

THE SIGNIFICANCE OF JADIDISM AND THEIR NEW METHOD SCHOOLS IN THE LATE 19TH - EARLY 20TH CENTURIES

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Annotation:

This article discusses the emergence of the term "Jadid," as well as the rise of new reformist ideas promoted by a number of Jadid intellectuals. It outlines the factors that influenced the development of Jadidist thought, the widespread dissemination of enlightenment ideas, and their growing political significance. The article also sheds light on the educational program developed by Ismail Gasprinsky, the newspapers and journals he published, and how his enlightenment ideas laid the foundation for the Jadid movement in Central Asia. Furthermore, it examines the educational programs designed by the Jadids, their efforts to enlighten the population, and their perspectives on state governance.

Keywords: Jadid, New Method (Usul-i Jadid), Abu Nasr al-Kursavi, Ismail Gasprinsky, Taurida, Munavvarqori Abdurashidkhanov, Educational program, Reformist movement.

Аннотация:

В данной статье рассматривается возникновение термина «джадид», а также появление новых реформаторских идей, выдвинутых рядом просветителей-джадидов. Освещаются факторы, повлиявшие на развитие джадидских идей, широкое распространение просветительских взглядов и их политическая значимость. Также в статье рассматривается образовательная программа, разработанная Исмаилом Гаспринским, его газеты и журналы, а также то, как его идеи просвещения стали основой джадидского движения в Средней Азии. Кроме того, анализируются образовательные программы, разработанные джадидами, их усилия по просвещению народа и взгляды на государственное управление.

Ключевые слова: Джадид, Новый метод (Усуль-и Джадид), Абу Наср аль-Курсафи, Исмаил Гаспринский, Таврида, Мунавваркари Абдурашидханов, Образовательная программа, Реформаторское движение.

Annotatsiya: Ushbu maqolada “jadid” atamasining vujudga kelishi, bir qator jadid ma’rifatparvarning yangi islohotchilik g’oyalarnining vujudga kelishi. Jadidchilik g’oyalarning rivojiga ta’sir qilgan omillar, ma’rifatparvarlik g’oyalarining keng tarqalishi va siyosiy

ahamiyat kasb eta boshlaganligi keltirilgan. Shuningdek, maqolada Ismoil Gaspirali tomonidan ishlab chiqilgan ta'lim dasturi, chop etgan gazeta va jurnallari hamda uning bu ma'rifatparvarlik g'oyalari negizida O'rta Osiyo jadidchilik harakatining vujudga kelishi, ular tomonidan ishlab chiqilgan ta'lim dasturlari, xalqni ma'rifatli qilish yo'lida chekkan zahmatlari hamda davlat boshqaruviga oid qarashlarini ochib berishga harakat qilindi.

Kalit so'zlar: Jadid, Nizomi jadid, Abu Nasr al-Kursaviy, Ismoil Gaspirali, Tavrida, Munavvarqori Abdurashidxonov, Ta'lim dasturi, Islohotchilik harakati.

The final decade of the 20th century and the collapse of the USSR, which had adopted a totalitarian regime, left an indelible mark on world history. Established on December 30, 1922, the USSR can be seen as a prime example of an oppressive governance model over nearly 70 years. It is particularly important to emphasize that with the end of World War II, a "Cold War" began between two global political powers. On one side stood states with a liberal-democratic model led by the USA, and on the other, countries with a totalitarian regime, led by the USSR.

The post-World War II era was characterized by intense rivalry between these powers. This competition ultimately ended with the collapse of the totalitarian regimes led by the USSR. Although the division of the world into two poles seemed to end with the disintegration of the USSR in 1991, today we see that geopolitical tensions are increasing, and rivalry among powerful states continues in a different format. The collapse of the USSR also led to the independence of its 15 constituent republics. One of these newly independent countries was Uzbekistan.

Since gaining independence, Uzbekistan has been implementing numerous reforms aimed at building a democratic and legal state and developing an active civil society. It is important to highlight that after years of tyranny, independence is seen as a supreme value, and it is more appropriate to measure it through the contributions of those who dedicated their lives to this cause. Indeed, the heroism of many historical figures in the struggle for freedom is undeniable. Some of these figures did not yield to powerful forces and aimed to achieve independence through the enlightenment of the people. These individuals left an enduring legacy in the country's history under the banner of the "Jadidism" movement.

Before discussing the Jadid movement, it is necessary to explore the origin of the term "Jadid." The term first appeared during the reign of Sultan Selim III of the Ottoman Empire and was associated with the revolutionary events in France. After the French Revolution began, the reforms implemented in Turkey were known as "Nizâm-ı Cedîd" (New Order), which mainly

aimed to modernize the military system and update education, science, industry, and agriculture.

As a movement, Jadidism emerged in the late 19th century, primarily aimed at reforming the monarchic systems in the East. However, due to the geographical location of various regions, the movement took on different forms. For example, in the territories of the Russian Empire, the Jadid movement was intertwined with national liberation efforts.

While some studies link the emergence of Jadidism in Turkestan to the enlightenment ideas of the 19th-century Bukhara scholar Abu Nasr al-Kursavi, since these ideas were never fully realized, it is more accurate to date the origin of the Jadid movement to the 1890s. Jadidism spread widely in the Muslim world of the East, where it sought to reform stagnant ruling systems. The Jadids understood that without educating the people, reforms were impossible. Hence, we can conclude that in Eastern countries, Jadidism became a popular ideology of its time.

The formation and development of the Jadid movement were influenced not only by internal but also external factors, particularly the teachings of Ismail Gasprinsky. The emergence of numerous oil industries and economic advancement in the Russian Empire also played a role in shaping the Jadid movement.

The Jadids of Turkestan paid great attention to press, education, and theater as tools to enlighten the people. It is essential to analyze how they built a new educational system based on the ideas of Jadids throughout Central Asia and their theories regarding state governance.

The general ideas of the Jadids can be seen in the practical program presented by Ismail Gasprinsky in his 1881 article in the "Tavrida" newspaper. The program outlined the following:

- Reforming the national education system;
- Supporting national education financially through the establishment of "Charity Societies";
- Creating a common national press for Turkic peoples;
- Emancipating Muslim women;
- Creating opportunities to train national specialists and intellectuals.

Based on this program, Ismail Gasprinsky opened a school in Bakhchisaray and developed his own curriculum. It should be noted that his educational program formed the foundation of the ideas promoted by the Jadids of Turkestan. The Jadids established "new method" schools and created a unique education system. Below is an educational program developed in 1910 by the enlightenment thinker Munavvarqori Abdurashidkhanov:

Curriculum

1st Year – 30 hours per week

1. Reading and writing (based on M. Abdurashidkhanov's book *Adibi Avval*)
2. Prayer
3. Arithmetic up to ten and the four basic operations

2nd Year – 30 hours per week

4. Reading (based on M. Abdurashidkhanov's book *Adibi Saniy*)
5. Quran
6. Prayer
7. Reading M. Abdurashidkhanov's Q&A-based catechism book *Havoyiji Diniya*, Part 1
8. Quran
9. Prayer
10. Arithmetic up to one hundred and the four operations

3rd Year – 30 hours per week

11. Reading and writing (based on the book *Sufi Olloyor*)
12. Quran
13. Reading M. Abdurashidkhanov's catechism *Havoyiji Diniya*, Part 2
14. *History of the Prophets* by Hanafi
15. *Concise Geography* by Hanafi
16. *Mathematical Problems* – Translation from the problem books by Shaposhnikov and Valsov
17. *World Knowledge (Natural Sciences)* by A. Maqsudov
18. Tajwid (Rules of Correct Quran Recitation) – M. Abdurashidkhanov's book

4th Year – 30 hours per week

19. Quran
20. *History of the Prophets* by Hanafi
21. Reading *Adabiyoti Daxrun Najad* by M. Abdurashidkhanov
22. Ethics class – *Nasihah* by Fakhruddinov
23. *Mathematical Problems*
24. Arabic – *Durus Shifaxiya* by Mahmudov
25. Persian – *Jomaul Hikoyat* by A. Abdushurov [2-B-75]

From this curriculum, it is clear that religious education formed the foundation of the educational program in Jadid enlightenment schools. These new method schools were often

equipped with desks, chairs, blackboards, globes, maps, and educational tools, and lessons were conducted in bright, well-lit rooms. Such conditions were typical of well-funded schools, but even underfunded ones operated in tree hollows if necessary. Regardless of the condition of the school, the primary goal remained the same: to educate the public in order to achieve freedom.

For this reason, they gave great importance to developing and expanding the network of new method schools. Enlightened intellectuals did not stop there—they also launched several newspapers and journals and supported the development of theater troupes in the region. The number of new method schools continued to grow, reaching 5,000 by 1904 within the Russian Empire [3-B-31].

By the late 19th and early 20th centuries, three educational systems existed in Turkestan:

1. **Traditional schools** – attached to mosques and madrasas and representing the classical education model
2. **Russian-native schools** – established by Governor-General Rozenbach of Turkestan with the goal of Russification
3. **New method schools** – which combined religious and secular sciences and helped students gain literacy faster

With the increasing demand for new method schools, they began to compete strongly with both traditional and Russian-native schools. After the "Bloody Sunday" events in Russia in 1905 and the realization by Russian officials of the impact of Jadidist ideas, these new method schools began to be shut down throughout the region, and Jadid educators were forced to work in secrecy.

Following the 1905 revolution, the outbreak of World War I, the events of 1916, and the February 1917 Revolution (which overthrew the Tsar and established a provisional government), Jadid intellectuals in Turkestan found an opportunity to advocate for self-governance.

Spring 1917 marked a dramatic shift in the political awakening of Turkestan's Muslim population. New forces entered the political arena, ready to lead democratic processes, and these were largely composed of Jadids who had prepared for such roles through their earlier activities. As the democratic processes accelerated, local peoples began to defend their political interests from the very early days of the February Revolution. One of the leaders of this movement was Mahmudkhoja Behbudi [4-B-29].

Political parties and organizations began to emerge in Turkestan, one of which was **Sho'roi Islomiya**, founded by the Jadids in March 1917. Initially, the party attracted clergy

members and representatives from other social classes. However, soon afterward, more radical religious leaders broke away to form their own party, **Sho'roi Ulamo**. Notably, the Jadids closely followed political changes abroad and advocated for limiting monarchy and establishing a constitutional government.

The **Turkestan Autonomy**, which operated from November 26, 1917, to February 18, 1918, can be seen as a direct result of Jadid efforts to build a national state.

Conclusion

The Jadid movement emerged as a historical force that sought to reform outdated systems of governance. In particular, the Jadids of Turkestan aimed not only to reform the state's structure but also to liberate the nation from Russian oppression. Thus, they focused primarily on achieving freedom. They believed that enlightenment and political consciousness among the people were the true paths to independence. When opportunities arose, they actively pursued independence, especially during the time of the Provisional Government following the Tsar's fall. Although they operated effectively during this period, the rise of the Bolsheviks and the elimination of the intellectual elite destroyed much of what the Jadids had achieved. Ultimately, brute force decided the outcome.

Nevertheless, the Jadids remain significant figures in the history of Uzbekistan's struggle for independence.

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