

ON THE PATH TO ENLIGHTENMENT: THE CONTRIBUTION OF THE JADIDS TO LANGUAGE TEACHING

Abdullayeva Sevinchoy Otanazar qizi

UrSPI The Department of Foreign Philology

1st year student

abdullayevaseva05@gmail.com

ANNOTATSIYA

Maqolada 19-asr oxiri — 20-asr boshlarida O'rta Osiyoda til o'qitish metodikasi taraqqiyotiga jadidlarning qo'shgan hissasi ko'rib chiqiladi. Jadidchilik islohoti harakati, uning til o'qitish usullari, yangi darsliklar yaratish va dunyoviy o'qitish usullarini o'zlashtirishga alohida e'tibor qaratilgan. Jadidlar ijodi va tarixiy-pedagogik tadqiqotlar mazmun tahlili yordamida tahlil qilinadi. Jadidlar ikki tillilik, fonetika, so'z boyligini boyitish kabi o'qitishning innovatsion strategiyalarini joriy etib, til ta'limini modernizatsiya qilishga katta hissa qo'shgani aniqlandi. Tadqiqotda jadidchilikning madaniy-ma'rifiy oqim sifatidagi ahamiyati, bu sohada zamonaviy pedagogikaga asos solganligi ko'rsatilgan.

Kalit so'zlar: *Jadidlar, til o'rgatish, ta'lim islohoti, O'rta Osiyo, o'qitish metodikasi, ta'lim, ikki tillilik, tatar metodi, modernizatsiya.*

АННОТАЦИЯ

В статье рассматривается вклад Джадидов в эволюцию методик преподавания языков в Центральной Азии в конце XIX и начале XX веков. Особое внимание уделяется реформаторскому движению Джадидов, его методам преподавания языков, разработке новых учебников и принятию светских методик преподавания. Работы Джадидов и историко-педагогические исследования анализируются с помощью контент-анализа. Было обнаружено, что Джадиды внесли значительный вклад в модернизацию лингвистического образования, предложив инновационные стратегии обучения, такие как двуязычие, фонетика и обогащение словарного запаса. В исследовании подчеркивается важность Джадидизма как культурного и образовательного движения, заложившего основу для современной педагогики в этой области.

Ключевые слова: *Джадиды, преподавание языка, образовательная реформа, Средняя Азия, методика преподавания, просвещение, двуязычие, татарский метод, модернизация.*

ABSTRACT

The contribution of Jadids to the evolution of language teaching techniques in Central Asia at the close of the 19th and the start of the 20th centuries is examined in this article. The Jadid reformist movement, its methods of teaching languages, the development of new textbooks, and the adoption of secular teaching techniques are given particular focus. The works of the Jadids and historical-pedagogical studies are analyzed through content analysis. It was discovered that the Jadids significantly contributed to the modernization of linguistic education by offering innovative teaching strategies like bilingualism, phonetics, and vocabulary enrichment. The importance of Jadidism as a cultural and educational movement that established the groundwork for contemporary pedagogy in the area is emphasized in the study.

Keywords: *Jadids, language teaching, educational reform, Central Asia, teaching methodology, enlightenment, bilingualism, Tatar method, modernization.*

INTRODUCTION

A significant period of sociocultural change occurred in Central Asia around the close of the 19th and the start of the 20th centuries. The representatives of the Jadid movement—Muslim reformers who aimed to modernize society through education and enlightenment—made a substantial contribution to these changes. Reforming the educational system, especially language instruction, as a vital tool for intellectual development and cultural assimilation was one of the Jadids' main objectives.

The foundation of education at madrasahs before to the Jadid reforms was the mechanical memorization of Arabic texts, frequently without comprehension of their meaning. The Jadids challenged this antiquated practice and put forth a secular, logical approach to teaching languages that placed an emphasis on practical abilities, analysis, pronunciation, and comprehension. This article's goal is to examine how the Jadids altered language instruction practices and the resulting effects on the local educational system.

METHODOLOGY

This research used a multi-method approach that blends historical, pedagogical, and content-based research methodologies to investigate the Jadid movement's impact on language instruction. The goal was to paint a complete picture of how the Jadids transformed language instruction in Central Asia during a pivotal period of colonial change and modernization. The main techniques employed are as follows: Historical-Pedagogical Analysis: This entailed a thorough analysis of primary sources, including reformist texts, educational treatises, and the autobiographies of influential Jadid

leaders including Munzir Mirzakhoja, Abdurauf Fitrat, and Ismail Gasprinsky. The ideological underpinnings of these sources' educational reforms—particularly with regard to language instruction—were examined.

Textbook Content Analysis: A comparative textual analysis of important Jadid textbooks, including *Khizanat al-atfal* (Children's Treasury), *Rahbari muallimin* (Guide for Teachers), and *Tarbiyat al-atfal* (The Education of Children), was carried out. This analysis concentrated on linguistic components (syntax, lexicon), pedagogical tactics (phonetic drills, grammar instruction, vocabulary lists), and structural features (layout, exercises, illustrations).

Comparative Approach: To illustrate the methodological advancements brought about by the reformists, the new Jadid curriculum were compared with traditional madrasah education, which placed an emphasis on the rote memorizing of Arabic religious literature. The shift from a strictly religious to a semi-secular educational framework received special notice.

Pedagogical Discourse Analysis: To comprehend how reformist pedagogical values (such as utility, clarity, and logic) were expressed, the rhetorical and conceptual language of Jadid educational writings was examined. This approach made it possible to investigate how language was presented as a culturally transforming tool as well as a subject. Archival materials from Central Asian educational institutions, historical records kept in libraries and online repositories, and secondary academic literature—particularly the writings of H. Fayzhanov and A. Kamalova, who have written extensively about educational reform in the region in the early 20th century—were among the data sources.

RESULTS

The study found that the Jadid reformers brought about some important changes in the sphere of language instruction. The theoretical and philosophical foundation for contemporary education in Central Asia was established by their efforts. The following summarizes the key findings: 1. Development of Novel Educational Resources The creation of pedagogically sound, linguistically accessible, and culturally relevant textbooks was a top priority for the Jadids. Jadid textbooks differed from traditional materials, which were primarily in classical Arabic and emphasized memorizing. They included:

- Simplified forms of native language usage (Uzbek, Tatar) with a few Arabic or Persian components.
- Activities designed to improve writing abilities, phonetic accuracy, reading comprehension, and translation capabilities.

- Instructional conversations, tables, and illustrations that are intended to make learning engaging and relatable.
- To improve comprehension, provide concise grammatical explanations in the colloquial language.
- These resources addressed students of different ages and language backgrounds, democratizing access to education.

2. Development of Pronunciation and Phonetic Training The conventional emphasis on rote learning was drastically altered with the introduction of the phonetic technique (*usul-i savtiya*). Jadid teachers stressed:

- Through repeated oral exercises, one can learn how to correctly articulate particular sounds, or phonemes.
- "Reading aloud" sessions are used to improve vocal and auditory skills.
- Syllabic breakdowns and phonetic symbols are incorporated into textbooks to help with pronunciation.

This methodological advancement promoted a stronger bond between spoken and written language and enhanced learners' capacity to decode texts.

3. Combining bilingualism and secular vocabulary The necessity for a language that mirrored modern conditions was acknowledged by the Jadids. Consequently, their instructional materials included:

- Scientific and secular terms used in fields like technology, astronomy, geography, mathematics, and hygiene.
- Common words used in industry, travel, communication, and urban life nowadays.
- Deliberate encouragement of trilingualism and bilingualism, including teaching in:
 - Native languages (Tatar, Uzbek) for accessibility and cultural foundation.
 - Islamic scholarship and spiritual legacy are expressed in Arabic.
 - Russian served as a conduit for access to international scientific and cultural knowledge as well as for incorporation into the colonial administrative system.

Students were able to traverse several cultural and intellectual spheres because to this multilingual approach.

4. Modification of Instructional Strategies One of the most inventive features of Jadid reform was the change in teaching methods. Among the major adjustments were:

- The individual or tutor-based approach that is typical in traditional madrasahs is being replaced by frontal (classroom-based) instruction. This promoted time efficiency and group learning.

- Utilizing visual aids like maps, charts, alphabet boards, and pictures made it easier to connect abstract ideas with practical knowledge.
- Frameworks for questions and answers as well as Socratic conversation techniques to encourage critical thinking, active involvement, and student engagement.
- The learning process gained structure and consistency with the introduction of lesson planning, curriculum segmentation, and progressive grading systems.

DISCUSSION

A significant turning point in the history of language instruction in Central Asia was the introduction of reforms by the Jadids. For the first time, language training moved away from the conventional dependence on rote memory and religious instruction and instead adopted a methodical, structured, and learner-centered approach. The Jadids incorporated contemporary educational methods within the linguistic and cultural framework of Central Asian Muslim communities by drawing on Tatar and Ottoman pedagogical models as well as European Enlightenment concepts.

Ismail Gasprinsky was a key player in this change, as his *usul-i savtiya* (phonetic technique) established the groundwork for phonetic instruction and precise pronunciation in speaking and reading. This approach mirrored a larger movement in Jadid pedagogy away from ritualized repetition and toward clarity, logic, and practical literacy. Language teaching was reframed by Gasprinsky and his adherents as a means of promoting literacy as well as intellectual and cultural development.

According to the Jadids, language is a social and cognitive instrument that may be used to link people with ideas throughout the world, shape identity, and increase knowledge. They made a conscious effort to prepare pupils for involvement in a changing society, where both cultural rootedness and scientific literacy were crucial, by emphasizing bilingualism and included secular courses in the curriculum.

Traditional religious leaders, however, fiercely opposed their reforms because they saw the new approaches as a challenge to long-standing educational and religious authority structures. This conflict mirrored larger conflicts between faith-based and secular educational approaches, colonial constraints and national resurgence, and modernity and tradition.

Many of the Jadids' educational ideas were eventually implemented in spite of this criticism, particularly in the early Soviet era when government support for regional cultural development and national languages was still in place. Even though

the Jadid movement was eventually put down, its ideas endured and shaped Central Asian curricula and perspectives on multilingual education.

CONCLUSION

In Central Asia, the modernization of language instruction was greatly aided by the Jadid movement. The Jadids established the groundwork for a new pedagogical paradigm that was both contemporary and culturally aware by creating new textbooks, implementing structured and phonetic-based teaching techniques, and encouraging bilingualism.

Through their work, language's function in education was reframed from one of religious memorization to one of communication, critical thinking, and cultural integration. The Jadids prepared a generation capable of navigating both Islamic tradition and the needs of contemporary culture by including Arabic, Russian, and local languages into the curriculum.

The concepts of the Jadids are still remarkably applicable in the modern era of globalization, digital learning, and educational reform. Current attempts to reimagine education systems, particularly in multilingual and historically marginalized regions, can benefit from their belief in the transformative power of education, their emphasis on meaningful and accessible language instruction, and their vision of a learner who is both culturally aware and globally connected.

Thus, for modern educators, linguists, and reformers working to create inclusive, progressive educational paradigms, the Jadid legacy continues to provide insightful information.

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