

ISSUES OF ENLIGHTENMENT IN THE ACTIVITIES OF THE JADIDS

Ashurov N. B.

University of Economics and Pedagogy

Abstract:

The article provides information about the activities of the Jadids and their views on the education of a harmoniously developed generation.

Keywords: Jadids, Jadids, Soviet system, ideology, enlightenment, economic pressures.

Introduction

As is well known, the Jadid movement, which aimed not only to enhance political, educational, and moral development but also to reform the spiritual and intellectual landscape of Turkistan, played an important role in the history of the peoples of the region. The term "Jadid" (from the Arabic "jadid," meaning "new") signifies the idea of renewal and represents a social, political, and educational movement aimed at introducing modern schools, printing, and national development methods into society. The followers of this movement are collectively referred to as "Jadids."

Jadidism emerged as a national ideological current of the national liberation movement in Turkestan during the late 19th and early 20th centuries. The movement's most prominent representatives, such as Behbudi, Fitrat, Cho'lpon, Munavvar Qori, and Abdulla Avloni, played key roles in the development of this ideology. The Jadids advocated for the unification of the peoples of Turkestan and for the achievement of national independence. A key feature of their work in the education of future generations was to liberate Turkestan from its stagnation and bring the nation into line with modern development. Their goal was to create a national state, establish an independent and prosperous society, and promote enlightenment.

These ideas were primarily aimed at educating the younger generation in a way that would foster national unity, spiritual and ideological cohesion, and a sense of responsibility for the fate of the region. The central philosophical and theoretical orientations of Turkestan Jadidism were articulated by figures such as Behbudi, Munavvar Qori, Fitrat, and Cho'lpon, who advocated for the construction of a national state and the pursuit of modern development. The Jadids understood that it was essential to uplift the intellectual and social conditions of the population, particularly the youth, to enable them to actively participate in the fight for independence, political freedom, and the prosperity of the nation.

Mahmudkhoja Behbudi emphasized that, "In every country, the movement for reform and culture begins with its youth, just as in our Turkestan, the movement for education and reform emerged as a result of the efforts of the youth," highlighting the critical role of the younger generation in the development of the region. Behbudi warned against the negative influences of establishments such as the Russian-run taverns in Samarqand, which were close to mosques and madrasas, and urged young people to avoid such detrimental practices. His vision for the future was one where educated, healthy, and knowledgeable individuals would grow to become professionals—doctors, lawyers, economists, and other specialists who could serve the development of Turkestan.

Munavvar Qori Abdurashidkhonov also stressed the responsibility of parents in ensuring that their children received a good education. The Jadids emphasized that parents must be proactive in



preparing their children for school and madrassas, guiding them to pursue further education in advanced educational institutions, and equipping them with the modern knowledge needed for the future.

The Jadids were keenly aware of the backwardness of Turkestan in comparison to Europe, particularly in the fields of science and technology. Behbudi, for instance, expressed admiration for the European educational system, which included advanced institutions such as medical schools with surgical rooms and laboratories in Beirut and other cities. He lamented how far behind Turkestan was in terms of progress and innovation, and hoped that the youth of Turkestan would benefit from such modern educational systems.

The reformers, including Munavvar Qori, also advocated for sending students to study abroad in places like Turkey, Orenburg, Ufa, Azerbaijan, and even Russia to acquire the knowledge and skills that would help in the future development of Turkestan. In this regard, Behbudi wrote in the "Oyna" journal: "Rather than spending money on weddings and celebrations, children and students should be sent to Mecca, Medina, Egypt, Istanbul, and Russian universities, where they can receive both religious and secular education, and become modern, enlightened individuals."

Jadid intellectuals directly addressed the youth, encouraging them to strive for progress, acquire modern knowledge, and contribute to the advancement of society. They urged young people to unite and form societies, prioritizing the well-being of the nation rather than individual selfishness. They reminded the youth that their future and the future of their nation depended on their actions. The Jadid movement emphasized the importance of studying history, as understanding historical truths equips individuals to confront the challenges of the present. They warned against the dangers of a falsified history, which distorts the worldviews of individuals and leads them astray. In the past, under oppressive regimes, people were unaware of their true history, and their culture and values were suppressed. The Jadids aimed to restore this knowledge and encourage people, especially the youth, to study their own history, cultural heritage, and traditions.

One of the key goals of the Jadid movement was to address the educational system. They believed that educating the youth and instilling in them a sense of independence and a commitment to the welfare of their homeland was essential for the nation's progress. The Jadids promoted not only national values but also universal human values, internationalism, and the beauty of the nation's future.

In conclusion, the Jadid movement was pivotal in shaping the cultural, social, and intellectual awakening of the youth in Turkestan. By emphasizing education, knowledge acquisition, and the development of national consciousness, the Jadids laid the foundation for a new generation of thinkers, activists, and leaders who would contribute to the modernization and independence of the region. The ideas and actions of the Jadids continue to resonate in the modern context of independent Uzbekistan, where the importance of youth education and engagement with national and global issues remains a central priority.

REFERENCES

1. Oblomurodov N, Hazratqulov A va boshqalar. O'zbekiston tarixi.(o'quv qo'llanma)T.2011
2. Karimov I.A. Biz kelajagimizni o'z qo'limiz bilan quramiz.T:O'zbekiston.1999.B.385
3. Behbudiy M. Muhtaram yoshlarga murojaat. Oyna-1914. 41-son
4. M.Abdurashidxonov. Xotiralarimdan(Jadidchilik tarixidan lavhalar). Sharq-2001. B108-109



5. Ахмедова, М. (2023). НОТЎЛИҚ ОИЛАДА ВОЯГА ЕТАЁТГАН БОЛАЛАРНИНГ ҲУҚУҚИЙ, ПСИХОЛОГИК ВА МАЪНАВИЙ-АХЛОҚИЙ ҲОЛАТЛАРИ ТАҲЛИЛИ. Журнал Педагогика и психологии в современном образовании, (I).
6. Murodova, S. Q. (2024). THE ACTIVITIES OF CHILDREN'S MUSIC AND ART SCHOOLS IN UZBEKISTAN. Web of Teachers: Inderscience Research, 2(10), 8-11.
7. TURSUNOV, X. (2024). VOHA SANOAT TARIXI BUNYODKORI, QASHQADARYO TARIXCHILARINING ZABARDAST VAKILI PROFESSOR OBOD JO'RAQULOVNING ILMIY MEROSI. UzMU xabarlari, 1(1.3), 4043-4043.
8. Tursunov, X. N. (2023). О 'ZBEKISTONDA TARIXCHI MUTAXASSISLARNI TAYYORLASH JARAYONI TENDENSIYALARI. Экономика и социум, (4-2 (107)), 283-286.
9. Qoziboyevna, M. S. (2024). Development Of Folk Oral Creativity In The Kashkadarya Region. Pedagogical Cluster-Journal of Pedagogical Developments, 2(6), 1-6.
10. Qoziboyevna, M. S. (2024). INTERNATIONAL COOPERATION IN UZBEK CLASSICAL MUSIC IN RECENT YEARS. Web of Teachers: Inderscience Research, 2(6), 1-5.
11. Jomuradov, I. (2024). SOCIAL AND POLITICAL CONDITIONS IN THE DEVELOPMENT OF THE PHILOSOPHY OF THE NEW ERA. Web of Technology: Multidimensional Research Journal, 2(4), 42-49.
12. Jomuradov, I. (2024). IMMANUEL KANT'S PHILOSOPHICAL VIEWS ON EXISTENCE. Web of Teachers: Inderscience Research, 2(6), 82-91.
13. Jomuradov, I. (2024). IMAM ABU HAMID GHAZALI'S THOUGHTS ABOUT THE PERFECT MAN. Web of Technology: Multidimensional Research Journal, 2(6), 5-8.
14. Jomuradov, I. (2024). ERICH FROMM AND HIS CONCEPTION OF THE FREEMAN. European Science Methodical Journal, 2(6), 34-44.
15. Jomuradov, I. (2024). New Modern Western Philosophy (In the Example of K. Popper). Pedagogical Cluster-Journal of Pedagogical Developments, 2(4), 229-236.

