E-ISSN: 2997-9439
American Journal of Education and Evaluation Studies
https://semantjournals.org/index.php/ AJEES

| Research Article

Check for updates

The Consistency of the Strategy of the New Uzbekistan and the Ideas of the Jadids

Cho'liyeva Vasila Erkinovna
Doctor of Philosophy (DSc), Associate Professor

Abstract: This article scientifically and theoretically sheds light on the ideological-political, socio-enlightenment, and legal-moral views put forward by our new enlighteners, as well as issues related to establishing the principle of tolerance and solidarity between different nations and peoples.

Keywords: new, enlightener, tolerance, solidarity, nation, people.

This is an open-access article under the CC-BY 4.0 license

As our President Sh.M. Mirziyoyev noted about the ideas of national identity, independence and statehood: "The ideological-political, socio-educational and legal-moral views put forward by our great enlightened Jadid ancestors, along with the establishment of the principle of tolerance and solidarity between different nations and peoples, as well as the desire to protect national interests, are a true example for all of us, especially young people, in these difficult and dangerous times. Their lives and courage remind us that today's peaceful and prosperous days were not achieved easily, and they always call us to protect our national independence, our beloved Motherland like the apple of our eye." The ideas, dreams and aspirations of the Jadids are reflected in the policy of our President.

The 20th century, first of all, put on the agenda the issue of making the majority of the people literate and at the same time educating worthy children of the modern era. In other words, it became necessary to interpret enlightenment, equality, freedom, and lofty concepts that had a clear content at the same time. Even in the captive, stagnant state of dozens of nationalities living under Russian rule, agitation began. In particular, in Turkestan, a whole generation of Uzbek enlighteners matured in a short period of time. This generation, whose activities began at the end of the last century and continued until the post-revolutionary years, was of great service not only to the general enlightenment of our people, but also to their socio-political enlightenment and preparation for a new life.

Many national intellectuals actively participated in the formation of Jadidism. The main goal of the Jadid movement was to free society from the vices of the Middle Ages, cultural backwardness and colonial oppression, and from superstition, to lead the people to the path of modern development, and to build the foundations of national statehood. The Jadid movement in Turkestan was led by Behbudiy, Munavvarqori, Fitrat, Cholpon, Pahlavan Niyoz Haji, Abdulla Avloniy, Hamza Hakimzoda, Abdulla Qodiriy, and the leaders of the "Young Bukhara" and

“Young Khiva” organizations. This movement, in its essence, differs from the religious reformism that existed at the beginning of the 19th century. The views of the generation to which such creative people as Ogahiy, Nodira, Ahmad Donish, Turdi, Makhmour, Furqat, and Mukimiy belonged were mainly based on the principles of enlightenment. The Jadids, however, followed the path of reforming not only enlightenment, but also all spheres of social life, changing existing systems.

The Jadid movement, as a separate movement in socio-educational studies, was formed at the beginning of the 20th century in Crimea, Kazan, the Caucasus, and Central Asia. The father of Jadidism was the Crimean Tatar Ismailbek Gaspirali. In his newspaper "Tarjumon", which he published, he widely promoted the teaching of religious knowledge in Muslim schools and madrasas, along with the study of Arabic, Persian, and Russian languages, as well as medicine, chemistry, botany, astrology, and numerology.

In addition, Ismailbek Gaspirali opened the first Jadid school in the Crimean city of Baghchasaroy in 1884, for which he published a textbook called "Khojai Sibyon", that is, "Children’s Teacher".

Thus, the new school of methods and the encyclopedia of education, put forward in the works of the enlightened young men of Turkestan, were created by Ismail Gaspirali in the 80s of the 19th century. The following enlighteners continued this idea of Gaspirali with their creative activities. We believe that the unique works and activities left to us by these enlightened schools will be a model for us in the history of philosophy today, in our meritorious work in educating a spiritually perfect person. Among them are Iskhaqkhon Ibrat, Siddiqiy-Ajziy, Saidrasul Azizyy, Muhammadsharif Sofizoda, Abdulkadir Shakuriy, Abdulla Avloniy, Sadriddin Ayniyy, Makhmudkhoj Behbudiyy, Hamza Hakimzoda Niyaziyyy.

Today, firstly, Jadidism is recognized as a socio-political movement, and the merits of our enlightened ancestors are recognized, and the issues of studying, researching, and implementing their ideas and teachings are considered the main tasks on the agenda. Secondly, Jadid literature is considered an integral part of national culture, dozens of books and various works are being published, and many good deeds are being carried out. Thirdly, in recent years, noble ideas that have been dreamed of for centuries and that the Jadids have also strived for are being realized, and an opportunity has arisen in our country to build a New Uzbekistan. As the President of the Republic of Uzbekistan Sh. Mirziyoyev noted, at a time when our country is entering a new, high stage of its development, we need mature personnel who, like our Jadid ancestors, have been brought up in the spirit of national values, along with the achievements of Western science. It is natural that the legacy of our enlightened ancestors serves as the foundation for the legal democratic state and civil society that we are building today.

LITERATURE

1. Mirziyoyev Sh. Milliy tuklanishdan – milliy yuksalish sari. – T. O’zbekiston, 2022.
2. Abdulla Avloniy. Turkiy guliston yoxud axloq. - Toshkent, O‘qituvchi, 1992.
3. Mahmudxuja Bexbudiy. Tanlangan asralar. - T.: Ma’naviyat. 2006.