashidhonov. The main purpose of this society was to send more talented youth to developed foreign universities, to prepare specialists with modern higher education for the future higher education of our country. This society has held several meetings dedicated to such great goals. According to the newspaper **Turk Eli**, the most important of such meetings was held on Sunday, September 24, 1917, at the Munavvarkori Hotel. He invites a hundred people to a "national banquet", which he arranges at his home, with a special invitation, at which some 60 people "respond to the invitation" and attend the banquet.

Judging by the names of the newspaper correspondent, they were all celebrities in Tashkent and even more so in the country. A prominent educator from Azerbaijan, Mukhammadamin Efendizoda,

attended the reception and gave a speech: *"I do not know from the beginning for what purpose the "society of teachers" organized this reception, but I am fully satisfied that this society has taken its structures, performed sacred services and engaged in similar services and activities, I invite you, our dear brothers and sisters, and our blessings to help this society. Long live the selfless teachers and long live the Muslim Brotherhood who know they have to help them!"*.

In his speech, Munavvarkari appealed to the rich and enlightened people of the town to support the Teachers' Society financially. After this, 45 people volunteered and donated money for the benefit of the society as much as they could. The Turk Eli newspaper published a list of the donators and the amount of money. Jadid teachers such as Murohodja Salihhodja oglu, Rustambek Yusufbek Haji oglu, Shokirjon Rahimi and Munavvarkuri Abdurashidhon oglu and Abdullah Avloni provided direct assistance for such good causes. A total of 5,585 soums was be collected. It is noted that these funds will be used for the needs of "Teachers Society" and training of talented youth in foreign universities. According to the newspaper, Mullah Tokhirjon Shokirjon oglu, one of the richest men in Tashkent, said he would build a "secondary school".

On September 19, 1914, the School Library publishing house was established under the "Turon" Society. The founders of the publishing house were Akhunjon Abdurakhmon oglu, Abdulkhoshim Sarimsakov, Munavvarkori Abdurashitkhon oglu, Mulla Abdulla Avloni, Tadzhikhoja Azizhoja oglu, Muhammad Poshoja oglu, Husankho'ja Dadakho'ja oglu, Ubaydullohoja Umarkhoja oglu, Tolagan Khojamyorov (Tavallo).

The publishing house "School Library" has published more than twenty textbooks and manuals for modern schools, such as "The First Teacher" by A. Avloni, "The Second Teacher", and "Adibi Avval" by Munavvarkori. The brothers Komilbek and Karimbek Norbekov, well versed in the trade, actively published the book.

The **"Sadoyi Turkiston"** (Awakening of Turkistan), which operates with the moral and economic support of the "Turon" charitable society and its members. Munavvarkori Abdurashidhonov, as head of the Turon Society, tried to revive the newspaper "Sadoyi Turkiston" under the name Intibokhi Turkiston and was appointed editor. There is also a statement by Mominjon Mukhammadjon oglu to Governor Ivanov of Fergana, written in Russian by Ubaidulla Khojaev.

In conclusion, much work has been done by Jadid societies and activists to establish cultural independence in the region

Reference

1. Bekhbudi Mahmudhoja. Selected works. Revised and supplemented 3rd edition. – T.: Spirituality, 2005. [*Behbudiy Mahmudxo'ja. Tanlangan asarlar. Tuzatilgan va to'ldirilgan 3- nashri. – T.: Ma'naviyat, 2005*].
2. Boboxonov A. From the history of intellectual development in Uzbekistan. – T., 1967. – P.135. [*Boboxonov A. O'zbekistonda fikr taraqqiyoti tarixidan. – T. 1967. B.135*]
3. Vasifiy Zayniddin. Badoe'ul Vaqoe. – T. : Literature and art, 1979. – P. 212. [*Vasifiy Zayniddin. "Badoe'ul vaqoe". – T.: Adabiyot va san'at, 1979. – B. 212*].
4. Gasprinskiy Ismoilbek. The question of life and death. – T.: Ma'naviyat, 2006. – P.317. [*Gasprinskiy Ismoilbek. Hayot va mamot masalasi. – T.: Ma'naviyat, 2006. – B.317*].

5. Dolimov S. Educational statement and essay. – T. High and High School, 1963. – P. 68. [*Dolimov S. Ta'limiy bayon va insho. – T.: O'rta va oliy maktab, 1963. – B. 68*].
6. Jadidism: the struggle for reform, renewal, independence and development. – T.: Sharq, 1999. – P.218. [*Jadidshilik: islohot, yangilanish, mustaqillik va taraqqiyot ushun kurash. – T.: Sharq, 1999. – B.218*].
7. Fitrat Abdurauf. Selected works. – T.: Spirituality, 2000-2006. [*Fitrat Abdurauf. Tanlangan asarlar. – T.: Ma'naviyat, 2000-2006*].
8. New History of Uzbekistan Book 2 Uzbekistan during the Soviet colonial period. – T.: Sharq, 2000. [*O'zbekistonning yangi tarixi 2-kitob O'zbekiston sovet mustamlakachiligi davrida. – T.: Sharq, 2000*].