

## CONTRIBUTION OF THE JADIDS TO THE EDUCATIONAL SYSTEM OF TURKESTAN DEVELOPMENT

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At the end of the XIX century, a new force gradually matured in the depths of Turkestan society, which was destined to play an extremely important role in the socio-political life of the region. This powerful social force was represented by local progressive intellectuals united in a movement known as Jadidism (from the Arabic word "jadid" - "new, new"). The most important impetus for the emergence and development of Jadidism in Turkestan was two factors: internal and external. The first factor is the colonial and anti-national policy of tsarism carried out in the province. The second is the reform processes taking place during this period in Turkey, Egypt and other Eastern countries.

At the end of the XIX century - the beginning of the XX century, Turkestan progressives-Jadids (Abdulkadir Shakuri, Mahmudhoja Behbudi, Abdullah Avlony, Munavvar Kary and others) - representatives of the national intelligentsia and enlightened clergy, began to realize that in the conditions of colonial rejection, the failures of individual, scattered uprisings, ignorance and intolerance, it is impossible to expect a spiritual and national revival.

The educational activities of the Jadids of Turkestan were mainly reformatory in nature. In the first period of their activity, the Jadids focused their attention on the implementation of religious reform and educational research. In their theoretical works we find a call: to restore the former power of the Muslim peoples through the simplification of traditional rituals and liberation from everything superficial and fanatical. They proposed to revise the traditional socio-philosophical system not only from the standpoint of the development of culture, science and education, but (and this is the main thing) also in the light of the tasks of the anti-colonial struggle. In order to reform the education system, the Jadids began to create their own national schools, teaching in which was based on new methods. These schools were supposed to be a means of protecting national culture, Islam, traditions and customs. They began to be called "new-fangled" ("jadidi-usul").

The Jadids emphasized the important role of religion in the spiritual development of the individual and the development of society. They taught other religions to be patient and respectful. To this end, they referred in their works to the history of Europe and Asia, emphasizing the intersection of two cultures and two world religions. The development of any multinational State depends not only on social stability, economic and political foundations and rules of ethics, but

also on the interdependence of ethnic groups and religious denominations. Therefore, the Jadids try to educate young people in religious tolerance and respect for other religions.

The Jadids, who embodied the ideas of religious tolerance, were literally national enlighteners thanks to their religious and secular knowledge, broad horizons and aspirations. Prominent representatives of the Jadids not only graduated from the madrasah, but also had a religious rank. For example, Mahmudhoja Behbudi belonged to a dynasty of muftis who were once muftis of Samarkand. After graduating from the Munavvar Madrasah, Kori Abdurashidkhonov became the imam of the Darkhan Mosque in Tashkent<sup>1</sup>.

In the first period of their activity, the Jadids paid special attention to the implementation of religious reform and educational research. In their theoretical works we find a call: to restore the former power of the Muslim peoples through the simplification of traditional rituals and liberation from everything superficial and fanatical. They proposed to revise the traditional socio-philosophical system not only from the standpoint of the development of culture, science and education, but also in the light of the tasks of the anti-colonial struggle.

They initiated the creation of new-fangled schools with a sound learning system that allows you to learn to read and write in a short time, which, according to the old letter-compounding method of confessional schools, required, of course, a longer time. In the newfangled schools, the changes also affected the teaching program itself, which included history, arithmetic, geography, native language and other subjects.

Prominent figures of the Jadids not only created new-fangled schools, but also often wrote textbooks for them themselves. For example, Mahmudhoja Behbudi prepared eight textbooks on geography, Munavvar Kary prepared a grammar textbook "The First Teacher". In the second textbook "The Second Teacher" he revealed the methodology of teaching reading and writing, and also prepared the first textbook on mathematics. He was also the initiator of the introduction of the study of the history of the Turkic peoples and geography in the new-fangled schools.

The views of prominent enlightenment philosophers and reformers of the East, such as Jamal al-Din al-Afghani (a well-known Afghan public figure), Muhammad Abduh (an Egyptian scientist), Ismail Gasprinsky (a Crimean Tatar educator), etc., had a noticeable impact on the ideological views of Turkestan progressives during this period.

The publications of I. Gasprinsky, who later became known as the founder of "Russian Jadidism", were especially popular among Turkestan progressives. The newspaper "Tarzhimon" published in Bakhchisarai by I. Gasprinsky since 1883 became a tribune of propaganda of educational ideas and was widely recognized in Turkestan, as well as in Bukhara and Khiva<sup>2</sup>.

At the beginning of the XX century, the Jadids constantly subscribed, despite censorship, various newspapers and magazines from both the eastern regions of the Russian Empire ("Tarzhimon" from Bakhchisarai, "Vakt" and "Yulduz" from Kazan, "Mulla Nasreddin" from

<sup>1</sup> Alimova D.A. Unity of education, knowledge and ethics of behavior // Uzbekiston tarixi. Tashkent. 1999. - No. 2. - S. 3-8.

<sup>2</sup> Murtazayeva R. O'zbekistonda millatlar aro munosabatlar va tolerantlik. Darslik (O'zbekiston tarixi mutaxassisligi magistrantlar uchun) – darslik. – Toshkent, 2019.

Tiflis) and from neighboring countries ("Sirotil Mustakim" from Turkey, "Siroj-ul-Akhbar" from Afghanistan, etc.). The massive influx of progressive literature from the "awakening" Asia inspired the Jadids to publish and develop local periodicals. Dozens of different newspapers and magazines are starting to be published in all major cities of the region ("Tarakky", "Shukhrat", "Khurshid", "Sadoi-Turkiston" in Tashkent; "Samarkand", "Oina" in Samarkand; "Turon", "Bukhoroi-Sharif" in Bukhara; Among the editors and active employees of these publications were the most prominent representatives of the Turkestan public: M. Behbudi, M. Kori, U. Khodjaev, T. Norbutabekov, A. Avlony, K. Norbekov, Sh. Rahimi, M. Poshshahodjaev, etc.

The publication of the first issue of the newspaper "Tarakky" on June 27, 1906, edited by Ismail Obidov, is celebrated today in the Republic of Uzbekistan as Press Day.

Through their publications, the jadids of Turkestan acquainted readers with the events that took place in Russia and in the world; shared their thoughts about the need to expand the network of new-fangled schools, training national personnel, the development of trade, banking, industry, agriculture; wrote about the emancipation of women and, naturally, secretly expressed their dissatisfaction with the colonial policy of tsarism.

In general, the Jadids made great efforts to raise the national and political consciousness of the local peoples. But not only the advanced foreign and national press contributed to the activation of political life in Turkestan.

During this period, on the initiative of progressives, the first socio-political organizations were created: "Gayrat", "Tarakky Parvar", "Turon", etc. Their number increases especially during the First World War, when revolutionary processes in the metropolises and colonies reached an unprecedented scale, and anti-colonial (anti-Russian) sentiments in Turkestan itself intensified.

The leaders of the Jadid movement in the early twentieth century put forward the idea of educating the younger generation at the level of European science in order to achieve freedom. They founded the Usuli-Jadid schools. The Jadids put forward the idea of teaching fast and easy reading and writing to get rid of backwardness and ignorance. In addition to the basics of Islam, geography, history, Turkish, chemistry, physics and arithmetic are taught in schools. Russian and Arabic are also taught. These schools combined religious and secular education and science. It is no exaggeration to say that this has had a huge impact on the development of the younger generation.

The Jadids taught Muslim children in a short time on the basis of intensive programs. According to the program, the system of teaching at the school of the new method consisted of two stages: 1. The first is the initial stage, which lasted four years. A person who completes this stage will be more educated than his peers who spent ten years in the old school. 2. The second stage was the final one, where Arabic, Persian, Turkish and Russian languages were taught.

In 1895, the first Neophyte schools were opened in Bukhara and Samarkand, and in 1898 - in Kokand. By 1907, in a relatively short period of time, the Jadids managed to open 30 new methodological schools. Here 1300 children were taught four languages and modern sciences. In 1911, the number of such schools of the new method in Turkestan reached 63, in which 4,106 students studied. Most of the students and pupils were representatives of indigenous peoples.

Jadids who open schools also create their own programs, manuals and textbooks. "Master first of all" Saidrasula Saidazizova, "The first writer" Munavvarkori Abdurashidkhonova, "The second writer", "Earth", "The General Geography of Muntahabi" Mahmudhoji Behbudi, "A brief History of Islam" Kitabat-ul Aftol", "The first teacher" Abdullah Avloni, "The Second Teacher", "Gulistan School", "Turkish Gulistan or Morality", Hamza's "Light Literature", "A Book to Read" and, Enlightenment, patriotism, as well as hard work, honesty, brotherhood and hatred of oppression were instilled in the minds of young people.

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