

THOUGHTS DIRECTED TOWARDS NATIONAL DEVELOPMENT: THE PHILOSOPHICAL IDEAS OF THE JADIDS

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Annotation: *The political and educational endeavours of the Jadid movement, which arose in Uzbekistan at the close of the 19th and the start of the 20th centuries, are examined in this article. The Jadids worked to improve education and schools, encourage literacy through literature and the press, and reform society. They were crucial in arousing national awareness and pointing the populace in the direction of advancement. The primary concepts of Jadidism, its effects on society and politics, and its relevance in contemporary Uzbekistan are all highlighted in the article.*

Keywords: *religion, jadidism, education, enlightenment, spirituality, society, democracy, national development, tradition, national identity.*

Although the period from the late 19th century to the early 20th century in the history of the Uzbek people was historically brief, it was a time of great significance in the people's historical fate. During this period, the Jadid enlightenment movement not only carried out reform efforts in education, the press, literature, and the arts, but also fundamentally transformed – or made significant strides toward transforming – the cultural, educational, and spiritual life of the people. The Jadid movement in Central Asia followed a complex and historically multifaceted path. The Jadids relied on the philosophical experiences of progress and reform movements carried out in various countries, striving to adapt these experiences to a national context. At the same time, this period became a field of confrontation between different views on the paths of social development. The main idea of the struggle against colonialism was formed and matured along this complex path [1].

At this point, it is necessary to quote the following words of our national leader Shavkat Mirziyoyev: “It is clear to all of us that our Jadid ancestors, who emerged with the noble idea of “unity in language, thought, and action”, considered the main way to lead our peoples out of ignorance and backwardness, and to rescue them from the swamp of negligence, to be through knowledge and enlightenment, and the attainment of secular progress” [2].

Jadidism was a movement based on global social and national values, formed as a movement that responded to the interests of the indigenous population of Central Asia and fully met the mature needs of social development. Jadidism went through a complex path of development, ranging from enlightenment to a strong political movement. In its history, Jadidism passed through two stages: the first being the stage of enlightenment,

and the second being the political stage. However, the Jadids' views on statehood began to take shape from the very first stage and became more clearly defined in the second stage.

The difficult economic situation of the masses, oppressed under both bilateral colonialism and local tyranny, the fact that the Khanates of Turkestan, Bukhara, and Khiva had fallen far behind the economically developed countries of the world, as well as cultural decline and the stagnation of free thought, all compelled the Jadids to seek measures for social progress.

Mahmudkhoja Behbudi and Munavvar Qori Abdurashidkhanov, regarded as leaders of the Jadid movement in Turkestan, played a unifying and consolidating role. In Bukhara, the movement was led by Fayzulla Khodjaev and Abdurauf Fitrat, while in the Khiva Khanate, Polvonniyoz Yusupov was at its forefront.

The Jadids' ideology of enlightenment was socially rich and diverse. It includes historical tasks and issues that still resonate and stir society today. Among these are achieving spiritual maturity through a proper understanding of religion, accelerating the establishment of a legal and economic market environment, building advanced democratic institutions, and introducing unique national development paths. In addressing and implementing these matters, an important factor is the modernization of Islam, cleansing it from stagnant dogmas, and embracing the achievements of science and advanced technology [3].

Three primary pillars formed the foundation of the Jadids' programme for the enlightenment of the populace. The first was the growth of the new-method school network, which was founded to teach students contemporary concepts and broaden their perspective. These new-method schools taught the foundations of science and technology and had sophisticated pedagogical approaches that set them apart from traditional madrasas.

The second option was to send bright and gifted young people to study overseas. This made it possible to train young experts with contemporary knowledge, who then helped advance their country when they returned. The young people who attended universities in Russia and Europe contributed fresh insights and expertise to Turkestan, advancing the country's development.

Establishing different educational societies, building a solid intellectual community, and publishing newspapers were all part of the third direction. Through periodicals and newspapers like "Tarjimon" and "Oyna", the Jadids attempted to educate the populace and increase their political and cultural consciousness. They urged people to embrace a contemporary worldview through these publications [4].

The primary objectives of Jadidism were to reform Sharia law, enlighten the populace, create an independent government, and liberate Turkestan from the religious superstitions and backwardness typical of the Middle Ages. They wanted to build a national army, a stable national currency, and a constitutional monarchy and parliament in Bukhara and Khiva, which would eventually give way to a democratic republic system. In its day, the Jadid enlightenment movement had a big influence. Through their efforts, Turkestan's

literacy rate rose, a contemporary educational system was established, and a sense of national identity was reawakened. They created publications, societies, and schools to foster a sense of national pride and help the populace comprehend who they were. The Jadids made a significant contribution to Turkestan's history and paved the way for the country's advancement.

In summary, the Jadid movement, which arose in Turkestan and throughout Central Asia at the close of the 19th and the start of the 20th centuries, was a historical phenomenon that sought to increase the people's political, cultural, and educational awareness. By establishing enlightened societies, sending young people abroad for education, and opening modern-method schools, the Jadids aimed to free the populace from ignorance and backwardness. Their actions brought about important changes in the sociopolitical arena as well as in education and enlightenment. The Jadids' primary objectives were to free Turkestan from mediaeval religious superstitions, economic and cultural regress, modernise Sharia law to meet contemporary needs, and lead the populace towards secular and scientific knowledge. In their time, their efforts to promote national identity, inspire pride in the country, and guide the populace towards advancement via literature, the arts, and the press had a profound effect.

The Jadid movement's concepts and actions are still relevant in today's world, despite its convoluted journey from enlightenment to political conflict. Today, the Jadids' theories on education, science, and national identity still serve as a major source of inspiration for raising the next generation and advancing national enlightenment and spirituality.

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