Jadidism in Turkestan and Educational Activities of Jadids

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A B S T R A C T

The article analyzes the emergence and spread of the Jadid movement in Turkestan in the late XIX - early XX centuries and their activities.

A R T I C L E I N F O

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At the end of the 19th century, a new force gradually matured in the depths of Turkestan society, which was destined to play an extremely important role in the socio-political life of the region. This powerful social force was represented by local progressive intellectuals united in a movement known as jadidism (from the Arabic word jadid, "new").

The Jadid movement originated on the territory of the present-day Republic of Tatarstan and spread to Bukhara, Khiva and Turkestan in the late 19th and early 20th centuries. The prominent Crimean Tatar reformist, the founder of the Jadid movement, Ismail Gasprinsky (1851-1914), had a great influence on the Jadid movement Alimova D.A. Unity of education, knowledge and ethics of behavior // Uzbekistontarixi. Tashkent. - 1999. - No. 2. - P. 3-8[1].

The educational activity of the Jadids of Turkestan was mainly of a reformist nature. In the first period of their activity, the Jadids focused their attention on the implementation of religious reform and educational research. In their theoretical works, we find a call: to restore the former power of the Muslim peoples through the simplification of traditional rituals and liberation from everything superficial and fanatical. They proposed to revise the traditional socio-philosophical system not only from the standpoint of the development of culture, science and education, but (and this is the main thing) in the light of the tasks of the anti-colonial struggle.

In order to reform the education system, the Jadids began to create their own national schools, teaching in which was based on new methods. These schools were to become a means of protecting the national culture, Islam, traditions and customs. They began to be called "new method" ("jadidi-usul").

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 memorization method. 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 raising their political consciousness.

[1]Alimova D.A. Unity of education, knowledge and ethics of behavior // Uzbekistontarixi. Tashkent. - 1999. - No. 2. - P. 3-8.

One of the first new method schools in the territory of the region was opened in 1898 in Kokand by Salohuddindomla. In the same year, a Jadid school was opened in Tokmak. In 1899, Mannon Kory in Tashkent and ShamsiddinDomla in Andijan supported this undertaking[2].

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 various regions of the region.

In 1908, initially in the Mirabadmahalla of Tashkent, then in the Degrezmahalla, A. Avloniy opened new-method schools and equipped them with educational equipment, in addition, he himself made desks and boards 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 a charitable society "ZhamiyatiKhayria" (1909). Opens a publishing house

"Nashriyot" and "School Library" bookstore.

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

In 1893, Ismail Gasprinsky arrived in Turkestan. Having visited the major cities of Turkestan, he held meetings with the progressive intelligentsia and spoke about the significance of the Jadid schools. A new enlightened intelligentsia was formed in the new method schools. Jadidschool graduates AbduraufFitrat, SadriddinAini, Abdulla Avloni, Muminzhan Muhammadzhan-oglu, Faizulla Khodjaev, Batu and others selflessly worked in the educational system.

Later, a number of Jadid newspapers and magazines appeared in Turkestan: "Osiyo" ("Asia"), "Samarkand", "SadoiTurkiston" ("Voice of Turkestan"), "SadoiFargona" ("Voice of Fergana") , "Oina" ("Mirror"), "Turon" and others. 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 "Tarjuman" ("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."

A special role in the emergence and development of this movement was played by MahmudhojaBehbudi (1875-1919), who stands out among the Turkestan Jadids for his participation in the Tarjuman and strong ties with Gasprinsky. On the pages of "Tarjuman" his name occurs 34 times[3].

Behbudi began to appear on the pages of Tarjuman from the end of 1904. It can be argued that practical cooperation between Gasprinsky and Behbudi begins from this very moment. As you know, Gasprinsky regularly called on his subscribers to donate to charitable causes for the needs of Muslims and various public affairs. Behbudi, in response to such a call, sent some money to the editorial office of Tarjuman in favor of a mosque under construction in St. Petersburg and a school for girls reopened in Samara. And he turned to the editorial office of the newspaper with the question: "How is the collected money sent to the destinations? On behalf of the editorial board, Gasprinsky thanked Behbudi for the donated money and answered his question in detail.

The movement of the Jadids, in its vitality, peculiarities of educational activities, and focus on solving national problems, is fundamentally different from traditional enlightenment and religious reformism.

[2]Agzamkhodzhaev S.S. Reform movement in Turkestan [Electronic resource]. – Access mode: http://www.sociosphera.com/publication/ conference/2014/241/reformatorskoe_dvizhenie_v_turkestane/ (date of access: 04/10/2016).

[3]Abdirashidov Z. Ismail Gasprinsky and Turkestan at the beginning of the 20th century: connections - relations - influences. - Tashkent: Academnashr, 2011.

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