

# DISTINCTIVE FEATURES OF TEACHING THE SCIENTIFIC HERITAGE OF JADIDS

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## Abstract

In the second half of the 19th and early 20th centuries, the jadidism movement in Turkestan played an important role in the direction of national identity awareness and enlightenment. During this period, the development of the educational system was of great importance in the cultural and social development of society, and the methods of ancient education began to be replaced by new pedagogical approaches. In such changes of time, the jadids put forward the need for large-scale reforms in education. Their main goal was the development of Science, the expansion of literacy and the cultural growth of society.

**Keywords:** Jadidism movement, scientists, innovative approach, national culture, society and state.

## Introduction

The jadidism movement ushered in the modernization process of Uzbek society. Jadids had a great influence not only in the fields of science and culture, but also in politics, economics and social life. Jadidism helped Uzbek society to change, realize its identity and adapt to the demands of the new era. During this period, several distinctive features were formed in Uzbek literature.

## Materials and Methods

The Jadid ideology is a social movement based on enlightenment, socio-political and cultural reforms that occurred in the late 19th and early 20th centuries, in the lives of Uzbek and other Muslim peoples of Central Asia. The movement largely relied on the ideas of jadidism (i.e., "renewal" or "reformism") to modernize Uzbek literature. Jadid literature occupies an important place in the development of Uzbek literature with its innovative, progressive approaches.

The jadids considered it their goal to study the achievements of other nations, especially the language, culture, science-technique of developed European peoples, to learn an example, to introduce their procedures in school-educational work. In the ideas advanced by the jadids, they included among their main tasks the formation of diverse societies and associations in the way of the awakening of the Turkestan people's identity and the preservation of their national values, their progress, the sense of self-defense.

The jadidism movement took shape in the late 19th century, mainly in Central Asia, specifically Uzbekistan, inspired by the social and political changes that took place in

Turkey, Russia and Persia. The main idea of jadidism was to renew the structure of an old, backward society, to adopt a new science and culture, to keep the people from going back. The jadids called on the people to realize themselves, restore national values and reform innovations, especially the education system. The jadids, defying many traditions of the old religion and society in their works, aimed to renew education, develop science, introduce new pedagogical methods. Jadidism, in particular, promoted ideas such as the education of girls, the Enlightenment, political and social equality, and national independence.

The ideas of the jadids about the liberation of the land of the Fatherland, the people and the nation, against the desire of Tsarist Russia, and later the Shura regime, encourage our people to understand the essence and meaning of independence, appreciate it, protect it from aggressive forces. Their ideas of national independence are especially important for the formation of patriotic feelings in the hearts of our youth.

The question of arousing national and social consciousness became very important in Jadid doctrine. Understanding of the national identity, preserving the history, culture of the people and adapting it to a new era was one of the main ideas. In his works, Jadid writers attached great importance to calling the people to a new life, reforming education, developing new social views. In his works, the jadids promoted religious freedom of expression, political justice, social equality, and educational reform. They were critical of the political and religious confrontations in the country that existed in their time. As a result of this, critical approaches to religious views were formed, but these criticisms were not used as an opposition to religion, but to emphasize a new, scientific approach.

Their main goal was the development of Science, the expansion of literacy and the cultural growth of society. The "Usuli Jadid" schools were designed to achieve these very goals, based on modern teaching methods that were completely different from the old schools. In addition to secular subjects such as natural science, geography, history, mathematics, these schools also provided religious education based on a new approach. Through new methodologies, students were able to think independently, form a modern worldview, and master life skills. However, the process of establishing "Usuli Jadid " schools was met with much opposition from local and colonial forces. They sought not only to narrate their works, but also to analyze social and political situations. They analyzed the problems of the Uzbek people in depth and looked for ways to solve them. A special place in Jadid literature is occupied by the issue of spiritual and spiritual awakening. Writers and poets called on the people to return to their spiritual, moral values.

The issues of the establishment of "Usuli Jadid" schools brought about a unique change in the social and cultural context of the time. The educational reforms implemented by the jadids through the new schools set the stage for a process of national and cultural awakening in Turkestan society. The discussion part serves to draw general conclusions by examining the positive and negative aspects of this educational revolution, analyzing the successes and difficulties of jadid schools.

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### **Result and Analysis**

An important aspect of the jadidism movement is related to the ideas of the Enlightenment, which are aimed at reforming teaching and reading methods, establishing new method schools, giving students modern knowledge, and teaching Eastern and Western languages. The jadidites aimed to have a positive impact on young people forming through the newly established education system. The new method schools served as the first step of the Jadid enlightenment in Turkestan and retained their importance until the movement became political. In the mid-19th century, the education system of the peoples of Central Asia maintained the characteristics of medieval form and activity, consisting of schools, madrasas, barns, daloilhams and girls' schools.

Another important aspect of Jadid literature is the relationship between religious and secular values. Jadid writers did not challenge religious teachings, but they believed that old religious visions and values were becoming a barrier to building a new society. Therefore, they promoted new scientific, educational and secular ideas, but at the same time took a critical approach to religious teachings. Revolutionary ideas and social change: revolutionary ideas are common in Jadid literature. Writers and poets have called for social equality, freedom and justice in their works. At the same time, those who showed the need for changes in all spheres of Uzbek society. These ideas were brought to the general public by them through novels, poems, articles.

The jadids' struggle for popular enlightenment focused on three main areas:

1. The new method is to expand the network of schools.
2. Sending promising, talented young people to study abroad.
3. Publishing newspapers aimed at forming various educational societies and organizing a strong faction of intellectuals.

On the implementation of this program, Makhmudkhoja Bekhbudiy, Abdurauf Fitrat, Munavvarqori Abdurashidkhanov, Ubaydullakhoja Asadullakhojayev, Abdulla Avloniy, Abdulhamid Chulpan, Polvonniyozhoji Yusupov, Babookhun Salimov, Khudybergan Devonov and other intellectuals were enthusiastic. The new method of teaching was based on a program to provide secular and religious education to Muslim children in a short period of time. According to this program, education in schools is divided into two stages. The first stage is called the primitive part, and its duration is 4 years. The disciples who completed this phase were better literate than those who had been in the old school for 10 years. Students who successfully completed the second stage were fluent in Arabic, Persian and Turkic and could also speak Russian. The international contacts of the jadids were extensive, they were aware of jadidism flow programs in Russia, Turkey, Egypt and other countries, and conducted mutual trips and dialogues to exchange experiences. In 1905-1906, revolutionary movements in Russia also affected Turkestan. The active forces began to unite and activate the activities of the jadids enlightenment.

The positive impact of the "Usuli Jadid" schools was that they sought to teach students modern subjects and instill critical thinking skills in them. These schools aim to ensure that children have a perfect mastery of not only their religious knowledge, but also their secular knowledge. The introduction of new pedagogical methods, such as visual and applied

educational methods, increased students' interest in the educational process. Jadid schools also supported the education of girls as well, contributing to the strengthening of their place in society.

Upon independence of Uzbekistan, great importance is attached to the study of jadidism, which has a special position in the history of social-philosophical, literary and artistic thinking of our people. Scientific research is being carried out on the reasons for the emergence of jadidism, the process of development, research on the ideas of socio-political, spiritual and educational, national independence in it. As a result of these, scientific works, collections have appeared, candidate and doctoral dissertations have been defended.

In accordance with the ideas of the Jadids on independence, on the need to change and develop public life through education, on the concepts of improvement, on the need to study European science and technology, that the study of Eastern and Western languages is an important factor in cooperation between peoples and nations, strengthening cultural ties, on the impact of the introduction of advanced traditions and customs on the spiritual and moral image of society. Philosophical reflection is now valued more than ever before - an expensive profession that requires serious attention.

### **Conclusion**

The doctrine of the jadids was interpreted in its own way by the jadid manifestations, as the problem of educating young people on the basis of modern sciences, literacy was relevant at different times, and even today this problem has not lost its theoretical and practical significance. The jadids' opinions on this matter are still important in the development of our society in today's era, when the process of globalization is rapidly advancing.

In conclusion, jadid scientists tried to create opportunities for the spiritual rise of the nation, despite material difficulties, ideological and political repression. They also took on all the work in this regard, realizing that in a complex, responsible turn of history, raising the consciousness of the nation, strengthening the feeling of national pride are from first-class tasks.

In the activities of the jadids, the ideas of striving for culture, enlightenment, innovation, progress, calling young people, the whole masses of people to this remained the leading thought for the rest of their lives. In any harsh conditions, they did not change their views. Analyzing the socio-political, cultural-spiritual activities of the jadids and drawing on their ideological views at the beginning of the century, it is worth saying that the jadids were committed to saving the Turkestan peoples from illiteracy, slavery, poverty from the colonization of the Tsarist government, and, realizing that youth was the main force along the way, made many efforts to increase their youth benefit advocacy, the views of the jadids on the creation of appropriate opportunities for their worthy place in society and the state are manifested in today's independent our country

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