

THE ROLE OF MODERN ENLIGHTENERS IN THE FORMATION OF THE IDEA OF EDUCATION IN TURKISTAN: THE SECOND HALF OF THE 19TH CENTURY - THE BEGINNING OF THE 20TH CENTURY

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ABSTRACT

This article examines the historical political situation and conditions of the emergence of the Jadidist movement and educational ideas in Turkestan. Jadidism arose as a narrow movement of cultural nature for the reform of the old system of Muslim education, for the necessity of European education for Muslims. The development of reforms in education, that is, the growth of national progressive intellectuals, the strengthening of trade and cultural relations with Western countries, took place in historical conditions through Turkestan modernism. The mechanisms and consequences of the replacement of the traditional education system of Turkestan with the colonial education system, the impact of this process on the literacy level of the multi-ethnic local population and the resettled Russian population are studied as well.

Keywords: Turkestan, jadidism, modernism, new- method schools, usul-i jadid, enlightenment, progressivism, schooling, Tsarist Russia, press.

INTRODUCTION

During the years of independence, in addition to a growing interest in history and a desire to objectively reveal previous truths, a great deal of studies was carried out regarding how education and religious politics were once practiced within our country. Literally, restoring freedom of conscience was one of the just measures towards national rehabilitation. As President of the Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev stated, “We must deeply study the legacy of the revolutionary movement, our enlightened grandparents. The more we study this spiritual treasure, the more we will discover the answers to many of today’s most pressing concerns. The more we vigorously promote this invaluable treasure, the more our people, particularly our youth, will realize the value of today’s peaceful and free life”.

The growth of enlightenment was accelerated by historical events in Turkestan throughout the second half of the nineteenth century. During this time, Muqumi, Furqat, Ahmad Donish, Sattarkhan Abdugafarov, and others published works encouraging enlightenment. They were encouraged to learn from Russian culture, which served as a model for scientific progress. In such cases, Furqat’s involvement with the “*Turkiston viloyatining gazetasi*” (Newspaper of the Turkestan Region) and the creation of works promoting Russian culture and science can be noticed. They engaged in practical actions such as establishing new-method schools, teaching in them, and supporting them. This inspired the implementation of enlightenment-based education in Turkestan.

LITERATURE ANALYSIS AND METHOD

One key distinction separated the men of Central Asia who ventured to consider the predicament of their people from those who were inwardly controlled by rigid customs and firmly established habits: they were able to look past the current arrangements and consider novel approaches to change without fear. Reformers intended to get better, and change meant to preserve the culture. The ideas of these cultural theorists were beyond the comprehension of

ultraconservative politicians and clergy (*ulama*). The emirs, czars, and khans' entourage of officialdom failed to understand that identity was not changing but rather renewing. These reasonable attempts were met with strong responses from the regulations and their administrators, which led to a confrontation between retrogression and revival. They were blind to the fact that Turkistan could have its best opportunity with the Reformists. The Arabic term "*jadid*" which means "*new*", was first used to refer to those who, having been influenced by the pedagogical theories of well-known Tatar enlightener Ismail Gasprinski (1851–1914), established new-method schools where secular as well as religious sciences were taught. The rise of Jadidism specifically linked to these educational institutions, or "*usul-i jadid*". Ismail Gasprinski, the creator of new-method schools, became acquainted with the novel analytical and phonetic approach to teaching the alphabet while he was a student at the Sorbonne. He was keen to modernize the antiquated Islamic educational system. After arriving back home in 1884, he started a "*usul-i jadid*" school and spent 40 days teaching 12 pupils how to read and write. "The result exceeded all my expectations" he wrote later, "and this method was then implemented in a few more schools". Regional visitors were acquainted with these educational institutions and embraced the novel approach used in over 200 schools.

The efforts of these nineteenth- and early-twentieth-century reformists began to have an impact as autonomous and independent polities were created in the region. The works of local enlightened intellectuals at the time provide valuable information regarding education centres in Turkestan. Enlightened intellectuals such as Makhmudhoja Behbudi, Sadridin Ainiy, Abdulla Avloni, Munavvarqori Abdurashidkhanov, Salahiddin Muftizoda, Abdurauf Fitrat, Fayzulla Khojayeov, Shukrullo, M. Kholiqi, Nishoti, Siddiqi, Miskin, and A. Tabibiy, for example, address literacy and education issues in their works.

During the Soviet era, the publishing of the outstanding works of A. Abdusamedov, T. N. Qori Niyazov, I. Mominov, M. G. Vahobov, K. E. Bendrikov, and others on Uzbekistan's culture and history was a great event in Turkestan pedagogy. Writing the history of the Jadidism movement in social sciences, mentioning the names of the leaders of this movement, Makhmudhoja Behbudi and Munavvar Qori Abdurashidkhanov, as well as information about madrassas and schools related to the activities of Muslim believers was strictly prohibited during the time these works were written and published.

During the independence era of our country, leading pedagogic scientists such as R. Akhliddinov, R. Djuraev, J. Yoldoshev, Sh. Kurbanov, E. Seytkhalilov, D. Djurayev, processes and mechanisms of public education organisation and management, Sh. Abdullaeva, M. Inoyatova, R. Safarova, and N. Egamberdieva studied the history of pedagogical teachings and the pedagogical heritage of enlighteners.

Foreign researchers Edward A. Alworth, Adib Khalid, Will Myer, Seymour Becker, Jeff Sahadeo, Allen J. Frank, A.S. Morrison, Jin Noda, Scot C. Levy, Ron Sela, E. Richard; German scientists R. Olsha, G. Kleinow, Y. Benzing, Mende G. Von, G. Shtaklin, B. Shpuler, K. Okay.

It covers a complete examination of the organisation and development of the education system in Turkestan, as well as studies on the study of political and social processes in Central Asia during the beginning of the twentieth century. Turkish famous scholars such as Zakiy Walidy Togon, Mehmet Saray, Boymirza Hayit, and Temurkhoja oglu were particularly interested in Turkestan's history and enlightenment movement. A. Beningsen and Stefan A. Duann's articles on the education system in Turkestan reflect the findings of French scholars. The systematic reevaluation of the methodological aspects of the study of Jadid pedagogy, as well

as the disclosure of previously unavailable secret documentary sources, will allow for the emergence of special studies on the specific directions of Jadids sociopolitical and spiritual-educational initiatives. D. Alimova, D. Ziyayeva, Q. Rajabov and Sh. Turdiyev, D. Djurayev, and other researchers introduced Jadids as independence defenders.

In Turkestan's political, economic, and cultural realms, they attempted to shape societal opinion in favor of reforms, fighting against the backwardness and stagnation imposed by traditional ways of life and Russian colonial rule. They not only logically stated the need for these reforms, but they also opened schools that taught in new methods, built libraries and reading rooms, prepared textbooks and manuals, and they worked hard to raise the country's youth awareness. However, this movement faced a difficult historical problems.

Reformation in Turkestan has devolved into a confrontation of opposing philosophical conceptions and worldviews on the potential for societal improvement. This was shown in the conceptual understanding of the key issues of social progress, including breaking the underpinnings of colonialism. The Jadids, who comprised the majority of the reformers, established new schools, published newspapers, textbooks and manuals on natural sciences, advocated for the study of Western techniques and technologies, and used European cultural achievements to create a national secular education and spiritual life. They laid the groundwork for restoration and enrichment while promoting awareness of national identity.

From 1908 up to 1916, there was a political divide among the Reformers. The ideas of "modern", "progressive" and "ancient" emerged. At the same time, the reformist movement exhibited more obvious political than cultural aspects. In Turkestan, this movement, based on a fundamentally new approach to the cultural problems of society, called jadidism, and the intellectuals who disseminated the notion were known as jadids. The fact that Jadids functioned under colonial conditions distinguishes them from the Western European and Russian Enlightenment. Second, although the period of enlightenment in Western Europe lasted decades, if not hundreds of years, Turkestan's enlighteners were forced to act decisively. It should be mentioned that the Jadidist movement (also known as the "Renovation Movement" by international researchers) was not a Turkestan-specific phenomenon. Before delving into Turkestan, we'd like to provide some context for the events that have occurred elsewhere.

Turkestan Jadids Abdulla Avloni, Makhmudhoja Behbudi, Munavvarqori Abdurashidkhanov, Ahmad Zaki Waliy, Tashpolat Norbotabekov, Abdurauf Fitrat, Faizulla Khojayev, and others began to actively participate in the country's social, political, and cultural life as a result of the Russian Revolution of 1905, as well as national liberation movements and revolutions in Turkey, Iran, and India in 1908-1913. In the second half of the nineteenth century, a Jadid movement arose in the Caucasus and Azerbaijan. The Volga coast is without a doubt one of the most well-known centres of the Jadid movement, which originated in the 1890s. The Tatar Jadidism movement arose from a strong enlightenment movement in this region, along with reformist goals. As in other regions, Jadidism begins with the reform of the school education system. He launched this project in the second half of the nineteenth century alongside Husayn Fayzkanov ("School Reform" programme) and Shahibiddin Marjani (a practical programme he devised for instructing his students). However, their original ideas were partially implemented over time. Sh. Marjani's ideas assisted the author in updating madrasa teaching, but the second concept stayed on paper. Nonetheless, the resurrection of Tatar spiritual and spiritual culture in the late nineteenth and early twentieth century was mostly due to educational system reforms. The life-or-death struggle that began in Tatarstan between the Jadids and the ancients, on the one hand, resulted in an influx of young Tatar intellectuals to Central Asia,

particularly Turkistan, and on the other, the Jadids were supported by the people through the press, literature, and theatre. Jadid ideals disseminated to the masses through the “*Muhammadiya*” madrasas in Kazan, “*Aliya*” and “*Usmaniya*” in Ufa, and “*Husayniya*” in Orenburg.

RESULTS AND DISCUSSION

Advanced scientists, modern professionals in industry and agriculture, and pedagogy scholars have matured from this movement. They battled valiantly for the country’s prosperity and independence. The Jadids’ programme of battle for Turkestan’s independence had four key goals: a) developing the network of new method schools; b) sending talented young people to study abroad; c) establishing various educational associations; and g) printing newspapers and magazines.

The Jadids played a significant role in integrating religious and secular education. Jadidism is separated into two phases: From 1880 to 1905, traditional religious education was reformed, and from 1905 to 1917, educational initiatives aimed at Europeanizing the Turkic-Tatar peoples were carried out. Muslim reformer educators and thinkers at the privately managed Jadid schools in the Muslim regions of Tsarist Russia, such as the Crimea, the Volga-Ural region, Azerbaijan, and Central Asia, preceded the Soviet era by introducing Western-style modern education. Jadids in educational reform initially developed among Tatars in the Crimea and Caucasus around the end of the nineteenth century. Ismail Gaspirinsky’s “*Tarjumon*” newspaper was the birthplace of this new movement. The most significant feature is that the majority of Tatar Jadids studied in Bukhara, Samarkand, or Khiva madrasas and were born in Turkestan regions, following the route of one or more sects. As much as our intellectuals from the Middle Ages provided spiritual nutrition, Ismail Gaspirinsky and his friends’ thoughts had a significant impact. It is possible to assume that the enlightened movement that evolved in Turkestan at the end of the nineteenth and beginning of the twentieth centuries had its roots in Central Asia.

The anti-colonial movement entered Turkestan through Ismail Gaspirinsky’s beliefs, and new concepts against the rule of empire arose spontaneously in the area. It should also be noted that during this period, progressive Muslim countries had a significant influence on the establishment of Marafarian Jadidism. The idea of new reforms in Turkestan was predominantly publicized in towns such as Bahchesaray, Orenburg, Kazan, and Ufa, while periodicals from Iran and Georgia penetrated the province. The genesis of revolutionary groups and ideas in Turkestan should be understood in light of the country’s historical political position and environment. The development of educational reforms through Turkestan modernism, that is, the emergence of national progressive forces, the deepening of commerce and cultural contacts with Western countries, occurred in historical contexts. The leading representatives of the enlightened Jadidism movement in Turkestan described “school reform” as the transmission of scientific knowledge and sophisticated culture with the assistance of reformers, and they characterized their organization’s key responsibilities accordingly.

The standards for public education and schooling generally reflected the early moderns’ overall ideological convictions. They exhibited many essential concepts for the future educational paradigm of progressive reform of Turkestan society through their work at the time. The Jadids sought to revitalise secular education, advocated for traditional education reform, the establishment of new schools and theatre troupes, the right of every Muslim to work in banking and financial capital, and recognised the importance of mathematics, geography, grammar, and other subjects in accelerating socioeconomic development.

By the start of the February revolution in 1917, the tsarist government had registered over 100 new method schools in Turkestan, with over 4,000 students, including 39 in Sirdarya, 30 in Ferghana, 18 in Yettisuv, and 5 in Samarkand, which were located in the areas. They all functioned at the expense of private monies. Tuition was paid; the sum ranged from 50 tiyin to 3 soums per month. Despite the fact that the new style schools were founded on private initiative and lacked infrastructure and funding, they garnered local support and grew so popular that parents preferred the new school over free education in Russian-style schools. He chose paid study at Methodist schools.

Behbudi symbolised a new powerful trend in Turkestan history of Jadidism. The followers of this movement, led by Makhmudhoja Behbudi, were able to determine the future of their homeland and plan its development courses through a careful examination of history and contemporary reality. Despite the persecutions and financial challenges, other method schools began to operate in other cities around Turkestan. Makhmudhoja Behbudi, a famous enlightened pedagogue known as the father of Turkestan jadids, founded a “*jadid*” school in Samarkand with the goal of educating and enlightening local students. In 1903, he relocated Abdulkadir Shakuri’s new method school in Rajabamin from the “Koshovuz” neighbourhood to his yard and continues to generously fund it. Shakuri writes a textbook called “*Jome-ul Hikayat*” for this institution and offers free tutoring to Muslim students. According to historical records, Abdulkadir Shakuri founded another school using the new system in 1907. Abdurauf Fitrat writes in his work “*Bayanoti sayhi hindi*” in the hero's vernacular, “There are various basic schools in Samarkand, the best of which is the Shakuri school. This school is gradually reaching its desired peak. I am satisfied with all the schools of Samarkand” he stated in his letter.

In 1905, M. Behbudi established a new “*Usuli i-jadid*” school in Samarkand's “Kaftarkhana” settlement. This school educated approximately 40 kids. Pupils at this new school will learn what would normally take three to four years in traditional schools in just one year. Such evidence demonstrated that the Jadids’ new method schools were gaining popularity. In Samarkand, Siddiqi-Ajiziy, along with Makhmudhoja Behbudi, Abdulkadir Shakuri, and Hoji Muin, are motivated to educate the locals by establishing new schools. In 1903, Hoji Muin established a Jadid school in Samarkand. Jadid schools first opened in Bukhara in the early twentieth century. Abdulvahid Burkhanov, Usman Khojayev, Mirkomil Burkhanov, Kholi Khojayev, and others inaugurated the years 1907–1912. Ismail Gaspirinsky’s journey to Bukhara and his appeal to the Emir of Bukhara, Abdulahad, about the founding of new-method schools had a positive impact on the establishment of Jadid schools. Literacy was taught in “*usuli-i-jadid*” schools using the reading aloud method, and students were given new textbooks produced by Turkestan academics. Among these are the textbooks “*Ustodi avval*” by Saidrasul Saidazizov, “*Adibi avval*” by Munavvar Kari, “*Birinchi muallim*” by Abdulla Avloni, and “*Education first*” by Rustambek Yusupbekov. The Jadids urged young people to learn about the world, become educated, and fight for Turkestan’s independence through their revolutionary efforts in schools and education. They welcomed young people to study in foreign nations like as Germany, Turkey, Egypt, and Russia, armed with current Western knowledge, and to promote Muslim and Turkestan education in a new, oriental style. In this way, Behbudi and Sadriddin Aini’s calls to urge young people to learn, “Be zealous in your studies and be a man. Then serve to your country, to your people, and your nation to the best of your ability”.

Muslim reformist intellectuals knew that their modernization movement could not succeed without gender equality and freedom, hence they concentrated particularly on the emancipation

of Muslim women in their discourse and activities. “Whoever loves his own people and wishes it a [great] future, must concern himself with the enlightenment and education of women, restore freedom and independence to them, and give wide scope to the development of their minds and capabilities” was the sentiment expressed in a journal article written in 1913 in Baku, Azerbaijan, by a male reformist. According to Khalid, Jadid views on gender problems remained traditional, and “unveiling was never explicitly raised in Central Asia before 1917” (1998, 228). It reasonable sense that the reformist (Jadidist) intellectuals of Central Asia, who were facing harsh criticism from the Islamic clergy (ulama) and conservative groups in their communities, knew that the period was not suitable to have an open discussion of the “unveiling of women” problem in the public eye. Tsarist administrators and Bukharan emirs supported the conservative Muslim clergy against the reformist Muslim intellectuals. Allworth gives information on the attitudes and actions of both Muslim conservative clergy and the tsarist Russian officials toward the New Method (modern) schools opened by the Muslim intellectuals in Central Asia: Even a small number of New Method schools frightened them [the clergy] in Bukhara and in Turkistan, just as they did most Russian officials. The establishment’s anxiety became obvious when the Russian authorities in Turkistan closed more than 50 New Method schools during the 1910/11 school year. . . . The Amir of Bukhara in the 1913/14 school season closed all New Method schools known in the emirate.

There was still a lot of interest in New Method schooling in spite of these obstacles. In 1909, while traveling to Istanbul, Osman Khodja, a prominent reformist in the Emirate of Bukhara, stopped in Bahchesaray and had a meeting with Ismail Gaspirinski. Osman Khodja traveled to Istanbul to study the contemporary Ottoman educational system after studying the fundamentals of the Jadid schools with him. Two years after his return to Bukhara, Osman Khodja set up a Jadid school in his home, initially teaching the children of his family before expanding to include other students. Following the overthrow of the emirate rule by Osman Khodja and other members of the “Young Bukharan” revolutionary group, the democratic republic of Bukhara was created (1920–1923). Khodja first assumed the position of minister of finance in 1920 and then assumed the presidency of the republic in 1921.

CONCLUSION

Jadidism’s principles in Turkestan focused on religious-educational and social-political changes. Turkestan’s reforms focused on two areas: the education system and the media. Jadids founded new schools, taught worldly sciences, built socioeconomic and cultural linkages with Western and Eastern countries, challenged the tsarist authorities’ colonial authority, and established a sociohistorical epoch. The goal of Turkestan region was to open new schools, teach secular and religious sciences, promote freedom of speech and press, learn from advanced European education in science and technology, teach foreign languages to young people, and send them to foreign educational institutions. Education and establishing national independence through reforms exemplified the good objectives of advanced representatives of Muslim societies.

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