

A New Look at the Activities of Jadid Schools in Turkestan

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ABSTRACT

This article covers the changes and innovations in the education system in Turkestan in the second half of the 19th century and the beginning of the 20th century based on sources. The attitude of the Russian government to the new method schools was analyzed on the basis of archival documents. It also reveals the processes of transformation in the education system, the goals and ideas of the Jadid enlighteners, and the attitude of local priests and ancient schoolchildren towards them. The new-method schools in the region show their teaching system, their differences from the old schools.

KEYWORDS: Muslim schools, Russian Empire, Ismail Ghaspirali, civilization, antiquity, method savtiya, tahziri, rushdi, mysticism, alphabet, Turkish rule, Spelling, Master first, Risolai as-bobi savod, Risolai geography umrani, Adibali first, Alibi number, Letter from the Head, First Teacher, Second Teacher, Education First, Tahsil-ul Alifbo

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INTRODUCTION

In the late 19th and early 20th centuries, there were a number of problems in the education system in Turkestan. The reform of this system began long ago in the countries dominated by Islam, for example, countries such as Turkey and Egypt have implemented reforms in their traditional education system.

By the end of the 19th century, the Turkic peoples of the Russian Empire (Crimean Tatar, Volga, Azerbaijan) had accelerated reforms in Muslim schools. In Turkestan, education reforms were slow and slow. The Jadid movement entered Central Asia under the influence of the intelligentsia of the Turkic-speaking peoples of the Crimea, the Caucasus and the Volga region. They sought to improve their lives by learning about the reforms taking place in Russia through the Russian-language press and oral communication. The imperial government was interested in keeping the national schools independent. Education reforms in Muslim countries outside of Turkestan have affected the life of the region and the activities of schools. In particular, the current of Jadidism in Turkestan arose as a result of socio-political needs in society. Jadidism first appeared in the 1980s and was founded by the famous enlightener Ismail Gaspirali (1851-1914). Representatives of the Jadid movement often called themselves progressives, later Jadids. The progressive progressive forces of the time, primarily the intelligentsia, felt that the local population was lagging behind in global development and realized the need to reform society. Jadidism was, in essence, primarily a political movement.

The Jadid movement is one of the most controversial and heated periods in the socio-political and cultural history of

Uzbekistan. This movement emerged as an objective product of the integration of Asian and European cultures in the Turkestan region in a new environment. Russian colonialism not only annexed Turkestan to Russia, but also opened the doors of Europe to Turkestan through Russia. The events that took place in the territory of Turkestan in the second half of the XIX century and the first quarter of the XX century were in fact the occurrence of a real clash of civilizations. The establishment of the Governor-General of Turkestan initially disrupted the traditional way of life of the local population.

Main part

On the other hand, Russia's industrial innovation, which is rapidly developing science and technology, has begun to play a progressive role for Turkestan. Near Tashkent, the old cities of Andijan, Margilan and Samarkand, new Russian-style cities have sprung up. Industry, education, and culture developed in these new cities.

This had a special effect on the consciousness and thinking of the local population. The natives clearly felt that they were backward towards Russia and Europe, that living in isolation from the world was an obstacle to cultural growth, and that what was the consequence of not studying secular science. The pursuit of national awakening and development thus took place in parallel with the influx of man-made culture into Central Asia. In the second half of the 19th century and the beginning of the 20th century, national intellectuals fighting for economic and political freedom followed the example of the Russian press and decided to publish several newspapers.

The Russification policy of the Russian Empire intensified the struggle of local intellectuals for the interests of their people. The local intelligentsia deeply felt that the reasons for the military and industrial achievements and cultural development of the peoples of Russia and Europe were in the development of education.

Therefore, the reform of the traditional education sector became the main goal of the Jadid movement. The European-style teaching method became popular among the people in the sense of jadid, i.e. a new school. The Russian administration prevented the opening of Jadid schools. First, the opening of these schools was banned at the initiative of the Turkestan Provincial Department of Public Education. Second, the curriculum of the new schools has not been approved by the Public Education Inspectorate. Third, the Jadids relied on the Turkish, German, and British education systems, which differed from the traditional Muslim and Russian education systems, which was against the interests of the Russian administration. In the eyes of imperial officials, Jadid schools were seen as a hotbed of political opposition for Russia.

The history of Jadidism has been studied in different directions, and the ideological approach to the issue has led to the emergence of contradictory interpretations of this movement. They can be classified as follows.

1. Opinions and conclusions of imperial officials representing the position of the administration of the Russian Empire.
2. Thoughts of ancient believers opposed to Jadids. Proponents of the traditional school had correctly predicted that the Bolsheviks were their cousins.
3. The views of intellectuals who were directly involved in the Jadid movement.
4. Conclusions from the point of view of the ideology of the Soviet government.

Analyses

In 1936, a large article entitled "On the Literary Work of Fitrat" began with the following lines: "In the late nineteenth and early twentieth centuries, the Jadid movement emerged in Central Asia. It represented the interests of the male bourgeoisie, which was colonizing Central Asia and rising as a rival to Russian capital, which was absorbing all its wealth, and which was dissatisfied with the construction of feudalism and the oppression of its new capitalist relations.

1. Relationships expressed by ideologues of Western politicians. The ideologues of Western politicians evaluated the activities of the Jadids in terms of the interests of rivals to Russia, such as Britain, and closely monitored their activities. Western capitalist ideologues sought to use the Jadid struggle for national liberation and national interests as a means of criticizing Russian government policy and then Soviet policy. They planned to cooperate with the Jadids along the way and also provided some financial support. This was what frightened first the Russian Empire and then the Soviet state. In fact, this factor played a key role in the 1937 repression. 2. Assessments of national intellectuals in the period of independence. On the eve of independence, the national intelligentsia, while struggling for self-awareness and independence, made great efforts to justify the name of their predecessors, the Jadids, and to publish their works. Jadidism was studied in the political, ideological, educational and literary directions. The legacy of Jadidism was used effectively in the development of the idea of national independence. In the history of pedagogy and journalism, the

heritage of the Jadids has been extensively studied. Many works have been published in the "Heroes of Independence" series. In the struggle of the Jadids for the independence of Turkestan, the main priorities were: expansion of the network of new method schools; sending talented young people to study abroad; creation of various enlightenment societies and theater troupes; building a national democratic state in Turkestan by publishing newspapers and magazines, raising the socio-political consciousness of the people. Traditional priests viewed the Jadids, who criticized the old method, as enemies of local Islam and imperial administration. While the Jadids called them "ancient", the traditionalists considered them to be Jadids, newcomers, heretics, perverts, conspirators. Scholars who have studied the history of the Jadid movement in depth have argued that it should be studied in four periods. According to their classification, the first period was 1895-1905, the second period was 1906-1916, the third period was 1917-1921, and the fourth period was 1921-1929. This classification is a conclusion based on socio-historical events and has a deep logic. As a result of the First Russian Revolution, the imperial government was forced to pave the way for a number of democratic reforms. In Turkestan, too, in response to Jadid appeals, new methodological schools were allowed under strict control. The number of Jadid schools increased year by year, attracting the population, which reduced the status of Russian-style schools. The Jadid movement is a modernization of the ideas of mystical teaching that have played an important role in the spiritual and spiritual life of Muslims. In mysticism, too, man is based primarily on his spiritual and spiritual maturity. Jadidism was also exactly the way to fight for freedom through spirituality and enlightenment.

Jadid schoolchildren have proven that their teaching methods are more effective between the two ancient and Russian education systems. They worked mainly with their own funds and overcame the resistance of local fanatical believers and the government. The Jadids were not against Islam. They sought to rid Islam of heresy and superstition introduced by some ignorant believers, and to establish a new method of education in madrassas and schools. This in turn displeases some reactionary priests and accuses them of irreligion.

Educational institutions that reformed the teaching methods and curricula of Muslim schools, taught children to read and write in their mother tongue, and promoted innovative ideas were originally founded in 1884 in the Crimean town of Bakhchisaray by the enlightener Ismailbek Gasprinsky.

According to KE Bendrikov, Ostroumov, the first new methodological schools in Turkestan were established by Tatar teachers in 1890 in the Fergana Valley and in 1893 in Samarkand. In 1900, Munavvarqori Abdurashidkhonov, a prominent figure in the Jadid movement in Tashkent, founded a new methodical school.

The imperial administration did not pay much attention to the Jadid schools until the revision of Count Palen. Palen, who has studied these schools, said: "The curricula of these schools are largely derived from the Muslim Sensation Program of 1905-1906. The school teachers are mostly Tatars. Textbooks and literature have been published mainly in Kazan and Istanbul. Currently, there are many such schools in Turkestan. However, it is impossible to say exactly how many of them are not registered by the government.

During the audit, 12 such schools were inspected in Tashkent, 14 in Kokand, 5 in Andijan and 4 in Samarkand. "For example, more than 200 children study in 4 new methodical schools in Samarkand, and 230 children study in 5 such schools in Andijan."

In the new method school, children are taught to read and write in their native language. The schools were mainly primary schools consisting of grades 1-4. From the 1913/14 academic year, a two-stage system was introduced in some places. The schools in this system are called model schools, the 1st stage of which is called the preparatory (primary) classes, and the 2nd stage are called the rushdi (upper) classes. In particular, the model school of M. Abdurashidkhonov, A. An important step towards the acceleration of the industry was the launch of rush (upper) grades (grades 5-6) in Shukuri's schools in Samarkand and A. Ibodievnint in Kokand.

It should be noted that no special buildings have been built for the new method schools. They were private, and in many cases the school used the teacher's own house or some vacant living quarters, as well as the outdoor courtyards of some individuals. Officials of the imperial government feared that such schools would contribute to the growth of national culture and considered it dangerous for the tsarist government. Therefore, various measures were taken to stifle their activities. In particular, in 1911, it was decided that in local schools (except for Russian-style schools), students should be of the same nationality as teachers. The decision led to the dismissal of Tatar teachers and the closure of several dozen new methodological schools (initially taught by Tatar teachers in Jadid schools across the country).

The new method schools did not have a single curriculum, a program that was officially approved anywhere. Classes were conducted based on the curriculum and textbooks developed by the particular school principal and teachers. Although these plans are based on the Ismail Gaspirinsky program, not all Jadid schools strictly adhere to these plans. This was one of the biggest problems in Jadid schools.

In the new method schools, along with secular subjects, religious subjects were also taught. The "Alphabet of the Qur'an" was also taught with the help of the alphabet book. In secular sciences, physics, chemistry, geometry, arithmetic, geography, and in some schools, Russian language is also taught from the 4th grade. Examinations in Russian were held at a two-level Russian-language school in Tashkent, and students' knowledge was assessed on a 5-point scale. Jadid schools did not have textbooks and manuals in Uzbek for high school subjects such as physics, chemistry and geometry. Teachers were forced to use textbooks on these subjects published in Tatar and Turkish languages. Some teachers wrote their own textbooks and taught on that basis. Saidrasul Saidazizov "Ustodi avval" (1902), Behbudi "Risolai as-bobi savod" (1904), "Risolai jughrofiya umroniy" (1905), Munavvarqori "Adibi avval", "Adibi soniy" (1907), Abdulvahid Burhanov "Rahbari hat" »(1908), Avloni« The first teacher »(1910),« The second teacher »(1912), Rustambek Yusufbek ogli« Education first », A.Ibodiev« Tahsil-ul alifbo »textbooks.

The government did not provide any assistance to the new method schools. The schools worked on a monthly basis from the parents of the children, and the teachers were paid from the same account. School work was provided at the

expense of the dedication of the schoolchildren and the personal funds of many Jadids. Jadid schools held exams in late May with the participation of parents and guests. In the exam, the children demonstrated that they have learned to memorize Qur'anic verses, read and write in Uzbek, and perform 4 arithmetic operations. The new method schools were the first stage of modern Uzbek national schools. Based on the experience of these schools, not only the alphabet and textbooks, but also the first textbooks such as "Turkish Rule" and "Spelling" were created, which covered the rules of the Uzbek language.

In short, new methodological schools have emerged on the basis of modern requirements. Because of the difficulty of obtaining official school permits, there were also many schools that operated without a permit. This move, albeit brief, marked a turning point in the history of Turkestan. It would be correct to evaluate these schools as the product of the reform of the ancient schools as a necessity of the period. In these schools, the focus was mainly on the method of teaching and modern secular sciences. Jadid schoolboys were not against the religious sciences. They simply carried religious and secularism together. It is safe to say that it was formed on the basis of the wisdom and ideas of Bahauddin Naqshband, a great representative of mysticism, "Dilba yoru dastba kor" (God willing, your hand is at work). These schools were the product of a combination of national and modern European education. Unlike the existing Russian educational institutions, it served to shape national history and identity.

Conclusions

However, according to archival data, these schools did not have a single curriculum. We assessed this as a method chosen by the students based on the worldview of the people in the school area. The reason is that the acceptance of innovation in all regions was not uniform. With this in mind, the Enlightenment sought to implement the reform step by step. In any case, these schools prove that education in Uzbekistan has a long history. It was simply a matter of reforming and modernizing the system. The Jadids, who unhesitatingly sacrificed their lives and wealth during the colonial rule and the struggle for the conscious development of the people, are undoubtedly among the greatest figures in the history of Turkestan. The work of modern schoolboys is yet another proof that in our history there have always been enlighteners who brought the people to light in their difficult days.

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