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EDUCATION REFORM AND JADIDS IN TURKESTAN

Annotation:

The scope of interest and activity of the Jadid enlighteners was very wide, and their main goal was to lead the people to independence through enlightenment. Because, without enlightenment, knowing nothing about their history and human rights, living in colonial conditions had broken the will of the people.

Keywords:

Jadidism, intellectuals, new schools, reforms, generation

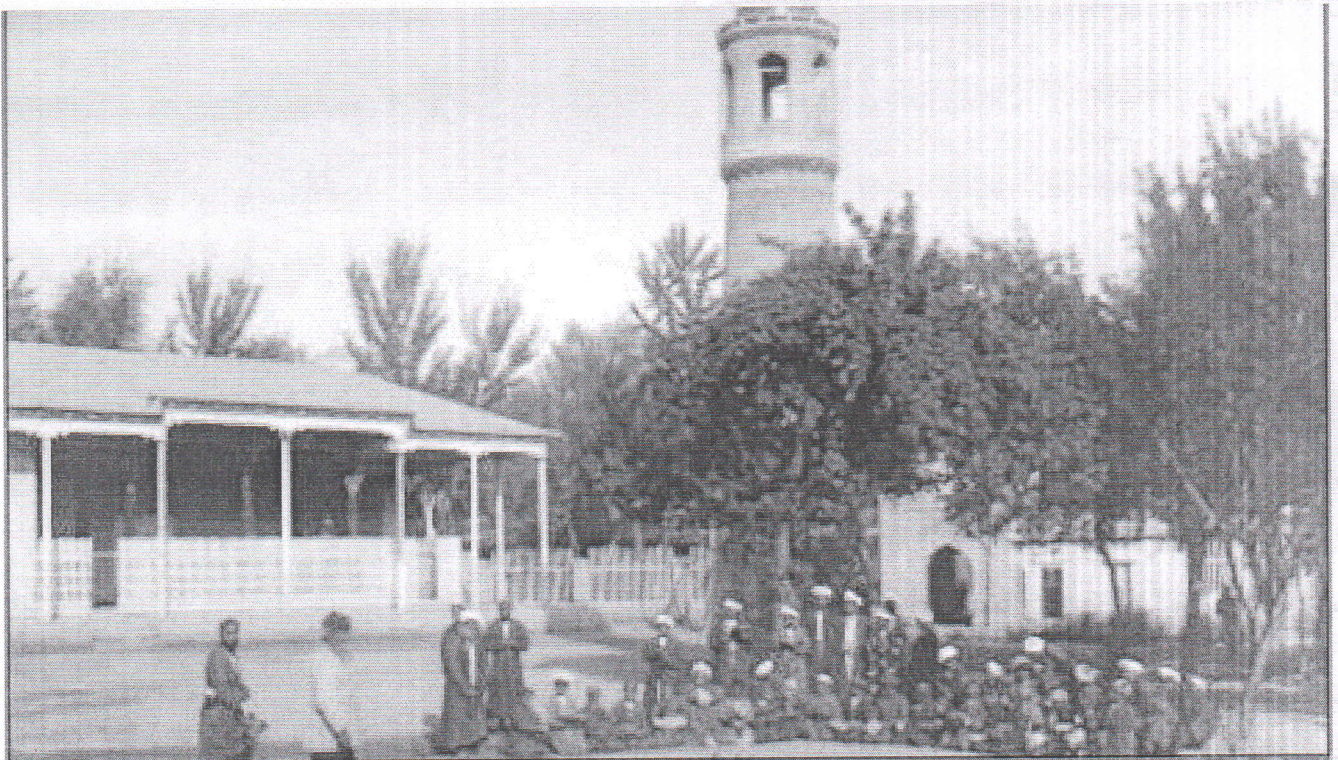


We all know that the Jadid movement, including Jadid literature, began to be studied only in the years after our country gained independence. However, it should also be noted that only in recent years has special attention been paid to a comprehensive, broad and in-depth study of the Jadid phenomenon. At this point, a natural question arises: why exactly now, exactly in recent years, has this topic become the focus of attention in our society? Why has attention on the Jadid movement, including Jadid literature, increased so much? In our opinion, the fundamental reforms being carried out in all spheres in our country today, the civil society being formed, and the concept of New Uzbekistan are reflected in the ideas of national revival, educational reform, and the preservation of national values, which were put forward by our Jadid ancestors 100 years ago.

At the same time, the era itself proves that the spiritual-enlightenment and political-social ideas put forward by our modern ancestors in their

works were the only correct way to preserve the state system that was in crisis in Turkestan at that time, and to save the people from the trap of ignorance and poverty. For this reason, their ideas, embodied in artistic and aesthetic form, have not lost their relevance even today.

The scope of interest and activity of the Jadid enlighteners was very wide, and their main goal was to lead the people to independence through enlightenment. Because, without enlightenment, knowing nothing about their history and human rights, living in colonial conditions had broken the will of the people. If Uzbek Jadidism at the first stage of its history manifested itself mainly as an enlightened movement, and during this period the views of the Jadids related to educational reform were fully formed, then in the subsequent period their enlightened ideas were





enriched with other important and urgent issues of national development.

In the articles published by the Jadid intellectuals in newspapers and magazines in 1906-1917, the theme of school - education - upbringing of the younger generation dominated. If we look at most of the articles published in the magazine "Oyina" alone, it can be seen from their titles that they were devoted to the issue of school.

The Jadids did not stop at just writing articles, but, despite all the difficulties and pressures, tried to open schools of the Usuli Savtiya method. At first, the center of their efforts to reform the school and education system was primary schools. In an article titled "The Disorder of Our Primary Schools or the Path to Progress" published in the 38th issue of the magazine "Oyina" in 1914, a teacher named Niyazi Rajabzoda from Bukhara put forward the idea of reforming primary schools, writing: "Nations in the world begin their development from primary schools. Indeed, the first path and foundation for progress and progress is the school. If the school is reformed, it can be said that general affairs have been reformed and put in order. Because, even if it is less, the children who graduate from reformed schools will become reformists." There is a great truth in the teacher's words related to the aspirations of the Jadids. The Jadids, in general, set themselves the goal of educating not a generation that would possess modern (secular) knowledge, but a generation that would reform society. Niyazi Rajabzoda called this generation a "reformist" generation and said that

in order to educate such a generation, it was necessary to first reform the primary (elementary) school. According to N. Rajabzoda, the primary school was the oldest "educational center" of people, where "necessary religious, etiquette, morality, reading, writing, recitation and superstition lessons" were taught. No doubt, the child, who was enlightened by the lessons he received in these lessons, would follow that path and that profession. Therefore, in his opinion, special attention should be paid to the primary school. When Niyazi Rajabzoda expressed his views on the elementary school, he came to the following general idea: "No nation can stand in the field of struggle without knowledge. Whether the nation is the ruler or the nation is condemned, it is forced to be oppressed by other nations that have knowledge and craft because of the lack of knowledge. It is the time of regular classes of schools, madrasahs, where humanity came into being, such as industry and commerce and because it is appropriate to the place".

According to N. Rajabzoda's opinion and reasoning, if nations living under the condition of condemnation do not lose their religious and national characteristics, they can have a state and wealth. By "state", N. Rajabzoda does not mean a political institution, but wealth. State and wealth, according to the teacher, are the means that allow every nation to live. "A nation that is rich, of course, can live in the world. No one can touch not only the religion of that nation, but even its nationality and identity," he says, and as an example of this, he cites the Jewish people, who were "left without land and water." "Look at them, they live in the best and most beautiful places in great and large cities. Why do they live in good places? Because the Jewish nation is rich and artisans. Of course, knowledge and



enlightenment are necessary. For knowledge and enlightenment, schools and madrasas must be reformed, regulated and organized. The people of nations that have crafts and enlightenment do not become poor and needy, take on the guise of dervishes and go around begging...”

Unlike other Jadids’ articles on enlightenment that we know about, in the mentioned article, enlightenment is interpreted as the foundation of the state and wealth. The teacher draws the attention of the readers to the fact that countries such as England and Germany, which have a small land area but a large population, have diverted the wealth of the world to themselves “on the back of science and art.” Then he compares Iran and Bukhara, which have a large land area but a small population, to these countries, and says that they have a need for various goods and fabrics, and says, “For the Muslims of Bukhara and Turkestan, the most important thing after agriculture is trade and commerce.”

The reason why N. Rajabzoda paid special attention to this issue is that, being a Bukhara native, he had the opportunity to compare the Bukhara Jews with his fellow citizens. Since the Bukhara people were illiterate in trade and commerce, they left this sphere to the Jews, and they themselves were engaged only in labor. That is why the Jews own large buildings and shops and live a good life. Describing this contradictory and shameful picture for the Uzbek people, N. Rajabzoda says the following: “We do not envy the Jews and have no enmity. They rose to this level with their own zeal and talent. Any shortcomings and faults are ours. We did not follow the path that the Jews took in trade and commerce. We did not know what the Jews knew. We lived in luxury and luxury.”

N. Rajabzoda’s goal in presenting this life

picture to his audience is to completely reform the education system and to start this reform from primary school. He does not give a clear answer to the question of what needs to be done to reform the school. However, the following conclusions can be drawn from the life examples and observations he cites: in order to reform the primary school, firstly, it is necessary to regulate the study in this primary school; secondly, to instill a sense of religion and nationality in students; thirdly, it is necessary to include in the curriculum of this school, along with other secular subjects, subjects that encourage trade and commerce and teach the secrets of these areas. The author put forward the idea that the primary school, reformed in this way, can prepare the ground for the formation of “reformist” youth capable of building a new society in Turkestan in the future.

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