

The Role of Reforms in The Ottoman Empire in The Formation of The Jadid Movement in Turkestan

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Abstract

The rapid development of science and technology around the world, along with economic, political, and cultural transformations, has encouraged representatives of various fields across nations to engage in mutual cooperation and exchange of ideas. At the turn of the 19th to the 20th century, the Jadids of Turkestan also traveled to Muslim regions under the Ottoman (Turkish) Sultanate – including Istanbul, Hejaz, Edirne, and other cities. There, they began establishing connections with local reformers on issues such as opening new schools, introducing modern sciences into education, and more. This article explores the visits and interactions of Turkestan reformers with the cities of the Ottoman Empire, and examines how the reformist movement implemented in the Ottoman state during the late 19th and early 20th centuries influenced the Jadidism movement in Turkestan.

Keywords: Jadidism, Young Turks, Hajj, Education, Press, Newspaper, School, Madrasa, Women, Travel, Medicine

1. Introduction

By the end of the 19th century, large territories of the Ottoman Turkish Sultanate had been occupied by European powers, and liberation movements against the Ottomans were intensifying in the colonized regions. The internal socio-political situation of the country also created favorable conditions for the emergence of new political forces. One such movement was the **Young Turks**, whose aim was to overthrow the absolute monarchy of the Ottoman Sultanate and establish a government based on constitutional monarchy principles.

By 1889, the Young Turks had founded the political organization "**Committee of Union and Progress**" (*Ittihad ve Terakki*). It was established by students of the Istanbul Military Medical School — Abdullah Jawdat, Ibrahim Temo, Ishaq Sukkuti, and Mahmed Rashid[1]. In 1892, under the leadership of **Ahmad Riza**, the Paris branch of the Committee of Union and Progress began its activities and launched a Turkish-language newspaper called "*Mashvarat*" ("Consultation"). However, on April 12, 1896, due to a request from Salih Munir Pasha, the Ottoman ambassador to France, the publication of *Mashvarat* was halted. After this incident, Ahmad Riza was forced to relocate first to Geneva, then to Brussels[2].

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The Young Turks published numerous Turkish-language newspapers expressing their goals and ideologies across various cities and countries, including "*Mezon*" in Egypt and later Switzerland, "*Istiqlol*" in Italy, "*Khizmat*" in Geneva, and "*Hurriyat*" in London[3].

In 1908, **Sultan Abdulhamid II** was overthrown, and the Young Turks rose to power. From 1913 onward, the Ottoman Sultanate was effectively ruled by a trio — **Enver Pasha, Talat Pasha, and Jamal Pasha**. Talat Pasha served as Prime Minister, Enver Pasha as Minister of War and later Commander-in-Chief, and Jamal Pasha as Minister of the Navy[4]. These figures were strongly influenced by **Turkist ideology** [5]. Beginning in the late 19th century, this ideology began to find fertile ground in Turkestan and gradually spread. The **Jadid movement** was nurtured and born within the framework of this very ideology[6].

Today, in Uzbekistan, the mission of understanding national identity and restoring true historical narratives holds greater urgency than ever. In this regard, studying the relationships between Turkestan's Jadid reformers and the progressives of the Ottoman Turkish Sultanate — especially in the reform of Islam, education, the press, and other fields — remains a timely and important area of research.

Literature Review

During the years of independence, numerous studies have been conducted by historians, legal scholars, philosophers, and literary critics on the activities of the Jadids in Turkestan. In revealing the essence of the reformist movement, the scholarly research of historians such as Q. Rajabov, D. Alimova, T. Qozoqov, R. Abdullaev, S. Inoyatov, and Sh. Hayitov plays a key role, as do the works of literary scholars B. Qosimov, U. Dolimov, Z. Abdurashidov, and Tohir Qahhor.

Particular attention should be given to the works of historians D. Alimova and Q. Rajabov, who thoroughly analyzed the content and essence of the Jadid movement in Turkestan. In Alimova's works, valuable information is provided about the emergence of the Jadid movement, the influence of reformist movements in Egypt and the Ottoman Turkish Sultanate on the reformist efforts in Turkestan, and the Jadids' views on statehood and reforming Muslim culture. In the academic articles and monographs by Q. Rajabov, both the general and distinctive features of the Jadid movement in Turkestan and Bukhara are discussed, including details on the education of Turkestani youth in the Ottoman Empire[6].

2. Research Method

To examine and explain the role of reforms in the Ottoman Turkish Sultanate in the formation of the Jadid movement in Turkestan, several research methods were employed[7]. These include comparative analysis, systematic historical method, diachronic and synchronic historical approaches, logical analysis, and problem-chronological methods[8].

To thoroughly investigate and interpret the influence of reforms implemented during the Ottoman Turkish Sultanate on the formation and ideological evolution of the Jadid movement in Turkestan, a multi-methodological approach was adopted. This approach ensured the integration of both historical depth and analytical rigor. Firstly, the comparative analysis method was used to examine parallels between the Tanzimat reforms in the Ottoman Empire (1839–1876) and the reformist agenda pursued by the Jadids in Turkestan at the end of the 19th and early 20th centuries. By comparing educational, administrative, and cultural reform trends, this method allowed for the identification of shared intellectual currents and the transfer of reformist models across the Islamic world. The systematic historical method was instrumental in organizing historical events and ideologies chronologically and thematically. This enabled the

researcher to trace the ideological genealogy of the Jadid movement and situate it within the broader context of Islamic modernism and pan-Islamic reformist thought emerging from Istanbul and Cairo. To enhance the diachronic understanding of developments, both diachronic and synchronic historical approaches were employed. The diachronic method facilitated the study of changes over time in the ideological structure and discourse of the Jadids, while the synchronic method enabled a snapshot of simultaneous reform movements across the Muslim world — particularly in the Ottoman, Persian, and Russian imperial contexts — during the same period. The logical-analytical method was applied to interpret primary sources such as periodicals, manifestos, school curricula, and correspondence by leading Jadid figures, including Ismail Gaspirali and Mahmudhoja Behbudi. These texts were critically analyzed to extract underlying reformist themes and connections with Ottoman modernization discourses. Lastly, the problem-chronological method was utilized to dissect key events and transformations — such as the establishment of new method schools (*usul-i jadid*) and the circulation of pan-Islamic journals — by situating them within a chronological framework. This helped illustrate how external reforms influenced local initiatives in education, literature, and sociopolitical thought in Turkestan.

These combined methods allowed for a comprehensive, evidence-based, and nuanced analysis of the Ottoman-Turkestan reformist nexus, shedding light on the transnational dimensions of Muslim intellectual revival during the late 19th and early 20th centuries.

3. Results

The reforms that took place in the Ottoman Turkish Sultanate had a significant influence on the activities of the reformers in Turkestan. Initially, these reformers observed the development of education, the changing social status of women, and advancements in fields such as theater and cinema during their sacred pilgrimage (Hajj). Later, they visited Ottoman regions specifically to gain experience in establishing modern-method schools and to send talented young people abroad for higher education[9].

During their Hajj journey, Turkestan reformers visited schools and madrasas in the Ottoman Turkish Sultanate and the Hijaz region. They studied the curricula, teaching processes, and textbooks; the cleanliness and comfort of school buildings; and the educational environment and discipline among students. Among them were prominent figures such as the Mufti of Bukhara Muhammad Ikrom ibn Abdussalom Bukhari, the scholar Muhammad Avaz Khojandi, merchant Mulla Juraboy, scholar Said Ahmad Vasliy, Mahmudkhoja Behbudi, Mulla Olim Makhdum, and others. They were deeply influenced by the development they observed in Islamic cities like Istanbul, Baghdad, Mecca, Medina, and Shiraz. Upon returning to their homelands, they made efforts to open schools or reform the existing madrasa education systems.

According to Sadriddin Ayni, during their Hajj pilgrimage between 1894 and 1896, Mufti Muhammad Ikrom ibn Abdussalom Bukhari and Muhammad Avaz Khojandi began criticizing the madrasa curriculum upon returning to Bukhara and initiated efforts to reform it. They advocated for the inclusion of *tafsir* (Qur'anic exegesis) and *hadith* studies in the curriculum and supported the establishment of Jadid schools, actively promoting them [10].

Mulla Olim Makhdum Toshkandi, chief editor of *Turkistan Viloyatining Gazeti* (The Newspaper of Turkestan Province), like many of his compatriots, also undertook the Hajj pilgrimage. During his journey, he became directly acquainted with the activities of congregational mosques, schools, and madrasas in the Ottoman Turkish Sultanate and Hijaz

cities. He was astonished by the grandeur of the mosques and the conveniences provided for Muslims. At that time, even the central mosques of Turkestan lacked such facilities, while mosques in more remote areas had fallen into disrepair and were in urgent need of renovation[11].

Mulla Olim Makhdum focused particularly on the educational institutions operating in Istanbul, Mecca, and Medina, witnessing the reforms firsthand. He emphasized the necessity of introducing similar innovations in Turkestan. He was especially impressed by the Ottoman government's policies on youth education and called on the people of Turkestan to take this as an example.

At the beginning of the 20th century, in the Ottoman Turkish Sultanate, Iran, Egypt, Hijaz, and India, schools and madrasas began teaching secular subjects such as astronomy, medicine, geometry, and chemistry alongside religious sciences. However, in Turkestan, educational institutions continued to focus exclusively on religious subjects.

While walking through the streets of Istanbul, Mulla Olim Makhdum noticed a school named *Mashriq Fivzot Usmoniy* (Eastern Ottoman Excellence). He requested permission from the school principal to enter, and with approval, he observed the educational process. He reported that the school was private, built using the principal's personal funds to accommodate 300 students, with an eight-year course of study. The curriculum included subjects such as history, algebra, Arabic, Ottoman Turkish, Persian and French languages, geography, and recitation of the Holy Qur'an[12].

The school principal took Mulla Olim and his companion into the classrooms, where they observed the students' literacy. The children responded precisely to the questions asked by their teachers, earning the guests' admiration. After visiting all the classrooms, the principal led the guests to the teachers' room. At the end of the conversation, the teacher of drawing presented Mulla Olim Makhdum with a picture bearing the symbol of the Ottoman Turkish Sultanate.

What particularly astonished Mulla Olim was the discipline at the school — specifically, the student-led rotation system. He wrote:

“As we were leaving the school gate, we saw two young students standing guard on each side, dressed in military uniforms, both holding rifles. They saluted us, brought their rifles to the front, and stood in formal stance. We were amazed by their discipline. And yet, this is neither a military nor a cadet school — it is a school established by a passionate and dedicated young Turkish scholar, funded from his own means”.

Another striking aspect for Mulla Olim Makhdum in the Ottoman Turkish Sultanate and Hijaz was the public visibility and participation of women. He noted how women walked with their faces uncovered and even took part in congregational prayers. At that time in Turkestan, women traditionally wore full veils (*paranji*) and generally did not attend mosques for prayer. Reflecting on this, Mulla Olim wrote:

“Those women had their faces fully uncovered, though the rest of their bodies were modestly covered. Some Turkish women walked openly in the streets and markets, entered shops, and conducted business on their own. Yet, no man stared at them, laughed with them, or engaged in flirtatious conversation. Everyone – men and women – went about their own affairs. If a stranger dared to look at these unveiled women improperly or attempted to speak to them with ill intent, the police would immediately arrest and send him to jail” [13].

At that time in the **Ottoman Turkish Sultanate**, it was strictly forbidden for young people – especially boys – to loiter idly in the streets, teahouses, or coffeehouses. **Mulla Olim**

Makhdum studied official documents related to this and noted that this was one of the important practices from which the people of Turkestan could take example.

He visited a court in Istanbul and observed their order and discipline. The court clerk posed questions to the muftis regarding the laws and regulations concerning youth. The judges explained that they questioned youth and issued rulings based on the legal code. With the permission of the judges and muftis, Mulla Olim reviewed this legal code related to youth conduct.

He noted that the code was very well developed but explained that it would be difficult to publish it in full in *Turkiston Viloyatining Gazeti* (The Newspaper of Turkestan Province). However, he quoted the following excerpt:

“A royal decree is written as follows: (If it is observed that young men aged 16 to 18 are loitering idly in coffeehouses, outside of their parents’ supervision, the police must immediately detain them and notify the government.)”

After reading the legal code, **Mulla Olim Makhdum** observed the coffeehouses, streets, and markets of Istanbul. He did not see a single boy or adolescent wandering idly. He wrote:

“I did not see any of those idle, reckless Turkic boys who in our Turkestan waste their lives like two-legged animals around samovars. Nor did I see any young boys idly wandering the streets and alleys as they do in our provinces. All children were busy with education and training in school. Every morning, crowds of Turkish boys were seen walking in groups to various schools, carrying their books. Especially striking were the new Turkish buildings, their educational movements, and overall progress. All schools practiced the Jadid (modernist) method of education”.

Mulla Olim Makhdum, comparing the youth of Istanbul with their peers in his homeland, came to understand that the education system in Turkestan needed to be fundamentally reformed. He called upon the youth of Turkestan to take inspiration from the youth of Istanbul. Unfortunately, even in the following years, the same problems persisted in Turkestan, as evidenced by articles in the local magazine *Al-Isloh*. In one such article, the Samarkand-based scholar Saidahmad Vasliy wrote:

“In our major cities, in our great madrasas, many students, despite their sincere devotion and years of study, ultimately gain no meaningful knowledge from the subjects they pursue. Disheartened, within 2–3 years they abandon their studies and take up other professions...”.

Saidahmad Vasliy expressed sorrow over the fact that many young people wasted their time wandering the streets, riding horses, and idling around, while wealthy families’ children completed their education in schools and madrasas through bribery, which eventually led to tragic consequences for their families.

Before World War I, Hijaz was under Ottoman control, and the head teachers of schools and madrasas in Mecca and Medina were selected from among Ottoman scholars. All educational institutions there followed the regulations implemented by the Ottoman state.

While in Medina, Mulla Olim Makhdum visited several madrasas and studied their activities. Among the institutions he saw, he described Madrasah Muhammadiya as the most developed and prestigious. There, he met a student from Tashkent named Mulla Yusuf and stayed as a guest in his dormitory room. During their conversation, he asked various questions about the madrasa’s rules, teachers, and funding.

Mulla Yusuf answered:

“Our chief headmaster is a blessed scholar from Istanbul — an extremely knowledgeable man. In Hijaz, particularly in Mecca and Medina, the teachers of prominent

madrasas are generally Turkish scholars. The funding (waqf) for our madrasas comes from Egypt”.

The madrasa had a unique rule: if a student got married, he would lose the right to live in the dormitory and receive a stipend. As a result, many students chose to remain unmarried in order to retain housing and financial support.

In Medina, another educational institution called Dar al-Muallimin had been established, where 200 students were enrolled. The instructors there were Turkish scholars from Istanbul, and they trained highly educated teachers to work in schools[14].

Evaluating the changes in education in Mecca and Medina positively, Mulla Olim Makhdum remarked:

“Currently, in the sacred cities of Mecca and Medina, the number of new sciences and inventions has significantly increased in recent years”.

He expressed hope that similar reforms would also take place in Turkestan.

Following in Mulla Olim's footsteps, in 1914, Mahmudkhoja Behbudi also made a pilgrimage (Note: his first Hajj was in 1899). During his travels, he drew significant lessons from the experiences of other countries for both himself and his homeland. Not only did he document the modern reforms and transformations he observed in the Ottoman Turkish Sultanate and Hijaz in his *Travel Memoirs*, but he also became one of the reformers who actively sought to implement these changes in Turkestan.

Mahmudkhoja Behbudi visited schools and teacher training institutes (dar al-muallimin) in Edirne, a city under Ottoman control. The *dar al-muallimin* in the city was a three-story building designed to accommodate 200 students. Twelve teachers worked there, teaching a wide range of subjects to 105 students. Additionally, Edirne had various other institutions, including a Sultani School, a School of Arts, an orphanage (Dar al-Aytam), secondary (Rushdiy) schools, and 17 primary (ibtidai) schools [15].

Mahmudkhoja Behbudi, recognizing the modern developments in Medina, considered the railway construction initiated by the Ottoman Turkish Sultanate as a convenience provided for pilgrims. He also noted that universities (dar al-funun) were being constructed in Medina and that secular sciences were beginning to be taught there[16].

During his study of schools and madrasas in the city of Damascus, Mahmudkhoja Behbudi observed that the Ottoman education system had been implemented there. According to Behbudi, the new schools included state-owned schools: *mulk-i i'dadi* (specialized secondary), *mulk-i askari* (military), *mulk-i rushdiyya*, *askariyya rushdiyya*, *sultaniy turkiy*, *sultaniy arabi*, and several primary schools. The city also had a government-run “Maktab-i Sanayi” (School of Industry/Culture) and two large libraries. Furthermore, 2–3 types of newspapers were published in Damascus, and several printing presses were in operation[17].

4. Discussion

Mahmudkhoja Behbudi witnessed that hospitals and pharmacies were serving the local population in Damascus. He expressed regret that in Turkestan, the population still relied on folk healers, traditional herbalists, and fortune tellers, rather than benefiting from the achievements of modern medical science. He viewed the many factories and industrial plants opened in Damascus by the local population as the result of scientific and technological progress, and emphasized:

“Muslims operate ice factories, tobacco and papyrus processing plants, carpentry and mother-of-pearl workshops, silk weaving factories, and glass factories” .

Although Turkestan and Bukhara possessed rich underground and surface natural resources, he lamented the fact that no factories or industrial enterprises had been opened by locals to process them. Instead, traditional manual crafts still dominated — which he attributed to a lack of education and scientific knowledge.

Mahmudkhoja Behbudi also visited theaters, music halls, and cinemas (Note: In his *Travel Memoirs*, Behbudi refers to cinemas as “*sinamatografkhana*”) in Istanbul, Cairo, and Damascus. According to him, these cultural entertainment venues opened after evening prayer (Maghrib). The intent behind this timing was to encourage the public to spend a limited time at such venues, preventing wasteful spending.

Mahmudkhoja Behbudi was astonished to see that in Istanbul, Cairo, and Damascus, women attended mosques to pray and sat sewing as comfortably as they would in their own homes. He also witnessed women actively engaged in trade alongside men in the markets, proving themselves to be skilled professionals in their work [18].

Although Behbudi supported reforms in all spheres, when it came to the status of women in Turkestan society, he remained traditionalist and believed their position should stay as it had been. On the women’s issue, he wrote:

“...For example, the issue of women should be put aside for now. This has become the reason for discord across all of Turkestan, it wounds our friends and delights our enemies. We would kindly request those who support our unity to refrain from debating the women’s issue for now, and instead leave it to be addressed at a more suitable time” .

In the city of Beirut, Mahmudkhoja Behbudi also studied the education system and reached the following conclusions:

“This city, as the capital of the Ottoman Turkish Sultanate’s Beirut province, ranks second after Cairo in the East in terms of science and education. However, the true patrons of education here are European and American missionaries, who actively strive to advance their schools and universities”.

According to Behbudi, although Beirut universities (*dar al-funun*) were run by Europeans and Americans, Arabic language and teaching methodology were still taught. Additionally, French, German, and English were taught as separate subjects. These universities hosted not only students from Turkestan and Bukhara, but also from all other Muslim-majority countries, as well as Japan .

Mahmudkhoja Behbudi also attempted to provide detailed information about theaters and cinemas that had opened in the city of Jerusalem. After returning from this trip, he committed himself to developing theater in Turkestan and began working toward that goal.

Mahmudkhoja Behbudi analyzed and compared the education system and press in the city of Jaffa with that of Samarkand, writing:

“The Turks have one Sultani school and several primary schools. The 10,000 Muslims of Jaffa are, in terms of education, superior to the 80,000 Muslims of Samarkand. The Sultani school has around 100 students, studying Arabic, Turkish, and French. There are also around 20 Muslim students enrolled in the French missionary school. In the government school in Samarkand, which has a population twice the size of Jaffa’s, there are not even half as many Muslim children. From this, it is clear that the Arabs of Jaffa are more advanced than our Muslims. In Jaffa, three newspapers in Arabic are published by Christians and two by Jews — one in Arabic and one in Hebrew”.

During his pilgrimage, Mahmudkhoja Behbudi paid close attention to issues of education, arts, and culture, as well as women and youth in the cities of Istanbul, Mecca, Medina, Beirut, Jerusalem, and Jaffa. He came to the profound realization that the time had come to urgently introduce scientific, technological, and cultural innovations in Turkestan. In Istanbul, he also became familiar with the activities of philanthropic societies and established connections with them [19].

Like Mulla Olim Makhdum and Mahmudkhoja Behbudi, many other reform-minded individuals from Turkestan who later went on pilgrimage observed the changes in education and religious life in the Ottoman Turkish Sultanate and Hijaz, and compared them with the situation in Turkestan. They came to understand the urgent need to reform the education system and cleanse Islam of various innovations and superstitions.

At the beginning of the 20th century, relations between the Young Turks and Turkestan's reformers continued to expand. Naturally, this caused concern for the Russian imperial authorities. The government regularly requested reports from local officials about these reformers' connections with the Young Turks, who in foreign countries (especially Turkey) was supporting them, who was opening Jadid schools and where, who was leading and teaching in these institutions, and more.

In response, authorities sought to close the Jadid schools, and placed strict control over the distribution of newspapers and journals arriving from Istanbul, Bakhchysarai, Ufa, Kazan, Tbilisi, and Orenburg.

In 1909, in Bukhara, Sadridin Ayni, Abduvohid Munzim, Ahmadjon Hamdiy, Hamidkhoja Mehriy, Hoji Rofe, and Mukammil Burhonov established the "Tarbiya-i Atfol" society ("*Children's Upbringing*"). In its very first year of activity, *Tarbiya-i Atfol* sent a group of young people to Istanbul to pursue their education. The primary goal of this initiative was to further develop Jadid schools within the emirate, to formulate both the practical and theoretical foundations of the new teaching method (*usuli tadrīs*), and to create textbooks and methodological manuals for teachers.

Initially, in Tashkent, Samarkand, and Bukhara, Jadid schools used the "Khoja-yi Awwal" (The First Teacher) primer — first created by Ahmad Midhat in 1868 as part of the Turkish "usuli savtiya" (phonetic method) — as a core textbook. Later, based on this model, local teachers began developing their own teaching materials.

In 1908, when Usmon Khoja, Otaulla Khoja, and Hamidkhoja Mehriy — active participants in the Jadid movement in the Bukhara Emirate — traveled to Istanbul for education, they were welcomed as an official delegation by Enver Pasha. This event alarmed the Russian Empire's ambassador in Istanbul, who reported it to Tsar Nicholas II. When the Tsar requested information about Usmon Khoja and Hamidkhoja Mehriy from Emir Abdulahad Khan of Bukhara, the Emir responded:

"They are just young boys who have gone to Turkey to receive an education".

While in Istanbul, Usmon Khoja, Otaulla Khoja, and Hamidkhoja Mehriy met with figures in education and national culture, engaged in conversations, received private lessons, and expanded their knowledge in secular sciences.

With support from the *Tarbiya-i Atfol* society, Usmon Khoja, Abdurauf Fitrat, and others studying at the Darülfünun (University) in Istanbul established the "Bukhara Ta'mimi Maorif" ("*Bukhara Society for the Promotion of Education*") — a charitable society aimed at providing financial and moral support to fellow Bukhari students in Turkey and encouraging more students from the Bukhara Emirate and Turkestan to study abroad.

On this matter, Ahmad Zaki Validi Togan wrote the following:

"This society opened a branch in Istanbul and sent 15 students in 1911 and 30 in 1912. This branch took on an official organizational form under the name '*Bukhara Ta'mimi Maorif Society*'. In 1910, Fitrat and Muqimiddin, who arrived in Istanbul via Iran, and Usmon Khoja, Abdulaziz from Ghulja, and Sodiq Ashur ogli, who arrived via Russia, were the founding members of this society."

Throughout its activities, this society provided financial and moral assistance to nearly 60 students from Bukhara and Turkestan.

The "Bukhara Ta'mimi Maorif" Society also sought to include talented youth from the Khiva Khanate in its efforts. In 1910, during the academic break, Hamidkhoja Mehriy traveled to the Khiva Khanate region to invite young people to study in Istanbul [40]. However, due to persecution by the Russian Empire's Amu Darya regional authorities, the society was unable to achieve its goals in the Khiva Khanate [20].

The composition of the *Bukhara Ta'mimi Maorif* Society consisted of regular and corresponding members. Its main governing body was the Council, composed of 14 elected permanent members, from among whom a Chairman was appointed. To become a member of the society, one had to pay a monthly contribution of 10 piastres (Note: *Piastre* is a Greek term meaning "Italian silver coin" and was an ancient currency unit used in Turkey, Egypt, and the Indo-Chinese states) .

The society was established to financially support children from poor families in Bukhara and Turkestan who wished to pursue education in the Ottoman Turkish Sultanate. Only healthy boys aged 10 to 15 were eligible for acceptance. Society members opened a school in Istanbul, where they provided education to youth from Turkestan and Bukhara.

The Charter of the society, drafted by Fitrat, was published in 1909 at the "Matin" printing house, located on Vazirkhan Street in Istanbul. The document consisted of four chapters:

- a. "Fundamental Rules of the Bukhara Ta'mimi Maorif Charitable Society,"
- b. "Extraordinary Meetings, General Meetings, Regular Meetings,"
- c. "Admission of Students into the Society," and
- d. "Activities of the Bukhara Ta'mimi Maorif Charitable Society" .

The charter clearly stated that the society had no political goals. Its primary mission was to spread education in Bukhara, open schools, and, within its financial capacity, annually send students from Bukhara and Turkestan to study in Istanbul. The legal obligations and expectations placed on the students were also specified.

Students under the society's protection were expected to:

- a. Maintain proper conduct and discipline under close supervision,
- b. Not blindly adopt european culture,
- c. Return to their homelands as skilled professionals,
- d. Serve their nation as patriotic contributors, and
- e. Accept that their future employment would be determined by the society.

If a student violated society decisions, the expenses spent on their education would be reclaimed.

The young people sent from Bukhara to study in Istanbul were closely monitored by staff from the Russian Empire's embassy in the Ottoman state, and reports about them were regularly sent to St. Petersburg. For instance, in a confidential report submitted by the embassy to the imperial capital in 1911, it was stated:

“A total of 30 students from the Bukhara Emirate are studying in Istanbul under the sponsorship of Mukammil Burhonov and **Mazhar Burhonov.

In the spring of 1913, Usmon Khoja, Ataula Khoja, Abdurauf Fitrat, and Hamidkhoja Mehriy returned to their homeland from Istanbul and went on to open Jadid schools in Bukhara. To supply the schools with books and teaching materials, they founded the “Ma’rifat” (Enlightenment) Library in 1914 and the “Barakat” (Blessing) Publishing Company in 1915. This company ensured the delivery of new books, textbooks, and publications to the library from Istanbul, Orenburg, Bakhchysarai, and Baku.

The Tashkent Jadids also established close connections with Turkish reformers. In 1901, one of the leading figures of the Turkestan Jadid movement, Munavvarqori Abdurashidkhonov, opened a Jadid school in the Shaykhontokhur district of Tashkent, in a guesthouse owned by a wealthy man named Mirdadahoji. Fully aware of the urgent need for textbooks and educational resources, Munavvarqori arranged to import religious and secular educational booklets, primers, and readers from Istanbul.

He firmly believed that the only way to rescue Turkestan from backwardness and the nation from colonial oppression was through knowledge and education, and the acquisition of modern technology. On this, Muhammadamin Afandizoda later wrote:

“Munavvarqori believed that education was the only way to resist the occupiers of Turkestan. He never called the people to rebellion. Instead, he told us, the youth, that the first condition and foundation of our victory is knowledge and technology, and insisted that we should continue our education in Istanbul”.

Munavvarqori Abdurashidkhonov, with the support of wealthy Tashkent patrons such as Saidkarimboy, son of Saidzimboy (Note: a Tashkent merchant who economically supported the Jadid movement and served as editor of the *Tujjor* newspaper, published in 1907–1908), and the brothers Komilbek and Karimbeck Norbekov (Note: Komilbek Norbekov (1880–1943) was the son of the wealthy Tashkent merchant Muhammadaminbek. Together with his younger brother Karimbeck (1882–1970), he established a leather goods enterprise and maintained trade relations with Austrian and German firms. From 1909 to 1911, they built a Jadid school for 35 students and financially supported their education. During the 1917–1918 famine, they distributed over 600 poods of grain to the public, saving many from starvation. From 1919 to 1924, Komilbek was a member of the “Milliy Ittihad” organization. He was imprisoned in 1930 and again in 1935, and passed away in 1943) — founded the “Jamiyati Imdodiya” (“Relief Society”) in 1909 to support talented youth from Tashkent to pursue education in Istanbul and Muslim-populated regions of the Russian Empire.

Saidkarimboy was appointed as the society’s chairman, and Munavvarqori Abdurashidkhonov as vice-chairman he society’s charter included 41 provisions. Members included Bashirullahon son of Asadulloh Khoja, Mulla Abdulla Avloniy, Nizom Qori, son of Mulla Husayn, and Toshkhoja Haji Tuyokboy. The purpose of the society was:

“To enlighten the Uzbek people through education, and to provide schooling for orphans and children from impoverished families”.

Under the sponsorship of this society, Munavvarqori Abdurashidkhonov facilitated the continuation of studies at the Oliya Madrasa in Ufa for students such as Abdulhay Tojiy, Mirmuhsin Shermuhammedov, Lutfulla Olimiy, and Fayzulla Usmonov. Later graduates were sent to higher education institutions in the Caucasus, Ottoman Turkey, and Egypt [21].

While studying in Istanbul, these young people compared the scientific progress and educational systems of the Ottoman Empire and Turkestan, and sent “Appeals to the People of Turkestan” to be published in the *Oyna* (Mirror) journal. One such appeal reads:

“O Muslims, brothers! Has the time not come for us to wake up? Have we not sunk deep enough into ignorance? ... Now is the time to think of our past and our future. There is no other nation as far behind as we are, the people of Turkestan. Even the savages of Africa are ahead of us. Let us take lessons from other nations, and strive to recognize our identity and our rights. Let us act to address our nation’s needs and guide our people in the right direction. Let us all support our homeland in any way we can. We must work to save our people from ignorance and backwardness. Let us build schools and madrasas, establish cooperatives and businesses. We must send students to Russia, Europe, Egypt, and Istanbul.

O Muslims of Turkestan, brothers! Open your eyes! Read magazines and newspapers, learn about the world, and strive to rescue our fellow countrymen and compatriots who are drowning in ignorance” [21].

In secret reports written by spies serving the Russian Empire, Munavvarqori Abdurashidkhonov, the leader of the Tashkent Jadids, was described as a supporter of the Young Turks movement. He was accused of translating Turkish-language books and allegedly sending the money earned to the Ottoman Turkish Sultanate to support its navy.

In 1916, reformers in Kokand founded the “Ghayrat” Society. The society aimed to supply new-method schools with textbooks, notebooks, and learning materials, and to publish and distribute books, newspapers, and magazines in the local language among the population. The society’s bookstore, located in the old part of Kokand city, sold not only books from Orenburg, Istanbul, and Baku, but also newspapers and journals.

The Fergana security department concluded that the Ghayrat Society was a branch of the Turkish “Committee of Union and Progress” (Ittihad ve Terakki). Authorities also believed that the intellectuals of Turkestan were raising money to support the Ottoman Turkish Sultanate in its war against Russia. Representatives of the Young Turks movement who visited Turkestan were placed under strict surveillance by the special security departments of the Governor-Generalship of Turkestan.

The Samarkand-based Jadid, Abduqodir Shakuri, after opening a new-method school, traveled to Istanbul in 1911 to improve the school’s operations, develop both practical and theoretical foundations of the “usuli tadris” (new teaching method), and to create textbooks and methodological manuals for teachers. While in Istanbul, he attended classes of new-method school teachers, familiarized himself with textbooks including the “Khoja-yi Awwal” (The First Teacher) primer written by Ahmad Midhat, and upon returning to Turkestan, brought back several copies of books, as well as maps and globes [22].

Mahmudkhoja Behbudi confirmed that Abduqodir Shakuri had effectively utilized the experiences of Eastern countries in organizing the activities of his school. He wrote:

“Mulla Abdulqodir, the teacher, and I did not come up with these systems and programs in a dream, nor did we receive them from the devil or elsewhere. Rather, we read newspapers, and the teacher traveled through Kokand, Tashkent, Bukhara, Orenburg, and Kazan, learning from their examples. As for myself, I also visited those cities and regions, and even though it was only briefly, I observed the old and new schools and madrasas in the Caucasus, Istanbul, Egypt, and Hijaz, and gained some experience”.

As Abduqodir Shakuri’s school developed and the number of students steadily increased, Nikolai Ostroumov grew concerned and, along with Samarkand’s public school

inspector Grachkin, conducted a search. Later, in an article dedicated to Shakuri in the journal *“Maorif va O’qituvchi”* (*“Education and Teacher”*), Rahim Hashim wrote:

“The first ‘critic’ of this school was the well-known missionary Ostroumov. In his newspaper, he frequently reminded his patrons about Shakuri’s school, because when Ostroumov came to Samarkand, he was particularly alarmed by the maps that had come from Turkey”.

Thus, the Russian imperial administration, fearing that educational reforms in Turkestan would spark a new national liberation movement, persistently inspected Jadid schools and sought ways to close them. The authorities actively tried to limit the cooperation between Turkestan Jadids and Turkish reformers in the field of education.

In the early 20th century, reformers from the Khiva Khanate also visited cities in the Ottoman Turkish Sultanate, familiarizing themselves with its advancements in technology, science, and culture. In particular, during his 1913 trip to St. Petersburg with Khan Asfandiorkhan of Khiva, Prime Minister Islamkhoja met with the Ottoman ambassador Tarkhon Pasha and the Iranian ambassador Ishaq Khan, striving to establish closer economic and diplomatic relations between Khiva and the Eastern states.

In the early 20th century, the periodical press of Eastern countries played an important role in spreading reformist ideas in the Khiva Khanate. During this period, Istanbul’s *“Ikhdam”* newspaper and Delhi’s *“Habl al-Matin”* also had subscribers in Khiva. In 1908, the Russian Orientalist A. Samoylovich, who visited Khiva, wrote:

“Prime Minister Islamkhoja receives and reads newspapers published in both Russian and Muslim languages”.

The reformist ideas published in the press significantly influenced the thinking and worldview of Islamkhoja and his allies, inspiring them to pursue innovation and reforms.

In 1911, Prime Minister Islamkhoja’s “Reform Program” was published in full in the Orenburg-based *“Waqf”* newspaper, while his reformist efforts were positively evaluated in the Istanbul-based *“Tanin”* newspaper.

Through Islamkhoja’s initiative, from 1911 to 1913, talented youth from Khiva were sent to study in Istanbul, Paris, and Berlin. Among them was Muhammad Hojiboy, son of Aminiddin, from Khonqa, who was sent to Istanbul for education.

5. Conclusion

The development of Jadidism in Turkestan and the emergence of reformist movements were directly influenced by the progressive reform efforts in the Ottoman Turkish Sultanate. Initially, Turkestan Jadids, during their pilgrimages and educational travels, witnessed the development in Ottoman cities and became motivated to bring change to their own countries. Later, they established collaborations with Turkish reformers in the field of education.

Drawing on the organizational experience of Turkish reformers, they created charitable societies and sent promising youth from Turkestan and Bukhara to study in Istanbul. While pursuing school and higher education, the youth of Turkestan were also influenced by the ideas of reform and progress flourishing in the Ottoman Empire. Upon returning home, they realized the need to struggle for religious and national unity.

6. References

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