

Pedagogical Challenges Of Implementing the Ideas of Jadid Schools in Higher Education

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Abstract: The systematic study of mechanisms for applying the Jadid pedagogical concept to the contemporary educational process is of particular interest given the relevance of the problem. Aim. The purpose of this research is to provide scientific-theoretical justification and practical improvement of mechanisms for utilizing the pedagogical concept of Jadid schools in the transition to modernized education. Methodology and research methods. A methodology for applying historical-pedagogical heritage to the contemporary educational process is developed, and new methodological approaches to comparative analysis and adaptation of pedagogical concepts are created. The research demonstrates how Jadid pedagogy emerged as a response to the limitations of the traditional school system, implementing innovative methodologies that included phonetic literacy instruction (*usuli savtiya*), integration of secular sciences, and mother tongue education. Particular attention is given to the contribution of Bukharan Jadids—specifically the activities of Mahmudkhoja Behbudi, Abdurauf Fitrat, and Sadridin Ayni, as well as their confrontation with the conservative religious environment. Results. The article analyzes the dialectical relationship between reform and tradition, revealing how Jadid schools in Bukhara synthesized Islamic scholarly heritage with European Enlightenment principles. Research findings indicate that despite severe political opposition and a limited period of activity, Jadid educational institutions fundamentally transformed Central Asian pedagogy and created the foundation for modern national educational systems. Scientific novelty. This research contributes to contemporary educational reform discourse by demonstrating historical precedents for balancing cultural identity and global educational standards. Practical significance. The practical significance of the research lies in identifying ways to utilize lessons from the Jadid experience in strategies for phased implementation of educational reforms.

Keywords: Jadid pedagogy, Bukhara Emirate, educational reforms, pedagogical innovation, cultural transformation.

Introduction: At the turn of the 19th and 20th centuries, the Bukhara Emirate was one of the most important cultural and religious centers of the Islamic world, recognized as the "Holy Fortress of the East" (*Qal' ai Muqaddas Sharq*) with its madrasas and schools [29; 36]. However, during this very period, the traditional education system faced a deep crisis: pedagogical methods had remained unchanged for centuries, the teaching process was based on

mechanical memorization, and secular sciences were completely neglected [37].

The Jadid movement was not merely an educational reform, but a large-scale socio-cultural transformation movement aimed at modernizing Muslim societies [12]. In the Bukhara Emirate, this movement gained special significance because it was an attempt to implement liberal ideas in the most conservative religious-political environment [32].

The relevance of the research is determined by the following: The pedagogical experience of Bukhara Jadidism constitutes a unique research object for historical pedagogy and comparative education theory [17]. The Jadid movement represents the most vivid example of the dialectic between modernization and traditions in the Islamic world. Educational reforms are being implemented in modern Uzbekistan and Central Asian states, which necessitates the study of historical pedagogical experience. The problem of combining national and universal values remains relevant today.

The purpose of our research: To provide scientific-theoretical justification and practical improvement of mechanisms for utilizing the pedagogical concept of Jadid schools in the transition to modernized education.

Research objectives:

1. To identify the socio-historical conditions for the emergence of the Jadid movement in the Bukhara Emirate;
2. To reveal the theoretical-methodological foundations of the pedagogical concept of Bukhara Jadids;
3. To analyze the organizational-pedagogical structure and curricula of Jadid schools;
4. To demonstrate the specific characteristics of the Bukhara variant of the usuli jadid methodology;
5. To conduct a comparative analysis of paradigmatic differences between the qadim and jadid education systems.

METHODOLOGY

The research methodology is based on a multifaceted and interdisciplinary approach, applied to study the emergence process of the Jadid movement in Bukhara within a system of causal relationships. This method enabled tracing the roots and evolutionary development of the Jadid movement. It was used to reevaluate historical pedagogical experience in the context of contemporary educational paradigms. This method served to demonstrate the contemporary significance of historical experience.

In this regard, we refer to the following literature. First and foremost, the foundational sources for studying Jadid pedagogy are works that comprehensively analyze Muslim educational reform movements in the late 19th and early 20th centuries. Adeb Khalid's (1998) seminal

work "The Politics of Muslim Cultural Reform: Jadidism in Central Asia" provides a comprehensive analysis of the Jadid movement as a cultural and political phenomenon [29]. Khalid demonstrates that Jadidism was not merely an educational reform, but a comprehensive program for modernizing Muslim society in the Russian Empire context.

Devin DeWeese (2016), in his article "It was a dark and stagnant night ('til the Jadids brought the light): Clichés, biases, and false dichotomies in the intellectual history of Central Asia," critically examines stereotypical approaches to the study of Jadidism [17]. The scholar emphasizes that the traditional opposition of "progressive Jadids" vs. "conservative Qadimists" is an oversimplified scheme that does not reflect the complexity of the historical process.

Ingeborg Baldauf (2001) in "Jadidism in Central Asia within reformism and modernism in the Muslim world" examines Jadidism in the broad context of Islamic reform movements worldwide [8]. The researcher shows that Central Asian reformers were part of a global process of Muslim modernization. Among modern researchers, special attention should be paid to the works of Edward Allworth (1994) "Central Asia: 130 years of Russian dominance" [2], which examines the influence of the Russian Empire on the socio-cultural processes in the region.

The methodological basis of the research includes: Historical method - used to study the emergence process of the Jadid movement in Bukhara in a system of causal relationships. Hermeneutic method - applied for in-depth analysis of Jadid texts and understanding their cultural-historical context. Comparative-historical method - used for analyzing similarities and differences between the educational systems of different regions of Central Asia [13]. Prosopographic method - applied for studying the biographies of Jadid leaders and their social ties [40]. Discourse analysis - used for examining the language and rhetoric of Jadid texts.

RESULTS AND DISCUSSION

1. Socio-Historical Context of the Emergence of Jadidism in the Bukhara Emirate

The emergence of the Jadid movement in Bukhara was caused by a complex interplay of internal and external factors that created the prerequisites for radical educational reforms. After the 1868 Treaty that

established Russian protectorate over Bukhara, the emirate's political independence became nominal [3]. The economic consequences of this dependence were catastrophic: traditional crafts could not compete with Russian factory production, trade routes changed, agriculture fell into crisis [28].

The traditional maktab (elementary school) and madrasa (higher school) faced serious problems. In maktab, teaching was based on mechanical memorization of the Quran without understanding the meaning [34]. Students spent 8-10 years studying but often could not read ordinary texts. In madrasas, the curriculum was limited to religious disciplines, secular sciences were completely absent [38]. A critical assessment of this system is given by Sadridin Ayni in "Materials for the History of the Bukhara Revolution" (1960) [6].

Jadidism in Bukhara did not emerge in isolation but was part of a global process of Muslim modernization. The influence of Egyptian reformers Muhammad Abduh and Jamal al-Din al-Afghani was significant [33]. Tatar reformer Ismail Gaspirali, through the newspaper "Terjuman" and the primer "Khoja-i sibyon," spread ideas of educational reform throughout the Russian Empire [15; 22; 23; 24].

2. Theoretical-Methodological Foundations of Bukhara Jadid Pedagogy

Bukhara Jadids developed an original concept that combined several philosophical traditions: Islamic rationalism - referring to the tradition of medieval Muslim philosophers (al-Farabi, Ibn Sina, Ulughbek), European Enlightenment - ideas about the importance of education for social progress, and Turkic patriotism - awareness of belonging to the Turkic cultural community [16].

Abdurauf Fitrat in "Munozara" (1909) formulates the basic principle of Jadid pedagogy: education should serve life, not be an end in itself [18]. He sharply criticizes the traditional system where students memorize texts without understanding them. Based on philosophical foundations, the Jadids developed specific pedagogical principles: consciousness, accessibility, national character, scientificity, and practicality [19; 20].

The core of Jadid pedagogy was the *usuli jadid* - a new method of teaching literacy. The phonetic method (*usuli savtiya*) allowed learning literacy in 40 days instead of

several years [24]. In Bukhara, Mahmudkhoja Behbudi developed a version adapted to the Uzbek language in the primer "Muallimi avval" [9; 10]. Abdullah Avloniy improved the method in "Birinch mu'allim" [4; 5].

3. Organizational-Pedagogical Structure of Jadid Schools

According to Ye.K. Meyendorf's words: "Opening a school is considered a meritorious deed, and maintaining a school for children of poor families is regarded as a duty." P.I. Demezov, who visited Bukhara in 1833, describes the schools as follows: "The schools are quite numerous. They exist in every mosque. There, children learn to read, write, and to recite the first surah of the Quran, as well as three or four of the final surahs — considerably shorter than the others — that are most frequently repeated in prayer. These schools make a strange first impression — they are situated on platforms raised several feet above street level. Upon entering, you understand why this was done. All the children are placed in a small pit about a foot and a half deep, barely able to turn from side to side. Through this 'clever invention,' as the teachers put it, they manage to use the floor as a table and to compel the children to sit still in one place."

The number of schools roughly equaled the number of mosques in the city. In Bukhara, during the reign of Emir Nasrullah in the 1830s of the 19th century, there were 366 religious educational institutions of various sizes. One-third of them occupied spacious buildings capable of accommodating seventy to eighty students. Children entering school began their studies by memorizing Quranic verses in Arabic. After that, they learned the Arabic alphabet. Mastering the Arabic alphabet was a very difficult task. After acquiring basic reading skills, students received the book called "Haftiyak" (one-seventh of the Quran), which they would study for up to two years. Then they moved on to reading the *Chahir-Kitab*, written in Persian-Tajik.

"Chahorkitob" ("The Book of Four") was the most popular book among the population after the Quran. As its name suggests, it consists of four independent books, each with its own author and title. The first and fourth books are written in verse, while the second and third are in prose. Based on the content, it appears that the author of the first book was born in Bukhara. The fourth book is called "Pandnama-i Attar" ("The Book of

Counsel by Attar"). The authors of the second and third books are unknown. This interesting and instructive book enjoyed great popularity among the population of Central Asia throughout the entire medieval period. The book sets out rules for ritual purification before performing religious acts, permissible and prohibited actions in worship, the twelve duties of a Muslim, the obligatory nature of prayer, the rules of daily and obligatory prayers, fasting during the holy month of Ramadan, circumstances in which fasting is prohibited for a Muslim, methods of atonement in cases of breaking the fast, and other religious rules. Each school had one teacher and one class of 5–6 to 25–30 students aged 4 to 15. The state did not allocate any funds for building, maintaining, or staffing the schools. Traditional schools — maktabas — were built and maintained by private individuals or by the residents of city neighborhoods and villages themselves. Under Sharia, it was not permitted to charge money for teaching religious subjects. For this reason, teachers, as a rule, held some position at the mosque (khatib, imam, muezzin), conducted prayers at various religious ceremonies, taught non-religious subjects — calligraphy, arithmetic — and supported their families through the wages and rewards received for these activities. The parents of students were obliged to give the teacher gifts and presents on the occasion of holidays.

In the Bukhara Khanate, particularly during the reign of Emirs Shakhmurod, Haydar, and Nasrullah, special attention was paid to higher theological education. Shakhmurod supported madrasa students with stipends paid from tax revenues.

More than 150 madrasahs operated in Bukhara. The number of madrasa students reached 30,000 people. The most famous madrasahs in Bukhara were: Mir Arab Madrasa, Abdulaziz Khan Madrasa, Kukaltash Madrasa, Abdullah Khan Madrasa, Ulugbek Madrasa, Nodira Devonbegi Madrasa, Chor Minor Madrasa, and others [15].

In the Bukhara Emirate, several types of new-method educational institutions operated: Jadid maktabas with 4-5 year course, Jadid madrasahs with 7-8 year course, combined schools, and teacher courses [36; 37]. The organizational structure differed fundamentally from traditional ones: schools were divided into classes, there was a fixed schedule and curriculum, modern

teaching aids were used [1].

The curriculum of jadid schools included: religious disciplines (Quran reading, Islamic theology, Islamic law taught consciously), secular disciplines (native language, mathematics, geography, natural sciences, history), practical subjects (calligraphy, drawing, physical education), and modern languages [1; 9].

4. The Bukhara Variant of Usuli Jadid: Specific Characteristics

The primary method of instruction in Muslim educational institutions was the book method — that is, memorizing individual phrases, passages, and entire books, separate chapters and verses of the Quran, and stories from the lives of the prophets. The learning process consisted of studying the alphabet, memorizing Arabic letters in alphabetical order, as well as memorizing individual phrases and entire passages from religious books — a process that took several years. Schools had no division of students into grades, no defined study periods, no curricula, and no textbooks. Boys aged 8–10 were admitted to the old-type madrasahs and studied for 20 and even 30 years. Advanced disciples lived near the madrasa and performed the functions of a junior teacher (khalifa). Many disciples assumed the rank of mullah without completing the full course of study. At all stages of education, the main time was devoted to studying the dogmatic foundations of Islam (aqaid), the Quran, tafsir (the science of Quranic interpretation), hadith, the foundations of Muslim law and ethics, Islamic history, and the Arabic and Persian (Tajik) languages.

A person educated in Bukhara enjoyed great respect throughout all the cities and villages of the Bukhara Khanate and beyond; he could hold positions such as qadi, imam, mudarris, and the like. He was given a large neighborhood to oversee and was called "Domulla" — the great mullah. Graduates of Bukhara madrasahs were not limited to serving as imams of neighborhood mosques — they opened madrasahs, gathered disciples, trained ordinary clergy for their communities, and some of their disciples continued their education in Bukhara [15].

The Bukhara Emirate was one of the most conservative states in the Muslim world. Emir Alim Khan and the religious elite viewed any innovations with deep suspicion [6; 29]. Jadid schools were persecuted:

teachers were arrested, schools were closed, teaching materials were confiscated. Under these conditions, the jadids had to be especially cautious and seek support from influential patrons [30; 31].

In Bukhara, the problem of language was particularly acute. Persian (Tajik) was the language of high culture,

while Uzbek (Turkic) was considered the language of common people [7]. Different jadids resolved this dilemma differently, creating linguistic diversity that enriched the pedagogical discourse [27].

5. Comparative Analysis of Qadim and Jadid Education Systems

Table 1. Comparative Analysis of the Qadim and Jadid Education Systems

Criterion	Qadim (Traditional) System	Jadid (New Method) System
Goal	Preserving religious knowledge and preparing students for religious service	Preparing people for modern life and serving social progress
Teaching Method	Mechanical memorization of the Quran without understanding its meaning (usuli qadim)	Phonetic method (usuli savtiya) — mastering literacy within 40 days
Curriculum	Religious subjects only: fiqh, kalam, tafsir, hadith	Religious subjects + secular subjects: mathematics, geography, natural sciences, history, languages
Language of Instruction	Arabic and Persian (Tajik) languages	Native language (Uzbek/Turkic); Arabic and Persian were also studied
Duration of Study	8–10 years in maktab (often inefficient)	4–5 years in Jadid maktab; 7–8 years in Jadid madrassa
Organizational Structure	No division into grades; no fixed schedule	Divided into grades; fixed schedule and curriculum in place
Teaching Materials	Manuscripts and old books; no modern tools	New textbooks (Behbudi, Avloniy), maps, visual aids
Social Function	Training clergy and ulama	Preparing educated, active citizens for modern society
Philosophical Basis	Traditional religious knowledge and scholasticism	Islamic rationalism + European Enlightenment + Turkic patriotism
State Attitude	Supported by the Emir and religious elite	Discriminated against and persecuted; teachers imprisoned

To fully understand the revolutionary nature of jadid pedagogy, it is necessary to compare it with the traditional system. The qadim system aimed to preserve religious knowledge and prepare students for religious service, while the jadid system aimed to prepare people for modern life [14; 25]. The curriculum, teaching methods, language of instruction, duration of study, and social function differed fundamentally between the two systems [21; 26; 39].

CONCLUSION

The pedagogical concept of Bukhara jadids represents a unique phenomenon in the history of Central Asian education. Despite the short period of activity (1908-1920) and limited scale (no more than 15 schools), their influence on the development of pedagogy in the region was enormous.

Main achievements of Jadid pedagogy include: creation

of an effective literacy teaching method that dramatically reduced study time; integration of secular and religious education; development of original textbooks and teaching methods adapted to local conditions; formation of a new type of teacher; and initiation of broad social discussion about the importance of education for national development.

Jadid pedagogy became a bridge between traditional Islamic and modern European education. It demonstrated the possibility of modernization without loss of cultural identity and laid the foundation for the formation of national education systems in Central Asia. The experience of jadid pedagogy remains relevant for modern educational systems, offering important lessons about cultural adaptation, balance between tradition and innovation, education as a tool for social transformation, and the possibility of implementing reforms even under difficult conditions.

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