

**CHARACTERISTICS OF JADIDIST EDUCATION IN ENSURING SOCIETY
DEVELOPMENT**

To‘xtasinov Shukurjon Shavkatjon ugli
Researcher at Namangan State University

Annotation: Currently, the development strategy of New Uzbekistan is based on reforms aimed at building a just, free and prosperous society, establishing a people-oriented state and ensuring the well-being of citizens. These reforms reflect deep harmony and coherence with the noble ideas and programs of our Jadid ancestors. Therefore, special attention is paid to perpetuating the memory of our ancestors who sacrificed their lives for the freedom of our people and the prosperity of the Motherland, studying and promoting their activities and heritage on the basis of modern thinking.

Keywords: Jadidism, enlightenment, historical and political process, political consciousness, Tsarist Russia, evolutionary growth, victims of repression, socio-political, economic and cultural situation.

As the Head of our state, Shavkat Mirziyoyev, emphasized: “We must deeply study the Jadid movement, the legacy of our enlightened ancestors. The more we study this spiritual treasure, the more we will find answers to many questions that concern us today. The more actively we promote this invaluable wealth, the more our people, especially our youth, will realize the value of today’s peaceful and free life.”¹.

It is clear that the Jadid movement and its essence are still relevant and significant today. The activities of the Jadids were once again recognized in the Decree “On Awarding Representatives of the Enlightenment Jadid Movement”, signed by the President of the Republic of Uzbekistan on September 30, 2020. For their invaluable contribution to the creation of a national education system at the beginning of the 20th century with their enlightening activities and selfless services, as well as to the independence of our country, the freedom and independence of our people, and the prosperous and prosperous life of future generations, Abdulla Avloni, Mahmudkhodja Behbudiy, and Munavvar qori Abdurashidkhanov were awarded the Order “For Great Services”². To analyze the formation and development of the Jadid movement in Turkestan, it is important to consider the historical and political processes of the late 19th and early 20th centuries. The conquest of Turkestan by Tsarist Russia (second half of the 19th century) led to socio-economic and cultural changes in the region. The monarchical regimes of the khanates were abolished and replaced by colonial rule. The construction of the railway, the establishment of the first industrial enterprises, and the scientific knowledge brought by Russian scientists revealed that Turkestan was far behind the social life and development typical of the Middle Ages. These factors awakened the national consciousness of local intellectuals and progressives and led to the realization of the need for reforms.

The Jadid movement, during its development, went through an evolutionary growth from enlightenment to political consciousness and movement. The socio-political conditions that arose in the late 19th and early 20th centuries, in particular, the colonial nature of imperial policy and the strengthening of local forms of despotism, as well as the growing gap with the advanced

¹ O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoevning Parlamentga murojaatnomasi. // <https://uza.uz/uz/posts/zbekiston-respublikasi-prezidenti-shavkat-mirziyeevning-oliy-25-01-2020>.

² <https://president.uz/uz/lists/view/3860>

countries of the world developing on the basis of science and technology, and the difficult economic and cultural situation of the local population, prompted the Jadids to seek effective ways out of the social crisis.

The Jadid movement is interpreted as a movement aimed not only at spiritual and educational changes, but also as a movement that sought to form new paradigms of thinking in the social consciousness. In these respects, it was a national revival movement based on a new approach and principles of modernization for its time, and set itself the main task of liberating the people from socio-political apathy, ignorance, and cultural stagnation.

In research, the Jadid movement is usually described as a movement aimed at freeing the people from various socio-political and ideological oppression on the basis of reformism and enlightenment. Professor B. Kasimov notes that the concept of “Jadidism” has a deep philosophical and social meaning, which means a wider range of meanings than the simple phrase “supporter of innovation”. He writes in this regard: “Jadidism is not just ‘jadid’ - that is, innovation, but a large social movement aimed at forming a new way of thinking, a new person, a new generation.”

The Jadid movement, during its development, went through an evolutionary growth from enlightenment to political consciousness and movement. The socio-political conditions that arose in the late 19th and early 20th centuries, in particular, the colonial nature of imperial policy and the strengthening of local forms of despotism, as well as the growing gap with the advanced countries of the world developing on the basis of science and technology, and the difficult economic and cultural situation of the local population, prompted the Jadids to seek effective ways out of the social crisis.

The Jadid movement is interpreted as a movement aimed not only at spiritual and educational changes, but also as a movement that sought to form new paradigms of thinking in the social consciousness. In these respects, it was a national revival movement based on a new approach and principles of modernization for its time, and set itself the main task of liberating the people from socio-political apathy, ignorance, and cultural stagnation.

In research, the Jadid movement is usually described as a movement aimed at freeing the people from various socio-political and ideological oppression on the basis of reformism and enlightenment. Professor B. Kasimov notes that the concept of “Jadidism” has a deep philosophical and social meaning, which means a wider range of meanings than the simple phrase “supporter of innovation”. He writes in this regard: “Jadidism is not just ‘jadid’ - that is, innovation, but a large social movement aimed at forming a new way of thinking, a new person, a new generation.”

In addition, the merits of our famous enlighteners are being awarded the highest awards of our state. Their sacred names are being immortalized, memorial complexes, educational institutions, museums, parks and avenues are being built. In recent years, the Supreme Court of the Republic of Uzbekistan has vindicated the names of more than 1,030 of our compatriots who were repressed by the authoritarian regime. This can be recognized as an important and unique step towards restoring historical justice. In addition, the Jadids took ideological and practical measures to radically reform state administration, the judicial system, the financial and banking sector, tax systems, and land issues. In a word, they mobilized all their forces and capabilities to implement the idea of national revival and development. However, the colonial system of that time and the many-sided restrictions in social life did not allow for the full realization of these ambitious goals. First, let us clarify scientific observations and opinions on the meaning of the word “social development”.

Social development is a process of social, economic and political changes. It determines the level of development of each society and ensures its stability. The main factors of social development are social justice, economic stability and political reforms.

Development models are developed as strategic approaches aimed at ensuring economic, social and environmental development, adapted to the specific historical, social and cultural conditions of countries. These models differ depending on the place of countries in the global economic system, their resources and political systems.

As the first President of the Republic of Uzbekistan Islam Karimov noted, “The basis of social development, the only force that can save it from inevitable destruction is enlightenment”³. The Jadid movement was aimed at widely promoting the ideas of science and enlightenment in Turkestan, which brought about unprecedented changes in the socio-political and cultural life of the region. The main goals of the movement were to free Turkestan from feudal loyalty and medieval prejudices, adapt society to the requirements of the modern era, form a system of governance consisting of national representatives, introduce a national currency, develop new Usul schools, a national theater, literature and the press. These reforms were called Jadidism as innovations designed to liberate and prosper society, and introduce a policy serving the interests of the people in state administration.

The ideas of Ismail Gaspirinsky were an important source of inspiration in the formation of the movement, but the role of the local intellectual and mufti Mahmudkhodja Behbudi is of particular importance in its widespread spread and development in Turkestan. Through his activities, Jadidism took deep roots among the peoples of Turkestan and became the main foundation of educational reforms.

Today, during the period of large-scale reforms in all spheres, ample opportunities have been created for the honest study of history. This process has made it possible to comprehensively analyze the legacy of the Jadids and reassess their place in the national revival. The enlightening and reformist ideas of Jadidism are recognized as important guidelines for the development of modern Uzbekistan. As our President Shavkat Mirziyoyev noted: The fact that the noble ideas that our Jadid ancestors dreamed of and pursued are fully consistent with our lofty goals in building a new Uzbekistan gives us all a spiritual spirit and enthusiasm⁴.

The development of society largely depends on social, economic and political factors. These factors are interconnected and ensure the stability and well-being of society. To improve the development process, it is necessary to implement consistent reforms in such areas as education, healthcare, investments and democratic governance.

As the scientist Husniddin Ahmedov, who studied the dynamics of spiritual life from the perspective of political science, rightly noted, “this indicates that social dialogue, a unique tool of democratic governance, is becoming an important and unique phenomenon that fundamentally changes the life of society, an institutional political phenomenon.”

The development of society is a complex process aimed at ensuring sustainable development in the social, economic, cultural and spiritual spheres, in which education and enlightenment stand out as important factors. The Jadid movement, which emerged in the territory of Turkestan at the beginning of the 20th century, served to implement important reforms in the development of Uzbek society. The Jadidism doctrine, with its unique features, in particular, a new educational system, strengthening national identity and promoting a scientific worldview, laid the foundation for the modernization of society. This section analyzes the role of Jadidism in the development of society from the point of view of its main directions and reforms.

³ I. Karimov. Biz kelajagimizni o‘z qo‘limiz bilan quramiz. 7-jild, T., «O‘zbekiston», 1999. – B. 135

⁴ Mirziyoyev Sh.M. Inson qadri, uning huquq va erkinliklari, qonuniy manfaatlarini uchun. -Toshkent: “O‘zbekiston” nashriyoti, 2022.–B. 310.

The Jadidism movement is a process of national, cultural and political renewal that began in the second half of the 19th century in the colonies of Tsarist Russia, such as the Volga-Urals, Crimea, Azerbaijan, Turkestan, as well as in the Khiva Khanate and the Bukhara Emirate, which were vassals of Russia, and continued until the 1930s of the Soviet era. One of the most important features of this movement is that the Jadids carefully studied the scientific, educational, political changes, developments and revolutions that took place in the world in the 18th-19th centuries and successfully applied them to their national ideas and goals.

In the second half of the 19th century, the dissemination of information through the press reached its peak on a global scale, and journalism emerged as an important social force in societies - the "fifth estate". The Jadids took advantage of this opportunity to develop the national press by publishing their own newspapers and magazines in order to convey their progressive ideas and views to the people. This was an important step in their educational activities.

In addition, the Jadids learned through the world press that in some European and Asian countries the processes of transition from absolute monarchy to a constitutional system, that is, the introduction of democratic forms of government with the establishment of majlis-shuras consisting of representatives elected by the people, were being implemented. These experiences played an important role in forming the ideological basis of the Jadid movement, which sought political and social reforms.

In the late 19th and early 20th centuries, the Jadid movement spread widely in a number of countries. This movement was mainly carried out by Muslim reformers. They were strongly influenced by the achievements of social development in the advanced countries of their time and advocated the popularization of the achievements and experiences achieved in these countries in the development of their countries and peoples.

For this reason, they called themselves "progressives", "intellectuals" and "enlighteners". They took their place in history as representatives of the Jadidi movement as individuals striving to radically renew the life of the society in which they lived. Although there were serious ideological debates on many issues, the common thread that united them was their desire to reform the education sector and implement education and upbringing based on the "usul ul-jadid" or "new method" in schools. All the conditions and factors were ripe for the emergence of the Jadidi movement as a major socio-political force in Turkestan. In particular, a whole new generation of intellectuals was formed in the country, who experienced the pain and suffering of the nation, all its pitiful, terrible, tragic, and difficult fate through their hearts and bodies, and mobilized their entire being, intelligence, and conscious life for freedom, development, and progress. The emergence and development of Jadidism in Turkestan was also strongly influenced by the socio-political, cultural, and ideological ideas and movements of the Ottoman Turkish Empire.⁵

During this period, the education system in our country was characterized by lagging far behind world development. In particular, in Europe and Russia, advanced practices were widely spread, new textbooks and manuals, material support of educational institutions, positive changes in the culture of clothing of teachers and students, and effective results began to be achieved. This process was also reflected in higher education, with the emergence of new higher educational institutions and faculties, and the primacy of rationalism and pragmatism in science became popular. In such conditions, a movement of enlighteners began among the population of Muslim countries, who deeply understood the need to renew the lagging national education and

⁵ Yusupova Laylo Umidbek qizi. (2023). Jadidchilik harakatining asoschilari va ularning tarixiy tafakkuri. Journal of Science-Innovative Research in Uzbekistan, 1(7), 125–129. Retrieved from

upbringing by introducing advanced practices from other countries, to open schools using new methods, and to abandon the backward aspects of traditional education and upbringing. It is not enough to call the representatives of the Jadvid movement only supporters of new traditions in education and upbringing, it should be noted that they were also supporters of fundamental innovations in such areas as state administration, economy, language development, cultural changes, and the unity of peoples.

The Jadvid movement drew its main ideas from the significant social, political, and cultural changes and revolutions that took place in the world between the 18th and 20th centuries. These changes include the following:

1. Industrial Revolution. The development of production technologies and changes in the economic system gave impetus to the modernization of societies.
2. Emancipation movement. The struggle for social equality and individual freedoms, especially reforms aimed at combating slavery and class restrictions.
3. The struggle against colonialism. The strengthening of national liberation movements against colonial rule.
4. The spread of monarchies. The weakening of absolute power systems and the expansion of constitutional forms of government.
5. Modernism and modernization. The renewal of culture, education, and society based on modern values.
6. Scientific and technological revolutions. The impact of achievements in science and technology, new inventions, and knowledge on the life of society.
7. The formation of nation-states.

The emergence of independent national states instead of empires and multinational systems.

These global changes served as an important source of inspiration for the formation of the ideas of national revival, enlightenment and reform of the Jadid movement.

The previously enlightenment-based activities of the Jadids in Turkestan gradually began to take on a socio-political character. In this, the transition to a constitutional monarchy and the establishment of a parliament - the State Duma as a result of the First Russian Revolution of 1905-1907 in the Russian Empire after the defeat in the Russo-Japanese War, the constitutional revolution in Iran in 1905-1911, the Young Turk Revolution of 1908 and other important events in the world played a significant role. "Based on the socio-political, economic and cultural situation in Central Asia at the beginning of the 20th century, the main features of the Jadid movement can be classified as follows:

- 1) 1) The idea of national identity;
- 2) 2) The idea of enlightenment: a new national educational program;
- 3) 3) New ideas on the development of socio-political consciousness, national independence and statehood;
- 4) 4) New ideas on the formation of the national economy;
- 5) 5) The idea of legal equality, freedom and justice;
- 6) 6) The idea of a national language;
- 7) 7) The idea of national literature: new literature;
- 8) 8) Freedom of speech and the press: new ideas in the national press;
- 9) 9) New ideas in the national theater"⁶.

⁶ Темур Хўжаўғли. Жадидларнинг давлатчилик ғояси: мухториятдан мустақил миллий давлатга. «Jadidlarning ilmiy-pedagogik merosi: tarix va zamonaviylik» mavzusidagi xalqaro ilmiy-amaliy anjumani materiallari (II - to'plam). Farg'ona shahri 29-30 mart 2024-yil.

Temur Khojaev's description of the Jadid movement in Turkestan as a process of national awakening and democratic renewal, formed under the influence of global socio-political changes and local problems in the 19th and 20th centuries, clearly reflects the complex and multifaceted characteristics of this movement. In his opinion, Jadidism was not only inspired by global development processes, but also served to raise national consciousness through reforms adapted to the specific socio-cultural conditions of the Turkic and Muslim peoples of the Russian Empire. This analysis helps to deeply understand the two-directional nature of Jadidism - international and local. Khojaev's assessment of Jadidism as a national heritage that left a deep positive mark on the history of Turkestan has not lost its relevance today. The efforts of the Jadids in the fields of education, press, public administration, and social reforms laid the foundation for the development of modern Uzbekistan based on enlightened and democratic values. In particular, their idea of modernizing society through knowledge and enlightenment is in line with New Uzbekistan's strategy of reforming the education system and expanding international scientific cooperation today.

List of used literature

1. O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoevning Parlamentga murojaatnomasi. // <https://uza.uz/uz/posts/zbekiston-respublikasi-prezidenti-shavkat-mirziyoevning-oliy-25-01-2020>.
2. <https://president.uz/uz/lists/view/3860>
3. I. Karimov. Biz kelajagimizni o'z qo'limiz bilan quramiz. 7-jild, T., «O'zbekiston», 1999. – B. 135
4. Mirziyoyev Sh.M. Inson qadri, uning huquq va erkinliklari, qonuniy manfaatlar uchun. -Toshkent: “O'zbekiston” nashriyoti, 2022.–B. 310.
5. Ahmedov H. Ma'naviy hayot dinamikasi. – Toshkent, 2018. – B. 35.
6. Yusupova Laylo Umidbek qizi. (2023). Jadidchilik harakatining asoschilari va ularning tarixiy tafakkuri. Journal of Science-Innovative Research in Uzbekistan, 1(7), 125–129. Retrieved from
7. Темур Хўжаўғли. Жади́дларнинг давлатчилик ғояси: мухтория́тдан мустақил миллий давлатга. «Jadidlarning ilmiy-pedagogik merosi: tarix va zamonaviylik» mavzusidagi xalqaro ilmiy-amaliy anjumani materiallari (II - to'plam). Farg'ona shahri 29-30 mart 2024-yil.