

# The New Stage of Enlightenment in Turkestan

 Akhorov Ikhtiyor Doniyorovich

Bukhara State Pedagogical Institute, Faculty of Preschool and Primary Education, Department of Primary Education, Uzbekistan

**Received:** 24 December 2024; **Accepted:** 26 January 2025; **Published:** 28 February 2025

**Abstract:** This article analyzes the historical development of the Jadidist movement and its influence on changes in the field of education. The Jadidist movement aimed to reform public education by establishing schools based on new methods in Turkestan, which had its own unique social, cultural, and religious conditions. The article examines the distinctive features of the Jadidist movement, the impact of new teaching methods on society, and the long-term outcomes of this movement. The development of Jadidism in the Turkestan region, educational reforms, and the establishment of new schools are explored in relation to how the education system for future generations would change.

**Keywords:** Jadid, movement, development, education, upbringing, textbooks, press, science, library.

**Introduction:** The Jadidist movement primarily emerged from the environment of enlightenment. In the early 19th century, enlightened Muslim clerics and intellectuals in Bukhara began advocating for the reform of madrasas and schools, with ideas aimed at eliminating later additions to Islam. The founder of this movement was Abu Nasir Al-Kursavi, a madrasa teacher and scholar of Islamic studies. He and his followers opposed the mystical forms of Islam that had entered the religion, striving to implement the "usuli jadid" (new method) in madrasa schools. The reformist Marjani program promoted the idea that any religious issue in the Quran should be understood by people in a way that allowed them to freely think for themselves, and blindly following others was strictly prohibited. In his program, Marjani also rejected teaching subjects such as footnotes and commentary that had no content and were deemed useless for madrasa students, wasting 8-10 years of their time from the curriculum, and to introduce subjects like the Quran, Hadith and their translations, and Islamic history in madrasas. It was also intended to introduce lessons in arithmetic, history, geography, medicine, geometry, logic, philosophy, and secular sciences, aiming to return Islam to the ancient Islamic culture from the time of the Prophet. These ideas and proposals faced opposition from the "traditionalists" and the ruling Amir. After Jadidists were persecuted and suppressed, some were

forced to travel to Kazan to spread their ideas among Tatar intellectuals.

The first school with the "usuli jadid" method was opened by Ismailbek Gasprinskiy in 1884 in Bakhchisaray, where he began educating Muslim children in a completely new way to improve their literacy.

In 1893, the first "Usuli Jadid" school in Turkestan was opened in Samarkand with the direct assistance and support of Ismailbek Gasprinskiy. The second Jadid school was opened in Andijan in 1897 in a cotton-cleaning factory building belonging to Sultanmurodboy, where students were enrolled. [1;76,77-b]. In 1898, Salohiddin Domla in Kokand, Mannonqori in Tashkent, and Shamsutdin Domla from Andijan opened Jadid schools. [2;2,3-b].

The number of Jadid schools grew very rapidly, as seen in the following example: In 1908, official data indicated that 1300 children were attending 30 Jadid schools in the Turkestan region, while in 1911, according to a report sent by the chief inspector of educational institutions to the diplomatic official of the Turkestan General Governorship, 4106 children were studying in 63 Jadid schools. [5;138,141-b]. These statistics were likely underreported, as local authorities were not able to fully account for the privately opened schools.

The growth of Jadid schools in Turkestan was significantly influenced by economic factors. The development of industry and trade, particularly cotton farming, led to the emergence of wealthy entrepreneurs from the local population. These entrepreneurs, with investments in profitable stocks, valuable securities, and large agricultural lands, accelerated the development of capitalist relations in the region. By the beginning of the 20th century, wealthy Uzbek capitalists started investing their capital into industries such as cotton-cleaning factories, soap, and oil plants. Local capitalists needed educated employees, including accountants, translators, and administrators. Traditional schools were unable to produce such specialists. Therefore, the opening of Jadid schools was supported both morally and financially by representatives of the national bourgeoisie. Many of these schools were opened in the homes of wealthy individuals and traders, particularly in the areas around cotton factories.

For example, in Andijan, the first Jadid schools, as mentioned earlier, were opened in the cotton-cleaning factory building of Sultanmurodboy, in a brick school building financed by Abdugofur Amin, and in the home of Zulunbek Duman. A school was also opened in the cotton-cleaning factory office of Orzuqulbek boy. M. H. Safarov, a wealthy cotton grower, financially supported the only Jadid school for boys and girls on Narimanov Street in Andijan, where 15 other Jadid schools existed in the surrounding villages. Of these, 12 were in the homes of wealthy individuals, 2 were in mosque buildings, and 1 was in a specially constructed school building. [4;6,7-b]. The building for the school was constructed by Khotamboy, and the teacher received a monthly salary of 200 som.

By 1900, the number of Jadid schools continued to increase. In the Shaykhantahur district of Tashkent, Munavvarqori Abdurashidxonov opened a school near the "Hospital" market, where he began teaching children using the Jadid method. The first Jadid school in the Bukhara Emirate was also opened in the village of Postindoz in the same year. In Samarkand, the Jadid school of Abduqodir Shakuriy gained significant fame. According to official data, by 1903, the number of Jadid schools in Turkestan had reached 104. [3;176,177-b].

In Jadid schools, education was fee-based, with each student paying a certain amount to the teacher for their education. The fees were mainly considered the teacher's income, with a small portion spent on purchasing materials for the school. The amount of money paid for education depended on the teacher's reputation and qualifications.

In the Fergana Valley, the monthly tuition ranged from

1 som to 10 som, while in Tashkent it ranged from 1 som to 25 som. At the school in the Tarnovboshi neighborhood of Tashkent, run by Mirvafoyev, the tuition reached 35 som. [6;213,214-b]. As mentioned above, the majority of these funds went to the teacher's salary, leading to better economic conditions for teachers using the new methods compared to those teaching in the old style. This also led them to work harder and attract more students.

Moreover, parents would invite teachers to their homes for feasts and offer various gifts.

The number of students and teachers in these new-method schools varied, depending on the size of the school building and the space available. From the very first days of the Jadid schools' existence, they faced significant obstacles. These challenges came from both the Russian colonial administration and local Muslim conservatives. After Russia turned Turkestan into a raw material base for its own industries, the colonial authorities resisted any attempts at development, fearing that the growth of local national culture might threaten the imperial system. Therefore, the Russian administration closely monitored any changes in Turkestan's cultural life and sought to undermine Muslim culture through illegal means.

The new-method schools in Turkestan did not have a unified curriculum or textbooks; teachers used books of their own selection. For example, Rustambek Yusuf o'g'li (188-1950) in the school he opened in the Podakhona neighborhood of the Kokcha district in Tashkent, used books he wrote himself, such as Ta'limi avval and Ta'limi soniy to teach children to read and write. Abdulla Avloni also used books he authored, such as Birinchi muallim, Ikkinchi muallim, and Adabiyot to teach literacy at the school he opened next to the mosque in the Sapyor and Mirobod neighborhoods of Tashkent [8;2,3-b]. Hamza Hakimzoda Niyoziy, at his school in the Khojibek and Shaykhulislom neighborhoods of Kokand, also used his own books, including Yengil adabiyot, O'qish kitobi, and Qiroat kitobi. Abduqodir Abdushukur o'g'li Shakuriy (1875-1938), who opened a school in the village of Rajab Amin near Samarkand, also wrote textbooks for his students. [9;3,4-b].

In the new-method Muslim schools, religious knowledge and beliefs were taught using books written in the children's native language or in one of the Turkic languages. For instance, Munavvarqori Abdurashidxonov's "Havoji Diniya", "Tajvid", the Tatar Muslim H. Zabiroy's "Muallimi Sharpat", M. Minxojiddinov's "Kitobi Quduri" in Arabic, and Persian works such as "E'tiqodati-Jomi", published in Tashkent, and Mahmudkhodja's "Tarixi Pelom" and "Tarixi

Muqaddas" were used.

Secular subjects were also extensively included in the curriculum of these new-method schools. For example, in Munavvarqori Abdurashidxonov's curriculum, subjects such as Arabic language, Persian language, history, geography, physics, arithmetic, and literature were taught.

The new-method Muslim schools in the European part of Russia were structured into four levels: Ibtidoiya (beginner level, 4 years), Rushdiya (higher beginner level, 3 years), Idodiya (intermediate, 4 years after the higher beginner), and Oliya (higher level, equivalent to the new-method madrasas). In Turkestan, Ibtidoiya schools were widespread, while Rushdiya schools existed only in two places—Kokand and Tashkent. The third and fourth levels were absent in Turkestan but were available in Russia's central provinces such as Kazan, Ufa, Orenburg, Chelyabinsk, and others. The Oliya madrasas were equivalent to Russian secondary schools in terms of general education subjects, and the teachers' seminaries provided specialized pedagogical training. Those who completed these madrasas gained rights similar to those who graduated from Russian educational institutions. [10;5,6-b].

Graduates of these madrasas became the main promoters of new-method schools, opening schools and spreading the new educational methods. In the early stages of the new-method schools in Turkestan, the first teachers were mostly Tatar graduates of these madrasas.

For example, in Andijan, the first new-method school was led by Sh. Vagapov, who had studied at a new-method madrasa in Saratov and began teaching in 1897. He trained the first local Uzbek teachers, including the well-known Sh. Musayev, who opened a new school in 1899, and A. Ismoilov, who began working at the new school in the Chorguzar neighborhood in 1905.

Later, graduates of new-method madrasas in Kazan, such as A. Bekkuzin and Z. Yenikev, as well as women such as A. Bekmuhamedova and F. Uzbekova, who studied at a madrasa in Sterlitamak, contributed greatly to the development of new-method Muslim schools in the region. Many of their students went on to teach using the new methods.

The importance of teaching secular subjects alongside religious education was actively promoted by the Jadids. In 1906, the Jadid newspaper "Taraqqiy" wrote, "If we do not combine religious knowledge with modern secular sciences, it will be equivalent to death for us. To preserve the Muslim faith and nation, we must teach our children both religious and contemporary sciences."

Religious scholars, including imams, qoris, mudarris (teachers), qazis, and muftis, traditionally managed religious, moral, and spiritual affairs of the people. These students first studied religious and literary sciences in Turkestan and Bukhara and then traveled to Mecca, Medina, Egypt, and Istanbul for further studies to become complete religious scholars. However, in the modern context, it was argued that, after learning basic Muslim literacy and their national language, children should attend state schools such as gymnasiums or city schools and eventually be sent to universities in St. Petersburg, Moscow, and abroad to study professions like medicine, engineering, law, agriculture, industry, economics, philosophy, teaching, and other sciences. [11;2,3-b].

In his play *Old School or New School*, Hojji Muin Shukrullo advocates for reforms in traditional religious education and promotes the advantages of the new-method schools.

Despite resistance from reactionary clergy, the new-method schools continued to grow alongside the development of cotton farming, industry, and literacy. Graduates of these schools, now well-versed in both Islam and modern knowledge, began to work in industry and trade. Over time, the status of the new schools grew, and many Muslim religious leaders, seeing the importance of secular education, began to support them. The number of new-method schools attached to madrasas and mosques increased year by year. The positive shift in the attitude of Muslim religious leaders toward new-method schools accelerated the transition from the old to the new educational system.

## CONCLUSION

The Jadid movement led to significant educational reforms in the Turkestan region. New-method schools were established, and the traditional education system was adapted to modern requirements. The primary goal of Jadidism was to promote scientific and cultural progress by providing the younger generation with modern knowledge. This movement not only played a crucial role in education but also had a significant impact on the social and political development of society. The legacy of Jadidism has greatly influenced the formation of today's educational system, and its ideas and values remain an important source for contemporary education.

## REFERENCES

- Ardashirov A. "On the Role of New-Method Schools." Collection of Scientific Works of Andijan State Pedagogical Institute, T:6, 1957, p. 182.
- Tohir Qahhor: "For Free Turkistan," Turkiston

newspaper, February 1992.

Bendrikov K. E. "Essays on the History of Education in Turkestan," Moscow, 1960, p. 257.

Turkiston newspaper, February 26, 1992.

Uzbekistan Republic State Archive. 47th Collection, Record No. 955, p. 232.

"History of Uzbek Theater," Tashkent, 1968, p. 330.

Abdullov I. "Teaching Reading and Writing in Old Uzbek Schools (1867-1917)," Tashkent, 1961, pp. 108-109.

Akhorov I. "Pedagogical Views of Abdulla Avloni." Interpretations and Research, 2023, p. 374.

Donyorovich A. I. "Some Reflections on the Creation of Textbooks by the Jadids." Conferencea, 2023, p. 542.

Akhorov I. "Views of Jadid Intellectuals on Education and Training." Journal of Language and Literature Education, 2022, pp. 16-18.

Akhorov I. "About the Activity of Hoji Muin in Jadid Schools." Information Bulletin of the Mamun Academy, 2023, pp. 8-11.

Donyorovich A. I. "Some Reflections on the Creation of Textbooks by the Jadids." Conferencea, 2023, pp. 118-123.