

FROM THE HISTORY OF THE FORMATION OF THE NATIONAL THEATER ART

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ABSTRACT

This article gives information about Tatar women who played an important role in the formation of the national theater in the late 19th and early 20th centuries in Turkistan.

KEYWORDS: European theatrical art, Tatar theatrical groups, actors, local progressives, cooperation between local actors and Tatar actors, Tatar actresses, theatrical works.

INTRODUCTION

The end of the 19th and the beginning of the 20th centuries were a period of significant changes in the history of the peoples of Turkestan. During this period, the Jadid movement emerged, covering all spheres of education, culture, the press and socio-political life. At the heart of Jadidism is arming the people with modern knowledge and skills, propagating Western enlightenment and culture that is more advanced than the East, and at the same time achieving independence by pursuing a path of reconciliation and cooperation with the Russian government. I. Gasprinsky (1851-1914), the founder of Jadidism, was active with his followers, the Tatar enlighteners and the progressives of the region.

Dissatisfied with the Russification policy of the Tsarist government, Tatar intellectuals believed that reform of Muslim schools in the country could be avoided. To this end, the method opened new schools and taught the children of the local population. Tatar enlighteners did not limit themselves to this work, but considered it necessary to pay special attention to women's education, as well as to promote the idea of uniting the Turkish peoples and the struggle for independence. Because they understood that a woman should be a person who educates and raises the children of the nation, and that her knowledge and high intelligence should play a key role in the formation of a mature generation.

"It would not be a mistake to say that the life of the whole human race is the shadow of women alone. Women are the mothers of the whole world: prophets, apostles, kings, scholars, writers and poets are all children of these honorable parents." It can be said that the reason for the high love of science among Tatar women was the enlightenment ideas formed among the nation itself, as well as the socio-political and cultural changes that took place at that time. One of the most progressive events of the period was the activity of Tatar enlightened women in modern schools. The role of Jadid educators in the work of Tatar teachers in Jadid schools is also invaluable.

Unlike other Muslim nations, Tatar women can be characterized by the pursuit of enlightenment, courage, and initiative. "Our husbands study different sciences and go to different schools. Everyone reads books and newspapers, enjoys the fruits of enlightenment, cultivates their minds and cheers their souls. We, Tatar women, are deprived of any education and upbringing, and without hope and consolation we are forced to spend our lives in grief and endless worries." It is obvious that the desire for enlightenment among Tatar women is strong, and we can say that we are trying to increase the interest of other oppressed people (including the Turkish-Muslim world under the rule of the Russian Empire, DN) in science. The role of Tatar enlightened women in the development of education in Turkestan is significant. The method of teaching in modern schools was very simple and easy, and students learned to read and write in a short period of time, as well as to master the subject. This has led locals to enroll their children en masse in new methodical schools.

Tatar women have been active in the country and have played an important role in educating the local population and successfully conducting educational and cultural activities. According to the sources, in a report dated January 4, 1913, an official of the Governor-General of Turkestan wrote a letter from Ufa's "Galiya" in the spring of 1911 to teach Kazakh, Sart (Uzbek) and Kyrgyz children in the Zhulek area of

Perovsk district. He said that they teach arithmetic, geography, history, grammar of the Tatar language and the Koran, as well as Sharia law.

It is worth noting the advantages of the new teaching method, as in the old schools, students were taught by memorizing books and did not know the purpose for which they were written. The teaching and learning style in the old schools did not meet modern requirements, and the students could not even master Arabic for 4-5 years. However, the level of knowledge and outlook of the teachers was very low. As a proof of our opinion, we can cite the following opinion of A. Khodjaev: "Our intellectuals, who were brought up in our so-called madrassas and became mullahs, have such a low level of thought and understanding that it is now impossible to talk to them about national and social issues."

The epoch, on the other hand, was rapidly evolving, and it was necessary to step out of the abyss and move forward. One of the first steps in the realization of the lofty goals was to meet the modern requirements of modern schools, including religious and secular education. Tatar teachers were hired by wealthy Kazakhs or Kyrgyz to educate children for three months in exchange for 100 soms and zakat (a share that rich people give to the poor out of their wealth). Every year in the summer, about 40 Tatar teachers come to Zhulek site. Among such teachers are Tatar women, and it should be noted that they have a role in increasing the interest of local girls in science and art, as well as in education. In our opinion, one of the main reasons why Tatar enlightened women work in Turkestan is that every Muslim should learn a science and teach it to those who do not know it, otherwise he is considered a sinner.

It is obvious that the Tatar progressive women had the honorable and difficult task of educating the women of the region and encouraging them to fight for their rights. We will talk in detail about teachers who are on the path to such noble goals. Near Salatpa station, in the house of a Kazakh Soatboy, lived a Tatar teacher who was hired by him for 400 soums a year to teach the population's daughters. In a village not far from the village of Bogorodsk, a teacher, Bibi Maryam Ishakova, also taught. Gafiya Hismatullina Sagetdinova from Kazan province taught 15 girls, Menglijamol Shigabutdinova 15 girls, and Rozia Sagadieva Dautova 10 girls, depending on their marital status, from 5 to 20 tenge.

Tatar women wrote articles for newspapers, wanting local women to have a place to study. Ms. Jalilova, a teacher by profession, wrote articles urging local women to open schools for women, stressing that it was time for them to change their miserable lives, wasting their time and failing to get an education.

Efforts were not in vain, women's schools were opened in all parts of Turkestan, where Tatar teachers worked. One such school was opened in the town of Tokmak, where teaching and learning were well developed. Wealthy Tatars also sponsored the construction of schools. Musa Afandi Askarov, a graduate of the Galiya madrasah in Ufa, was a teacher at the Tokmok boys' school. At the girls' school, her friend Ravzatul Hayot was a teacher, teaching at the school on the basis of a five-grade curriculum and teaching in a modern way. From the 3rd grade, girls were taught crafts. Every six months, there is an exam with the participation of parents, in which students are tested on the level of knowledge and skills.

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In conclusion, it should be noted that the process of formation of women's education in Turkestan has continued in a unique way. Along with the traditional "otinoyi" schools in the country, Jadid schools based on modern methods also began to operate. In the field of education, along with national progressives, Tatar enlightened women also took part in their activities. As a result of the active work of Tatar teachers in the country, it has become possible to increase the social and political activity of local women, to develop them into advanced scholars in all fields and to fight for their rights, to become more determined and enlightened.

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