

ISSN 2181-8622

Manufacturing technology problems



Scientific and Technical Journal Namangan Institute of Engineering and Technology

INDEX  COPERNICUS
INTERNATIONAL

**Volume 9
Issue 2
2024**



ENLIGHTENMENT MOVEMENT OF JADIDS IN KHIVA KHANATE

KAYUMOV MARUFJON

Associate Professor of Namangan Institute of Engineering and Technology, Namangan, Uzbekistan
Phone.: (0893) 480-5002

Abstract: The article is devoted to the efforts to reform the educational system in the Khiva Khanate at the end of the 19th century and the beginning of the 20th century. In it, the state of the existing education system in the khanate in this period, the influence of the Jadidism movement on the Khiva khanate, which was widespread in Turkestan, are highlighted on the basis of various historical works and archival sources. Based on the data, the actions of representatives of the Jadidism movement in the Khanate, the attitude of the existing government, as well as the representatives of ancient (old traditional) education and religious scholars to the reforms in the field of education and the attitude of the representatives of Jadidism were analyzed.

Keywords: Khiva khanate, old school, Jadidism, new method schools, educational reforms.

Introduction. Despite the fact that Russian colonial policy caused great damage to the economic and cultural development of the Khanate of Khiva, it could not stop it. During the colonial period, art and literature developed in the Khanate, construction and improvement continued, albeit slowly.

At the beginning of the twentieth century, the socio-political situation throughout Central Asia, which had become dependent on Russia, was extremely difficult, lawlessness and humiliation of the local population were excessive, the country turned into a cheap labor force and a raw material base for colonists.

Among the progressive intelligentsia of that time, thoughts and opinions began to appear about backwardness, the pitiful situation of the ignorant people and how to get rid of such a tragic life and achieve freedom. The advanced intelligentsia realized that the country was lagging behind world development in social, economic and political aspects, while becoming the raw material base of the country's metropolis.

Such reflections on the fate of the Motherland ultimately required the search for unique ways to fight for independence. In the current situation, that is, the only way to compete with the colonial government, which had a strong political and military base, for the future of the nation was to arm the people with secular science and train specialists within the framework of international requirements.

This was the reason for the emergence of the Jadidist movement. The influence of socio-political, cultural and ideological ideas and movements in Turkey is visible in the emergence and development of Jadidism in Turkestan, the Khanate of Khiva and the Emirate of Bukhara. Intellectuals from Turkestan, the Khanate of Khiva and the Emirate of Bukhara studying in Turkey experienced the influence of the positive reforms carried out in this country, the advanced European way of life, technological development,

culture and education, and they began to hope that similar changes would occur in their lives and Motherland. In addition, the Jadids were greatly influenced by the work of Ismail Gaspirali, the great reformer of Muslim schools in Russia at the beginning of the twentieth century.

Along with the progressives of Turkestan, the Jadids of the Khiva Khanate also sought to increase the political activity of the people by opening new method schools in the Khanate. The sacred idea of leading the country to freedom and national independence was in the minds of the most progressive modern intellectuals, but it was difficult to realize it in the current conditions. This could only be achieved through tireless educational and political activity. Contemporaries could not imagine the future development of the country without mature specialists armed with modern knowledge. To this end, the Jadids realized the need to open new method schools in the Khiva Khanate, as well as in Turkestan, and began work on their creation.

Several new-method schools were opened in the Khanate. The role and work of Said Muhammad Rahimkhan in the formation of the Khorezm educational environment in the late 19th and early 20th centuries is important. After all, he accomplished great things as a philanthropist of science and education, an organizer, and a true champion of art and literature. According to the poet and historian Bayani, "in his time, each district had its own mosque, school and madrasah attached to it" [1; 261]. In 1889, a native of Orenburg, Abdulganiboy Khusainov, founded the first New Methodist school in the Khiva Khanate" [2; 53].

On November 10, 1904, a new method school opened. It was taught by Khusein Koshaev, who graduated from the new-style Muhammadiyah madrasah in Kazan. The reputation of this school will soon be surpassed.

Initially, 14 children were admitted to the school, later the number of students reached 55 and 45 of them were Uzbek children" [3; 374]. Minorsky, an official of the Russian Foreign Ministry, who came to the Khiva Khanate on a business trip, writes about this school: "I became acquainted with the school of the new method under the auspices of the heir to the throne of the Khiva Khanate. They gave permission to the students on the occasion of Ramadan. Students sit at their desks and learn by recitation. They learned to write well. Textbooks come from Kazan and Constantinople (Istanbul). The Kazan teacher is a Tatar (Khusain Koshaev - author)" [4].

The interest of the population of the Khanate in the new method school increased, and such schools were opened in other cities. During 1905-1907, 4 new-method schools were opened in the Khiva Khanate. In 1905, new methodological schools were created in New Urgench, in 1906 in Khiva, and then in Kungrat and Gurlan [5].

The scientific and educational level of women-mothers, who devote more time to raising children, has a great influence on how a child will grow up. Therefore, another way to spread education among the people was to pay serious attention to the education of girls along with boys. This question did not escape the attention of the Khiva Jadids. In the 1906-1907 academic year, Khusein Koshaev founded a girls' school in Urgench. The opening of a girls' school was well received by many parents. Even Said Muhammad

Rahimkhan, who was happy about this important event, went to Urgench, got acquainted with this educational work and decided to support the useful work started by Khusain Koshaev, helping the school from the treasury. Komila Koshaeva, the wife of Khusein Koshaev, begins teaching girls at this school [6].

The leaders of the Khiva Jadids Bobo Okhun Salimov, Otajon Abdalov, Bekjon Rakhmonov, Khudoybergan Devonov, Kamil Khorazmiy, representatives of the prominent intelligentsia of Khiva actively worked to reform national schools, expand the program of teaching secular sciences, and create new-method schools. They made a worthy contribution to the development of cultural life, organizing debates about education and promoting it among the people.

Progressive Khan's officials and some wealthy merchants in countries such as Russia and Turkey helped open new methodological schools and provided funds. In 1904, in New Urgench, visionary business circles founded Jamiyati Khairiya in support of new ideas. The purpose of organizing this society was to organize material support for the opening of new-method schools[7].

The work of the Prime Minister, a progressive statesman Said Islamkhoja (1870-1913) in sponsoring the educational activities of the Jadids deserves special attention.

He believed that the development of the country depends on the knowledge and education of youth. Therefore, Islamkhoja tried to create schools of a new method, giving youth the basics of modern knowledge. In January 1911, Said Islamkhoja informed a diplomatic official under the Governor-General of Turkestan that he wanted to open a new Usul school in Khiva. A diplomatic official reported this to the Governor-General of Turkestan: "Islamkhoja informed me that he intends to open a school or gymnasium in Khiva, where not only the children of khans and officials, but also other young people from Khiva will have the opportunity to receive a secular education. "He believes that if young people are taught secular sciences, it will be useful for the development of the country"[8]. In 1911, on the initiative of Islamkhoja, a new Methodist school was opened in Khiva. For this school, Said Islamkhoja built a European-style building in the center of Khiva. 70 children studied at the school of the new method of Islamkhoja[9]. In a conversation with a correspondent of the Turkestan Courier newspaper, Islamkhoja said: "The Khanate must direct all its energy to development, and then pay attention to trade and industry. The time has come for the Khanate of Khiva to leave the ranks of the backward Asian countries. People should breathe freely." [10] The above words of Said Islamkhoja clearly show how much attention he paid to knowledge [11; 80].

In the Khanate of Khiva, teachers of the Tatar nation made a certain contribution to the formation of the modernist educational movement. In addition to opening new-method schools in the Khanate, they distributed newspapers and magazines, held secret meetings, and had a great influence on the growth of political self-awareness of the rural population. Concerned about the activities of the Tatar intelligentsia in the Khiva Khanate, the head of the Amudarya department sent the following information to the Turkestan Governor-General: "The majority of teachers in modern schools in the Khiva Khanate are people of Tatar nationality. Unfortunately, along with teaching, they are

also engaged in political agitation in the Khanate. Particular attention is paid to one of these Tatar teachers, Abdurashitov, a teacher at the orphanage of Prime Minister Islamkhoja and a teacher at the New Usul school. He lives in Islamkhoja's house and holds secret meetings. According to some reports, Abdurashitov instilled in the Khivans participating in these meetings such ideas as the liberation of the Khiva Khanate from dependence on Russia and the development of the Khanate [8]. At the request of the head of the Amudarya department, Abdurashitov was expelled from the territory of the Khanate. The head of the Amudarya department personally met with Islamkhoja and demanded that he no longer invite Abdurashitov to the Khiva Khanate[12].

New Method schools attracted students by teaching them to read and write in relatively short periods of time. The interest of the Khivan people in acquiring worldly knowledge increased as a result of the preaching of enlightened people. By 1912, new Methodist schools were opened in Tortkol, Shavat and Khojali.

The increase in the number of new-method schools has created a problem of providing them with textbooks and other teaching aids. Textbooks were brought from Istanbul, Kazan and Tashkent. The Khiva Jadids, along with the opening of new methodological schools, did a great job of creating textbooks for them. Baba Okhun Salimov and Bekjon Rakhmonov jointly created such textbooks as "Alifbe(Alphabet)" and "Book for Reading"[13]. In the schools of the new method, reading, writing, arithmetic, geography, a brief history of Khiva, drawing, and theology were taught in the local language. The internal structure of the new school premises differed from the old schools in the presence of desks, blackboards, geographical maps, tables and chairs for the teacher. Children continued to study in schools for 2-3 years. The schools of the new method differed from the schools of the old method in the quality of teaching.

According to 1909 data, in the Khiva Khanate there were 1,500 old-style schools, in which 45,000 children studied [14].

The educational process in these schools consisted of three stages. Junior schools of the first stage - teach the basics of literacy and rules of prayer, reciting some parts of the Koran by heart. The second level is secondary schools, where the rules of the Koran and Sharia are taught. Higher schools of the third level - the philosophical foundations of Islam are taught. A minority of school graduates continue their studies in madrassas.

By the beginning of the twentieth century, these schools and madrasahs could no longer meet the requirements of the time in terms of their curricula and the quality of education.

In the Khanate of Khiva, as in Turkestan, Russian-style schools were opened. The creation of Russian-style schools for the children of the local population was based on the ulterior motives of the Russian colonial authorities. These schools were not aimed at educating the children of the local population, but rather at training the local people to be loyal servants of the colonial government. Mr Behbudi, the leader of the Turkestan Jadids, said about the Russian-native school: "Students of Russian-native schools are not considered intellectuals." [15].

At the beginning of the 20th century, the emergence of new method schools, along with Russian-style schools, in the Khanate of Khiva began to worry the colonial authorities. Because these schools paved the way for the development of science and culture. The head of the Amudarya department told the Governor-General of Turkestan that he was concerned about the increase in the number of new-method schools in the Khiva Khanate: “Recently, the Tatars in the Khanate began to open new-method schools in the direction of general Turkic education. ...we must not neglect the work of educating the youth of the Khiva Khanate, our teachers teach from the Khanate, we must demand the opening of schools. “We can attack the national movement growing in the Khanate only through education,” he wrote [16]. Despite the fact that Russian-style schools, as opposed to Muslim educational institutions, attracted the attention of a minority of the population, they did not become popular. The Rus-Tuzem schools, which were cared for and sponsored by tsarism, were not popular with the local population. In 1886, a Russian school opened in Khiva. In 1887, L.E., who came to the Khiva Khanate. Talking about this school, Dmitriev-Kavkazsky notes that children aged 11-15 years study there, and all of them are former kindergarteners”[17]. Since the local population did not want to educate their children in Russian-style schools, the khan ordered to bring children to school. L.E. Dmitriev-Kavkazsky advises the khan to force his officials to send their children to study at this school in order to raise the prestige of the school [18]. The teachers for this school were personally selected by the Governor-General of Turkestan from among the graduates of the Tashkent Teachers' Seminary [19]. The reason why the tsarist government paid great attention to this matter was that the chosen teacher was supposed to educate loyal people among the youth of the Khiva Khanate. However, the local population did not want to educate their children at a Russian-style school, so this school was forced to cease its activities after some time [20]. After this, 10 children from Khiva were sent to the Petro-Alexandrovsky City School at the expense of the Khan’s treasury. Here local children lived and studied together with Russian children under the guidance and supervision of Russian teachers. Later, Khiva parents refused to send their children to Petro-Alexandrovsk, dissatisfied with the lack of teaching of Islamic laws and local languages in this educational institution [21].

The local population rightly believed that they did not correspond to their national interests, centuries-old traditions, national values and everyday living conditions. New-method schools are superior to old-method schools in terms of volume and quality of education, they have won the trust of the local population and have penetrated the life of the rural population faster than Russian-style schools.

Thus, in the second half of the 19th century, at the beginning of the 20th century, an educational movement arose in the Khiva Khanate, as in the Turkestan region and the Bukhara Emirate. One of the features of the educational movement in the Khiva Khanate was that educators here were not persecuted by the government, as was the case in the Turkestan region and the Bukhara Emirate. On the contrary, the activities of the educators were supported and sponsored by the khan and his progressive-minded officials.

The leaders of Khiva focused their attention on transferring modern knowledge in the field of education to young people, and their educational ideas were not in vain. Schools of the new method, based on the combined teaching of religious and secular subjects, acquired a positive significance in the development of culture and education in the Khanate of Khiva. The youth educated in the schools of the new method grew into famous figures in various fields of literature and public life.

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