

THE USAGE OF DJADIDS’ IDEAS IN MODERN EDUCATION PROCESS



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ABSTRACT

During the Soviet period, the struggle to the freedom of the Central Asians people, especially the Uzbek people, were deliberately falsified under the pressure of communist ideology. From this point of view, djadids’ were activists who were supporters of the movement, which was an important impetus for the growth of national self-consciousness and formed the idea of national liberation and tried to implement it in their activities. Proponents of this movement have proposed ideas, which were based on global and national democratic principles and worked on the needs of the modern society and the spiritual, educational, and socio-economic interests of the indigenous population.

Jadidism is a peculiar sect that has come a long way from the enlightenment to the powerful political movement. The aim of the jadids’ was to address fundamental issues such as increasing national self-awareness, the way of living and enriching human values in response to the exploitation of economic, natural and labor resources of the country, social and national oppression of the Turkestan indigenous population.

Keywords: *enlightenment, djadid, education, value, ideas, nation, national, colony*

I. INTRODUCTION

Jadidism is a great historical movement that aims to educate and to enlarge the nation by awareness and enlightenment. They were good at the socio-political and economic situation and the level of the spirituality of people in Turkestan during the colonial period, at the same time, they could thoroughly analyze the causes of these processes.

In order to have a deeper understanding and analyzing the socio-economic reforms which are being undertaken in our country, it is important to have a new mindset and outlook. By this, a person with his or her free-thinking and

understanding deeply can connect with the world easily. As science, technology and innovative ideas develop more and more, the need for philosophical generalizations grows and deepens. It is one of the most important sources of national ideology, which is a mature product of the intellect that has been shaped by the centuries-old historical development of mankind.

That's why, philosophers' important task was to study Akhmad Zaki Validii Tughon's philosophical heritage, who was Doctor of Philosophical Sciences, a prominent representative of the modern Turkic Muslim philosophical thinking for scientific analysis of the basics, principles, and directions of the national idea. Because, attracting the attention of scholars to new aspects of personality, scientific and creative activity and achievements of the thinker in the works of Ahmad Zaki Validi Tughon, moreover, studying the rich philosophical heritage, which embodies Islamic and national values of national and universal character, is one of the most pressing problems which faces our science today. Therefore, this chapter's aim is to analyze the socio-political situation Ahmad Zaki Validiy Toghon's lifetime, to examine the spiritual and educational environment in relation to the modern tasks, to find out new findings in the field of religious and philosophical studies, and to justify cultural, spiritual and religious links between the East and the Western Muslim nations.

II. THEORETICAL BACKGROUND

Djadidism was, in essence, a political movement. It can be divided into four periods: formation, development, and defeat.

The djadids also tried to achieve the East and Western culture, read more and encouraged others to do so. They have been in Russia, Europe, and other Asian countries. They were able to see the level of development of culture and education in these countries. As a result, Jadids' primary focus was to reform education.

Thus, the progressive intellectual movement of the Central Asian nationalist intellectuals, who began to form a wide range of issues in the development of society. We will make sure that the future state-building programs of Turkestan are reflected in the youth's worldview by nature. In 1910, Jadids were mostly 19 to 36 years old, and Cholpon, who later became a favorite of young poets, was only 13 years old. None of them were old enough to face because of political persecution.

During this period Ahmed Donish (1827-1897) made a great contribution to the development of enlightenment ideas in his social and educational activity. He expressed his spiritual, educational and ethical considerations in the work, which was named “Navodirul-vaqoe”. It paid special attention to the problem of vocational training for people, especially the young generation. It encourages the young generation to master the profession not only because it is useful, but also it is vital in

their lifetime. At the same time, he emphasizes that when choosing a profession or future position, he or she must pay attention to the benefits which it brings to people and society. He addressed to the young generation saying that: “The only purpose of any profession, any position or any job, which you choose, should be beneficial for both nation and society”.

By 1911 there were 63 new schools in Turkestan with 4,106 students. Among them, 36 schools were located in the Fergana region, 12 in Yettisuv and 5 in Samarkand. There were 24 such schools in Tashkent, which are distinguished by the quality of education.

Although these schools are not entirely Western-style schools, the choice and organization of classes and teaching methodology were close to it. Unlike old schools, children in these schools can able to read for 40 days. Therefore, such schools have rapidly gained public confidence. Also, teachers were under 25 years of age and had a “stick style” training.

It should be noted that the new method of schools is, that they abandoned the Arabian-Persian way and taught mainly in Uzbek and Tajik. Some of them are also taught in Russian. The initiators of it were Abdulkadir Shakuri and Munavvarqori Abdurashidkhanov. It is interesting to say that, some schools have combined schools which were able for both gender boys and girls, especially in Tashkent schools. Taking into consideration the religious level of the population, it was a revolutionary step by nature.

«Tarakkiy» in 1906 which was edited by Ismail Obidov, «Khurshid» in that period, «Shuhrat» in the editorial of Abdulla Avloni in 1907-1908, «Asia» by Ahmadjon Bektemirov's editorial, in 1913-1915 newspapers such as «El Bayrogi», “Kengash”, “Ulug Turkestan”, “Turan”. “Oina” “Sadoi Turkestan” (Tashkent, 1914-1915), “Samarkand” (1913), “Sadoi Fergana” (1914) and “Oina” (Samarkand, 1913-1915) and the newspaper «Najot», «Turk eli», «Turon», «Great Turkestan», «Hurriyat» (Samarkand), «El Bayrogi» (Kokand), which was established in 1917, «Yurt» (Kokand), «Scorpion» magazines and newspapers was published.

In this regard, we are evidence of the realization of the ideas of nationalist Jadids’.

The Fight for public education Program of Djadids’ divided into three main parts:

1. to enlarge the branch of new method schools.
2. to send a talented young generation to study abroad.
3. To publish newspapers aimed at establishing different educational societies and strong intellectual groups.

Mahmudkhoja Behbudiy, Abdurauf Fitrat, Munavvarqori Abdurashidkhanov, Ubaydullakhuja Asadullakhodjaev, Abdulla Avloni, Abdulhamid Cholpon, and other academics helped to implement this program. The new training was provided in a short time, on a secular and religious education program for Muslim children. According to this program, the education system in the schools divided into two stages. The first stage was called the «Primitive part», with a duration of 4 years. After completing the first stage, the student achieved a better education than the one who is studied for 10 years in the old school. Having successfully completed the second course, the student was able to speak in Arabic, Persian, Turkish, and Russian fluently.

III. MAIN PART

Jadids' international relations were quite comprehensive. They were familiar with the programs of Jadids' in Russia, Turkey, Egypt, and other countries.

In I. A. Karimov's work mentioned that the life of djadids' should be example for us, because we should up bring young generation in the spirit of independence, patriotism, nationalism, humanism and they should know that their struggles will be invaluable resource for our modern development, taking all into consideration “our great ancestor wrote that: «The people's action for a certain purpose, to become wealthy, to be happy, to be honored, to be ignorant or to be weak, to wear poverty, to be poor, **to be slave** all of them depends on their upbringing from their parents»” [1]

Mahmudkhoja Behbuddi has suggested that children should be given religious and secular education, and also children should be sent to educational institutions in developed countries in order to obtain modern knowledge. He supported the following three principles:

- 1) to act on the basis of modern requirements;
- 2) to train national staff who determine the fortune and prospects of the nation;
- 3) to become a nation that is able to think beyond the national boundaries and act at the international level in political, economic, cultural and spiritual relations with foreigners.

These views, which were put forward at the beginning of the 20th century, are also relevant today. An example of this is the fact that we signed such progressive ideas on modern training and on December 10, 2012, the President of the Republic of Uzbekistan signed a resolution “On measures to further improve foreign language learning system”. It should be noted that Complex system of foreign language teaching in the country of the implementation of the Law of the Republic of Uzbekistan, which is named “About Education” and the National Program for

Personnel Training has been created in order to develop young generation's modern thinking and further integration of the Republic in the world community.

Between 1899 and 1900, Mahmudhujja Behbudi traveled to Mecca, to Istanbul and Egypt through the Caucasus. The trip reinforces his thinking about the new school and its creation. In 1903, new schools in the village of Khalwoi around Samarkand were established by his initiative. He began to write textbooks for these schools. Turn by turn “Risolai abobi savod” (1904), “Risolai Jughrofiya umroniy” (1905), “Risolai jughrofiya Rusiy” (1905), “Kitobat uzi atfol” (1908), “The practice of Islam” (1908), “The history of Islam” (1909) appeared in his lifetime. The school building, which was built in 1903 in Halvoy, is still in good condition. Mirmuhsin Shermuhamedov and a number of Uzbeks will go to central Russia, exactly to the “Aliya” madrasah in Ufa. More than ten Uzbeks studied at “Aliya”, and it is known that in 1910, Uzbeks studied in Warsaw, Germany, Moscow and Petersburg.

Munavvarqori Abdurashidhonov (1878 - 1931) founded the national press in Turkestan and published the “Khurshid” newspaper in 1906. Under his leadership, in 1917, a national school, teacher training course, and in 1918 established the Turkestan Dorulfunun, which is nowadays called the National University of Uzbekistan.

The textbook of the Uzbek language was created by Munavvarqori Abdurashidkhanov and presented to our people in the form of “Adibi avval, “Adibus soni” and “Uzbek language lesson”.

He is also the author of Uzbek children's literature as the author of a number of poems and stories which was written for children. Writers, scientists, singers, famous people and the students of Munavvarqori Abdurashidhonov such as Khamza, Elbek, Oybek, Akmal Ikramov, Abdulkhay Tojiev, Salimhon Tillakhanov, Kayum Ramazan, Bahrom Haydariy, Mannon Uygur have made a significant contribution to the development of the culture of our nation.

He published new volume textbooks which are devoted to djadid schools such as “Adibi avval” (First writer, 1907), “Adibi soniy” (Second writer, 1907). These books are widely used as the main textbooks in the country. In 1908, he collected a Geography textbook “The Land”, the poem and stories of djadids together and published the book under the name “Sabzavor”. On June 2, 1918, the Institute of Advanced Studies of the Muslim folklore for teachers started to work.

Another teacher, Abdulla Avloni wrote books which is consisted of four parts such as: “Literature or National Poems”, “The First Teacher” (1912), “The Turkish Gulistan or the Moral” (1913), “The second Teacher” (1915) and “School Gulistoni” (1917) and all of these books were written for “Usili Djadid” training school. In these works and in publicist articles, he honors the culture of the peoples of the

world, science, schools, and education and encourages his nation to be educated and cultured

Abdulla Avloni's "The Second Teacher" book is an independent continuation of "the First Teacher". It would be acceptable to call his first book as an alphabetically, and the second book is chrestomathy.

For the first time in the history of Uzbek pedagogy, A. Avloni brought the word "Pedagogy" in pedagogy, which is the subject of upbringing. It is clear that such a description by Avloni indicates that he was good at pedagogy. Abdulla Avloni divides his upbringing into four sections: 1. "The tense of upbringing" 2. "Physical Training". 3. "Education of thought". 4. "Moral education" and its importance.

According to Avloni's opinion, in order to have a sound mind and good moral knowledge, it is necessary to train the body. "The health and strength of the body are what we need. In order to read, to learn and to teach a person needs a strong and healthy body".

Professor Begali Kosimov says about Validiy that: "Every Uzbek needs to know the history in order to create a sense of pride. That is why our djadids pay special attention to the knowledge of history and nation. In this situation, the book of Zaki Walidi takes a great interest in society. Especially, his two books: "Introduction to Turkic History" and "Today's Turkic Country - Turkestan and its Current History" [2] should be translated immediately.

IV. THE LIES OF THE "SUPERIOR RACE" THEORY

Jadidism is a peculiar influx that has come a long way from the enlightenment to the powerful political movement. The aim of the jadids' was to address fundamental issues such as increasing national self-awareness, the way of living and enriching human values in response to the exploitation of economic, natural and labor resources of the country, social and national oppression of the Turkestan indigenous population.

In 1918-1919, thousands of educators and sympathizers lost their lives physically because of the fatwas of fanatical scholars. The educators of history and philosophy of the Soviet period were regarded as idealists. Because educators wanted to achieve community development not through revolutionary coups but through promoting goodness, justice, and knowledge. In the Soviet political practice, they were labeled as enemies of the people, punished or executed. [3]

Representatives of the Jadids movement formed the criteria of their ideas based on social justice, national prosperity, and national independence. At the same time, they have tried to modernize cultural, ethical and educational activities, to promote European scientific and technical thinking, and to stop religious fanaticism, and ignorance. In their work, they also tried to explain the Koran and the teachings of Islam wisely. In particular, Zaki Walidi tried to explain the progressive ideas of

Islam, in general, he tried to explain the needs of reforming all areas of education, economics, culture, and society. Validi knew Koran well and in one of his articles, he emphasized that the religion of Islam calls people to a higher level of knowledge by quoting Quranic verses and hadiths. Walidy also strongly criticized some religious leaders who, in most cases, find themselves in an awkward position as a result of their ignorance of Islamic history. Validiy wrote in the article “Our national and spiritual wealth” that: “The material prospects of Turkic peoples; The Russians and non-residents from Northern Russia need time to understand European culture, rules, regulations and learn from local people about silk, cotton, gardening and carpet weaving”. [4]

Ismail Gaspirinsky, a scientist from Western Europe, Hasanbek Malikov and Anizoda from Caucasus Turks have done remarkable work in the sphere of spiritual and material culture. In the occupied lands of the Russians, two elements: “material wealth” and “national-spiritual wealth” have been controversial. At that time, national wealth was regarded as a powerful nation, talented and a promising nation, a nation or group with a weak national and spiritual wealth was considered to be ineffective and hopeless. For this reason, Walidi said, “The fact that people can culturally develop well because of an absolute, specific tradition, language and history. Because, a nation has to learn a culture of other nations because of its weak language, tradition and history, first of all, the people, who were accustomed to the culture of these foreign nations, could never consider their culture as “their work”.

Validiy also wrote his own opinion about language: “The common national and literary language is the common ideal of all societies. This language is formed spontaneously as a natural result of cultural competition, such as the victory of the eastern Finnish dialect, not by the experience of managing one or the other of the tribe, but also the foundation for a shared cultural activity.

The poetry, morals, and habits of each society are valued in their homeland and environment, and in turn, it deserves respect for other societies as well. If a person from one society is located among other communities, the acceptance of that societies’ language and habits is the recommended point for improving the general relationship. At the same time, it is natural that everyone depends on their ethnic group and dialect.” [5]

In addition, Ismail Gaspirali said the following words which are related nowadays life: “Europe is an old man with a lot of experience. We have respect for the great age. We learn from experience. But we do not repeat their mistakes What we see in Europe, we do not run like a child. Like wise-men, "What is this? What will be the result? Is it compatible with conscience and justice? and weigh it in the balance.”[6] To do this, we need to consciously understand the processes of

globalization taking place in our society and draw the correct conclusions. Only then will we be able to solve these problems in a positive way. According to his opinion, “There are three things that keep people away from each other: language, distance, and other religious beliefs. Unfortunately, in spite of we are in one religion, language and distance are things which separate us, so I did not even know how to write my Turkish name as my intelligent relatives.” [7]

There is a lot of things should be done in new literary publications and national literature of Turkestan. The people who have failed to preserve their own religion and culture and who live according to their own traditions, cannot compete with cultures and promote the spiritual and cultural development of their own traditions.” [8]

He concludes one of his articles in the newspaper “Life” as follows. “... But remember that the only condition you will ever write is not to plunge the pen into three capsules of black ink, but to pour it into your heart and write it with your blood. Abdulla Avloni tries to show the philosophical basis by the interpretation of national education. Reflecting on the inseparable unity of the body and the spirit, he expresses this thought: “Physical training helps to train your thoughts. The body and the soul are like the reverse of a cloak on the right. If the body is not adorned with cleanliness and is protected from bad behavior, it is like washing the top of the cloak and allow all dirty things sink into it”. [10] He understands and explains the unity of the body and spirit, form and content, and their interactions, correctly. The ability of children’s thinking is the responsibility of their teachers, and the beauty and breadth of the mind largely depend on the teachers.

In this work, Abdulla Avloni pays special attention to the spiritual and moral aspects of reason and science. “The only complete human leader is a single soul. The soul is a worker and the mind is a maker” [11].

It provides such a framework for a more clear and clearer understanding. With this, Avloni points to the perfection of the mind in the shadow of knowledge. But these concepts are connected with each other. Science is the life of the people, the salvation of their leader, the “glory of the world”, high and sacred quality for every person. That is why judges say that “Everything can be cheap when it is multiplied; but the more it is acquired through the knowledge and experience, the more valuable it is”. [12] For example, “Students of the Husseinian madrassa in Orenburg, who were good at Russian and have an understanding of socialism, are surprised to find out that Zaki Validi knows Arabic, Persian and Russian well. He brought “Al-Luzumiyat” by Abul Ala al-Maari, a Russian scholar N.M. Yadrintsev’s “Situation of Syberia” and Attor’s “Pandnoma” and read them to his friends” [13]

Ismail Gaspirinsky, the founder of the Jadid movement, a writer and educator, during his lifetime (1851-1914) paid particular attention to the radical reform of the

education of Muslim nations and the teaching of secular subjects. He has repeatedly stated that literacy, national upbringing, thinking, sacred ideas and even their education should be in their own language. Validi also gives his opinion about language: “The common national and literary language is the common ideal of all societies. This language is not the experience of leading a particular society, but also formed spontaneously as a natural result of cultural competition, like laying the groundwork for shared cultural activities, and also the victory of the eastern Finnish dialect from the western Finns.

The poetry, morals, and habits of each society are valued in their homeland and environment, and in turn, it deserves respect for other societies as well. “If a person from one society is located among other communities, the acceptance of the that societies’ language and habits is the recommended point for improving the general relationship. At the same time, it is natural that everyone depends on their ethnic group and dialect”. [14] In addition, Ismail Gaspirali said: “Europe is an old man with a lot of experience. We have respect for the great age. We learn from experience. But we do not repeat their mistakes. What we see in Europe is that we do not run as children. As wise men ask, “What is this? What will be the result? Is it compatible with conscience and justice? and weigh it in the balance.” [15]. To do this, we need to consciously understand the processes of globalization which are taking place in our society and draw the correct conclusions. Only then will we be able to solve these problems in a positive way.

V. CONCLUSION

It is important to focus on the development of constructive scientific proposals of studying the work of Ahmad Zaki Validi until the independence, in terms of continuing translation and printing them. Especially, in order to promote our rich spiritual and cultural heritage, to teach Islam and philosophy, we should know and learn the views of world philosophers. For this, we need a comprehensive study of the traditional and contemporary forms of Turkic people’s culture. That’s why, the scientific, theoretical and practical views of the study of the heritage of the Oriental Islamic scholars by Ahmad Zaki al-Walidi, their views on the development of the Kuran and national-spiritual thinking, as well as the coverage of the problem of national identity in the works of thinkers are analyzed in this chapter.

..... It should also be noted that comparative analysis of specific principles and ideas with philosophical teachings of other peoples, including Hindu and Greek, come to scientific conclusions and, to some extent, provides new conceptual ideas for the development of philosophical thinking of world nations. [16]

The Bolsheviks, who disliked the Jadid movement and its representatives, viewed the movement as a purely educational movement and accused them that they

are not enough good at politics. One of the prominent figures and organizers of the Jadid movement, Munavvarqori Abdurashidkhanov, wrote in his article, in 1927, that “The desire of Djadid’s was to stop the governance of Tsarist. It is no secret that our political mission and purpose are also that. Not only that, when we opened a Jadid school, we didn’t mention that we can provide salesmen, in other words, with staff who are sitting in the store and writing debts. Let the wise man give this calculation to this matter, and to think about it ”[17].

In addition, T. Alimardonov, H. Tuychieva, M. Kakhkharova, F. Ravshanov, A. Sultanov conducted research on such topics as religious values, cultural dialogue, legal culture, historical memory, and national self-consciousness. [Alimaddonov 18, Tuychieva 19, Kahharova 20, Ravshanov 21, Sultonov 22]

With the February Revolution in Tsarist Russia and the breakdown of the Tsarist power, Zaki Validiy Tugon began to realize the ultimate political goal of establishing an independent state. However, the national liberation movement did not have a strong and unified party or organization, and he failed to awaken the masses his plan to establish an independent Uzbek state failed.

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