Jadid Movement in Turkestan in the Late 19th and Early 20th Centuries

Mirzahan Egamberdiyev, Yerlan Turgunbayev and Nurlan Baigarayev

Al-Farabi Kazakh National University, Kazakhstan, 140000, Almaty, Al-Farabi Av.,71

Abstract: This article describes the problems covering the history of the national progressive movement in the late XIX - early XX centuries, referred to as "Jadidism". It traced the history of the development and evolution of enlightenment to a powerful political movement. Jadidism became an alternative form of intellectual renewal of the Muslim community. Getting traffic associated with the introduction of secular and religious schools in the phonetic method of teaching literacy, called "Usul-i Jadid ", i.e. a new method. Jadids criticized religious fanaticism, required replacement of obsolete national religious schools secular, fought for the development of science and culture, advocated the publication of newspapers in their native language, for the discovery of cultural and educational institutions, which contributed to the unity of democratic forces in society.

Key words: Jadidism - Turkestan - New method schools - Public education - Turkestan

INTRODUCTION

Jadidism arising as educational movement at the turn of the nineteenth and twentieth centuries and disappeared in the late 1920’s. under the blows of the Soviet regime, is still a matter of great interest not only in Kazakhstan, but also far beyond its borders. This growing interest is because the ideas enunciated, but not until the end of the implementation of the Jadids, are relevant in this complex and evolving multimillion region.

Jadid movement originally began the struggle for reform of the old system of Islamic education, the need for European education for Muslims. In the new method schools, children are taught the new Muslim phonetic method. Founder, was jadidism Crimean Tatar Ismail Gasyrality who published in Bakhchisarai in 1883-1914 yy. newspaper "Tardzhiman". In Central Asia, during the revolution of 1905-1907 yy. and in subsequent years Jadidism came from the original framework and acquired a pronounced coloring political movement and ideological currents. Social base jadidism were predominantly Muslim populations of Central Asia and part of the national intelligentsia. Jadids focused on Turkey of the Turkists, maintained close ties with the Tatar and Azerbaijan Turkists. However, they were in fact supporters of the tsarist and tried to keep the masses of revolutionary action. Central Asian Jadidism before 1917’th failed to gain certain organizational forms. A specific program, as well as a leading center and charter Jadids don’t had [1]. They are grouped around individual Jadid publishers of newspapers and magazines that are published legally in Turkestan and Bukhara around the new method schools, charities, etc. Central Asian leaders were jadidism Mahmud Hodja Beck Budi, Munawar-Kara Abdurashidov, Abdur Rauf Fitrat, Ubeydulla Khodzhaev (Turkestan) Faizulla Khodzhaev (Bukhara), Palvan Khoja Niyaz-Yusupov (Khiva), etc [2].

Organization of New Method Schools (Jadid Schools) in Turkestan: The emergence of new methods schools in Turkestan is directly related to the activities of the Tatar intelligentsia, who arrived from the Volga region, as well as the formation of local educators [3]. Becoming Jadid schools in Turkestan had the period of development of the network of Russian-Tuzem schools in the province. First Jadid schools were opened by the Tatars in places of their residence to train their children. According to V.V. Barthold such Tatar school succeeded unlike in some Russian schools places. For example, in 1910, acted in Tashkent 16 Jadid schools, while the number of Russian-Tuzem schools reached 8. In the 1911 year Kokand existed two Russian - Tuzem school with 162 students Jadid and 8 schools with 530 pupils [4]. By definition, a State Duma deputy Sadri Maksudi in 1910 was registered in Tashkent 20, in Kokand - 16 Jadid schools [5].

Corresponding Author: Mirzahan Egamberdiyev, Al-Farabi Kazakh National University, Kazakhstan, 140000, Almaty, Al-Farabi Av.,71.
According to A. Dobrosmyslov in Tashkent 1873 opened the first school of the Tatar mosque in Resurrection bazar. At first, this school gave only the initial letter, but gradually school expanded its activities and teaching since 1895 it was conducted by the new method Ismail Gaspyraly. At this time, the course was a four-year school. It worked 3 teachers and one mullah and the number of students reached 100. Teachers earned 30 rubles a month. Since the school was private, she was detained by tuition fees which are charged, based on the status of the parents of students. School building satisfy government requirements [6].

After numerous appeals Gaspyraly central authorities about the conduct of some reforms in Muslim schools, as well as the adoption of appropriate measures to improve their state of Petersbourg Crimea was sent a commission headed by V.V. Vashkevich [7] that in place was to assess the state of affairs. As directed by the Commission Gaspyraly prepare the necessary certificate in which he expounded all the requirements and desires [8]. In 1892 Gaspyraly sent a copy of this certificate with a covering letter to the Governor-General Turkestan Baron A.B. Vrevsky [9]. In an accompanying letter Gaspyraly offers its services in carrying out necessary reforms in the educational system and in the implementation of the Muslims and "Usul-I jadid " in local schools.

Gaspyraly receiving no answer to his appeal, planning a trip to Turkestan. Check in Bukhara Emir Abdulahad early in 1893 to Bakhchisarai and his invitation to visit Bukhara Gaspyraly accelerated implementation of a planned trip to Turkestan. Gaspyraly arrives in Turkestan summer of 1893. In Samarkand, he stayed in the house Tatar millionaire Abdulgani Huseinov [10]. During the meeting, Hussein proposed Gaspyraly assist schools and existing schools gradually supplant Russian teachers and existing schools gradually supplant Russian. In this school, along directions were secular and religious schools contained the three-month course at the school had arranged a means of the parents. Education was based on the Arabic alphabet. This shows that at the same time in Russia intensified interest in the problem of choice of character education in the space of a multinational state, because the existing educational institutions were spotty. For example, primary education was public Zemsky, parochial schools, madrassas. First Kazakh secular school began

Educational Activity of Jadid Schools in Kazakhstan:
Modern scholars often appreciate the history of Kazakhstan Jadidism as Islamic phenomenon, religious reformist within. In the system of religious education was heavily influenced by mektebs at madrassas, if they have been studied, in addition to religious and even secular subjects. From this milieu came greatest figures of Kazakh culture A.Kunanbaev, S.Toraygyrov, M.Zhumabaev, B.Mailin and others. Due to the fact that the ranks of the first Jadids were modernists and secularists westerners, have developed different attitudes towards this movement. In the Jadid movement tsarist government saw the danger for themselves the source of growth of ethnic consciousness, so did their best to eliminate the Muslim education.

Turkestan Governor-General in his report S. Duhovsky emperor on October 26, 1899 reported that Islam has a code of hostile not only our religion, but in general the whole of our culture. Even more revealing letter from Bishop of Tomsk and Semipalatinsk Governor-General on January 7, 1893, where he urges him to prohibit the promotion of Islam in Kazakhstan and expand development of Orthodoxy. In this regard, he advises not to allow the opening of new mosques and schools and existing schools gradually supplant Russian schools and churches, in other words, we are talking about Russification and Christianization of the Kazakh population [12]. The instructions issued by the Ministry of Education, stated that "public education on the outskirts of the Russian state has a sort of missionary, missionary work has a kind of spiritual warfare".

In Kazakhstan, public education developed in two directions: the religious and the secular. Religious direction were secular and religious schools contained the means of the parents. Education was based on the Arabic alphabet. This shows that at the same time in Russia intensified interest in the problem of choice of character education in the space of a multinational state, because the existing educational institutions were spotty. For example, primary education was public Zemsky, parochial schools, madrassas. First Kazakh secular school began

Officials of Imperial Russia was especially concerned Muslim schools, which have become increasingly manifest as an alternative system to the particular ideology of education. In this regard it should be noted the largest and most respected centers new metod training. In 1891, merchants, brothers Ahmed Ghani and Mahmut Khusainov natives of Seitov tenements, built a mosque in Orenburg and founded her secular and religious schools "Hussaini" without religious scholasticism. In this new type of school they invited the best teachers, which amounted to a secular curriculum. Madrashah curriculum "Hussaini" wore reformist character. Children trained Tatar, Russian, Arabic, studied history, mathematics, geography, physics, chemistry, pedagogy, civil jurisprudence, calligraphy, drawing. Teachers use textbooks and books foreign publications [13]. Madrassas "Hussaini" had a rich library with artistic, philosophical, pedagogical literature and periodicals in Russian, Tatar, Arabic, Persian and other languages. Shakirds madrassas "Hussaini" founded the "Society for the Study of the Kazakh language" whose purpose was to study the monuments of Kazakh folk literature, preparation of textbooks for secular and religious schools on the Kirghiz (Kazakh) language, facilitating future publishers of newspapers " [14].

Many graduates of the madrassas subsequently became prominent state and public figures, poets, writers, representatives of science and culture of Kazakhstan. Therefore, based on the ideology of madrassas "Hussaini" was laid possibility of expanding horizons, direct acquaintance with the spiritual achievements of the modern era and the development of their ideas freethinking. For example, Ufa madrassa "Galia", opened in 1906, has been important in the training of a new type. At one time, these courses had known Kazakh writers Magzhan Zhumabaev, Zhiengali Tlepbergenov, Beymbet Myleene. "Shakirds madrassas" Galia in order to develop the Kazakh literary language began to publish in 1915 a handwritten weekly magazine "Sadak", whose editor was B.Mailin and subsequently Zh.Tlepbergenov [14].

In the period from the beginning of XIX and the beginning of XX centuries. There was a process of gradual formation of a unified educational space. At the head of this idea was N.Ilminski supported by the Orthodox clergy. According to his scheme provides for: 1) the initial two-year schools with training, 2) one-class schools with four-year universities and 3) two-year college with a six-year training course with limited use of national languages.

CONCLUSION

Thus, the above facts have led to the various assessments and perspectives on socio - political mission jadidism. Traces of such evaluations Jadids we still find in the scientific literature. For example, one estimate them as "kollaboranist" and "ussifiers" i.e. the enemies of Islam, while others evaluate them as fighters against colonialism and supporters of Europeanism and others - as a reactionary trend, preaching the ideology of Pan-Turkism and the national bourgeoisie, the fourth - as educators, reformers and the intellectual elite of the Muslims. To some extent, differences in the assessment of the role and importance jadidism explained by the fact that even the leaders of this movement were different ideological vision of achieving the goal, as well as its socio- political orientation. Therefore, we can reasonably argue that Jadidism mainly appears as a multifaceted social movement with its internal contradictions, which was organized by the intellectual elite Sufi corresponding Enlightenment reformers Turkic peoples who received a European education. Widespread in Kazakhstan ideology jadidism helped strengthen contacts between representatives of the intelligentsia of the Turkic peoples of Russia and their active inclusion in society civilization processes at the turn of the century. End of XIX - beginning of XX centuries. This time to strengthen cultural cooperation of Turkic peoples, especially Volga-Ural region and Western Kazakhstan. This resulted in the development of the national movement of Turkic peoples. Extendable Jadids reform of Muslim education, religion and way of life, the requirement to develop national culture were, ultimately, a means of spiritual and ideological justification for the approval of the Turkic peoples. In this regard, it should be said that at the turn of the century in the field of education and enlightenment faced two different ideologies: educational and Reformed and colonial - imperial. Therefore, a powerful movement for school reform gradually took shape in the political liberal opposition movement, the Muslims of Russia. Thus, the first quarter of XX century. Marked a qualitative change in the public consciousness, access to the public arena of new forces. On the basis of religious reformation, enlightenment and liberal ideas formed the new directions of social thought, which formed the theoretical basis of
the ensuing powerful upsurge of the national movement of Kazakhs progress. This period was marked by the increasing influence of secular culture on the Turkic peoples of the Volga region, Kazakhstan, Central Asia, Siberia and other regions of Russia in such areas as education, printing, literature and art. This resulted in the development of the national movement of Turkic peoples. Extendable Jadids reform of Muslim education, religion and way of life, the requirement to develop national culture were, ultimately, a means of spiritual and ideological justification for the approval of the Turkic peoples. In this regard, it should be said that at the turn of the century in the field of education and enlightenment faced two different ideologies: educational and Reformed and colonial - imperial. Therefore, a powerful movement for school reform gradually took shape in the political liberal opposition movement, the Muslims of Russia. Thus, the first quarter of XX century. Marked a qualitative change in the public consciousness, access to the public arena of new forces. On the basis of religious reformation, enlightenment and liberal ideas formed the new directions of social thought, which formed the theoretical basis of the ensuing powerful upsurge of the national movement of Kazakhs progress. This period was marked by the increasing influence of secular culture on the Turkic peoples of the Volga region, Kazakhstan, Central Asia, Siberia and other regions of Russia in such areas as education, printing, literature and art.

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