



# INTEGRATION OF SPIRITUAL HERITAGE OF FERGANA VALLEY JADID ENLIGHTENMENT INTO THE MINDS OF STUDENTS

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## ANNOTATION

*This article is aimed at absorbing the spiritual heritage of the jadid enlightenment in the Fergana Valley into the minds of the students and intended to study and research the views of jadid based on world social and national values.*

**KEY WORDS:** national values, spiritual heritage, jadid, enlightenment.

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## DISCUSSION

The rapid enlightenment movement, which came to the square in a short period of time, not only carried out reform work in the fields of school and education, the press, literature and the arts, but also completely transformed the cultural, educational and spiritual life of the people or carried out great works with a focus on this path. The main purpose of our research work is to integrate the national and spiritual heritage of the enlightened students in teaching pedagogical sciences in a harmonious way.

It is known that the question "jadid" means "new". There has been no space and time in the history of mankind so that the news that has entered the life of society as a whole has not undergone great resistance. The one-time existence of society and human life, sooner or later, leads to degradation. That is why the enlightened intelligentsia of the people "develops" new ideas to fight or prevent the degradation that began yesterday in the life of society and man.

Uzbek scientists have made great strides in studying various aspects of the jadid Enlightenment movement. The works of nearly all jadid writers were published and presented to the public. A lot of works devoted to the study of the history of the school of the new method, the national press, literature and theater came to the field.

The momentum was formed as a movement based on world social and national values, responding to the interests of the indigenous people of Central Asia and fully meeting the matured needs of social development. Acceleration has taken a complex path of development from enlightenment to a powerful political movement. The intensity has passed two stages in its history. The first is the stage

of enlightenment, and the second is the political stage. But it can be said that the views of the jadids on the issue of statehood began to form from the first period and came to a certain form at the second stage.

The ideology of enlightenment of jadids was much richer and more diverse in social terms. In it, among the historical tasks and issues that wave and excite society even in our present day, we can correctly understand religion in achieving spiritual perfection, accelerate the process of creating a legal and economic market space, build advanced democratic institutions, introduce specific national developments. The modernization of Islam as an important factor in the implementation of the solution of these issues, its purification from hardened beliefs, the achievement of Science and advanced technology, llab go problems arise.

One of the prominent manifestations of the movement of jadidism in Fergana, Isokhan Ibrat, who also graduated from Madrasa in Kokand, opens a school in Turakorgan in 1886, but soon closes it [1]. Thanks to the movement of the jadids, by the beginning of the XX century, dozens of new method schools were operating in the Valley.

At the beginning of the XX century, the political activity of students in muslim madrasahs had increased for some time, just as the student movement spread widely throughout the entire Russian Empire. In particular, in Fergana, the first progressive societies were formed. By 1908, the students of the advanced madrasah of the city of Kokand formed the society "Shamsinur" [2].

Members of the society considered the introduction of scientific, educational, training of exact sciences in madrasahs as one of the first tasks of the people. It can be said that the system of



education, which has developed to this day, is the result of the peculiarities of that period and the efforts of the cadetists.

Socio-economic and political issues in the country were also discussed at community meetings. In the activities of the society "Shamsinur" there was a significant influence of jadids. Hamza Hakimzadeh Niyazi, one of the prominent jadids of Fergana, also started his political activity from the same society for the first time [3].

On July 20, 1912 in the city of Kokand, a "circle of Kokand artists" was established, Hamza was one of its founders. The goal of the circle was to study and stage dramatic works, as well as to attract art lovers to it. In 1914-1916, he created more than 18 literary and publicistic works.

During the first World War, the local intelligentsia began to actively interfere in socio-political life.

1916 year in the city of Kokand the society "Gayrat" is formed by the progressives. The goals set by this society were, firstly, to provide schools with textbooks, tambourines and educational weapons, and secondly, to publish and distribute books, newspapers and magazines in local language among the indigenous people. In the community-owned store, the sale of gazetasinng "Vaqt", "Suz", "Ochiq suz", which was popular among the local population of that period, was intense. In addition, the newspaper "Turkestansky Golos", published in Andijan from Russian-language newspapers, was distributed by the society [4].

The distribution of the newspaper "Turkestansky Golos", published under the editorship of A.A.Chaykin, by the Fergana jadids, can be considered as a manifestation of cooperation between the progressives and the Russian democrats.

On the pages of the newspaper, many articles have also been published about the school-education system of the local population: "...the civilized land population has fully realized what modern conditions put forward for their children. From the dissatisfaction of today's Russian-tuzem schools, they began to look for different ways to make their children educated. As a result of this, a new method schools appeared..."[3].

Among the members of the Muslim enlightenment society "Gayrat" in the city of Kokand there were numerous messengers of the newspaper "Turkestansky Golos". Since the beginning of October 1916 under the leadership of the above-mentioned newspaper editor-in-chief, there have been efforts to organize a local-language Press in the city of Andijan.

In 1916, the jadids formed the society "progressives" in Andijan city. During this period, the political activity of the ylka jadids increased significantly, and they began to raise social and economic issues along with educational topics in

their meetings, in their articles in gazeta and journals. This society in Andijan was formed under the leadership of the well-known jadid Ubaydullahuja Asadullahujayev [4].

In conclusion, it is possible to formulate national pride in the students by teaching them the development process of the accelerated movement of Fergana vodiysidati and to teach them the following three stages:

1) the stage of enlightenment from the end of the XIX century to the year 1908. During this period, the first new method schools were opened in the Valley; Isakhan Ibrat in Turakurgan, Mullah Shoazim domla in Kokand, Salahiddin domla, Abdulvahhab Ibadi, Shamsiddin domla in Andijan, Azim Qadirov and others. "Tarjimon" and other newspaper-journals spread widely among the Valley intellectuals. The Printing House "Matbaai Ishakiya" was opened by Ishokhan Ibrat in Namangan.

2) from the years 1908 to 1917 year the aggressor of enlightenment and the growth of political activity. The Society of "Shamsinur" in Kokand (1908), the structure of the "circle of artists"(1912), the increase in the number of schools of jadid. Development of National Press, writing textbooks for new method schools. The opening of the society "Taraqqiyparvar" in Andijan, the society and library "Gayrat" in Kokand, the activities of Fergana jadids in cooperation with other democratic movements in the valley, the publication of newspapers "Sadoi Fergana" and "Ferganskoe Exo" in Kokand, the establishment of printing works, the struggle for the nationalization of science, literature, culture and education.

3) from February 1917 to March 1918 year, the struggle for the autonomy of the Fergana jadids of Turkestan was suppressed. After the February revolution of 1917, the publication of new magazines such as "Tirik suz", "Kengash", "Yurt", "Hurriyat", "Ravnaqul Islam", active participation of Ferghana progressives in the activities of "Shuroi Islamiya". Participation of Fergana jadids in Turkestan autonomy.

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