

Reforming Traditional Schools In Turkestan – As The Foundation Of Jadid Ideas (Late 19th – Early 20th Century)

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Annotation

This article examines the work of educators in Turkestan in the late 19th and early 20th centuries, who advocated for the reform of traditional Muslim schools, primarily because the curriculum in these schools did not meet the demands of the modern era. The positive influence of foreign pedagogical schools on the development of public education in Turkestan is analyzed.

Keywords: public education, education system, upbringing, new-method schools, indigenous peoples, education of the population.

It's only natural that every state should be interested in developing education and making this area a national priority. The strategy for creating and developing a comprehensive personnel training system in the Republic of Uzbekistan aims to meet the needs of society and the state for qualified, competitive specialists. This strategy is based on a systemic-structural approach and is implemented through fundamental principles, key areas, and conditions that facilitate the development and effective functioning of the National Personnel Training Model.

Modern education is becoming an increasingly complex system, forced to function in a dynamically changing world with ever-increasing demands. At the same time, the historical experience of the development of teacher education must not be forgotten. Education is an integral part of any society, an indicator of its culture, and the foundation of progress. As a connecting link, it ensures the unity and continuity of social experience, spiritual, moral, and cultural traditions, and the progressive development of society in the interests of the state.

As history shows, in the second half of the 19th century, a movement to reform

traditional Muslim schools began among peoples influenced by Islam. In Tsarist Russia at the end of the 19th century, a movement to reform Muslim schools emerged among the Turkic-speaking peoples of Crimea, the Volga region, Azerbaijan, and Turkestan. This need was primarily driven by the fact that the curriculum in these schools no longer met the demands of the new era and the needs of capitalist society.

Religion has a strictly normative nature and is characterized by dogmatism. Therefore, religious demands sooner or later conflict with the continuous development of freethinking (freedom and freethinking are permitted only to the extent permitted by religion). When freethinking (by which we mean, first and foremost, creative, fruitful thinking) in Turkestan exhausted the development opportunities afforded it by Islam, stagnation set in in the artistic and scientific thinking of society, and traditionalism prevailed [1, p. 130].

As a result of the Turkestan khanates' insufficient attention to the organization of public education, the once-flourishing region was transformed into a colony. From the 9th to the 15th centuries, Turkestan was one of the most advanced, highly developed

regions, producing the greatest number of great scholars, thinkers, and artists. But gradually, over the course of five centuries after the death of Ulugh Beg, it plunged into a very deep crisis. As a result, even the most enlightened, progressive representatives of our nation—the Jadids—at the beginning of the 20th century perceived Ismail Gasprinsky's project to have 20 percent of the subjects in Muslim madrassas consist of secular sciences as a great spiritual revolution, and they encountered great difficulties in implementing this project. Such was the degree of impoverishment of our culture [1, p. 136]. Our spirituality, as a practical attitude of consciousness and worldview to reality, from the second half of the 15th to the beginning of the 20th century was not oriented toward the renewal of society, or toward renewal in general, and did not strive for it. As a result, we were doomed to backwardness and fell into the clutches of colonialism for many years.

The influence of the 1905-1907 revolution on the development of public education among the indigenous population of Turkestan is also noted. From 1905 onward, a network of schools opened by teachers using the new method, as a counterweight to old-method schools, rapidly expanded. It is well known that with the popularity of new-method schools, various political and religious movements began to seek their own advantage from the emerging situation, that is, they sought to define and direct the education in these schools to their own interests. This also happened with new-method schools, which were largely educational. The organizers of these schools sought to reform the structure of public education. There were also organizers of other new-method schools, who, especially after the bourgeois revolution in Turkey in 1908, were influenced by the political aspirations of pan-Turkism.

Vol 3. Issue 3 (2026)

In the late 19th and first decade of the 20th century, there were very few teachers who could teach schoolchildren modern knowledge in any of the Central Asian languages. At the same time, this area was home to many Volga Tatars, whose language was understandable to the indigenous peoples, and by the last quarter of the 19th century, there had been progress in educating children. Under these circumstances, the first teachers in new-method schools in Turkestan were Volga Tatars and Crimean Tatars. The main textbooks for general education subjects in new-method schools in Turkestan were predominantly Kazan editions in Tatar, as there was very little relevant textbook literature in Central Asian languages. The emphasis on Tatar as a "common Turkic" language arose primarily from circles of the Tatar bourgeoisie, who considered Central Asia an arena for their capital investment and sought support for their competition with the more powerful Russian capitalism in the "unity" of the Turkic peoples.

Among the Tatar intelligentsia, there was a movement of "enlighteners" who saw Central Asia as a place to apply their knowledge and efforts. Young people who graduated from new-method Tatar madrassas to educate Turkestanis were convinced of the universal suitability of the Tatar language for teaching all "Turkic-speaking" children [2, p. 251].

The opening of the first new-method maktab in Samarkand (1893) is associated with the renowned educator Ismailbey Gasprinsky, who was involved in publishing and educational activities among the Crimean Tatars. Documents in the historical archives of Uzbekistan indicate that Gasprinsky lobbied for the tsarist administration to undertake the reform of medieval maktab in Turkestan. When this was rejected, Gasprinsky, at the invitation of Uzbek educators, traveled to Samarkand and took the initiative on the spot [3].

A meeting convened in 1909 under Chief Inspector N.P. Ostroumov developed a project for the opening of new-method schools, the main paragraphs of which were approved by the Governor-General of the region A.V. Samsonov in 1912. The second paragraph of these regulations noted that "It is necessary to ensure that teachers from the same tribe as the children studying in the newly opened schools are appointed to the newly opened schools." This clause prohibited Tatar teachers from accepting children of Uzbeks, Kazakhs, Tajiks, Kyrgyz and other peoples of Turkestan into their schools, and, on the other hand, Tatars could not be teachers in Uzbek, Tajik, Turkmen and other schools [4].

Archival materials reveal that Tatar educators wanted to teach children in the Turkestan region not only secular subjects but also Islamic literacy. This can be seen in the attitude of the military governor of the Fergana region toward the Tatars' opening of a new-method maktab. He informed the chief inspector of schools that, in his opinion, "Tatars should not be allowed to teach in Muslim schools in the Turkestan region, and Fergana in particular. Therefore, he considers it necessary to reject the petition of the Tatar Makayev for permission to teach children Islamic literacy within the Fergana region [5]."

In late 1910, a police officer in Kokand invited Tatar teachers and read them an order from the inspector of public schools, stating that Tatar teachers were not allowed to teach in mosque schools among non-Tatars. After reading the order, the police officer asked them to sign it. The teachers refused, asking for an explanation of the law under which the order was issued. The police officer responded, "Sign that you have read this order and are familiar with its contents." The Tatar teachers signed. As a result, it was announced that, effective January 1, 1911, Tatar teachers would be required to close their schools [6, p. 71].

According to the tsarist leaders in the region, progressive Islamists, who dreamed of restoring Islam to its former power through the development of new forms of life, ensuring its progress, and reawakening the fading ideas of solidarity and unity, both political and religious, were well aware that, in order to realize these aspirations and plans, it was necessary, first of all, to lead Muslim peoples out of a state of ignorance. "Therefore, reformers of Muslim life strive to take control of the schools and, through the proper organization of educational and upbringing matters, create strong and enlightened fighters for ideals..." [7, p. 134]. Some tsarist officials responsible for the organization of public education in the region, having studied the situation, came to the conclusion that "School is the foundation for the future creation of a unified state" (the idea was taken from a note by a teacher at a new-method school). They even believed that the Tatar and Uzbek Jadids, with the help of new-method schools, would certainly create their own Muslim empire in Russia if the tsarist government did not take the necessary measures in a timely manner [2, p. 274]. The Jadids, who understood the role of public education well, made every effort to reform it. They were significantly assisted in this by educators of the Tatar school of pedagogy, who made a significant contribution to the establishment and development of new-method schools, which contributed to raising the level of education not only for children but also for the people of the Turkestan region as a whole.

Not only in the late 19th and first decades of the 20th century, but also since ancient times and today, the development of education has been the guarantee of a stable society and a strong state. Education is an integral part of any society, an indicator of its culture, and the foundation of progress. As a connecting link, it ensures the unity and continuity of social

experience, spiritual, moral, and cultural traditions, and the progressive development of society. Therefore, today, more than ever, education bears responsibility for the fate of the state.

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