



MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

SADRI ZIYO QARASHLARIDA JAMIYAT VA INSON MASALASI

THE ISSUE OF SOCIETY AND HUMAN IN SADRI ZIYO'S VIEWS
ВОПРОС ОБЩЕСТВА И ЧЕЛОВЕКА ВО ВЗГЛЯДАХ САДРИ ЗИЁ

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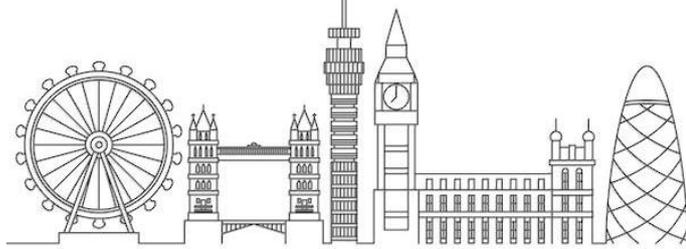
Annotatsiya: Maqolada XIX asrning ikkinchi yarmi – XX asr boshlarida Turkiston jadidchiligi harakatining yirik namoyandalaridan biri bo'lgan Sadri Ziyoning jamiyat va inson masalasiga oid keng qamrovli qarashlari chuqur va har tomonlama tahlil etiladi. Uning islom dinini isloh qilish, xalqni ma'rifatga yetaklash, milliy o'zlikni anglash va mustahkamlash, ayollarning ijtimoiy hayotdagi o'rnini oshirish va ijtimoiy adolat tamoyillarini qaror toptirish kabi muhim g'oyalari o'sha davrning murakkab siyosiy, iqtisodiy va madaniy kontekstida batafsil o'rganiladi. Maqolada Sadri Ziyoning bu boradagi boy merosi uning serqirra adabiy, ilmiy va publitsistik asarlari, davriy matbuotdagi o'tkir chiqishlari, pedagogik faoliyati va zamondoshlarining ibratli xotiralari asosida kengroq yoritiladi.

Kalit so'zlar: Sadri Ziyu, jadidchilik, Turkiston, jamiyat, inson, islom islohoti, ma'rifatparvarlik, milliy o'zlik, ayollar ozodligi, ijtimoiy adolat, Turkiston matbuoti, pedagogika, madaniy meros.

Аннотация: В статье глубоко и всесторонне анализируются широкие взгляды Садри Зиё, одного из крупнейших представителей движения туркестанского джадидизма во второй половине XIX – начале XX века, касательно вопросов общества и человека. Его важные идеи, такие как реформа исламской религии, приведение народа к просвещению, осознание и укрепление национальной идентичности, повышение роли женщин в общественной жизни и утверждение принципов социальной справедливости, подробно изучаются в сложном политическом, экономическом и культурном контексте того периода. В статье богатое наследие Садри Зиё в этой области широко освещается на основе его многогранных литературных, научных и публицистических произведений, острых выступлений в периодической печати, его педагогической деятельности и почитательных воспоминаний его современников.

Ключевые слова: Садри Зиё, джадидизм, Туркестан, общество, человек, исламская реформа, просвещение, национальное самосознание, освобождение женщин, социальная справедливость, туркестанская пресса, педагогика, культурное наследие.

Annotation: The article deeply and comprehensively analyzes the broad views of Sadri Ziyu, one of the major figures of the Turkestan Jadidism movement in the second





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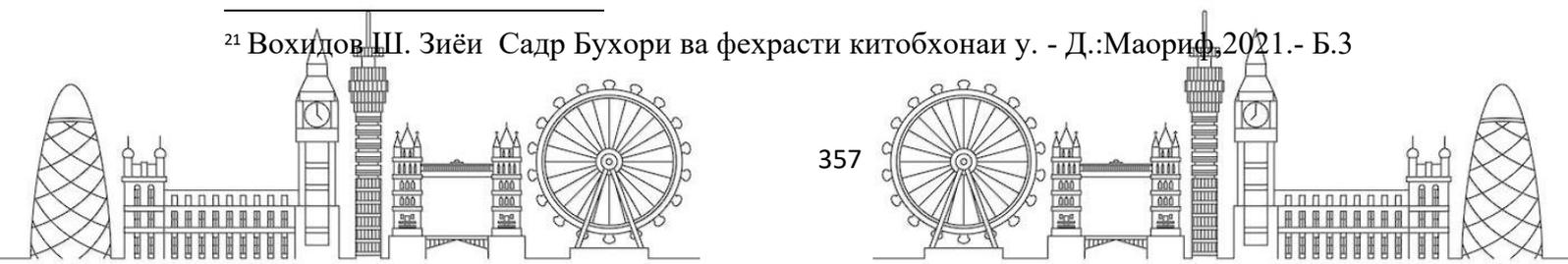
half of the 19th and the beginning of the 20th century, regarding society and the human being. His important ideas such as the reform of the Islamic religion, leading the people to enlightenment, recognizing and strengthening national identity, enhancing the role of women in social life, and establishing principles of social justice are studied in detail within the complex political, economic, and cultural context of that period. The article broadly illuminates Sadri Ziyó's rich legacy in this regard, based on his multifaceted literary, scientific, and journalistic works, his sharp columns in the periodical press, his pedagogical activities, and the instructive memoirs of his contemporaries.

Keywords: *Sadri Ziyó, Jadidism, Turkestan, society, human being, Islamic reform, enlightenment, national identity, women's liberation, social justice, Turkestan press, pedagogy, cultural heritage.*

The late 19th and early 20th centuries were a complex period for the Turkestan region, which was then part of the Russian Empire. The colonial policy, the socio-economic backwardness of the local population, and the stagnation in cultural life aroused deep concern among the enlightened Muslim intelligentsia. It was in such difficult circumstances that the Jadidism movement, imbued with the ideas of national awakening, took shape. This movement brought about a fundamental shift in the social consciousness of the Muslims of Turkestan and significantly impacted the region's future development. Sadri Ziyó (Sharifjon Mahdum Sadr Ziyó, 1865-1932²¹) was one of the most prominent and prolific representatives of this movement. Through his rich scientific and literary heritage, sharp journalism, and active pedagogical and social work, he urged the Muslims of Turkestan to elevate their consciousness, arm themselves with modern knowledge, and recognize their national identity. Sadri Ziyó's views on the issues of society and the human being not only profoundly analyzed the pressing problems of that era but also stand out today for their philosophical depth and social significance. Sadri Ziyó's comprehensive ideas about society and the human being acquire a deeper and broader meaning when examined through his works in various genres, his prolific activity in the periodical press, the valuable opinions of his contemporaries, and the complex historical and cultural context of that period.

Sadri Ziyó, as a mature and multifaceted intellectual of his time, was not only a theorist but also an active practitioner of the Turkestan Jadidism movement. His activity was not limited solely to creating scholarly and literary works. He was directly involved in establishing and setting up the operations of Jadid schools, he sought to raise the cultural level of the people by organizing theatrical performances, and he actively participated in various charitable societies, providing aid to those in need. According to Sadriddin Ayniy, several intellectuals took responsibility for the material support of the Children's Education Society, and one of them was Sadr Ziyó, who secretly donated a

²¹ Вохитов Ш. Зиёи Садр Бухори ва феҳрасти китобхонаи у. - Д.:Маориф, 2021.- Б.3





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certain amount of money every month. In the first year of the school's establishment, Sadr Ziyο enrolled his son, Zarif, thereby raising the prestige of the new method schools.²² Sadri Ziyο's sharp and topical articles in the newspapers "Turkiston ovozi" (Sadoi Turkiston) and "Samarqand" played an important role in conveying the core ideas of Jadidism—calling the people to enlightenment, adapting the Islamic religion to modern requirements, and the necessity of national awakening—to the broad masses.²³ Furthermore, a number of his works served as an important methodological foundation for the new method schools and facilitated children's introduction to modern knowledge. Sadri Ziyο also paid great attention to establishing libraries, as he considered the book to be a source of knowledge and a tool for enlightenment. In Sharifjon Maxdum's own words, his love for books was limitless. He spared neither his effort nor his money to collect manuscripts on various fields of knowledge. "Whenever I saw a good book, regardless of who owned it, I tried to acquire it,"²⁴ wrote Sharifjon Maxdum. His multifaceted activity made an invaluable contribution to the widespread dissemination and consolidation of Jadidism ideas in Turkestan society.

Based on his deep religious knowledge and modern worldview, Sadri Ziyο firmly asserted that correctly understanding the true essence of Islam and adapting it to the dynamic demands of modern life was a vital necessity. In his view, abandoning religious dogmatism, conservatism, and superstitions, and actively acquiring science and modern knowledge were crucial prerequisites for the comprehensive progress of society. Sadri Ziyο never considered Islam to be contradictory to science and enlightenment; on the contrary, he interpreted Islam as a progressive religion capable of promoting the development of science, cultivating human intellect, and leading society toward progress. His idea of Islamic reform included combating innovations (bid'ah) and superstitions, modernizing religious education (renewing textbooks, teaching secular subjects), restoring Islam's original principles such as humanism, justice, and peacefulness, and implementing them in the life of modern society.²⁵ Sadri Ziyο called upon religious scholars to keep pace with the times, to lead the people out of the swamp of ignorance, and to guide them onto the right path.

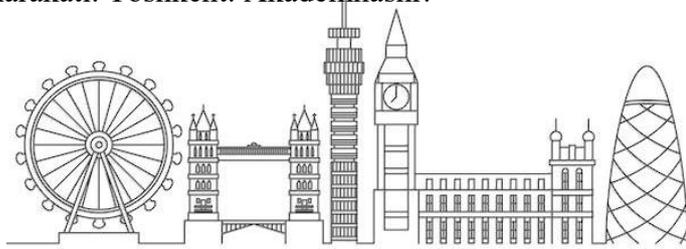
Sadri Ziyο viewed enlightenment—that is, acquiring knowledge, studying, and developing intellect—as the foundation for any societal progress. It was his deep conviction that ignorance and lack of knowledge not only impede an individual's personal development but also lead to the backwardness of the entire society, the rooting of various vices, and the oppression of human beings under various forms of tyranny. Therefore, he dedicated his entire life to opening new method schools (usuli jadid),

²² Садридин Айни. Намунаи адабиёти тоҷик. - Д.:Адиб,2010. - Б.272

²³ Quronov, S. (2006). Turkiston jadid adabiyoti. Toshkent: Mumtoz so'z.

²⁴ Ш.Воҳидов ва З. Чориев. Садр Зия и его библиотека.-Т.:Янги аср авлоди,2007.

²⁵ Abdumajidov, Z. (2017). Turkiston jadidchilik harakati. Toshkent: Akademnashr.





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introducing children to modern sciences (mathematics, geography, history, natural sciences, and others), and establishing and developing libraries. Sadri Ziyov highly valued the unique role of education and upbringing in the comprehensive formation of the human personality, in realizing its intellectual potential, and in instilling high moral virtues. Sadri Ziyov believed that an enlightened person can think freely, defend their own interests, and actively contribute to the progress of society.

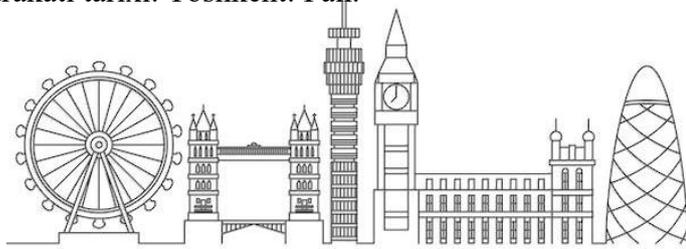
In his prolific literary and journalistic works, Sadri Ziyov repeatedly emphasized the necessity of deeply studying, valuing, and transmitting the rich historical and cultural heritage of the peoples of Turkestan to future generations. In his view, recognizing national identity, respecting one's history, and developing one's own culture were crucial prerequisites for strengthening social solidarity, protecting national interests, and achieving stable progress. Sadri Ziyov actively promoted mutual respect, friendship, and coexistence among the various nations and ethnic groups that had lived side-by-side in Turkestan for centuries, urging them to unite for the common goal: the development of Turkestan. His idea of national awakening embodied the dream of the peoples of Turkestan to determine their own destiny and build an independent, free, and developed democratic society.²⁶ Sadri Ziyov specifically noted the importance of respecting one's language, culture, and traditions in the process of realizing national identity.

Sadri Ziyov, among the progressive and forward-thinking intellectuals of his time, paid special and deep attention to the women's question. He firmly believed that the full and active participation of women in social life, their acquisition of modern education, mastering professions, and realizing their potential were among the most important conditions for the comprehensive development of society. Sadri Ziyov held that the limitation of women's rights, their remaining in ignorance, and their exclusion from social life would lead to society functioning with half its power and the slowing down of its development pace. He resolutely called on women to study, acquire modern knowledge and skills, find their rightful place in the family and society, fight for their rights, and adopt an active civil position. Although his progressive views on this matter faced strong resistance from conservative forces in Turkestan society at the time, they significantly influenced the development of the movement for women's liberation and the increase of their social activism.²⁷ While valuing women's role as mothers in his works, Sadri Ziyov specifically emphasized the importance of creating necessary conditions for their intellectual and spiritual development.

In his deeply meaningful works, Sadri Ziyov also consistently emphasized the necessity of establishing the principles of social justice in society, and fighting against poverty, oppression, and exploitation. According to his deep conviction, the true prosperity of society is ensured in a stable environment where the rights of every member are fully

²⁶ Ergashev, B. (2001). *Jadidchilik: mohiyati va tarixiy ahamiyati*. Toshkent: Sharq.

²⁷ Bekmurodov, A. (2008). *Turkistonda ayollar harakati tarixi*. Toshkent: Fan.





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protected, equal opportunities are created for all, and justice prevails. Sadri Ziyoy well understood that the excessive widening of the socio-economic gap between the rich and the poor in society would lead to an increase in dissatisfaction, social instability, and the emergence of various conflicts. Therefore, he actively supported the establishment of various charitable societies, sought to provide direct assistance to the needy, and searched for real ways to achieve social equality.²⁸ In his literary works, Sadri Ziyoy sharply criticized various manifestations of social injustice and called on society to strive for a just system.

Sadri Ziyoy's progressive and profound views on society and the human being were vital and pressing for Turkestan at the beginning of the last century, and they fully retain their invaluable significance for modern independent Uzbekistan and the Central Asian region today. His fundamental ideas—such as reforming Islam in a modern spirit, leading the people to science and enlightenment, recognizing and strengthening national identity, enhancing the active role of women in social life, and establishing the principles of social justice—define important strategic directions today for our country's sustainable development, our society's spiritual elevation, and the prosperity of our people. Such colossal tasks in modern society as combating religious extremism and fanaticism, ensuring the priority of science and education, preserving and developing national values, fully protecting women's rights, and achieving social justice clearly demonstrate the continuing relevance of Sadri Ziyoy's legacy. His exemplary life and rich creative work serve as a bright example for the younger generation of true patriotism, the pursuit of knowledge, independent thinking, and active struggle for the progress of society. Studying and promoting Sadri Ziyoy's ideas contributes to the further spiritual elevation of our nation, the upbringing of our youth in a national spirit, and the ensuring of a stable and prosperous future for our Uzbekistan.

In conclusion, it can be stated that Sadri Ziyoy, as one of the greatest and most influential figures of Turkestan Jadidism in the late 19th and early 20th centuries, was a great thinker who advanced profound, comprehensive, and progressive views on the issues of society and the human being. His vitally important ideas—such as reforming Islam in a modern spirit, leading the people to science and enlightenment, recognizing and strengthening national identity, enhancing the active role of women in social life, and establishing the principles of social justice—left a deep mark on the intellectual and social life of the Muslims of Turkestan at that time. Sadri Ziyoy's legacy retains its invaluable significance today, indicating important strategic directions for the comprehensive development of modern Uzbekistan and Central Asian society. Deeply studying and widely promoting his exemplary life and rich creative work will serve to further elevate our national spirituality, to educate our young generation in the spirit of

²⁸ Rashidov, H. (2015). *Ijtimoiy adolat g'oyalari Turkiston mutafakkirlari ijodida*. Samarqand: SamDU nashri.





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patriotism, the pursuit of knowledge, and humanism, and to ensure a stable and prosperous future for our independent Uzbekistan.

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