

JADID VIEWS ON EDUCATION AND IDEAS AIMED AT DEVELOPING CREATIVE INDIVIDUALS

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Abstract. This article provides a scientifically substantiated account of the Jadidists' views on education and their ideas aimed at shaping creative individuals. They criticized existing old-style schools and madrassas and sought to create a new, modern education system based on knowledge. The Jadids viewed education as a means of social reform, a force awakening the people and leading the nation to development.

Keywords: Jadids, modern education, social reforms, nation, development, reforms, old-style schools.

In our republic, a regulatory framework is being created for instilling in young people self-awareness, national pride, aspiration to high ideals, diligence, loyalty and justice, respect for ancestors and elders, and an understanding that the fate of the country is tied to their own destiny. In this regard, it is necessary to deepen scientific research to determine the connection between students' creative motivation and their intelligence.

The rich spiritual legacy left by our great scientists remains relevant today as a vital source for nurturing a harmonious generation and developing its scientific potential, and there is no doubt that spirituality and spiritual monuments will serve as an integral part of its realization. «It is necessary to comprehensively study and popularize the unique legacy, exemplary lives, and public activities of our great writers and thinkers, and to educate our youth in the spirit of self-awareness and respect for national and universal values» [1]. As new perspectives and significant changes occur in the world of science, the question of attitudes toward philosophy, the history of philosophy, and national philosophy also requires serious study.

New intellectuals working in Central Asia in the late 19th and early 20th centuries viewed education as the most important factor in societal development. In their opinion:

- without science and education, a nation loses its identity;
- True enlightenment is the force that awakens human thought;
- Every child, especially the sons and daughters of Muslim nations, has the right to study modern sciences;

- Teachers and schools must become the most important reformers of society.

Jadid intellectuals sought to educate not only literate individuals but also independent thinkers, proactive and creative individuals. These ideas are clearly evident in the following aspects:

Encouraging critical thinking: The works of Mahmudhoja Behbudi, Abdurauf Fitrat, and other Jadids recommend teaching young people to ask questions like «why?» and «how?» This fosters creative thinking.

The need to study natural sciences and technical knowledge:

While the old madrassas taught only religious knowledge, Jadid schools also taught subjects such as mathematics, geography, physics, and natural science. This broadened horizons.

Awakening consciousness through language, literature, and the press: The Jadids advocated inspiring youth through works of art and awakening national identity. For example, Fitrat's work «Munozara» aimed to expand national pride and worldview among young people.

Encouraging creative expression and freedom of thought: The Jadid press—newspapers such as «Taraqkiy,» «Shukhrat,» and «Sadoy Turkiston»—created opportunities for young people to write, express their opinions, ask questions, and participate in debates. This fostered individual thinking and creativity.

Inextricably linked with modern education. Today, nurturing creative and critically thinking youth, thirsty for knowledge, is one of the priorities of modern pedagogy. The following ideas laid down by the Jadids remain relevant in modern educational processes:

Student-centered education is a modern expression of the «person-centered» approach championed by the Jadids;

Podkhod STEAM (science, technology, engineering, art and mathematics) is a modern form of integration of science and creativity, which Djadidy pioneered;

Obuchenie na osnove issledovaniya — rassmatrivayushchee uchénika kak activego uchastnika, pooshchryayushchee ego zadavat voprosy i uchitsya — eto imenno ta uchebnaya sreda, kotoruyu hotel sozdat Djadidy.

Nesmotrya na vse trudnosti i davlenie, Djadidy pytalís otkryt shkoly v sootvetstvii s methodom obucheniya. Snachala v center ix usiliy po reformirovaniyu skol i systemy obrazovaniya nakhodilis nachalnye shkoly. Niyazi Radjabzoda, a teacher from Bukhari, wrote in his statement «Besporyadok v nasikh primary school ili put progressa», published in the 38th issue of the magazine «Oyna» in 1914, he introduced the idea of reforming the primary school: «Narody mira nachinayut svoe razvitie with primary school. In fact, the first path and basis for progress and

development is this school. Esli skola reformirovana, mojno skazat, chto reformirovany i uporyadocheny vseobshchie dela. Potomu chto, khotya eto i redkost, deti, okonchivshie reformirovannye shkoly, stanovyatsya reformatorami» [p. 2, 3].

Djadidy is not only a progressive reformer of his time, but also a great enlightener, founder of the ideological and methodical foundations of modern education. Ix idei, napravellnye na formirovanie tvorcheskoy lichnosti, nashli otrazhenie v sovremennom uzbekskom obrazovanii, pedagogicheskikh podkhodax i vospitanii molodogo pokolenia. V etom atnoshenii ix nasledie vechno i actualno.

Mahmud Khodja Bekhbudi spent his time as a child, when he saw the mausoleum of Bahauddin Naqshbandi and many mosques instead of many mosques. Ne pora li otpravlyat nashikh detey uchitsya za granitsu vmesto togo, chtoby stroit tableko mechetey na dengi, potrachennye na nix?» V tselom, ix idei, ix stremleni reformirovat Islam, vklyuchali v sebya kultivirovanie terpimosti k other religion i priobretenie znaniy s Zapada. And in 1917, 100 schools were founded in Turkestan by Djadidov, and finally, the formation and opposition of the Muslim clergy. S samogo nachala eti shkoly schitalis blizkimi k europeyskim i doljny byli sposobstvovat razvitiyu obrazovaniya, no vskore stalo yasno, chto takie novye shkoly privnosyat chto-to novoe v obshchestvennoe soznanie, i chto molodej vse chashche zadaet voprosy, v tom chisle i voprosy probujdeniya natsionalnogo samosznaniya. I v svoyu ochered, oni nachali zakryvatsya. There are many schools like this. Finally, the population gradually realizes that parents should teach their children 40 days, and until that time, the child is 10 years old in an ordinary school, and in a madrasa - 10-15 years old, and only learns the Koran. Sushchestvovala takje system izbienia molotkom.

Of course, they considered these schools to be institutions that deserved priority, but I must say that it is a mistake to view the Jadid movement as widespread, since a large portion of the population was influenced by Muslim clergy, and the children of people who had developed their thinking and understood the promise of these schools were educated in Jadid schools. Jadid schools were similar to European schools, it's hard to say, but they were the first examples of such schools. Firstly, they were equipped with desks; children in these schools didn't sit on the floor, as in Muslim schools, and teachers didn't hit them over the head with sticks. Jadid schools had books and sometimes maps. In this regard, it's worth noting the contributions of Mahmudkhoy Behbudi and Munavvarkori in publishing textbooks. Initially, there were no textbooks. They were imported from Russia and intended for Tatar schools. Ismail Gasprinsky provided significant assistance in

this matter. Later, the Jadids themselves began publishing textbooks. Munavvarkari and Behbudi wrote numerous textbooks.

Regarding the Russian language, I would like to point out that most of the Jadids knew it well. The concept of language was developed in Behbudi's article entitled «Not One Language, but Four Languages Are Necessary.» That is, in his opinion, since we live in the Russian Empire, we especially need to know Russian. At this point, I would like to emphasize one more point: the Jadids, with the help of entrepreneurs, merchants, and various other wealthy individuals, sent young Turkestani students to study abroad. As far as I know, 22 were sent to Germany, in particular to Heidelberg University. Several more went to study in Russia.

The Jadids dreamed that these Russian republics would become theirs, and that they would be able to implement their ideas in these Russian republics. But this did not happen. The Bolsheviks gradually overthrew this government.

He was accused of creating a secret subversive organization, the «National Union,» which opposed Soviet power. In fact, his organization was called «Turkish Hearth,» and it's not surprising that it expressed some ideas about independence. This is possible. But they were engaged in social education. Most of the Jadids—Abdullah Qodiriy, Chulpon, and Batu—were executed on the banks of the Ankhor. We had a bridge across the Ankhor—it was called the «Alvasti Bridge.» A museum dedicated to the victims of repression has now been built there, and all information about the Jadids is kept there. Even 76-year-old Junaydullah Ibrat was arrested in Namangan and also executed. There are several versions of Behbudi's death. After the establishment of Soviet power, he left politics and worked in educational institutions. However, in 1919, he decided to perform the Hajj, officially declaring his illness. But how could a poor man go on the Hajj? According to one interpretation, he intended to meet with representatives of some foreign organizations to discuss the issue of Turkestan's independence, but this has not been proven. According to another interpretation, while he was waiting there, the emir's henchmen seized him in the city of Karshi and executed him. In short, this is the legacy not only of Uzbekistan but of all peoples, all Turkic peoples, non-Turkic peoples, the peoples of Central Asia, because it demonstrates the existence of an intellectual environment, the nature of people, their minds, and aspirations. For example, let's return once again to the topic of Behbudi. Setting out on Hajj, he visited the University of Beirut. He was amazed and wrote: «My God, look at their laboratories.» He visited a chemistry lab. «Look at the students and girls studying here! So many achievements! Why is it that in this Muslim country—we are also a Muslim country—there is such a university, while in Turkestan there isn't a single, yes, not a single, higher-level educational institution?» Of course, we know that there

were many madrassas. But at one time, for example, in the 10th century, madrassas, which were the messengers of knowledge, had completely changed by the 19th century. They became incapable of satisfying any of the requirements for acquiring knowledge. These ideas remain relevant today. This decision by the head of our state is therefore of paramount importance for properly understanding the legacy of our ancestors and passing it on to our youth.

History reveals that for many centuries, Bukhara was a center of education, spirituality, enlightenment, and scholarship in the Muslim world. At the beginning of the 20th century, the editor of the renowned Muslim journal «Shura,» the great educator Rizoiddin Fakhridin, listed by name several dozen Tatar thinkers who studied in Bukhara-Sharif in his multi-volume work «Deckard»: Abdurakhim Otiz Emanie, Abunasr Kursavi, Shikhobiddin Marjani, and Abdumanikh Bistavi. However, Rizoiddin Fakhridin sharply criticizes 19th-century Bukhara as a center of antiquity and scholasticism: «Our people began studying in Bukhara more than a hundred years ago. During this period, they developed their own talent.»

In response to Burhaniddin's defense of the old school system, Mullah Ikram delivered the following passionate words at the end of the debate: «Even now, Bukhara has its own scholars. But these are the fortunate ones, emerging from among tens of thousands of people who dedicated their lives exclusively to science. Why did we demand that the government replace the old method with a new one for the sake of Bukhara's prosperity and development? If conditions in Bukhara had been different, the number of such scholars would have reached thousands. If I do not find support among officials and clergy, I am ready to enter the open field of struggle for the sake of a sacred cause, to suffer, and even to accept death» [4, p. 38].

Munavvarkari oversaw a continuous process, from the daily academic work of schools to the organization of annual final exams, the training of talented young teachers in the «usuli savtiya» method, the provision of schools with modern textbooks and teaching aids, and the creation of new textbooks. His work was supported by the great thinkers of the time, and he was assisted by leaders of the Jadid movement, such as Mahmudkhozh Behbudi. Note Mahmudkhozh Behbudi's words on this matter: «In Turkestan, even if there are no teachers locally, in each city there are likely one or two teachers familiar with the Usuli education. Now we can send people interested in teaching to them and, in three to four months, familiarize them with the Usuli education. If our teachers by chance do not request this service, then it is necessary to send young people interested in teaching, even slightly, directly to Mr. Munavvarkari's school in Tashkent, where, we are confident, the Almighty will gladly accept such students. Well, dear relatives, this is the desire and greatest need of our people, and we have addressed this request to Your Highnesses» [5]. Munavvarkari

understood perfectly well that the work would not be completed by opening new schools using the new method, and that textbooks and teaching aids were as essential as air. That is why, in the first years, he purchased religious and secular textbooks, alphabets, and reading books from Istanbul, Kazan, and Crimea. He opened a two-grade rushdiya (higher class) at the first five-grade school, Usul Jadid. This school became famous as a «model school» for all of Turkestan. Munavvarkari saw science and education, as well as the development of modern technologies, as the only way to save the country from backwardness and the nation from colonial oppression. Afandizoda, one of his former students, who ranked first in the «Model School» rankings, wrote the following about his work: «Munavvarkari believed education was the only way to fight the invaders of Turkestan. He did not call the people to revolt. “The first condition and basis of our victory is knowledge and technology,” he said, emphasizing the need for us, young people, to continue our education in Istanbul” [6].

Conclusion.

The fate of the Jadids during the Tsarist rule, the Provisional Government, and especially the former Soviet regime was extremely tragic. Many of them were called nationalists and “pan-Turkists” for the aforementioned demands, and the ideas and movement of the Jadids were blackballed. The suppression of Jadidism delayed the recognition of the Turkic peoples on a global scale for another century. Jadidism, which was first suppressed and then tortured by the communist idea for a century, was unable to fully emerge. Those who tried to study the formation of its foundations were also oppressed. Those who tried to study it were also persecuted. Thanks to independence, the blessed names of the patriots who fought for freedom, independence, the ideas of national statehood and education of the peoples of Turkestan were restored, and their works were published. Since the ideas of the Jadids are immortal, with the gaining of independence they have re-entered our lives.

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