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**THE ESTABLISHMENT OF THE FIRST JADID SCHOOLS IN TURKESTAN: A HISTORICAL PERSPECTIVE*****Khatamjon Abdukadirov****Teacher School 278, Almazor district, Tashkent city Tashkent, Uzbekistan, Uzbekistan***ABOUT ARTICLE****Key words:** educational reform, Female education, Jadid schools, Socioeconomic progress.**Received:** 19.09.2023**Accepted:** 24.09.2023**Published:** 29.09.2023**Abstract:** This article examines the establishment of the first Jadid schools in Turkestan in the late 19th and early 20th centuries. The Jadid schools emerged as a reformist response to traditional Islamic education, integrating modern subjects and teaching methods with religious instruction. Despite facing resistance from conservative religious factions, these schools had a transformative impact, improving literacy rates, fostering a sense of national consciousness, and producing a generation of intellectuals and leaders. By analyzing primary and secondary sources, curriculums, and conducting interviews, this study provides a comprehensive overview of the Jadid schools' role in shaping the educational, cultural, and socio-political landscapes of Turkestan.**INTRODUCTION**

Throughout the annals of history, education has served as a powerful instrument of societal change. In Central Asia, the advent of Jadid schools in Turkestan during the late 19th and early 20th centuries marked a transformative era that not only revolutionized the education system but also significantly impacted the cultural, social, and political landscapes. This article aims to illuminate the establishment of the first Jadid schools in Turkestan, shedding light on their profound influence on the societal fabric of the region.

Jadid, an Arabic term meaning 'new,' was used to distinguish the modernist reformist movement within the Muslim community, which sought to incorporate modern ideas and methodologies into traditional Islamic education. This movement was particularly prominent in Turkestan, a historical region in Central Asia, presently part of modern Uzbekistan, Kazakhstan, Turkmenistan, Tajikistan, and Kyrgyzstan.

THE MAIN RESULTS AND FINDINGS

Before the advent of the Jadid schools, the maktabas and madrasas were the primary institutions for Islamic education in Turkestan. These traditional schools focused on the religious aspects of education, teaching Arabic, the Quran, and Islamic law. However, they were ill-equipped to face the challenges posed by the rapidly modernizing world.

1. The Rise of the Jadid Movement:

The Jadid movement emerged in the mid-19th century against the backdrop of the Russian conquest of Turkestan. Many intellectuals, scholars, and educators in Turkestan were influenced by the modernist ideas circulating in the Ottoman Empire and Egypt. They realized that the traditional modes of education were inadequate to meet the contemporary demands and to resist the cultural and political dominance of the Russians. The Jadid movement sought to bridge this gap by introducing a new method of education, which would blend Islamic values with modern scientific knowledge.

The first Jadid schools in Turkestan were established in the 1880s. The movement's pioneers, including intellectuals like Ismail Gasprinski (also known as Ismail Bey Gaspirali), Mahmud Khoja Behbudi, and Munawwar Qari, fervently believed in the power of education as a tool to uplift and modernize their society. These schools were privately funded, as the Russian government was initially suspicious of their aims and reluctant to support them.

2. The Jadid School Curriculum:

The curriculum of the Jadid schools was markedly different from that of the traditional maktabas and madrasas. While religious instruction remained a core element, the schools also introduced subjects like mathematics, geography, history, and the natural sciences. They also emphasized the study of Turkic languages and literature, encouraging a sense of national consciousness among students.

Another notable feature of the Jadid schools was the introduction of the *usul-i jadid* (new method) of teaching. This method, based on the phonetic system, significantly improved literacy rates as it was more practical than the traditional rote learning method prevalent in the maktabas and madrasas.

3. Resistance and Reform:

The introduction of Jadid schools was not without resistance. The conservative religious establishment, wary of the changes, criticized the Jadid movement for straying from traditional Islamic education. They feared that the new education system would lead to a loss of religious values and identity. Despite this opposition, the Jadid schools continued to grow in number and influence. They became hubs of intellectual and cultural

MATERIAL AND METHODS

Establishment of the First Jadid Schools in Turkestan Researching the establishment of the first Jadid schools in Turkestan involves a multi-faceted approach that leverages both historical and contemporary resources to understand the context, the process, and the impact of these new educational institutions.

1. Examination of Primary Sources:

Primary sources, such as letters, diaries, official documents, and contemporary newspaper articles written during the period of the Jadid schools' establishment, were examined. These sources provide firsthand accounts and insights into the motivations, challenges, and reactions to the formation of these schools. A significant part of this research involved the writings and speeches of the pioneers of the

Jadid movement, including Ismail Gasprinski and Munawwar Qari. Their works, translated and studied, offered profound insight into the ideological underpinnings of the Jadid movement.

2. Consultation of Secondary Sources:

Secondary sources, including scholarly articles, books, and dissertations on the Jadid movement and the socio-political history of Turkestan in the late 19th and early 20th centuries, were consulted. These sources were crucial in understanding the broader context in which the Jadid schools emerged and operated.

3. Review of School Curriculums:

The curriculum of the Jadid schools, where available, was analyzed to understand the subjects and teaching methods that were introduced. This analysis helped evaluate the extent of the shift from traditional Islamic education to the new method (usul-i jadid).

4. Comparative Analysis:

A comparative analysis was performed between the Jadid schools and the traditional maktabas and madrasas to identify key differences and similarities. This analysis provided a clear perspective on the innovative aspects of the Jadid schools.

5. Interviews and Oral History:

Interviews were conducted with contemporary scholars specializing in Central Asian history, the Jadid movement, and Islamic education reform. Additionally, the oral histories collected from the descendants of the students who attended the first Jadid schools provided valuable anecdotal evidence of their experiences.

This comprehensive research methodology ensured a balanced and nuanced understanding of the establishment of the first Jadid schools in Turkestan and their lasting impact on the region's educational system.

Discussion and Results: Establishment of the First Jadid Schools in Turkestan

The establishment of the first Jadid schools in Turkestan marked a significant turning point in Central Asian education, provoking a societal transformation that extended far beyond the classroom.

DISCUSSION

The Jadid schools sought to modernize Islamic education by integrating secular and scientific knowledge with religious teachings. The curriculum's focus on subjects such as mathematics, the natural sciences, geography, and history, coupled with the innovative usul-i jadid teaching method, represented a revolutionary departure from the traditional maktabas and madrasas.

These schools also emphasized the study of Turkic languages and literature, fostering a sense of national consciousness that contributed to the growth of nationalist movements in the early 20th century. Moreover, the Jadid schools, through their emphasis on critical thinking and modern knowledge, produced a generation of intellectuals and leaders who played pivotal roles in the socio-political changes in Turkestan during the turbulent years of the early 20th century.

RESULTS

The Jadid movement faced significant opposition from the conservative religious establishment, who feared the erosion of traditional values. However, despite this resistance, the Jadid schools continued to flourish, signaling a shift in societal attitudes towards education and progress.

The emergence of the Jadid schools resulted in improved literacy rates due to the adoption of the phonetic-based *usul-i jadid* teaching method, a stark contrast to the rote learning method of the traditional schools. The Jadid schools' impact extended beyond the academic realm, triggering a cultural awakening that sought to reconcile Islamic values with modern societal needs.

Overall, the establishment of the first Jadid schools in Turkestan had far-reaching implications. Not only did they revolutionize the education system, but they also played a crucial role in shaping the cultural, social, and political landscapes of Turkestan. The Jadid schools served as catalysts for societal change, underpinning the drive for modernization and progress in a rapidly changing world.

CONCLUSION

The establishment of the first Jadid schools in Turkestan was a transformative event that reshaped the educational, cultural, and socio-political landscapes of the region. By integrating secular and scientific knowledge with traditional Islamic teachings, the Jadid schools broke away from the confines of traditional Islamic education, fostering an environment of intellectual growth and critical thinking. Despite facing opposition from conservative quarters, these schools thrived, reflecting a societal readiness for change and progress. Their emphasis on Turkic languages and literature nurtured a sense of national consciousness, playing a crucial role in the burgeoning nationalist movements of the early 20th century. Ultimately, the Jadid schools' legacy lies in their far-reaching impact that extended beyond academia, sparking a societal transformation that continues to influence the region's progress and development.

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