Abstract

Jadidism as a new socio-political, reform movement in Central Asia and Kazakhstan occurred at the beginning of XX century under the strong influence of the revolution of 1905 in Russia and revolution in Turkey, Iran, India of 1908-1913. Although for occurring jadidism some ground was prepared in the second half of the XIX century as a result of activity of such educators as Danish Ahmad (1827-1897), Furkat (1858-1909), Mukimi (1850-1903), Abay (1845-1904) and others. From the very beginning the Jadids were aimed to the reform of the traditional system of education of Muslim religious school, establishing new-method schools, publishing, theatre, social, and political and cultural institutions, which, under their influence, were turning into a powerful ideological weapon in the struggle against economical, moral, and political backwardness of the peoples of Turkestan more and more. They were eager to study the experience and progress of the other people of the world, especially the best practices of the Muslim reformers of the Crimea, the Volga Region, the Transcaucasia, Turkey, and Iran, who had already became aware of the progressive social and political, spiritual and cultural life of Europe. The main merit of the Jadids of Turkestan consists in the fact that they were the first to ground political arguments of the national liberation movement against Russian colonialism. The national elite of Turkestan discredited the ‘legitimacy’ of the colonial form of government, and later it served as the basis of a powerful political movement.

Introduction

The Arabic word ‘jadid’ (literally ‘new’) was initially used to call those who being under the influence of the didactic ideas of the prominent Crimean Tatar enlightener Ismail Gasprinski (1851-1914), opened new-method schools, where not only religious, but also secular sciences were taught (Gankevich, 2000). The emergence of
Jadidism associated precisely with these schools (“usul-i jadid”). During his study at the Sorbonne, the founder of new-method schools Ismail Gasprinski familiarized with the new analytical and phonetic method of teaching the alphabet and was eager to reform the obsolete system of Islamic education. On returning home in 1884, he opened a “usul-i jadid” school, where he taught 12 students to read and write for 40 days. Later he wrote: “The result exceeded all my expectations, and then this method was implemented in a few more schools. Visitors from the regions familiarized themselves with these schools and also accepted the new method in more than 200 schools” (Ibid.2000.p.240).

I. Gasprinski advocated his ideas from the pages of the newspaper “Tarjimon” (‘Translator’), published by him, which opened a new world for its readers, the world of advanced, forward-looking ideas. Among the first subscribers of the newspaper were those from Marghelan, Tashkent, Bukhara, Samarkand, Turkestan, and Akmechet cities.

Thus, Jadid movement was formed on educational ideas of the national-progressive intellectuals of Central Asia which had a wide spectrum of problems directed to the development of society. It is possible to consider Jadidism as one of the branches and variants of reformatory movement of the national-progressive intellectuals in Central Asia which had arisen and has been developing in many countries of the East in the 19th and the early 20th centuries. The term “Jadid” came into existence from the concept “usul-i-dzhadid” (“a new method”) which also included new methods of training per European samples. Later, as the extension of Jadid movement’s task, the content of the term has also been extended. Along with enlightenment Jadids aspired to change the old system of social and political statuses to progressive forms of development. But it was the second stage of movement. In Turkestan the greatest representatives of this movement were Mahkhum-Khodja Bekboudi, Ubaidullah Assadullahjadjaev, Munavvar kary Abduralishidhanov, Abdulla Avloni, Tashpulatbek Norbutayev, Khodja Muin, Abdukadyr Shakuri, Nasyrkhanatura Komolkhonturayev, Obidzxon Mahmudov, Ashurali Zakhir, Ishankhodja Khanhodjaev, Ishakhkhan Tura Ibrat; In Bukhara SadriddinAini, Faizulla Khodjayev, Abduraf Fitrat, Musa Saidzhano, Abdulvahid Burhanov, Usman Khodjayev, Mirkomil Burkhanov, Mukhitdin Rafaat, Mukhitdin Mansurov, Mukhtor Saidzhano, Abdukadyr Mukhidinovand others and in Khiva Bobookhun Salimov, Palvanniyaz Khodja Yusupov, Avaz Utar, Khusain Matmurodov, Nazar Sholikorov, Otazhon Abdalov, Khudoiberghan Divanov, Muhammad Rasul Mirzo, Matyakub Pozachi, Otazhon Sadayev, Bekzxon Rakhimov, Muhammad Devanzade and others. All of them made a huge contribution not only to enlightenment of the broad masses, but also to the development of emancipating ideas. Jadidism was developed step-by-step. Starting with the idea of enlightenment, which progressionists considered a universal panacea changed a vector of its direction and found wider range of action. After two decades, Jadids realized that political changes were required to overcome economic and cultural stagnation. However, at an enlightenment stage progressionists saw the primary goal in creation of a new education system and all forces were given to realize this reform.

The leaders of the Jadid movement were Munawwar Qari Abduralishidkhanov, Abdullah Awlani, Ubaidullah Khodjaev in Tashkent, Mahmudkhoya Behbudi, Abdukadir Shakuri, Saidakhmad Siddiki-Ajzi in Samarkand, Fitrat, Faizulla Khojaev, Sadriddin Aini in Bukhara, Hamza, Ibrat, Chulpan in the Ferghana Valley, Palvanniyaz Khoji Yunusov and Baba Akhun Salimov in Khiva, and Konurkhoja Khodjikov in Turkestan city. They were the pioneers of Jadid beginnings. Not limiting themselves with the opening of new-method schools in Turkestan, they helped young people to be sent to prestigious educational institutions of Russia, Turkey, Egypt, and Western Europe for study. The Jadids targeted young people to receive education, master secular science, and faithfully serve the people and the motherland as doctors, engineers, lawyers, agronomists, religious leaders, and statesmen.

Among the young people who were sent for study from Turkestan to Turkey was Fitrat, the future ideologist and proponentative of Jadidism, received education in an old school and a madrasa. Once he proved himself as a talented and progressive-minded young man, the Jadids sent him to Turkey for study. Between 1908 and 1913, Fitrat witnessed the first steps of the Turkish Revolution and its victory over the feudal system. Impressed by what he saw and read, critically reflecting on the events, taking place in Bukhara, he was convinced that the main impediment to progress was the religious fanaticism of the masses. He came to the conclusion that in order to change and improve the lives of working people, in the first place, it was necessary to fight against the darkness of
ignorance and its “leaders”, to discredit them, to rent off their hypocritical masks. The books “Spor” ('Dispute') and “Indiyski puteshestvennik” ('Indian traveller'), written and published by him in Turkey, ruthlessly exposed the reactionary clergy and state foundations of the Emirate, and being secretly distributed in Bukhara, shook the young people.

In 1905-1917 Turkestan Jadids’ Mahmudhodzha Behbudi (1875-1919), Munavvar Abdurashidhanov cary (1878-1931), Fitrat (1886-1938), Abdullah Avloni (1878-1934), Miryakub Dawlat (1885-1935), Ahmad Baitursunov, developing the ideas of his predecessors, began more actively participate in the socio-political and cultural life of the region. They actively formed public opinion in favour of reform in the political, economic and cultural spheres of Bukhara and Turkestan, and fought against backwardness and stagnation of the feudal and the Emir of the Russian colonial administration (Ayni, 1926). Jadida from the beginning aimed at reforming the Muslim religious schools, creating new methodical schools, publishing, and theatre, social, political and cultural institutions and under their influence they became a powerful ideological weapon in the struggle against the economic, spiritual, political backwardness of the people of Bukhara and Turkestan.

Before engaging in enlightenment, future Jadids M.Behbudi, A.Shakuri, M.Abdurashidhanov, Hamza, A. Avloni visited Kazan, Orenburg, Istanbul, and got acquainted with the life and the best practices of Jadid schools, press, literature and theatre. A M.Behbudi, G.Yunusov, Fitrat went to Istanbul and Cairo University, U.Hodzhaev - in Saratov, M.Shermuhamedov, M.Muhamedzhanov, L.Olimi, Sh.Suleyman - in Ufa and Orenburg madrassas. They had the opportunity to get acquainted with the activities of such well-known educators, as Ismailbek Gasprinsky, Gabdurasbit Ibragimov, Fatih Karimi and published articles on economic, political and cultural problems of the people of Bukhara and Turkestan in the pages of Tatar, Azerbaijani, Turkish periodicals, "Waqt" (Time) "Shuro" (Council) in Orenburg, "Ulfat" in St. Petersburg, "Tardzhimon" (Translator) in Bakhchisarai, "Molla Nasreddin" in Tbilisi, "Sirozha ul-Mustaqim" (The right way) in Istanbul. These journals spread in Central Asia, Bukhara, and had a strong influence on the development of peoples’ consciousness of the region.

At the same time, the Emir of Bukhara and the authorities of the Russian colonial rule in Turkestan activated the fight against Turkestan Jadid’s. Secret surveillance and control of Russian political agency in Bukhara and Turkestan was actively conducted, in the reports which portrayed Jadids with black colours, and their activities as harmful, nationalist, pan-Islamic and pan-Turkic, awakening among the people of the national-patriotic spirit, directed against the interests of imperial Russia. One of the passionate supporters of reform was well-known educator Ahmad Donish, poets Mukimi Furkat, Hamza Berdakh, Zavki Baeni, Uttar Avaz who in their poetry appealed people to knowledge and education. Democratic ideas possessed the minds and such prominent figures as Abay, Shokhan Valikhanov who saw a way out of not only the enlightenment, but also in the unity of the Turkic peoples. From this Jadids, who had gone a long way from their predecessors, from the enlightenment to the policy had sprung.

Enlightenment in Turkestan had deep genetic roots. Strengthening of education philosophy in the 19th century was associated with the objective reasons of backwardness of the Central Asian khanates in connection with weakening of the Great silk way role in the 16th century, opening of shipping routes and rapid technological progress of European countries in the 18-19th centuries. The subjective reasons were domestic wars doing harm to a national economy and general development. After the Russian Empire conquest of Turkestan, opportunities for penetration of democratic ideas opened up from Europe and Asia and dialogue with the world promoted a development of emancipation ideas in the region. It was the first steps in forming national freedom philosophy whose main postulate was enlightenment. Its supporters were far from heading, organizing or supporting popular uprisings that would break out in different corners of the region, but they were well aware of their causes and their critical attitude to an existing system and understanding the necessity of reforms was a big achievement of that time.
Jadidism was developed step-by-step. Starting with the idea of enlightenment, which progressionists considered a universal panacea changed a vector of its direction and found wider range of action. After two decades, Jadids realized that political changes were required to overcome economic and cultural stagnation. However, at an enlightenment stage progressionists saw the primary goal in creation of a new education system and all forces were given to realize this reform.

Renovationist processes in the education system also spread in the Bukhara Emirate and the Khiva khanate. Abdulvakhid Munzim in Bukhara in 1908 opened the first new method school with the Tajik language teaching. However, the confrontation of the conservatively minded clergy was stronger and effective that quite often led to schools destruction by a crowd of mullahs. The school of A. Munzima was also destroyed. Being afraid of severe reprisal he left Karshi. S. Aini, a passionate initiator of Jadid schools, hid at friends’ for three weeks (Gafarov, 2000, p. 73). As a result of it in 1909 A. Munzim’s school was closed and people of Bukhara were not allowed to send the children to even Tatar new method schools. However a new school had already “made much noise” and people kept sending their children to the school. According to S. Aini when the number of children reached 50, they were put to a Tatar school near Gavkushan madrasah. Early in December, 1910, Jadids of Bukhara organized a secret society “Tarbiyai-atfol” (“Education of children”) dealt with the opening of primary illegal new method schools. In 1911-1912 about 57 schools operated in the Bukhara Emirate (Bendrikov 1960, p. 260).

The best schools among them were the schools of Mukomil Burkhanov, Usmankhodja Pulaikhodjayev, Khalidkhodji Mekhri (1913). At Mullah Vafo’s school in Bukhara much attention was paid to the study of the Russian language. A new method education was also spread in other cities of the emirate such as Karshi, Shahrisabz, Karakul and Gizhduvan. But in July 1914, under the influence of the upper clergy of Bukhara and with political agency’s approval and by the order of emir Alimkhany they were closed. In the mind of the population, especially the intellectuals, the efficiency concept of new method schools was already created, therefore, in spite of interdictions, their quantity started to increase. “Views of liberals and a new method of teaching took roots among high classes of Bukhara” (Zenkovsky, 1967, p. 88). Therefore their children kept taking lessons from Jadid teachers. The anonymous appeal of the merchants to the Political agency in July 1914 making the request to support in opening of schools is demonstrative. It runs as follows: “... new method schools, where our children in a short space of time learnt reading and writing, by the order of His Majesty the Emir under the complaint of 2-3 mullahs, were closed. About one month time has passed as our children have not gone to school and roam about the streets. It is well-known to you that we, Bukhara nationals, are mostly merchants and handicraftsmen and there are not so many literate people among us and owing to this fact it is rather desirable for us if our children would be able to read and write quickly and maintain our trading records and accounts. We used to go to old method schools within 7-8 years but remained illiterate and got no benefit from them. Therefore we kindly request you to reopen the closed schools” (Klimovich, 1936, pp. 214-215).

The Educational Activities of the Jadids

An extensive system of traditional educational establishments and the Jadid schools, opened at the turn of the century, influenced the level of the education and awareness of the local population. For example, there were 5892 schools and 353 madrasas in the country in the early 20th century (TSGARUz. F. 47, Opis’ 1, delo 979, list-81 (F. 47, Inventory 1, file 979. Sheet - 81)). Even the tsarist government recognized the fact that the local population had a high level of literacy. On March 14th, 1909 governor-general of Turkestan P. I. Mischenko wrote to the Minister of Public Education of Russia: “The literacy of the natives of Turkestan, especially in its main regions such as Syrdarya, Ferghana and Samarkand, is at a very high level, which is much higher than that of European Russia. A well-developed system of primary schools (schools), secondary and higher education institutions (madrasas) tightly covered most of the territory”. This traditional educational system, possessing its ideological influence, from the very beginning was tightly controlled by the colonial administration. The decree of the Russian emperor, issued on May 17, 1875, was the ground for the foundation of Turkestan department of educational establishments, which was granted a power to exercise control over the activity of Russian educational establishments, as well as over the national ones. Andon March 14 1894, governor-general Vrevsky approved the post of the third inspector of Turkestan
public schools, who had the direct oversight of the traditional institutions of the settled and nomadic population (TSGARUz. F. 47, Opis 1, delo 149, List 10. (F. 47, Inventory 1, File 979, Sheet 60)). This inspector served as the governing body in madrasas and schools, so Muslim schools completely passed under the control of the department of public education.

Under those circumstances, the educational activities of the Jadids of Turkestan, becoming an alternative to the activity of the colonial administration in the renewal of education in the territory, acquired a reformative character and had a direct influence on the process of the education of the people. Instead of the traditional education inseparable in its essence from the medieval scholasticism. The system of schools they proposed and new methods used in teaching respectively (“Usul-i sovtiya”). Soon the schools became new-method ones (“Usul-Ijadid maktablar”). Besides religion, they were teaching science, the Russian, Arabic and Persian languages, and the genesis of the future intelligentsia was formed. At first, the Jadid schools used textbooks written by Tatar and Azerbaijani enlighteners, but later Turkestan Jadids started to publish textbooks and tutorials themselves. In 1903 and 1904, the books “Kitabul-atfol” (“A book for children”), “Muhtasiri zhugrofiya Rusiya” (“Short geography of Russia”) by Mahmudkhoja Behbudi, in the following years, the books “Muallem Awwal” (“Teacher”), “Muallem soniy” (“Second teacher”) and others were published, and in 1905, the number of the Jadid schools in the country reached (Tabyshalieva, 1993). “Turkestan Native newspaper” which was not satisfied with Jadid’s educational activities organized attacks on them and harassment on behalf of some fanatical and ignorant people. As a result of this persecution newspaper "Taraki" was closed, and the editor Ismail Gabitov was arrested (Kosimov, 1979). Control over the Jadid’s activities and their organization was further enhanced. In a secret letter of the lieutenant Colonel Szyzh to the policeman of Samarkand from 25 October 1913 ordered to "find out all about the Muslim newspaper" Samarkand. "In response, Samarkand police station chief of Turkestan District Police Department from January 9, 1913 notified, that " the editor of Muslim newspaper "Samarkand" Mahmud Khoja Behbudi is 41 years old, an Arab, he is a local-born of Samarkand city, lives in the Russian part. He is married to native Sharofat, who is 35 years old. He has children (Maksut, 12, Suraya, 8, Matluba, 2 year old), and he has the real estate in the Russian and the native places of the city ... He is currently engaged in trading. He previously served as mufti in a Sharia court. He has perpetual passport booklet. He was not convicted.... « (TSGARUz. F. 461, Opis 1, delo 1312, List 665).

In another report to Collegiate Secretary Naryshkin and to Lieutenant Colonel Rozalion Soshalski more detailed data on Behbudi, his colleague Said Khoja Ahmad Siddiqui and their Tashkent like-minded Khodjaev Ubaidullah was given: "Three or four years ago, the editor and publisher of the magazine Samarkand "Aina" ("Mirror") Behbudi wrote in a sart’s dialect a play "Padarkush" which means "parricide." Behbudi in its direction was a progress nationalist, educated, as it seems, in Turkey ... Play for the first time was staged in Tashkent by amateur troupe led by Ubaidulla Khodjaev (from young Sarts of progressive ideas), probably, in 1914, before the current war. Then Khodzhayev was in Kokand, Andijan, Namangan and other cities, with local amateur forces of progressive elements, staged the same play " (TSGARUz. F. 461, Opis 1, delo 1919, List 69).

Conclusion

The Soviet government did not accept the Jadids’ ideas about the social and cultural modernization of the society, but it had to give class nature to some provisions and use them in the program of reforms. It was related to the granting of autonomy to the local population and the renewal of the education and culture. The social and cultural development of the newly independent Central Asian republics have formed in the same direction, which demonstrates the vitality of the Jadids’ ideas, risen in the early twentieth century. The political colour of the Jadid movement strengthened the ideology of the national liberation movement in the territory. Their evidence negated the “legitimacy” of the colonial power and the increased the opposition to colonial oppression of Russia. In addition, in its initial stage, the Soviet government was forced to reckon with the ideas of Jadidism. Thus, the political and ethnic processes in the first quarter of the twentieth century in Turkistan determined the directions of the socio-political development of the region. If the Jadids had not had the ideas to substantiate the nature and content of this development and the political movement of the masses to bring the ideas to fruition, the totalitarian power would not
have met with strong resistance and it would not have reckoned with the national interests of the local people, and as a result, today’s independent Central Asian states would get completely different look.

References


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