

FEATURES OF THE DEVELOPMENT OF JADIDISM IN TURKESTAN

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Abstract: *This article examines the features of the development of the movement jadidism, which emerged as an educational movement at the turn of the XIX-XX centuries and went deep into history until the end of the 20s of the XX century. This movement still arouses great interest not only in Turkestan, but also far beyond its borders. The use of socio-political, moral, and philosophical ideas and teachings of the Turkestan jadids is important in the formation of philosophical thinking and strengthening the ideological immunity of young people. The ideology of jadidism was widely influenced in Central Asia by the energetic work of the Islamic modernist Mahmud Khoja Behbudi.*

Keywords: *jadidism, educational movement, modern schools, education, enlightenment, political ideas, modernization, Gaspirinsky, Behbudi, spiritual heritage.*

I. Introduction

Since the first days of independent development of Uzbekistan, scientists and historians of the country have been assigned the task of truthfully reflecting the historical past, which is designed to form the correct perception of the younger generation of their origins, their national history. Jadidism, which emerged as an educational movement at the turn of the XIX-XX centuries and went deep into history in the late 20s of the last century, still arouses great interest not only in Turkestan, but also far beyond its borders. This growing interest is due to the fact that the ideas proclaimed, but not fully implemented by jadidism, have an actual, not lost its sharpness significance in the current Uzbekistan, which has achieved independence, what the jadids dreamed of and for which they conducted their educational activities.

The spiritual heritage, ideas and teachings of our ancestors play a special role in shaping the ideological outlook of the younger generation. In short, the development of social thinking and political culture of young people plays an important role in the development of national identity. The use of socio-political, moral, and philosophical ideas and teachings of the Turkestan jadids is important in the formation of philosophical thinking and strengthening the ideological immunity of young people.

In the history of political thought in Central Asia at the end of the XIX century and the beginning of the XX century, a certain place is occupied by the socio-political movement of the nascent bourgeoisie called jadidism. A philosophical analysis of the political ideology of jadidism suggests that it was a cultural and educational movement of the intelligentsia of Central Asia.

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The essence and features of jadidism were largely related to the ideological and political struggle that took place in Central Asia. This socio-political movement was also closely linked to the internal and external conditions of Central Asian society.

The formation of jadidism in Turkestan was due to historical, socio-economic, political and cultural changes that occurred in the region in the late XIX and early XX centuries. The Jadid movement was formed on the ideas of the national-progressive intelligentsia of the region itself, the Muslim reformers of Russia and the Eastern countries of the second half of the XIX century.

The Arabic word Jadid (literally new) was first used for those who, under the influence of the pedagogical ideas of Ismail Gaspirinsky (1851-1914), an outstanding Crimean Tatar educator, began to open new-fashioned schools where not only religious but also secular sciences were taught. [2, 238-260] the emergence and further development of jadidism in Turkestan is to a certain extent connected with the new-fashioned school (“usuli jadid”), the founder of which was Ismail Gaspirinsky.

The founders of the jadidism movement were Ismail Gasprinsky (1851-1914), a Tatar public figure who advocated the need for modernization and reform of traditional Islamic education, the introduction of new methods of teaching students of maktab (school). It is known that Ismail Gasprinsky took an active part in the acute controversy between supporters of jadidism and kadimists (conservatism), opposing against the conservative direction of Muslim public thought, public figure Gasprinsky called on Muslims to keep up with European social progress.

Even during his studies at the Sorbonne, he got acquainted with the new analytical-sound method of teaching the alphabet, and dreamed of using this method to reform the outdated Muslim education system. Returning to his homeland in 1884, he opened a school “usuli jaded”, where for 40 days he taught 12 students to read and write. “The result exceeded all my expectations,” he later wrote, and this method was then implemented in several other schools. Visitors from the regions got acquainted with these schools and also adopted the new method in more than 200 schools. [4, 230]

Gaspirinsky promoted his ideas from the pages of the newspaper published by him “Tarjimon” (“Translator”), which opened a new world for its readers, a world of advanced ideas aimed at the future. Among the first subscribers of the newspaper published in 1883 were our compatriots from Margelan, Tashkent, Bukhara, and Samarkand. The fame of the founder of the new method and the newspaper that stirred the entire Turkic world reached Turkestan.

Samarkand supporters of the pedagogical ideas of Gaspirinsky, welcoming him in the ancient capital of Amir Timur, with his help, also open a new-fashioned school in Samarkand. Unfortunately, a rumor about this school, opened without official permission, reached the head of the department of education of the region, and it was soon closed, and the Bukhara school did not exist for long. [1, 18-19-146-150] Despite this, along with the new-fashioned school in Turkestan, the ideas of Gaspirinsky penetrated, 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 now living in conditions of backwardness and ignorance, called on them to become educated and cultured people.

In fairness, it should be said that Turkestan jadidism was fed not only by the ideas of Gaspirinsky. The publications “Saratifunun” (“fine craft”, Istanbul), “Hablul-matin” (“Strong ties”, Calcutta), “Chehranamo”

(“Mirror”, Alexandria), Parvarish (“Education”, Cairo), which spread in Turkestan after 1905, as well as “Ikbal” (“Happiness”, Baku), “Molla Nasretidin” (Tiflis), “Vaqt” (“Time”, Orenburg), “Shuro” (“Council”, Ufa), etc.

For the sake of objectivity, it should be noted that the formation and development of the worldview in Central Asia was greatly influenced by pan-Turkist ideology through representatives of the Turkish and Tatar bourgeoisie, as well as through newspapers and magazines of the bourgeois-liberal persuasion, which were published in Kazan and Istanbul. At the same time, jadid magazines were also printed locally, for example, in June 1906 the first issue of the newspaper “Tarakki” (“Progress”) edited by Ismail Gabitov. These publications promoted freedom of thought, education, science and culture, and criticized outdated social orders in the Emirate of Bukhara.

At the head of the Jadid movement were: in Tashkent - Munavvar kari Abdurashidkhanov, Abdulla Avloni, Ubaydulla Khojayev, in Samarkand – Mahmud Khoja Behbudi, Abdukadir Shakuri, Saidakhmad Siddiqi-Ajziy, in Bukhara - Fitrat, Fayzulla Khojayev, Sadriddin Ayni, in the Ferghana valley - Hamza, Ibrat, Chulpan, and in Khiva - Palvanniyaz Khodji Yunusov and Baba Akhun Salimov.

The ideology of jadidism was widely influenced in Central Asia by the energetic work of the Islamic modernist Mahmud Khoja Behbudi. The formation of his religious-philosophical and socio-political views was influenced by the ideas of Tatar and Turkish pan-Islamists and pan-Turkists, with many of whom he had personal confidential connections.

Education reforms play an important role in Behbudi's socio-political views. The solution of this important problem was entirely linked to the strategic nationalist and separatist goals of the local young bourgeoisie. “Our rich people,” Behbudi said, “are ruined by their ignorance, because they do not know how to trade or conduct financial transactions.” [5, 130-132] Further continuing his thought, he writes: If we do not want to lose to other nations in the field of modern culture and economy, we must train our Muslim judges, lawyers, teachers, statesmen, engineers, educated merchants who would help us in commercial banks and offices. These specialists should be defenders of our interests and our religion. Without this, our days are numbered.” [6, 391] “Since this is the case”, Behbudi addresses the local bourgeoisie, “you, my friends, should try to teach your children modern knowledge so that they serve the religion and the nation, and the service of the nation and religion is possible only with knowledge and money.” [6, 391] Behbudi argued that one of the main concerns of an educated person should be the protection of religion, as the main component of Islamic society. Therefore, he advised to prepare two categories of educated people. One category - people with religious education, who should be spiritual mentors and stand guard over the purity of Islam, the other-secular educated people who will protect the interests of Muslims in public life.

The spiritual leaders of jadidism drew the attention of young people to the theme of the former greatness of Muslims, the former glory of the past “Golden age”, emphasizing their religious and ethical purity, contrasting this past with the present socio-political situation of the Islamic world.

Count Palen, the chairman of the audit commission in Turkestan, gave a high score of the activity of the jadids. In 1908 he wrote: “The jadids strive to reinforce the idea of the younger generation of aborigines about the greatness and power of Islam, to arouse in it a noble desire to serve the cause of unification and revival of Islam” [8, 134] Not limited to opening new-style schools in Turkestan, but also initiated sending 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 faithfully serve the people and the Motherland as doctors, engineers, lawyers, agronomists, religious and statesmen.

The program of the jadids, the main carriers of educational ideas in the late XIX early XX centuries in Turkestan, was as follows: first, to reform the Muslim national education and train highly qualified specialists in vital branches of culture, science and technology; second, with their help, to develop the economy, industry and agriculture of Turkestan, turn it into one of the highly developed cultural, scientific and technical regions of Russia; third, to raise the standard of living of the people, improve their well-being; fourth, to create national capital, to increase the number of rich and well-off people, and, finally, fifth, with the help of qualified local personnel, to change the infrastructure of society, i.e., to root out the state apparatus, which would be a great and important step in the formation of an independent Uzbek state in Turkestan.

The main areas of Turkestan jadids was the formation of new-method schools, the operation of charitable societies, the creation of publishing institutions, preparation and publication of teaching books, publishing literary and journalistic works, the opening of public libraries and reading rooms, theatre and development of the national press;

Reform of public education undertaken by the jadids in the European spirit at the turn of XIX-XX centuries, had a most notable impact on the socio-political and spiritual life of the peoples of Turkestan, the Bukhara Emirate and the Khiva khanate. The Jadid schools used the sound method (“usuli savtiya”) to break through the crusty and fossilized medieval Muslim scholasticism.

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

The best representatives of jadidism, and there are many of them, 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 a happy and prosperous life, to cultivate in them a sense of self-esteem, a sense of ownership of the land on which their ancestors lived and on which they live. The jadids were in all respects the foremost men of their time. The importance of jadidism increases in connection with the positive content of the activities of the jadids, which could serve as a good example for modern times. The Jadid movement played an important role in the formation and development of a modernized education system, publishing, national theater and drama, periodicals, and other areas of intellectual life in the region. [3]

Since the jadids had many opponents among the clergy, whose monopoly on the education of the population was actually undermined by their schools, they also conducted examinations in public, as an open court. This method of advertising the quality of education in new-fashioned schools is generally characteristic of the school activities of the Turkestan jadids. In the newspapers published by them, you can find information indicating the date of final exams and the time of their holding, inviting everyone to attend them.

The 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, book publishing institutions, libraries, the press, literature and theater. Despite its sad end, jadidism contributed to the growth of national consciousness of the peoples of our region.

The analysis and generalization of the scientific literature devoted to this problem shows that the issues of Central Asian jadidism were studied in different periods and in various aspects, which allowed us to develop

historical, theoretical, general and specific problems. However, the widespread alternative opinions sometimes reveal the unfoundness of some judgments based only on emotions, without involving a wide range of archival and literary data. In general, summing up the results of source studies and historiographical analysis, it should be noted that the movement of the jadids in the Turkestan region, the Emirate of Bukhara and the khanate of Khiva needs to be rethought and comprehensive analysis.

Thus, the relevance of the problem under study is due to the following motives and considerations:

First, the school-educational aspects of jadidism are not only of historical interest, but can be used in a modernized form in the public education system of our region;

Second, the jadids once resisted religious fanaticism, which is especially important for our region, which is now threatened by Islamic extremism;

Third, the attraction of the Turkestan jadids to the developed countries of the West and the Muslim world to a certain extent corresponds to the present foreign policy of the Central Asian countries;

Fourth, affected by the jadids problems of development of book and librarianship, literature and journalism, drama and theatre, national periodicals, etc., of course, have the cognitive and practical importance in the solution of modern problems of development of literature, culture and art, which are directly contained in the five initiatives of the President of the Republic of Uzbekistan Sh.M.Mirziyoev;

Fifth, mastering the experience of charitable activities of the jadids is again in demand in our time in the independent countries of Central Asia, where such social and spiritual spheres as health, education, science, culture and art sometimes need large-scale charitable projects.

The study showed that jadidism, as a course of socio-political and cultural life in Central Asia, made a great contribution to the enrichment of the spiritual life of the peoples of the region, their exit from the state of superstition, backwardness, stagnation, ignorance and fanaticism at the turn of the XIX-XX centuries. In the forms, structure and character, transformation and evolution of the Jadid movement lay the seal of the peculiar conditions of the Turkestan region, the Emirate of Bukhara and the khanate of Khiva. The jadids wanted to see Central Asian society on a higher, intellectually rich and culturally developed level of existence.

Important areas of their activity were educational reform, book publishing, dissemination of new literature, journalism, theater and drama, the print press, and other aspects of intellectual life. They were passionate supporters of secular education and advocated the introduction of a wide network of new-fangled schools. Turkestan jadidism, like any social movement, had its own shortcomings, omissions and sins. Some jadids were infected with the idea of pan-Turkism of their language and culture. Nevertheless, jadidism played an important role in the growth of national consciousness and awakening of the indigenous population of the Turkestan region.

The current interest in jadidism is primarily due to the fact that the representatives of this movement aimed to enlighten the people and bring them to the level of highly developed peoples of the world, to build an advanced society in all respects, a state based on the unshakable principles of humanism and democracy. All their activities in this direction are an example for the current young generation. The laws of the market economy that dictate the culture that the jadids have dedicated their lives to promoting are relevant right now, when our country has entered the world community. Today, our country needs cultured, erudite, highly qualified specialists whose dedicated work will turn Uzbekistan into one of the most developed countries in the world.

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