

JADID SCHOOLS IN TURKESTAN AND THEIR ACTIVITIES

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ABSTRACT: This article analyzes the establishment, activities, and role of Jadid schools in the educational system of Turkestan. It highlights the introduction of new teaching methods, the teaching of secular subjects, and the importance of these schools in promoting public enlightenment. The study also examines the activities of Jadid reformers in the field of education and their contribution to the process of national awakening.

Keywords: Jadidism, Jadid schools, Usul-i Jadid schools, enlightenment, education, Turkestan, national awakening.

Introduction

The Jadid movement played a significant role in the social, cultural, and educational transformations that took place in Turkestan at the beginning of the twentieth century. One of the main directions of this movement was the establishment of new-method schools known as "Usul-i Jadid" schools, which aimed to develop public education and provide society with modern knowledge. Unlike the traditional educational system, Jadid schools sought to teach secular subjects such as mathematics, geography, history, and natural sciences alongside religious disciplines. The emergence of Jadid schools contributed to the formation of new pedagogical views in Turkestan society, the introduction of advanced teaching methods, and the modernization of the educational process. These schools applied the phonetic method of instruction, enabling students to acquire literacy quickly and effectively. At the same time, these educational institutions played an important role in awakening national consciousness, spreading the ideas of enlightenment, and fostering a new way of thinking within society.

The activities of Jadid schools were not limited to education alone; they also influenced society through the press, literature, and theater. Jadid reformers such as Mahmudhoja Behbudiy, Munavvarqori Abdurashidkhanov, and Abdulla Avloniy made significant contributions to the development of these schools and became leading figures in the process of national awakening.

Therefore, studying the role of Jadid schools in the educational system of Turkestan and examining their activities remains historically and academically relevant today.

Literature Review

The issue of the emergence and activities of Jadid schools in Turkestan has been widely studied in historical and academic literature. Valuable information about the Jadid movement and its educational reforms can be found in the works of Shamsiddin Ziyoyev, "The Jadid Movement and Its Impact on the Educational System"; Hikmatulla Rafiqov, "The History of Jadid Schools and Their Role in Society"; Munosib Abdurashidkhanov, "Studies Dedicated to Jadid Schools and the Educational System"; Adeeb Khalid, "The Politics of Muslim Cultural Reform: Jadidism in Central Asia"; Bakhtiyor Muminov, "The Establishment and Development

of Jadid Schools”; Sergey Abashin’s studies on the Jadid movement and educational system in Central Asia, including Turkestan; Geoffrey Wheeler’s works on Muslim education and culture during the Russian Empire; and Edward Allworth’s research on Jadidism and the educational system in Central Asia.

Research Methodology

This study employed historical, systematic, and comparative analysis methods to examine the formation and activities of Jadid schools in Turkestan. Based on the principle of historicism, the conditions that led to the emergence of Jadid schools and the stages of their development were investigated. Through a systematic approach, Jadid schools were analyzed as an integral part of the educational system, and their influence on social and cultural processes within society was examined. The comparative analysis method was used to identify differences between traditional schools and Jadid schools, particularly regarding teaching methods and educational content. In addition, historical sources, the works of Jadid reformers, and contemporary academic literature were utilized throughout the research process. This enabled a deeper and more scientifically grounded exploration of the topic.

Results and Discussion

The Jadid movement emerged in Turkestan in the late nineteenth and early twentieth centuries, with its primary goal being the modernization of society, particularly through the reform of the educational system. Jadid reformers established new-method schools and sought to introduce modern subjects and teaching methods. Ismail Gasprinsky criticized the teaching methods used in traditional schools and advocated the establishment of new-method schools focused on providing modern knowledge. In his view, educational reform was essential for the progress of the nation. Gasprinsky’s ideas had a profound influence on the Jadid movement in Turkestan. His educational reforms and initiatives to establish new-method schools became the foundation of the educational views of Turkestan Jadids. During the late nineteenth and early twentieth centuries, the Jadid movement expanded throughout Turkestan, and one of its main objectives was the reform of the educational system. Jadid intellectuals supported the replacement of outdated methods used in traditional schools and madrasahs with modern subjects and innovative teaching approaches.

1. Critical Approach to Traditional Schools and Madrasahs

The Jadids highlighted the shortcomings of traditional schools and madrasahs in Turkestan and emphasized the following major problems:

The educational system was based on outdated teaching methods.

Only religious subjects were taught, while modern sciences received little attention.

Teaching methods relied heavily on memorization, limiting the development of critical and creative thinking.

Educational materials were insufficient, and textbooks were written according to obsolete standards.

2. Establishment of New-Method Schools

One of the primary goals of the Jadids was the establishment of new-method schools. The main characteristics of these schools included:

Lessons were conducted using advanced pedagogical methods.

Secular subjects were taught alongside religious disciplines.

Efforts were made to reform and simplify the Arabic script.

New textbooks were developed to improve children's literacy more effectively.

Interactive communication between teachers and students became an important part of the learning process.

3. Prominent Jadid Thinkers and Educational Reform

Several influential intellectuals actively participated in the Jadid movement and contributed to educational reform:

Ismail Gasprinsky advocated educational reform under the slogan "Unity in Language, Thought, and Action" and pioneered the establishment of new-method schools.

Munavvarqori Abdurashidkhanov founded Jadid schools in Tashkent and authored textbooks such as Adib us-Soniy.

Abdulla Avloniy devoted special attention to issues of education and morality in his work Turkiy Guliston Yoxud Axloq.

Abdurauf Fitrat highlighted educational problems and emphasized the need for reform through works such as Abulfayzxon.

Ishaqkhan To'ra Ibrat stressed the necessity of educational modernization in his work Mezon ul-Zamon.

4. Main Objectives of the Jadids

The primary educational goals of the Jadid reformers were as follows:

To educate students as literate, knowledgeable, and critically thinking individuals.

To expand the network of new-method schools.

To develop curricula based on scientific and technological progress.

To promote women's education and strengthen their role in society.

To foster the idea of national awakening and cultivate a sense of national identity among the younger generation.

Jadid reformers aimed to ensure the development and progress of the nation through the reform of the educational system in Turkestan. As a result of their initiatives, new-method schools were established, educational curricula were modernized, and the importance of education within society increased significantly. This movement played an important role in strengthening the national identity of the peoples of Turkestan and directing them toward

scientific and intellectual advancement. The educational reforms initiated by Ismail Gasprinsky became a major source of inspiration for representatives of the Jadid movement in Turkestan. His ideas were widely promoted and implemented by Jadid intellectuals such as Munavvarqori Abdurashidkhanov, Abdulla Avloniy, Abdurauf Fitrat, and Ishaqkhan To'ra Ibrat. By the end of the nineteenth century and the beginning of the twentieth century, the Jadid movement had gained momentum in Turkestan, creating an urgent need for educational reform. The "Usul-i Jadid" schools pioneered by Ismail Gasprinsky rapidly spread throughout Turkestan, with Samarkand, Tashkent, and Kokand becoming major centers of the movement.

1. Jadid Schools in Samarkand and Their Activities

Samarkand was one of the leading cultural and scientific centers of the late nineteenth and early twentieth centuries. In 1901, the first Jadid school in the region was established by Abduqodir Shakuriy in the village of Halvoyi near Samarkand. These schools were distinguished by several characteristics:

Lessons were conducted using the phonetic method of instruction.

Subjects such as mathematics, geography, and history were taught alongside Arabic, Persian, and Russian languages.

Printed textbooks were used, which marked a significant departure from traditional madrasah education.

Improving literacy and fostering national consciousness were among their primary objectives.

The schools were supported and developed through the assistance of local merchants and wealthy patrons.

Compared with traditional schools, Jadid schools in Samarkand proved to be more effective and paved the way for modern education.

2. Jadid Schools in Tashkent and Their Activities

In 1901, Munavvarqori Abdurashidkhanov established the first Jadid school in the Darxon neighborhood of Tashkent. This institution laid the foundation for the Jadid educational system in Turkestan.

Jadid schools were based on modern educational methods, unlike traditional madrasahs.

The Russian language was introduced, as it was important for communication with the wider world and for employment in official institutions.

Girls' education was promoted, which was considered a major achievement at that time.

Mathematics, geography, natural sciences, and other secular subjects were incorporated into the curriculum.

Printed textbooks and newspapers were utilized, increasing the effectiveness of the educational process.

As the number of Jadid schools in Tashkent increased, they faced strong opposition from conservative groups and religious scholars. Nevertheless, these schools played a crucial role in improving literacy and raising national awareness.

3. Jadid Schools in Kokand and Their Activities

In 1900, Salohiddin Mazitov established the first Jadid school in Kokand. The educational system of these schools was based on the principles of the Usul-i Jadid method promoted by Ismail Gasprinsky.

Educational activities were organized according to the principles of the Usul-i Jadid system.

Printed textbooks and newspapers were used, increasing educational efficiency compared to the traditional system.

Textbooks and instructional materials were prepared in Arabic, Persian, and Russian.

The schools received support from local merchants and intellectuals.

Alongside religious education, modern sciences were also introduced.

Jadid schools in Kokand became centers of cultural and intellectual development and played an important role in educating young people with a modern worldview.

4. General Impact and Outcomes of Jadid Schools

During the early twentieth century, Jadid schools in Samarkand, Tashkent, and Kokand initiated a new movement of national awakening in Turkestan. Their major achievements included:

A significant increase in literacy among the younger generation.

The formation of ideas related to national identity and national consciousness.

Opportunities for learning Russian and studying secular sciences.

The creation of educational opportunities for girls.

The establishment of a more effective educational system compared to traditional madrasahs.

However, between 1928 and 1930, Jadid schools were gradually closed, and many Jadid intellectuals became victims of political repression. Despite this, Jadid schools made a substantial contribution to the development of science, education, and culture in Turkestan.

Conclusion

The establishment of Jadid schools became the main driving force behind the period of awakening, national consciousness, and spiritual revival of the people of Turkestan. Through these schools, not only was a modern educational system formed, but ideas of national identity, freedom, and progress against colonial oppression also began to spread deeply within society.

Significant socio-political changes started to take place in Turkestan. At a time when the colonial policy of the Russian Empire hindered the development of local peoples, progressive

intellectuals known as the Jadids saw enlightenment and education as the primary means of liberating society from ignorance, illiteracy, and backwardness.

Jadid schools played a significant role in the intellectual, spiritual, and political awakening of the people of Turkestan. They educated a generation of knowledgeable, progressive, and socially responsible individuals who were deeply concerned about the future of their nation. As advanced educational institutions of their time, Jadid schools laid the foundation for the development of the modern educational system in Uzbekistan.

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