

## EDUCATIONAL ACTIVITIES OF JADIDS IN TURKESTAN

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**Annotation:** *The article is devoted to the study of the Jadid movement in the Turkestan region, which was aimed at modernizing education and culture, as well as fighting conservative and traditionalist forces. The Jadids strived for progress and development of their homeland, and for this they created new schools, published books in national languages, and organized public events and conferences.*

**Key words:** *Jadidism, Jadidi-usul, new method, "Khurshid", "Shukhrat", "Tujor", "Zhamiyati hairiya", "Samarkand", "Oyina".*

The Jadids also opposed religious fanatics who did not want change and believed that education and culture should remain within the traditional Islamic faith. However, the Jadids convinced that science and religion could coexist and even interact.

Despite the fact that the Jadid movement was suppressed at the end of the 19th and beginning of the 20th centuries, its ideas and principles had a great influence on the development of education and culture in the region. Today Jadidism is an important part of the cultural heritage of Central Asia.

### Significance of the Jadid movement

The Jadid movement was one of the most important socio-cultural phenomena in the history of Turkestan. It had a significant impact on the development of culture, education, social thought and socio-political life of the region.

The Jadids paved the way for national movements in Turkestan that eventually led to the formation of independent states in Central Asia. Their ideas continue to influence the development of culture and social thought in the region.

The experience of the first armed uprising against the emir in Bukhara, undertaken by the Young Bukharans together with the Red Army soldiers of the Turkfront ("Kolesovsky Campaign" in March 1918), was unsuccessful because the people did not support it and did not accept the reform program. And the point is not, as some try to explain, that this program was not radical enough, but precisely that it was too radical: it encroached on the "sacred" power of the emir. And one more thing: the voice of the Jadids was finally heard by the people (even if it took another two years) only because they relied on the laws of Islam - on Sharia, by which and in which the people lived - the working people of Bukhara and Khiva. This is also a historical fact.

In order to reform the education system, the Jadids began to create their own national schools, in which education was based on new methods. These schools were

supposed to become a means of protecting national culture, Islam, traditions and customs. They began to be called “new method” (“jadidi-usul”) [1, p. 3-8].

Initially, the Jadids, based on the ideas of Ismail Gasprinsky, opened new method schools and began to use the sound teaching method instead of the old method of memorization. In these schools, along with religious subjects, secular sciences were taught. The Jadids and their schools played an important role in educating the masses and growing their political consciousness.

One of the first new-method schools in the region was opened in 1898 in Kokand by Salohuddin Domla. In the same year, a Jadid school was opened in Tokmak. In 1899, Mannon Kory in Tashkent and Shamsid-din Domla in Andijan supported this initiative.

Since 1900, the network of new method schools has been consistently expanding in Turkestan. Tashkent, Samarkand and Kokand became major centers of Jadid schools. By 1910, about 50 such schools had been created in Turkestan, and in the most diverse regions of the region [2].

In 1908, initially in the Mirabad mahalla of the city of Tashkent, then in the Degrez mahalla, A. Avloniy opened new-method schools and equipped them with educational equipment, in addition, he himself made desks and blackboards for students. Considering that his students are children from poor families, in order to provide them with food and clothing, with the support of his friends, he creates the charitable society “Zhamiyati Khairiya” (1909). Opens the Nashriyot publishing house and the School Library bookstore [3].

In Jadid schools with a new sound method (jadidi-usul), children learned to read and write in just a few months. In schools, in addition to religious disciplines, subjects such as arithmetic, geography, and the basics of natural science were taught [4].

In 1893, Ismail Gasprinsky arrived in Turkestan. Having visited the major cities of Turkestan, he held meetings with progressive intellectuals and spoke about the importance of Jadid schools. A new enlightened intelligentsia was formed in new method schools. Graduates of Jadid schools Abdurauf Fitrat, Sadriddin Aini, Abdullah Avloni, Mumin-zhan Muhammadzhan-ogly, Fayzulla Khojaev, Batu and others worked selflessly in the education system.

The first Jadid groups arose in Turkestan at the beginning of the twentieth century. Its most prominent representatives were the people who formed the backbone of the national intelligentsia: Mahmudkhoja Behbudi 1, Munavvar Kary1, Abdullah Avloni2, Ubaidulla Khojaev3, Abdurauf Fitrat4, Tosh-pulat Norbutabekov, Ismail Obidov, Akobir Shomansur-zade, Saidakhmad-Khoja Siddiqui, Nosirkhon Tura, Obidzhon Makhmudov, Ashurali Zohiri, Pulat Saliev and others.

The greatest thinker, leader of the Jadid movement, famous educator, political figure, playwright Mahmudhoja Behbudi was born on January 19, 1875 in Samarkand. In 1903-1904 visited Moscow, St. Petersburg, Kazan and Ufa. In 1914 he traveled to Turkey, Egypt and other Arab countries. In 1913, in Samarkand, M. Behbudi founded the newspaper “Samarkand” and the magazine “Oyina”. He also supported other Jadid

publications and collaborated in the newspapers “Sadoi Turkiston”, “Sadoi Fargona”, “Khurshid” and others.

The international connections of the Jadids were very comprehensive. They were familiar with the programs of Jadid movements in Russia, Turkey, Egypt and other countries, exchanging experiences with Jadids in other countries through trips and conversations. Revolutionary events of 1905-1906 in Russia also had an impact on Turkestan. The process of uniting the progressive forces of the region and intensifying the educational activities of the Jadids began. This was marked not only by the opening of new method schools, but also by the organization of the national press, in particular, the emergence of new newspapers and magazines. The first national newspaper of the Turkestan Jadids was the newspaper “Tarakkiy” (“Progress”), published on June 27, 1906, which was edited by a prominent public figure of Turkestan, Ismail Obi-dov. Along with “Tarakkiy,” Turkestan Jadids began publishing other newspapers in Tashkent: in 1906, “Khurshid” (“Sun”), in 1907-1908. - “Shukhrat” (“Glory”), “Tujor” (“Merchant”). Moreover, the newspapers “Khurshid” and “Shukhrat” were published and edited by one of the prominent leaders of the Jadid movement in Turkestan, Munavvar Kory Abdurashidkhanov. The publisher of the Tujor newspaper was a major Tashkent businessman, Saidazimbay.

Subsequently, a number of Jadid newspapers and magazines appeared in Turkestan: “Osiyo” (“Asia”), “Samarkand”, “Sadoi Turkiston” (“Voice of Turkestan”), “Sadoi Fargona” (“Voice of Fergana”), “Oina” (“Mirror”), “Turon”, etc. Most of them did not last long, but they played an important role in the spread of reformist thought.

All Turkestan Jadids considered Gasprinsky their spiritual teacher. The Jadids of Turkestan literally grew up on the ideas of Gasprinsky, reading his “Tarzhuman” (“Translator”). The newspaper "Tarzhuman" was published once a week in the city of Bakhchisarai in 1883-1918. Its main goal, as the newspaper stated, was “to awaken and renew the worldview of Russian Muslims” [5, p. 79].

A special role in the emergence and development of this movement was played by Mahmudhoja Behbudi (1875-1919), who stands out among the Turkestan Jadids for his participation in Tarjuman and his strong connection with Gasprinsky. On the pages of Tarjuman his name appears 34 times. If we consider these articles and messages in chronological order, we can observe the following numbers: 1904 - 1; 1905 - 1; 1906 - 4; 1908 - 3; 1909 - 2; 1910 -2; 1911 - 1; 1913 - 15; 1914 - 6. Of these, 26 are messages of various kinds, 4 letters, 2 articles, 1 telegram and 1 review of Behbudi’s article.

1 Munavvar Kary (full name - Munavvar Kary Abdurashidkhan Ugli, 1878-1931) - writer, educator, one of the leaders of the Turkestan Jadids. From the first steps of his independent activity, he joined the ranks of the emerging movement of progressive patriots (Jadids) and in a short time became one of its leaders. His name is associated with the opening of new-method schools, the preparation and publication of textbooks and teaching aids for them, the creation of a charitable society that provided financial assistance to students and organized the sending of the best of them to higher

educational institutions in Russia and Turkey. He was the publisher and editor of the newspapers "Khurshid" (1906), and later the editor-in-chief of the newspapers "Na-Zhot" (1917), "Kengash" (1917), "Hurriyat" (1917), "Osiyo", "Surat", "Hakikat", "Turon"; editor of the department in "Sadoyi Turkiston" (1914-1915); author of editorials and essays in these publications.

2 Abdullah Avloni (1874-1934) - a great poet, writer, playwright, teacher, journalist and public figure, is one of the founders of Uzbek culture and literature. Avloni was born in 1878 on July 12 in the Mergancha mahalla of Tashkent. In 1907, Avloni opened the Shukhrat newspaper. After his studies, he studied pedagogy, founded a new school system and offered to teach the languages of the East and West.

3 Ubaydulla Khojaev (1879-1938) - one of the first Uzbek lawyers, journalist, one of the leaders of the Jadid movement in Turkestan. Born in Tashkent. He studied at a Russian-native school, worked as a translator in a law office, and received a higher legal education at Saratov University. Through his activities as editor of the newspaper "Sadoyi Turkiston" and correspondent of the newspaper "Turkestan Voice", he had a decisive influence on the formation and development of the Jadid organization "Tarakki Parvarlar", in which he played a prominent role. He was elected chairman of the Tashkent Shuroi Islamiya.

4 Abdurauf Fitrat (1886-1938) - scientist, writer, the most prominent representative of Turkestan Jadidism, ideologist and leader of the Bukhara Jadids. The greatest expert on the political, social, economic, scientific situation of Bukhara. The fate of Fitrat is closely connected with Jadidism. In 1920, after the overthrow of the emir's power, Fitrat held the position of head of the waqf department, nazir of foreign affairs and education in the Bukhara government. In 1923, he left politics and devoted himself to scientific and teaching activities. In 1938, Fitrat was repressed.

Various studies of Behbudi's activities and creative heritage show that in many ways he directly adhered to Gasprinsky's method and style of work. Behbudi began appearing in the pages of Tarjuman from the end of 1904. It can be argued that practical cooperation between Gasprinsky and Behbudi begins precisely from this moment. As you know, Gasprinsky regularly called on his subscribers to donate to charitable causes for the needs of Muslims and various public causes. Behbudi, in response to such a call, sent a certain amount of money to the editorial office of Tarzhuman in favor of a mosque being built in St. Petersburg and a school for girls reopened in Samara. And he turned to the editors of the newspaper with the question: "How is the collected money sent to its destination? On behalf of the editors, Gasprinsky thanked Behbudi for the donated money and answered his question in detail [6, p. 145].

The Jadid movement, with its vitality, features of educational activities, and focus on solving national problems, is fundamentally different from traditional enlightenment and religious reformism.

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