



THE POSITION OF THE TURKESTAN EDUCATIONAL SYSTEM IN THE LATE 19TH AND EARLY 20TH CENTURIES AND THE SIGNIFICANCE OF JADIDIST IDEAS IN ITS DEVELOPMENT

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Annotation: This article discusses processes related to the emergence of ideas of modernism in Turkestan in the late 19th - early 20th century, reform movements in the education system, as well as the historical significance of the modern educational movement in the analysis of cultural and educational life of the country.

Keywords: Turkestan land, contemporaries, intelligentsia of Turkestan, Tsarist Russia, invasion of Tsarist Russia in Central Asia, Central Asian khanates, colonial policy.

XIX ASR OXIRI VA XX ASR BOSHLARIDA TURKISTON MAORIF TIZIMIDAGI AHVOL VA UNING YUKSALISHIDA JADIDCHILIK G'UYALARINING AHAMIYATI

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Annotatsiya: Ushbu maqolada XIX asr oxiri XX asr boshlarida Turkistonda jadidchilik g'oyalarining vujudga kelishi va maorif tizimidagi islohatchilik harakatlari hamda O'lkaning madaniy-ma'rifiy hayotida jadid ma'rifatparvari harakating tarixiy ahamiyati bilan bog'liq jarayonlar tahlil ostiga olingan.

Kalit so'zlar: Turkiston o'lkasi, jadidlar, Turkiston ziyolilari, chor Rossiyasi, chor Rossiyasining O'rta Osiyoga tajovuzi, O'rta Osiyo xonliklari, mustamlaka siyosati.



ЗНАЧЕНИЕ ИДЕЙ ДЖАДИДИЗМА В СИСТЕМЕ ОБРАЗОВАНИЯ ТУРКЕСТАНА КОНЦА XIX - НАЧАЛА XX ВЕКА И ЕГО ЗАРОЖДЕНИЕ

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Аннотация: В данной статье анализируются процессы, связанные с зарождением идей джадидизма в Туркестане в конце XIX-начале XX века и реформаторские движения в системе образования, а также историческое значение джадидского просветительского движения в культурно-просветительской жизни страны.

Ключевые слова: Туркестанский край, джадиды, Туркестанская интеллигенция, царская Россия, вторжение царской России в Среднюю Азию, среднеазиатские ханства, колониальная политика..

Until recently, there was a consensus among historians and literary scholars about the emergence of the Jadid movement in Turkestan. They expressed the opinion that Jadidism emerged at the beginning of the 20th century under the influence of revolutionary movements in Russia, Iran, and Turkey. However, as scientific research on the Jadid movement continued in subsequent years, some researchers expressed the opinion that the Jadid movement in Turkestan began at the end of the 19th century. For example, in order to substantiate his opinion that the Jadid movement in Turkestan began at the end of the 19th century, Boymirza Hayit, one of the foreign researchers of the history of the Uzbek people, mentions the names of enlightened poets such as Kamil Khorezmiy, Mukumiy, Furkat, Abay, Mulla Nafas, and Zinhoriy, along with such literal Jadids as Behbudiy, M. Qori, Fitrat, and Cholpon.[1] In recent years, there has been a tendency among Uzbek scholars to push back the date of the emergence of the Jadid movement and to try to expand the ranks of the Jadids to the level of the above. However, the debate about when the Jadid movement arose is still ongoing. N. Karimov, the author of one of the articles acknowledging that the movement emerged at the end of the 19th century, expresses the following opinion in the scientific collection “Jadidism: The Struggle for Reform, Renewal, Independence and Development”: “The Jadids emerged not at the end of the 19th century, but at the beginning of the 20th century. However, in their appearance on the historical stage, two factors - historical and social conditions and newspapers that promoted new ideas of the era - played an important role, as well as a third factor - Uzbek enlightenment literature, which was initiated by Mukumi and Furkat. However, this does not necessarily mean that they were also Jadids. The term "Jadid" itself first entered the life of the Turkestan intelligentsia at the end of the 19th century. The term “Jadid” (“jadid” means “new”) was first introduced into Turkestan in 1884, according to B. Qosimov, and although it began to spread in many countries of the East and West through the newspaper “Tarjumon”, it came to us in



the 1990s.[2] The term “Jadid” and the Jadid movement are associated with the name of Ismail Gaspirali, who was called the “father of Jadids”.

We can learn more about I. Gaspirali through his work “The Question of Life and Death”. According to the description given in this work, the “third teacher” I. Gaspirali, in the words of one of the new enlighteners, Mahmudkhodja Behbudi, “managed to unite all the Turkic-Tatar peoples of Russia into one national family with goodwill in a very short historical period.” As the book says, I. Gaspirali “made a real revolution in the spiritual life of the peoples of the East, especially in school and education, and initiated the “usuli savtiya”. He laid the foundation for the most famous and progressive movement of the 20th century East - Jadidism.” His position in the Muslim world was very high. Considering Ismail Gaspirali's arrival in Turkestan in 1893, his stay in Tashkent, Samarkand, and Bukhara, and the establishment of the first Jadid schools in 1898 by Salahiddin domla in Kokand, in 1899 by Mannon Qori in Tashkent, and in the same year by Shamsiddin domla in Andijan, we can say that the Jadid movement in Turkestan began at the end of the 19th century. The Jadid movement took on a serious character as a socio-political movement at the beginning of the 20th century. In addition, the following evidence regarding the arrival of the Jadid movement serves to clarify the idea that the movement began at the beginning of the 20th century: Abdullah Avloni, one of the representatives of the Turkestan Jadid movement, recalls in his biography that he married in 1900 and became the head of the family, and that he had to work all winter to support his family, and that he was forced to leave the madrasa, but continued his educational work. He writes down what he had learned and says that he was busy reading various newspapers. He read the newspaper “Tarjumon” and became aware of the times. At that time, a conflict between old and new began among the local people. The mullahs called the newspaper readers “jadidchi”, he says.[3]

Considering the closure of the first Jadid schools by the tsarist government and the fact that for a certain period the activities of these schools were not restricted, it is reasonable to say that the Jadid movement began to take a serious turn at the beginning of the 20th century. In addition, the entry of foreign newspapers into Turkestan and the first publication of a newspaper in Turkestan also coincide with the beginning of the 20th century.

Hamza writes in his autobiography, “Not long ago, in 1908, when we were studying in the madrasa, we would have newspapers and magazines written in the names of others, hide them under our arms, and lock the door from the inside in the dark rooms of that madrasa where the pots were kept, and even then we would read them with fear.”[4]

Thus, it is clear that although the Jadid movement in Turkestan initially began at the end of the 19th century, it actually took on a serious character at the beginning of the 20th century.

We can cite the following factors as factors related to the emergence of the Jadid movement:

The intensification of the colonial oppression of Tsarist Russia in Turkestan;

The plundering of the material and spiritual wealth of the country by the colonialists;

The deep-rooted medieval backwardness in society;

The intensification of protests against the policies of Tsarist Russia in the country;

The impact of revolutionary changes in countries such as Iran, Turkey, Egypt, and Russia;

The presence of local representatives abroad and the emergence of ideas for socio-political and cultural reform in the country;

The aspiration to the level of developed states;

The Uzbek enlightenment views initiated by Mukumi and Furkat.



N. Karimov, concluding on the idea of the emergence of Jadidism, explains it as follows: “Jadidism arose in the extremely backward economic, social and cultural conditions prevailing in Turkestan at the end of the 19th and beginning of the 20th centuries as a movement that set itself the task of educating the peoples living in Turkestan, carrying out social and cultural reforms in public life, and ultimately, implementing the ideas of national independence in life, as required by the historical situation.”

“The 20th century, first of all, put on the agenda the issue of making the majority of the people literate and educating worthy children of the era that is changing the world. In other words, the 20th century saw the high concepts of Education, Equality, and Freedom, which had a clear content and content at the same time, as the main essence of their activity. Their courage sparked a movement in the oppressive, stagnant life of the local people living in Turkestan under Russian rule. In particular, in a short period of time, an entire generation of Uzbek intellectuals emerged in Turkestan. This generation, whose activity began in the last period of the last century and continued until the 20s after the revolution, rendered a great service not only to the general enlightenment of our people, but also to their socio-political enlightenment, that is, to prepare them for the revolution and then for a new life. Mahmudkhodja Behbudi, Saidrasul Azizi, Ishaqkhon Ibrat, Siddiqi Azji, Muhammadsharif Sofizoda, Abdulkadir Shokuri, Abdulla Avloni, Sadridin Aini, Munavvarqori Abdurashidkhanov, Hamza Hakimzoda and other enlighteners are among them.”² They were truly geniuses in the true sense of the word. We have studied their activities, evaluated the ideas they advanced and their selfless activities, and said that they were true geniuses. Such Jadids appeared precisely at the beginning of the 20th century. Thus, although the first shoots of the Jadid movement in Turkestan appeared at the end of the 19th century, this movement took on a serious character at the beginning of the 20th century.

The basis of the Jadid movement was the ideas of enlightenment, that is, figuratively speaking, the idea of enlightenment forms the mainspring of the Jadids' activities. This idea, if we can call it an ideology, guided all their activities and served to give birth to other ideas related to the development and future of the country. But this should not be taken to mean that they were only enlighteners, in the Soviet sense. Of course, in our turn, when studying the activities of the Jadids, we will try to prove that they were also the authors of ideas that were decisive in the life of the country outside of the ideas of enlightenment.

At this point, a question arises: Why did the Jadids promote the idea of enlightenment? Why did they engage in enlightenment activities throughout their careers?

The turbulent 20th century entered as the century of culture and progress. Its vital waves reached the most remote corners of the world. The question of life and death was also looming before Old Turkestan. Following the path of progress, it became an absolute condition to prepare the ground for cultural revival, national and social awakening. Only on this path could it begin to look forward. Only on this basis could it develop and enter into economic and cultural relations with the peoples of the world on an equal footing.

From the very beginning of their existence, the Jadids opposed the ignorance and superstition that had spread in the country and sought ways to improve the situation of the people, who were oppressed by both local and colonial oppression. As a way out of this difficult situation, they chose, first of all, the path of enlightenment. They came to the conclusion that by carrying out educational reforms in the country, it was possible to bring the people out of the swamp of ignorance and superstition and towards development. Therefore, they initially began to



organize secular schools - "usuli savtiya" schools, and while their activities were tolerated, most of the literature created during the Soviet era admits that the activities of the Jadids were limited only to the ideas of enlightenment. However, later studies and an objective approach to the Jadid movement show that they pursued great and noble goals by organizing these schools, that is, the goal of establishing the Jadid school, as the Bolsheviks said, was not only to train tradesmen, but also to raise the general level of the people, from engineers, doctors, journalists, lawyers to statesmen who had mastered modern sciences. The goal was to educate the people and localize state institutions with their help, thus pushing the colonialists out of the Turkestan economy. The Jadids began to struggle against the invaders, who had been pursuing their colonial policy for many years, in an evolutionary and gradual way and peacefully. [5]

The main ideas and goals of Jadidism were great: to free Turkestan from medievalism, feudal backwardness, and superstitions; to lead the country, people, and nation onto the path of modern development while rejecting the "Ancient Method," to create a national state, to build a free and prosperous society under a constitutional, parliamentary system of government, to grant the Turkic languages the status of state languages, to create a national army, and so on. The historical significance of this movement reached its peak at the end of the 19th and beginning of the 20th centuries. During this period, the spiritual crisis of society deepened, and without the promotion of national culture and the enjoyment of universal human values, it was impossible to create opportunities for socio-political and economic development, which led to widespread enlightenment and educational work. The Jadids, or enlighteners, were dedicated individuals who were ready to mobilize all their strength and talent for the spiritual development of the nation.[7]

The Jadids worked to pull the nation out of the swamp of backwardness and superstition. In this regard, they promoted the idea of reforming the education system in schools and madrasas based on the teaching of secular sciences through strict adherence to Sharia law, and they themselves set an example of practical action in this regard.

The most important ideological aspects of the Jadid movement are that, firstly, they sought to achieve freedom and independence not through various riots, massacres, and bloody wars, but through educating the population, raising their awareness, and raising their understanding of the origin of dependence and its consequences for the fate of the nation;

Secondly, the idea that the development of national consciousness is the main factor in ensuring national unity, and that the emergence of national unity is the main factor leading to its development;

Thirdly, the representatives of the Jadid movement did not limit themselves only to promoting and propagating their ideas, they also carried out many works to improve the general literacy of the population. They opened schools at their own expense, published newspapers and books without printing. These actions are based on true courage. Because they did not work to spread wars, ignorance and hatred, but to achieve freedom and progress through higher education and political consciousness. With these activities, the Jadids became ideological leaders in their Turkestan society, leading the country to a great future. Not everyone can be an ideological leader. Ideological leadership requires a person to have high thinking, deep knowledge, foresight, and a firm belief in the future, in their own ideas. The Jadids were just such people. They are individuals who, with these qualities in themselves, have found their worthy place in the pages of our national history. The Jadids, while advancing the most progressive ideas of



their time, promoted the common good of the population, unleashed a mass movement in the country, and most importantly, demonstrated the ability to unite the nation.

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