

# THE ROLE OF MUNAVVARQORI ABDURASHIDKHANOV IN THE JADIDIST MOVEMENT

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**Abstract.** *In this article, the life path of Munavvar Qori Abdurashidkhanov, his place in modern Uzbek literature, selfless services in the field of national press are highlighted. Munavvarqari is one of the most notable representatives of the rise of national liberation in the socio-political activism of the beginning of the 20th century.*

**Keywords:** *jadidism, national press, "method jadid".*

## INTRODUCTION

It is known that the late 19th and early 20th centuries were a period of socio-political changes in the history of the Turkestan region. This period is characterized by the awakening of the consciousness of the peoples of the region, the process of national self-awareness. It can be said that Jadidism, which emerged in those years, initially acted as a movement in the field of culture.

The representatives of these "intellectuals" called for struggle for progress and freedom, development of Turkic languages, enrichment of literature in those languages, studying secular sciences and using the achievements of science, as well as equality between women and men in society. One of the leaders of these processes was Munavvar Qori Abdurashidkhanov.

## METHODS AND LITERATURE REVIEW

Munavvar Qori was one of the active leaders of the Uzbek Jadid movement. He was a writer, teacher, editor, enlightener, public and state figure. [5]

The era when Munavvar Qori was born was a time when the colonial policy reached its peak. Abdurashidkhan, son of Sotiboldikhan, Munavvar Qori was born in 1878 in Darhon mahalla of Shaykhontokhur in Tashkent. His father Abdurashidkhan Sotiboldikhan was a teacher who taught at the Eshonquli Dodkhokh madrasa in Tashkent. His mother Khosiyat was the daughter of the Tashkent teacher Khodzha Shorakhimkhodzhaev. Munavvar Qori was orphaned by his father at the age of 7. He was first educated by his mother Khosiyat. He also learned to read and write from her. At the same time, he studied under Usmon Domla, who was considered one of the great teachers. He continued his education at the Yunus Khan madrasa in Tashkent. From a young age, Munavvar Qori thoroughly studied religious sciences. His lessons in Bukhara further strengthened his knowledge. Soon after returning from Bukhara, he began working as an imam at the Darhon mosque in Tashkent. While working as an imam, he deeply realized that the people of Turkestan were living in ignorance. By this time, the ideas of Ismail Gasprinsky had also spread in Tashkent. "In the predatory years of tsarism and Bolshevism that befell our people, Munavvar Qori sowed the seeds of enlightenment and freedom, will and liberty in the hearts of our homeland and nation, in accordance with the wisdom "I am you, you are me", awakening the conscience of the people, granting freedom of conscience, bearing the sorrow of the nation – the guardian of the nation, the guiding star who illuminated the arduous paths of the life of the homeland, and the person who perished on that path." [3]

## RESULTS AND ANALYSES

Munavvar Qori made tireless efforts to uncover and elucidate the content and essence, moral and educational aspects of the works of the writer, to study the life path of the writer and uncover unknown sides, to enlighten the youth of that era, publishing textbooks at his own expense, opening schools, and laying the foundation stone of the most famous and first university in present-day Uzbekistan - the National University of Uzbekistan. His main goal was to educate the youth of Turkestan and increase the number of universities in Turkestan.

Munavvar Qori was first influenced by the life of the Turkestan people under colonial rule, and secondly, he gained strength from the ideas that came through the "Tarjimon" newspaper. Among the "Tashkent intellectuals", he made a special contribution to the Jadid movement and became one of its leaders. The American scholar, propagandist of Uzbek enlightenment and culture Edward Allworth, in his book "Modern Uzbeks" reports that Munavvar Qori studied in Turkey. In 1904, Munavvar Qori Abdurashidkhanov opened a school called "usuli jadid" in Tashkent's Zeki Shahri district.

Munavvar Qori first opened his new method school in his own yard, and later launched a broad movement to open more in other places. In those years, his close relatives were his helpers. M. Muhammadjanov provides extensive information about this in his book "Turmush urinishlari": "They said that in the guest house of Kattakhodzha Bobokhojaev in the Darhon dahur dahalik, a school was opened with a man named Abdusami Qori, and they had been teaching children for a year or two. I went to see. I went around and looked at the classes where the children were studying. Now it's an initial 4-grade primary school, quite orderly: desks, blackboards, brief and complete maps of parts of the earth's surface. This was the first orderly new type of school in Tashkent, and Munavvar Qori was the first reason for them springing up around Tashkent - he devised all the programs."

Many things can be inferred from this quote. So, Munavvar Qori's first school (1900-1901) had 4 grades, and various modern subjects were also taught. His goal in teaching at a new method school was, first, to educate the people, and second, to open an enlightenment school that would prepare the people for the struggle for independence.

Realizing that the school education system was not properly established in the country, Munavvar Qori sought various ways to spread enlightenment. For this purpose, he wrote textbooks for his "usuli jadid" schools. Through these textbooks, Munavvar Qori considered the unity of education and upbringing to be the main condition for raising perfect children. His textbooks "Adibi Avval" and "Adib us-Sani" reflected the important aspects of education and upbringing.

Munavvar Qori's work in the field of school and education, as well as his pedagogical views, constitute a bright page in the history of our pedagogy. In 1916, in connection with the recruitment for forced labor in Turkestan, a large meeting was held in the house of Kattakhoja Bobokhojaev. The meeting was attended by intellectuals and rich men of Tashkent. At that meeting, Munavvar Qori was the first to give a speech, saying: "We urgently need to send our educated Uzbek boys to study in Germany. When the young men study and gain knowledge there, they can render great service to the nation," speaking at length. Those gathered approved of Munavvar Qori's words.

## **DISCUSSION**

In an era of awakening, Munavvar Qori did not just limit himself to opening schools, but also carried out vigorous work in the field of the national press. In 1906 he worked as a correspondent for the newspaper "Taraqqiy"; when that newspaper closed down he established the

newspaper “Xurshid” that same year. In 1913 he was one of the founders of the “Turon” association. In 1914-1916 he was the founder and editor-in-chief of the newspapers “Turkiston Library”, “Turon Library”, “Salvation” and “Assembly”. In 1917 he was appointed editor of “The Newspaper of the Province of Turkestan”. Munavvar Qori was recognized as one of the most prominent representatives of the socio-political activism and national liberation movement of the early 20th century.

In the first issue of “Taraqqiy” newspaper, Munavvar Qori published an article called “Our Ignorance is Complex” under the name Munavvar Qori ibn Abdurashidkhan, written in the spirit of enlightenment. This article embodied Munavvar Qori's views on enlightenment. The enlightener’s article “Our Ignorance” was published in the first issue of “Taraqqiy” newspaper and defined its agenda. The article begins as follows: "Just as every nation has its schools and madrasas, so do we, albeit imperfect and chaotic, have our share of schools and madrasas. And the zeal and determination our nation has shown in educating its offspring is no less than that displayed by any other nation.

By comparing two eras, the author shows the current situation. On the one hand, he portrays the image of people who "not knowing why they came to study, took no interest in science and enlightenment whatsoever, dragging their sweet children around streets and alleys, thus dooming the poor innocent to waste their precious years in the fire of ignorance" - people who show no interest in science. On the other hand, he depicts the image of people who understand science and enlightenment correctly, who say that children should receive education for the sake of future progress, no matter what.

### **CONCLUSION**

Munavvar Qori saw the press as a great force that raises the consciousness of the people, broadens their worldview, and socially and politically nurtures them as a nation.

Munavvar Qori understood quite a few languages. Including Arabic, Persian, Russian and Turkic, which allowed him to obtain newspapers and magazines from Bakhchisarai, Kazan, Orenburg, Turkey, Iran, Afghanistan and India, including “Tarjumon”, “Vaqt”, “Sho‘ro”, “Yulduz”, “Siroti mustaqim”, “Xablul matn”, “Ulfat” etc. The progressive ideas of prominent Eastern intellectuals like Farid Vajdi, Muhammad Iqbol, Rizouddin Faxriddinov, Abdurashid Ibrohim, Abdulhaq Hamid, Ziyo Kokalp, Fuad Kopruluzoda, Nomiq Kamol, Jamoliddin Kamoliy and others made him rethink social life in a new way. Observing the debates of various opinions in the Russian press, in particular the dealings with the tsarist secret police, the trade and banking relations of many Uzbek rich men with foreign states, the policy of the colonizers to turn Turkestan into a warehouse of cheap raw materials, the reasons for the cultural, educational and economic decline of the local population, the secrets of the trade and industrial revolution coming from the West through Russia, the struggle against the British colonialists in Afghanistan and India - all this prompted Munavvar Qori to move from tranquil observation of the state of affairs to vibrant activity: first the spirit of enlightenment, progress; then independence.

In conclusion, Munavvar Qori went down in the history of the nation primarily as a public and political figure. From the late 1890s to the end of his life he fought for the prosperity and freedom of the nation and homeland. His entire work and activity revolved around these two issues. Especially active he was in 1917. Shortly after the famous February 1917 events, in March of the same year, he founded the "Shuroi Islamiya" society. He put forward the idea of establishing an independent Turkestan government based on national and religious foundations, grounded in

Sharia law. At the first congress of "Shuroi Islamiya" held in Tashkent on April 16-23, the "Central Council of Turkestan Muslim Deputies" was established, and Munavvar Qori was elected chairman. The "Central Council" included famous figures of education and politics such as Mahmud Hoji Behbudi and Mustafa Shoqi.

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