

Women's Education in Jadid Schools: Opportunities and Barriers

Haqqulov Nabijon Qahramonovich

*Samarkand Institute of Economics and Service, Senior Lecturer of the Department of Social
Sciences, Doctor of Philosophy (PhD)
nabijonhaqqulov83@gmail.com*

Abstract. *This article analyzes the attention given to girls' education in new-method schools established within the framework of the Jadid movement, the efforts made in this direction, and their results. It reveals the initiatives aimed at reinterpreting the role of women in Muslim society through the progressive ideas of the Jadids, focusing on shaping them as literate, well-mannered, and socially active individuals. Additionally, factors that hindered the activities of Jadid women's schools - social resistance, religious conservatism, and financial problems - are also discussed.*

Key words: *Jadid movement, enlightenment, new method schools, women's education.*

INTRODUCTION

The enlightened Jadids, as progressive and intellectual representatives of their era, recognized enlightenment as the primary factor in human perfection and societal awakening. For them, education and science were not merely knowledge, but weapons against ignorance and means of restoring and awakening national identity. Having thoroughly studied the science, culture, and social development of both the East and West, the Jadids became convinced that national progress could be achieved through the acquisition of secular knowledge. During their travels to various countries in Russia, Europe, and Asia, they observed the direct impact of modern educational systems, social institutions, libraries, and cultural establishments on development. This experience strengthened their desire to introduce the achievements of modern science to Turkestan, initiating a new era of awakening by harmonizing it with local traditions. As President Sh. Mirziyoyev emphasized, "We must deeply study the Jadid movement and the legacy of our enlightened ancestors. The more we explore this spiritual treasure, the more answers we will find to many questions that still concern us today. The more actively we promote this invaluable wealth, the better our people, especially our youth, will understand the value of today's peaceful and free life"[1].

METHODOLOGY AND METHODS

The ideology of Jadidism was founded on the idea of educational reform, which was put forward not only as a pedagogical necessity but also as a requirement for social and cultural renewal. The Jadids not only provided theoretical justification for the need for this reform but also took practical steps: they established new-method schools, compiled textbooks, and organized libraries and educational centers. For the Jadids, this activity was both a personal sacrifice and a historical duty to elevate the spirituality of the people. Their efforts laid the groundwork for science, intellectual thought, and enlightenment to become established as priority values in society.

ANALYSIS AND RESULTS

As a practical manifestation of the Jadid education system, the first new-method schools began to emerge in Turkestan at the end of the 19th century. The school opened in 1898 in Kokand by

Salohiddin Domla was one of the first concrete examples of this movement. A year later, in 1899, the new-method schools established by Mannon Qori in Tashkent and Shamsiddin Domla in Andijan marked an important stage in the widespread dissemination of Jadid ideas. These institutions evolved not only into educational establishments but also into centers of spiritual and intellectual awakening. The establishment of these schools demonstrates that the ideas of educational reform proposed by the Jadids were gaining increasingly positive acceptance in society. They attempted to overcome the one-sided approach of traditional schools in religious and scientific subjects by proposing a new pedagogical model aimed at shaping a modern worldview.

In their cultural and educational activities, the Jadids of Turkestan focused on opening new-method schools, providing religious and secular knowledge to young people, and paying special attention to women's issues. They emphasized that women should be equal to men in performing secular work. They taught that there should be no difference between them, and that they should have equal rights and obligations in education. "Perhaps we wouldn't be mistaken to say that the livelihood of all humanity lies solely in the shadow of women. Women are the mothers of all humanity: prophets, messengers, kings, scholars, writers, and poets are all children of these respected mothers. Therefore, women are esteemed and honored. Because Islam has freed women from being deprived of rights and humiliated by men in ancient times, granting them broad rights" [2;77], wrote the Jadid press organ "Sadoi Turkiston" newspaper. At this point, it is appropriate to cite the following wisdom: "Women should be educated. A person without knowledge will certainly be deprived of the method of upbringing. Since raising children is a special task for women, it is required that educators have a high level of knowledge." It should be noted that "In 1884, Ismailbek Gasprinskiy opened the 'Usuli Jadid' school and published his ideas on reforming the education system in the 'Tarjimon' newspaper, emphasizing that one of the tasks facing the education system - the education of girls - should also be given special attention" [3;31].

The Jadids began opening new-method schools where boys and girls studied together. Because, as Abdulla Avloniy stated:

"If boys and girls study, they become scholars,

Ignorant people become oppressors.

Fortune and prosperity are tied to knowledge,

To teach knowledge is my best deed" [4;135].

In one such school, Abdulqodir Shakuriy began teaching boys and girls together in Samarkand. His wife helped teach the girls. Abdulqodir Shakuriy's actions caused discontent among the local wealthy and clergy. Nevertheless, such schools began to open in other cities of Turkestan. According to archival documents, "three girls studied at Eshonkhoja Khonkhojayev's new method school in Tashkent, and 15 girls at Sobirjon Rahimov's school" [2;80].

In 1913, in the G'alchasoy neighborhood of Kokand, Muhammadjon Kholiqiy initially established a "usuli jadid" school, and later a girls' school. His sister Soliyakhon Abdukholiq qizi taught the students there" [5;46]. At Abdulla Avloniy's school, girls also studied alongside boys. According to Ostroumov, "those who took the exam gave very good answers to the questions, attracting the attention of the examiners, who made many prayers for these students, and especially praised a young female student" [2;80].

Sadriddin Aini, one of the leaders of the Bukharan Jadids, also spent his early school years in a girls' school. "When I reached school age, my father, who didn't have time to teach me himself, sent me to a school in our village - under the care of the Sokter mosque. I couldn't learn anything at that school, so my father took me out of this school and sent me to the girls' school run by the village imam's wife. This school was somewhat better than the boys' school" [6;4]. According to the data, girls began their studies at the age of 7 and completed them at the age of 13.

Jadids raise the issue of equal, happy, loving, and loyal family life. However, "during these same years, one of the country's most prestigious journals - 'Oyna' wrote that 'a woman is a delicate creature

that has come into existence to be devoted to it,' while one of the most respected poets went so far as to say 'Any woman with an uncovered face is a prostitute,' and this was the dominant viewpoint," writes B. Qosimov, a researcher of Jadid activities. The Jadids strived to bring women out of such difficult conditions. They opened schools for them and organized libraries. They sought ways to finance these efforts. One such way was through theater.

For example, the newspaper "Sadoi Turkiston" reports, "The proceeds from the play 'Padarkush,' staged in Andijan on June 6, 1914, amounted to 1,500 som, of which 20% was donated to benefit the 'girls' gymnasium' under construction in Andijan."

In the views of the progressive Jadids, to eliminate the negative aspects related to women's social life that hinder societal progress, such as backwardness in education, suffering, and tribalism, it is necessary to create conditions for women to understand, demand, and strive to restore their rights as women, protect these rights from base individuals, and utilize opportunities for religious and secular education to become equal members of society. In an uneducated society, arbitrariness, oppression, injustice, ignorance, and violence prevail. This societal degradation is reflected more quickly and fully, primarily in the lives of women.

CONCLUSION

Indeed, our rich historical heritage is a source of great opportunities for a bright future. In this sense, as we set ourselves the task of educating the younger generation in the spirit of respect for our past and faith in our spiritual heritage, it should be emphasized that this respect and faith should not be blind or superficial, but rather an attitude based on deep knowledge, intellectual maturity, free thinking, and spiritual purity.

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