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RESEARCH ARTICLE

ISMAIL GASPRINSKY AND SAID RIZO ALIZADE - OUTSTANDING EDUCATORS AND HUMANISTS.

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Abstract

The article considers the difficult but fruitful life path of the outstanding educators and humanists of their time, Ismail Gasprinsky and Said Rizo Alizade, their worthy contribution to the development of cultural, educational, scientific and pedagogical thought of our nation.

Key words:-

Jadidism, Uzbek enlighteners, Jadid ideas in Turkestan, Muslim obsolete education system, new method schools, public education, Jadid movement

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Introduction:-

Jadidism, which emerged as an enlightening movement at the turn of the 19th and 20th centuries, which went deep into history at the end of the 20s of the last century, still causes great interest not only in our country but also far beyond its borders. This growing interest is explained by the fact that the ideas were proclaimed but not fully implemented by Jadidism, it still have actual, not lost their acuity significance in present-day Uzbekistan which has achieved independence, that the Jadids dreamed about and for the sake of which they carried on.

The greatest representatives of the Central Asian enlightenment, Ahmad Donish, poets Savdo and Shokhin, Sadri Ziyoy, Uzbek enlighteners Mukimi, Furkat, Zavki, religious reformers of the Volga region Abu Nasr Kursavi, Shahobiddin Marjani, Husain Faizhanov, leaders of the reform movement of the countries of the East Zayn al-Abidin Marogi, Said Jamoliddin Afgani, Muhammad Abdo, the founder of Tatar jadidism Ismail Gasprinsky and others had a great influence on the formation of Jadid ideas in Turkestan. The progressive Muslim press of Russia and the countries of the East at the turn of the XIX-XX centuries had an important influence on the formation of the worldview of the Jadids of Turkestan.

The Arabic word jadid (literally new), for the first time called those who, under the influence of the pedagogical ideas of Ismail Gasprinsky (1851-1914), an outstanding Crimean Tatar enlightener who opened new-method schools where not only religious, but also secular sciences were taught. The emergence of the ideal development of Jadidism in Turkestan is to some extent connected with the new method school ("Usuli Jadid"), the founder of which was Ismail Gasprinsky.

Even in the years of his studies at the Sorbonne, having familiarized himself with the new analytical-sound method of teaching the ABC, he dreamed on the basis of this method to reform the Muslim obsolete education system. Returning to his homeland in 1884, he opened the school "Usuli Jadid", where in 40 days he teaches 12 students to read and write. "The result exceeded all my expectations," he wrote later, "after which this method was introduced

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in several more schools. Visitors from the regions familiarized themselves with these schools and also adopted a new method in more than 200 schools”.

Gasprinsky promoted his ideas from the pages of the newspaper “Tarjimon” (Translator), which he published thanks to the fact that he opened up for his readers, a new world, a world of innovative ideas directed towards the future. Among the first subscribers of the newspaper published in 1883 there were our compatriots from Margelan, Tashkent, Bukhara and Samarkand.

Samarkand supporters of the educational ideas of Gasprinsky, having cordially met him in the ancient capital of Amir Timur, with his help, also open a new method school in Samarkand. Unfortunately, the rumor about this school, opened without official permission, reached the head of the regional education department, and it was soon closed and the Bukhara school did not exist for long. Despite this, the ideas of Gasprinsky penetrated Turkestan along with the new method school, who from the pages of his newspaper addressed the Muslim peoples of Russia, who made a great contribution to the development of world civilization, and who now live in conditions of backwardness and ignorance, encouraged them to become educated and cultured people.

In fairness, it should be said that Turkestan Jadidism was fed not only by Gasprinsky's ideas. In the formation of the Uzbek Jadids, a certain role was also played by the publications “Sarvati Funun” (Fine craft, Istanbul), “Khabl ul-matin” (Strong bonds, Calcutta), “Chekhranamo” (Mirror, Iskandaria), “Parvarish” (Education, Cairo), which spread in Turkestan after 1905, as well as “Iqbal” (Happiness, Baku), “Molla Nasretudin” (Tiflis), “Vakt” (Time, Orenburg), “Shuro” (Council, Ufa), etc.,

At the head of the Jadid movement were: in Tashkent - Munavvar kari Abdurashidkhanov, Abdulla Avloni, Ubaydulla Khodjaev, in Samarkand - Siddiki-Ajzi, Mahmudhoja Behbudi, Said Rizo Alizade, in Bukhara - Fitrat, Fayzulla Khodjaev, Sadridin Ayni, in Fergana – Hamza, Ibrat, Chulpan and in Khiva-Palvanniyaz Khoja Yunusov and Baba Akhun Salimov.

There was no limit to opening new method schools in Turkestan, but also initiating the departure of young people to study and get higher education in Russia, Turkey, Egypt and Western Europe. After all, young people trained in the best eastern and European universities or madrassas, having mastered both secular and religious sciences, could truly serve the people and the homeland as doctors, engineers, lawyers, agronomists, religious and statesmen.

One of such gifted and faithful was Said Rizo Alizade (1887-1945). The eventful life, multifaceted activities, diverse creativity and tragic fate of S. R. Alizadeh are in themselves a great instructive school for the younger generation.

The formation of socio-political and cultural-educational views of Alizade was greatly influenced by the reading of newspapers: “Habluva Motin” (Strong Ties), which was published in Persian language in Calcutta, “Chekhranamo” (Mirror) - in Egypt; Tarjimon (Translator) - in the Crimea of the satirical magazine Mulla Nasridin (Molla Nasruddin) - in Azerbaijan.

Said Rizo, who argued that “it is necessary to transform the old world on a new basis”, united for this purpose with the founder of the Jadid school Ismail Gasprinsky, Mahmudhoja Behbudi and contemporaries Sadridin Ayni, Saidahmad Siddiki, Abdukadir Shakuri and others.

S.R.Alizade, as a passionate propagandist for public education reform in the Turkestan region, often appears in newspapers and magazines in Azerbaijan, Crimea, Bukhara, Tashkent, Samarkand, such as Ikbul, Irshod, Tarjimon, Mulla Nasreddin, Devistan, Ekinchi, Samarkand, Oyina, Khurriyat, Mehnatkashlar uki, Mehnatkashlar tavushi, Mashrab, Bukhoro Sharif, Turon, Turkestan Khabarlari and others.

More than 15 pseudonyms belonging to S.R.Alizade have been established. They are Bahlul, Toziena, Zambur, Sitamrida, Ranjbar, Korgar, Mullochunbul, M. Charandguy, S.A.Samarkandiy, Bogishamoliy, Neshpar, Mushtigayib, Shapalak. In addition, Alizade was published under the names of S.Aliyev, S.Ali.

Many pseudonyms in themselves became a means of struggle against the oppressed masses. By the way, in those years, many local progressive writers and poets - Ayni, Lahuti and others - also appeared in print under pseudonyms.

Especially, the talent of Alizade vividly revealed as a publicist, writer and organizer when he headed the editorial office of the journal "Shulai Inkilob" (Flame of the Revolution). The magazine was published from April 10, 1919 to December 8, 1921, in the Tajik language. A large circulation of about 4 thousand copies at that time, which was published in total 91 issues. "Flames of revolution" was read in many cities and villages of Turkestan region. In various secret ways he found himself in Transcaucasia. The caravan route also brought the magazine to India, Turkey, Iran, Afghanistan, Pakistan and the Arab countries.

The value and popularity of the magazine was also invaluable because Said Rizo hired progressive and talented writers, poets, and publicists like S.Ayni, Gulyami, Ali Kazimzade, Bektash Jabari, Zekhni, S.Mukhtari and several others to work for the editorial board of the magazine.

In 1937, the former State Political Administration (GPU) accused him of espionage in favor of British intelligence stigmatized him as an "English spy".

Unfortunately, S.R.Alizade died on December 24, 1945 as a result of a long illness (he was diagnosed with pulmonary tuberculosis) within the walls of Vladimir Prison. S.R.Alizadeh was posthumously rehabilitated on January 16, 1958, by a resolution of the judicial collegium for criminal cases of the Supreme Court of the Uzbek SSR. Farkhod Alizade, grandson received a certificate of complete rehabilitation of his grandfather only in 1977, with the help of good people, he managed to transfer his grandfather's ashes and reburied in Samarkand at the Punjab cemetery in 1987.

Highly appreciating the multifaceted activities of S.R.Alizade, especially in the field of public education, the sane forces of the three fraternal republics - Uzbekistan, Azerbaijan, Tajikistan, many of their streets, mahallas (quarters), schools, libraries, etc. were named after S.R. Alizade. Historical of Monuments Samarkand, the memory of Said Rizo Alizade is immortalized.

The program of the Jadids, the main carriers of educational ideas at the end of the 19th and beginning of the 20th centuries in Turkestan, was as follows: firstly, to reform the Muslim public education and train highly qualified specialists in the vital sectors of culture, science and technology; secondly, with their help, to develop the economy, industry and agriculture of Turkestan, turn it into one of the highly developed culturally, scientifically and technically regions of Russia; thirdly, to raise the living standards of the people, to improve their well-being; fourthly, to form national capital, contribute to an increase in the number of rich and wealthy people, and finally, with the help of qualified local personnel, change the infrastructure of society, i.e. carry out a radicalization of the state apparatus, which would be a big and important step in the formation of an independent Uzbek state in Turkestan.

Jadid ideas were supported mainly by representatives of the national intellectual elite, the progressive part of the Muslim clergy and the leading leaders of the local bourgeoisie. The Jadids tried to solve their tasks with the help of schools, charitable societies, publishing houses, libraries, the press, literature and theatrical art. Despite its sad end, Jadidism contributed to the growth of national identity of the peoples of our region.

The Jadid movement played an important role in the establishment and development of a modernized system of education, printing, national theater and drama, periodicals and other areas of the intellectual life of the region.

The significance of the Jadid movement is determined not only by the fact that they reformed the outdated Muslim education system, but also the initiators of the national press, literature and theater. They were truly great people who were ahead of their era.

The best representatives of Jadidism and as we know them were not a few, served the people and the motherland. Their whole life was devoted to a great historical mission - to enlighten the oppressed people, to show them the way to happy life, to instill in them a sense of self-esteem, the feeling of the owner of the land on which his ancestors lived and on which they live. The Jadids were in every way the foremost people of their time.

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