

## National Orientation of Pedagogical Ideas in Enlightening Central Asia Area

Kanat Bazarbayev, Turganbai Abdrassilov, Kainar Kaldybay and Rakhmet Usenbek  
Ahmet Yassawi International Kazakh-Turkish University, 161200 Turkestan, Kazakhstan

**Abstract:** Jadidism was founded as the opposition against colonization of Tsar rule in the process of social and political processes in Turkestan in the beginning of 20th century. The causing factors of birth/occurrence and formation is to be free from Russian colonization to be educated according to modern requirements, to recognize personal freedom; to keep pace with the times in social-cultural and economical spheres of area. These factors set going to powerful movement, among the local people who would persuade to modernize social-political and economical life of the area. With the traditional educational establishments in Turkestan region and educational schools, this was established later.

**Key words:** Central Asia, Turkestan, Jadidism, education, colonial control

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### INTRODUCTION

Enlightenment service of Jadids directly influenced public enlightening process in reformatory way as the equivalent of educational affairs updating in the area by colonial government. They changed the traditional educational system connected with medieval scholasticism to the system of new method-schools.

Those schools became new method teaching schools, the first steps of enlightening education were teaching natural subjects, Russian, Arabic and Persian languages. At first times Jadids used books by Tatar and Azerbaijan enlighteners and then Turkestan Jadids published themselves such books and tutorials.

In the end of the 19th century there were few Jadid schools in the western Turkestan and in 1911 there were about 63 schools with 4106 learners which influenced the spread of Turkism ideas in that area. There were 16 schools (1650 learners) in Syrdaria region, in Ferghana 30 (1436 learners), in Samarkand 5 (195 learners) and in Zhetysay 12 (825 learners) (Shildebai, 2002). While teaching Monawwar Qari published several tutorials as "Tarih Kauym Turki" (The Origin of Turkic People, Qazan, in 1911), "Tarih-i-Islami" (Spreading of Islam and Its Disseminators, Tashkent in 1912), "Tarih Amboia" (The Beginning of Muslim Religion, The Birth and Death of Muhammad, Tashkent in 1912), "Havaj Diniya" (Rules of Praying Namaz, Tashkent in 1912), "Adib Avval" (The

First Learner), "Adib-Sani" (The Second Learner), "Usul Hisab" (Account), "Tachvid" (Correct Pronunciation of Quran). That was the main reason of Tsar Government which showed him as dangerous one and was always followed by agents.

Kazakh intellectuals published a lot of books and tutorials, for example, Akhmet Baitursynov's "Oku Kuraly", "Til Zhumsar", "Baianshy"; Mirzhakyp Dulatov's "Essep Kuraly", "Qiragat", Zhussipbek Aimauytov's "Tarbiyesi, Zhetekshi", H. Dosmukhamedov's "Kazak Khalyk Adebieti", "Adamnyn Tan Tirligi"; Maghzhan Zhumabaev's "Pedagogics", "Sauatty Bol", "Bastauysh Mektepte ana tili". Kazakh Jadids paid attention to primary school issues and published tutorials. Some of them are M.Nurbyev's "Kazaksha Alipgesi", Z. Yergaliev's "Kazakh Alipgesi", K.Kozhykov's "Kazakh Alipgesi".

Cultural and enlightening part of "Enlightening Public", formed in Kazakh steps was great. This organization was established in the 19th century and founded branches in most cities of Kazakhstan). One part of enlighteners (M. Kopeev, G. Qarash, M. Qoshmanov, G. Mussagali, etc.) graduated these Jadid schools and actively took part in social-political life. Jadidistic phenomenon put on record in Kazakh spiritual life. The group of famous enlighteners (A. Bokeikhanov, A. Baitursynov, M. Dulatov, Zh. Aimauytov, M. Zhumabaev, M. Awezov, Zh. Akbaev, etc.) firstly published together

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**Corresponding Author:** Kanat Bazarbayev, Ahmet Yassawi International Kazakh-Turkish University, 161200 Turkestan, Kazakhstan

the newspaper “Qazaq”, then they managed national movement and governed Alash Orda. They required the equality of Kazakh people rights and stop the land-grabbing, stated motto to save cultural and national identity against Russification policies.

### **MATERIALS AND METHODS**

The advantage of Jadid schools from traditional educational establishments was that, the children were educated in several months. Besides, these schools were supplied with the educational equipments as geographical maps, globes, counting aids, map, blackboard, etc. Colonial ruling were concerned about national and Jadid schools which would lead to strengthening the power against colonization and tried to limit the service of them. Though, Tsar Government had to make changes concerning the public enlightening policy in the area. Colonial administration appointed special commission at educational establishment bodies got over control. General gubernator A.I. Semenov showed requirements as “to include general state Russian language in teaching children by permission of the target schools in the 25 January, 1912” (Qozybaev, 1996).

Jadids didn't try to go apart from Russian; the main problem was the Muslim cooperation in cracking colonization. Islamic factor was the indicator of political sense of World Muslims in sense of monarchy in spiritual and cultural point of views with them in various parts of Russia for Central Asian Muslims. Mahmudhoja Behbudi, born in religious family in 1899, went to Haji praying to Mecca and got recognized with social and political conditions of local people by visiting Russia cities, Qyrym, Iran, Turkey and Egypt. This case gave opportunity to directly deal with the ideas of young turks movement and following social and political changes in that area. He edited “Samarkand” newspaper and “Aina” journal, published articles about political and social issues in several newspapers as “Sadoyi Turkiston”, “Sadoyi Fargona” and “Hurshid” had to spread Jadidism ideas following the ways of representatives of Young Turkish movement. The political views of Behbudi were reported in “Travelling Diary”, published in “Oina” (Mirror) journal by 15th number. When he returned he was full of beliefs to change and improve a lot of things for making progress in Muslim countries from his first visiting Haji. In 1903-1904 years Behbudi visited Petersburg, Moscow, Kazan orynbor and Qyrym and made acquaintance with Ismail Gaspiraly. This meeting directed him to make

correction in society restructuring plan. His enlightening service in this direction Mahmudhoja Behbudi began from founding school education with new teaching methods and to teach freely >40 pupils in Kaftarkhona village of Samarkand region in 1905. From Behbudi's ideas in his articles we can notice his desire to improve school activities reformation project. Following such kind of ideas in 1914 he went to Mecca twice and spent eight months in Turkey, Egypt and other countries. It was that second time of his to Mecca was productive to form views in enlightening and politics. We know Behbudi, the person who was in relations directly with Turkey and influenced with Young Turks' ideas, we know his works related to enlightening people progress, to change political status at all and attempts to independence. When he was in military service he exposed colonial policy and provisional government and criticized its laws in his articles.

According to various ideas Enlightenment is differentiated with common purposes despite of society and country because it is based on universal values. But in accordance with the social-political and cultural development peculiarities in definite areas and countries it is changed in content. In this regard, we can say that the main peculiarity of enlightenment in Turkestan area was the system came against the old educational system caused to leave in medieval backwardness and chauvinistic invasion by Tsar government.

These two factors directly influenced the enlightenment to political movement in Turkestan. Turkestan-i Jadids concerned with establishing new methods schools organizing libraries and readership, writing books and opening newspaper editions and theatres.

A first Jadid school was founded by Salokhaddin domla in Qoqan, in 1898. This start was continued by Mannan Qari in Tashkent and in 1889, Shamshiddin domla kept on founding in Andizhan.

In 1911, the number of schools with new methods came up to 63; learners studying at these schools were 4106. Five of these schools were in Zhetissu region (Shildebai, 2002). The basic property of them is that these schools had most equipments and aids as blackboard, desk, globes, etc. even though they were not in same level with European schools.

The main thing was the method which gives learners opportunity to be educated in 40 days. Offering availability to simple way of learning made Jadid schools to be known among people. The administration of colonial

direction forbade youth came from Edil to Turkestan who engaged with the enlightenment with suspicion to their teaching as if they were disseminators of “Pan-turkism” and “Pan-Islamism” ideas.

The main reason of supporters of traditional educational system against Jadid schools was that children were taught in Uzbek, Kazakh, Tajik languages as well as the Arabic language. In some schools Russian language was taught as one of disciplines. Munawwar Qary didn't limit his activity with teaching. He laid the foundation of new schools, wrote a lot of books and tutorials.

He gave his hand youths who were studying abroad that time. He tried to realize his philosophical and pedagogical thoughts and ideas. Only in 1907, he published books as “Adebi Avval” (First Teacher), “Adebi Soni” (Second Teacher) and “Yer Yuzi” (Geography) “Havoizhi Dinia” (Religious Rules). Undoubtedly, teachers came from other parts of Russia also influenced in formation of Jadid enlightening ideas. One example, in 1905 Abdurashit Ibragimov who was the member Central Committee of All-Russian Muslims worked out there. One more is M. Behbudi's teacher and friend Ismail Gaspirali, in way to Cairo in 1908, acquainted with Samarkand new schools' case and in 1910 famous Tatar Jadid Sadri Maksudi visited Turkestan area (Agzamkhodzhaev, 1996).

The emphasis on ethnical and confession issues was placed among Turkestan-i Jadids. That's why they understood the need of political experience of Europeans by saving national identity and peculiarities following Jadids and Egyptian reforms. In this way, Jadids gained opportunity to compare the relation between sample principles of social structure. The choice beginning from inner using in local management constitutional monarchy and shariah principles to till Islamic norms and social-democratic structure development sets everybody thinking.

## **RESULTS AND DISCUSSION**

The issue of nation was considered in the frame of all ethnics' unity in Jadid's program. Even this phenomenon looked primitive, their national conscious accepted ethnic self-knowledge as “Millat”, “Muslims”, “Turkestan”, “Turan”. The phenomenon “Millat” (Nation) is recognized Turkic and Iran speaking people lived in Turkestan, Bukhara and Hiva Khanate. And the phenomenon of “Muslim” is not limited with religious notion but also

captures people located in Turkestan and Iran speaking people. When Jadids taught a topic about Muslim unity they meant ethnic unity. M. Behbudi used ethnic terms as “Russian”, “Jewish” as well as “Muslim”.

In political terminology of colonial ruling if the term “Muslim” is used to denote religious feature as “Christian” then by the efforts of Jadids, the notion of “Muslim” in religious feature is transformed into ethnic notion. In truth, grouping of political ideas and progressive forces caused ethnic unity as the main tool of struggling against colonization.

Grouping of this way in ethnical base is relative to Tatar Jadids. D. Iskhakov writes that Tatar ethnic self-recognition was behind the notion a “Muslim” till the middle 19th century (Shamilogly, 1990). According to the writing of American scientist Shamil Oglu Uli Tatar people preferred to be called themselves as Muslims.

It was not new idea of Turkic unity of middle age Jadids and it was out of area of that place. It was also influenced by Russian Jadids, especially Tatars' influence played main part in it. The Jadids were also inspired by political movements in the Islamic world: the anti-colonial struggles in India, the constitutional movement in Iran (1905-1911) and revolutionary in Turkey.

The unity, the unity of motto which was against the Tsar ruling and colonization didn't go over the line of spiritual and humane content. The idea of Turkic, Muslim unity did not achieve the goal to form religious uniform country even the idea of Muslim and Turkic unity became political motto.

The efforts to further developments of school reforms were noticeable in Behbudi's articles. He had traveled extensively, including the Hajj pilgrimage in 1914 and the time he had spent 8 months in Turkey, Egypt and other countries. This travelling was intellectually productive for him. He got acquainted with Ismail Gaspirali.

New social-philosophical ideas of Ismail Gaspirali were widespread in Turkestan area. After Ismail Gaspirali's death distressed Behbudi wrote in the 49 number of “Oina” journal in 1914 as: “I didn't think that I would meet and have a talk with my leader (teacher) in Istanbul. I can't put my satisfied emotions and impressions into words, the impressions when we had talked for 7 h. My life was cloaked in sense of beauty”.

Monawwar (1917) was from a cultured family. He had an Osman damulla school education, later studied at Yunuskhon madrasa in Tashkent. In 1898 he received religious education at Bukhara madrasa. When he came back to Tashkent he worked as imam in Darkhan mosque.

He was a faithful activist in all the Jadid enterprises, particularly as a pioneering founder of new method schools and a founder and editor of newspapers.

Monawwar Qari, supporting ideas of Ismail Gaspirali about educational process reformation at schools and get to life progress, devoted his life to realizing his ideals in Turkestan. Monawwar's dealings with Turkey enlighteners are clear. He founded the new-method schools and supported high achiever graduates to study abroad including his place at the head in organizing educational supplies and let learners to study in Turkey.

In 1917, after October Revolution Monawwar Qari was removed from political service and devoted his life to enlightenment. But he couldn't avoid the banishment by totalitarian direction. In 1929 together with former Jadids (78 person) he in his 51 age was imprisoned and were judged for a long time. His case was recorded as "Monawwar Qari and others" and saved in KGB archives. One of Turkestan Jadids representatives was Abdurauf Fitrat, a writer, a scientist, ideologist and leader. In 1917 after October Revolution he worked as a secretary in Central Committee of Young Bukhars which was founded under the sway of Bukhara. He was the author of project related to establishing monarchy which would make cultural and economical changes at all in European model instead of medieval despotism in Bukhara. We can notice *ñàää?òãñòù?* with Young Turks reforms in projects of reform which was prepared under the direction of Fitrat and had to be implemented under the sway of Bukhara. In 1920, after dissolution of Amirate ruling, Fitrat was appointed as a manager of Vakf body in Bukhara government and a Nazir (Minister) of External Affairs. In 1923 he was removed from policy and was laid the guilt as if he went beyond his commission. Later he once and for all began to pursue science and enlightenment. In 1938 he was imprisoned and was shot to death. Behbudi's position toward Turkestan political condition people progress is related to enlightenment, to changing its political status at all and to independence achievement. In his articles he disclosed colonial politics of Provisional government and criticized its laws. He understood clearly that it was impossible to gain independence without struggle and wrote as: "... We must win rights, nobody will give it us and each nation and its people can achieve rights with political actions only being united... We are Muslims, especially Turkestan-I Muslims, we want to be limited in religion, nation and not to force. We have neither the wish nor expectances to get any danger to others independence.

By this conclusion he keeps up Monawwar Qari's opinion as "Freedom will not come, it should be achieved". But he didn't agree Monawwar Qari's opinion about winning through blood and victims. Behbudi as the other Jadids was against revolution wishing with struggle without any spot of blood. Following the service of State Duma he believed that they would be able to achieve freedom even if they were under direction of Russia. In congresses after October Revolution, in state-concerned debates Behbudi made political proposition that "Turkestan under Federative Russia ruling will have each city and uyezds (district) in five vilayets in Tashkent. There will be several representatives elected from uyezds and be managed by Centre and Meeting. They will issue laws and control the following; also they will be engaged in taxation processes. This Meeting will be bond connection between Russian government and Muslims. Of course, most of representatives and deputy members are Muslims, less has to be Russian; and the case should be carried out not with the force methods but with mutual consent". From his offers we can see relation with ideas of Young Turks about necessity of people from other nationalities participation in Parliament of multinational Ottoman Empire. These ideas of Behbudi enlarged in program document called "Autonomy Project" accepted with the party "Turk Adami Markaziati" (Turkish Federalists) in Skobelev (at present Margelan) on the 12-14th July, 1917. Mustafa Shokai mentioned about preparing this document as the following: "National Centre" set a task before Shaislam Shakhmetbek to prepare necessary documents". He said that Makhmudkhoja Behbudi, Ubaidulla Qozha and I had helped him in this works".

## CONCLUSION

Because of Behbudi believed ideas All-Russian Muslim movement and protect his principles, the main attention in this document is paid to achievement independence of Turkestan in the state-concerned Russian Federation. Therefore, Behbudi agitated for the unity in national liberation movement as: "Russian Muslims should achieve federation keeping hand in Russia, especially our Turkestan-i Muslims should reject the struggle between "Qadims" and "Jadids" and form one unity". Behbudi knew that, division of national liberation movement in the ethnic and religious terms would not allow to bloodshed, land and property would not be divided, in results he believed that it wouldn't

allow the social awakening which would lead the economic and social progresses. In conclusion, it is easy to see cultural enlightening activities in Turkestan area went on with political enlightenment basing on the facts of struggle against colonial ruling.

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