



ISSUES OF ENLIGHTENMENT AND THE EDUCATION OF A COMPLETE GENERATION IN THE ACTIVITIES OF JADIDS

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Abstract

In this article, Turkestan moderns to liberate the people from ignorance and religious superstition, to reform the principles of Sharia. It is said that they promoted the idea of educating the people and achieving national autonomy, and that the Jadids sought ways to renew and elevate society with national unity, spiritual and educational reforms.

Keywords: Jadidism, literacy, government of autonomy in Turkestan, “jadid”, “new”, “modern”, selfless services.

Introduction

Jadidism or jadidism (Arabic: jaded-New) is a socio-political, educational movement that gained importance in the life of Turkestan, the Caucasus, Crimea, Tatarstan at the beginning of the 20th century at the end of the 19th century. Jadidism initially arose in the Crimea in the 80s of the XIX century. In the 90s of the XIX century, it spread in Central Asia.

“Whether someone likes it or not, our people should go without deviating from the way our jadid grandfathers showed them. Because their ideas and programs are in harmony and harmony in every way with the strategy of building a new Uzbekistan,” said Our President, Supreme Commander - in-chief, Shavkat Mirmonovich Mirziyoyev.

Jadidism is derived from the Arabic word “jadid”, meaning “new” or “modern”, a term referring to the cultural and intellectual movement that emerged in the Muslim regions of the Russian Empire in the late 19th and early 20th centuries, specifically in Central Asia. Asia and the Volga-Ural region [1].





Jadidism aims to modernize and reform traditional Islamic societies by incorporating elements of Western education, science and technology. Proponents sought to reconcile Islamic doctrine with the problems of the modern world, and were in favor of educational reforms, women's rights, and social progress.

The movement was led by intellectuals and Enlightenment figures known as the "jadids", who founded modern schools, published newspapers and magazines, and promoted secular education in addition to Islamic Science. They stressed the importance of critical thinking, rationality, mastery of valid skills [2].

Despite the fact that jaidism faced difficulties and repression, it had a lasting impact on the intellectual and cultural development of Muslim societies in the Russian Empire. It laid the groundwork for the emergence of national identities in Central Asia and other Muslim regions, the prevalence of literacy, the development of modern education.

Today jadidism is seen as an important chapter in the history of the Muslim Reform movements and the beginning of a wider debate on modernity, Islam and identity in the Muslim world.

Jadidism previously functioned as a movement in the field of culture. Representatives of this current were called to fight for progress, develop Turkic languages, enrich literature in these languages, study secular sciences, use the achievements of Science and fight for equality of women and men. Later jadidists promoted the ideas of panturkism (Panturkism – unification of Turkic peoples) [3].

Jadidism first arose in the Crimea in the 80s of the XIX century among the Crimean Tatars under the leadership of Ismailbek Gaspirinsky. Ismail Gaspirali is considered the founder of the jadidism movement spread among all Turkic peoples. He had taken a deep grasp of religious and secular knowledge and became closely acquainted with world spread, studied several foreign languages, the culture of different peoples. On the basis of the knowledge he has acquired, he seeks ways to achieve the progress of Turkic peoples, comparing the eastern and Western worlds. Ismail Gaspirali founded the first jadid school in Boqchasaroy in Crimea in 1884. In the process of education in schools of the new method, European standards had been made a criterion. In addition to disciplines such as arithmetic, geography, history, fundamentals of Natural Science, much attention has been paid to the study of the basics of Islamic teaching.

By the beginning of the 20th century, dozens of jadid-style schools were opened in Tashkent, Bukhara, Samarkand, Fergana Valley. By the beginning of the 20th century, a whole generation of jadid intellectuals had formed in Turkestan, manifestations that contributed significantly to the development of the regional Mana-educational sphere,





the development of national culture. These are Makhmudkhoja Behbudiy in Samarkand, Abdurauf Shakuri, Saidahmad Siddiqiy-Ajzi, Munavvarqori Abdurashidkhanov in Tashkent, Abdullah Avlani, Ubaydullohoja Asadullakhojayev, Bukhara Abdurauf Fitrat, Sadriddin Ayniy, Fayzulla Khojaev, Hamza Hakimzoda Niyoz, Obidjan Mahmudov, Abdulhamidpon, Bukhara Isaq Khan Ibrat, Khiva Babookhun Salimov, Polvonniyoz Haji Yusupov and others. They are considered patriots, enlighteners, founders and leaders of the jadidism movement in Turkestan [4].

Jadidism was primarily considered a political movement with an emphasis on Essence. There are periods of its formation and defeat, which can be conditionally divided into four. In Turkestan, Bukhara and Khiva, these periods include: 1895-1905; 1906-1916; 1917-1920; 1921-1929.

The main ideas and goals of jadidism were:

Liberation of Turkestan from medieval backwardness and religious prejudice;
Sharia reform;

spreading enlightenment to the people;

The struggle for the establishment of an autonomous government in Turkestan;

Constitutional monarchy and parliament in Bukhara and Khiva;

building a free and prosperous society by establishing a democratic republican system later;

introduction of a stable national currency and formation of a national army.

In Tashkent, Fergana, Bukhara, Samarkand and Khiva, a movement of jadidism was formed from societies and associations of cultural and educational orientation, opened by some groups of people with hur views and progressives. The cities of Tashkent, Bukhara, Samarkand, Andijan, Kokand, Khiva became the center of the jadidism movement. The cultural and educational-oriented societies and associations opened in these cities led to the widespread spread of jadidism in Turkestan.

In the literature of the Jadid period, the issues of enlightenment and the upbringing of a harmonious generation were associated with the development of Uzbek literature and spirituality. They tried to develop the Uzbek people in spiritual, literary, scientific and cultural directions, and those who developed Uzbek literature at a high level and wrote in a national way. The jadids increased the spiritual and literary values of the Uzbek people and tried to develop them. The issues of enlightenment and harmonious generation education were also important in the literature of the Jadid period, and they discussed the issues of literary upbringing, spiritual and enlightenment in Uzbek literature. While the main activities of the exponents of the jadidism movement began



with enlightenment, it took a prominent place in the nationalist-liberation movements as their ideological sympathizers.

In conclusion, the selfless services of our jadids are associated with such basic principles as their actions and activities, Security, masculinity, justice, human protection, the provision of a legal state, the protection of human interests and rights, the development of society and the rise of humanity.

Our jadids have been active in the development of Democratic tourism, the construction of a legal state, the provision of justice, the protection of human rights, the strengthening of mechanisms for the protection of the individual and society, the implementation of political reforms. Our jadids sought to preserve our historical and cultural heritage, create new cultural and historical objects, provide youth with culture, and explore and exploit innovations in the arts and culture.

The selfless services of our jadids sought to promote the development of Turkic states, the rise of humanity and the further development of the political and cultural life of society, the protection of human interests and rights, and the provision of justice on the basis of democratic laws.

Our President Sh. Mirziyoyev said in his appeals to the Supreme Assembly, we must deeply study the jadidism movement, the legacy of our enlightened grandfathers. The more we study this spiritual treasure, the more we find the correct answers to so many questions that still 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.

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