



## The evolution of the reform of the social sphere in the ideas of Jadidism

**Xo'shboqova Dilchehra Baxtiyor qizi**

Termiz State Pedagogical Institute Faculty of history,  
National idea, spirituality basics and direction of legal education  
2nd year student

**Abstract:** In this article, the emergence of the Jadidism movement and the evolution of the reform of the social sphere in the ideas of Jadidism are studied

**Key words:** Modernity, social sphere, reform, evolution, new, novelty, ideological, initiative, colonial oppression, enlightenment, science, system, program

**Introduction.** We all know that in terms of social processes, the end of the 19th century and the first decades of the 20th century went down in history under the name of the Enlightenment or modernism movement. spiritual-ethical, national-economic tasks took place, in addition, the Jadids appeared as ideological initiators of major socio-economic and educational processes. Under the leadership of Jadids, they inculcated feelings of loyalty to the motherland and restoration of its independence in the minds of all classes of society and invited them to fight for freedom. According to the requirements of the situation, the Jadids first of all worked to raise the literacy of the people, increase their knowledge, and develop their national feelings and political consciousness. In other words, at the initial stage of the work of the Jadids, the ideas of enlightenment occupied a high place. In this article, we found it necessary to analyze the following categories in order to shed light on the evolution of the reform of the social sphere in the ideas of Jadidism: First of all, we can say that the word jadid is derived from the Arabic language and means "new", "newness". There has never been a place and a time in the history of mankind, when the society was in the same order, that is, without any changes, and the innovation introduced into such a society was not opposed. The harmony of society and human life leads to decline sooner or later. That is why the leading intellectuals of the people develop new ideas to fight against the decline in society and human life and implement these ideas.

If we analyze the concept of the social sphere, this sphere includes service provision, public education, health care, art and culture, science, physical education and sports, scientific research, public administration. , covers defense, household service, etc. It is impossible to imagine the development of society without them. Because this field is aimed at the social and spiritual development of man and society.

Evolution is derived from the Latin word and is a synonym of development, it is quantitative and qualitative changes that occur gradually, step by step.

**The level of study of the topic.** In our country, there are many scientific works of scientists dedicated to the Jadidism movement. Among our scientists O. Sharafiddinov, B. Kasimov, Sh.



Articles and pamphlets of Rizayev, A. Aliyev, D. Kurbanov and a number of other scientists are important.

**Analysis and results.** Literary scholar N. Karimov wrote: "The time of the start of the war is of fundamental importance".[1] Because without determining the beginning period of such a large-scale movement as Jadidism, it is impossible to explain theoretically or practically how it came about, what its essence is expressed in, what ideas and beliefs its participants acted on. Jadidists set themselves the goal of bringing the country to development and independence not by means of a coup, but by means of new reforms. , "new thinking", "new person",

It includes such broad meanings as "new generation". Changes in every society are manifested based on the historical conditions of their time. Historical figures, especially intellectuals, play a big role in these changes, and each of them has its own advanced ideas. promotes. Intellectuals try to find ways to solve socio-economic problems in society. A similar process took place in the second half of the 19th century in the Crimea, Caucasus, Turkestan, the Bukhara Emirate, which was turned into a protectorate, and the Khiva Khanate, which were part of the Russian Empire.

In the second half of the 19th century, intellectuals under colonial oppression started efforts aimed at enlightening their people and raising their level of development. Jadidism appeared for the first time in Crimea. Its founder is Ismailbek Gaspıralı, who is the pride of the Turkic people. Based on the knowledge he acquired, he compares the Eastern and Western worlds and searches for ways for the Turkic people to achieve development. In 1884, Ismail Gaspıralı founded the first Jadid school in Boqchasaray, Crimea. He prepared a textbook based on the educational program he created. According to this program, 12 students were literate in 40 days. This method was widely spread under the name "usuli sawtiya" - the letter sound method, that is, "usuli jadid". In 1888, his book "Rahbari muallimin or a companion for teachers" was published. It describes the educational system of new method schools, classes and their organization, classroom equipment, class schedule, vacations, and exams. The ideas of modernism spread to the West and East through the newspaper "Taraqqi" published by Ismailbek Gaspıralı in 1884. In Turkestan, it started in the 90s of the XIX century. Jadidism, which managed to maintain its position and direction even after the Bolshevik coup of 1917 until the end of the 1930s, was not a movement, but a strong social movement. Along with the national liberation movements against colonialism in Turkestan, the majority of the local population did not forget even for a day to preserve their identity, preserve and develop their national culture. The military superiority of the Russian Empire over Central Asia did not allow the local population to fight openly. That is why people who understood the grief of the Motherland, the nation, the people, especially the intellectuals, believed that the way to lead the people to freedom is to enlighten the people. They believed that independence cannot be achieved without educating the people. Intellectuals considered the education system to be the main tool for spreading advanced ideas among the people. The movement of the country's national intellectuals, aimed at the renewal and reform of the society, appeared in the name of Jadidism.

Modernism is a system of ideas that aims to bring the society to a new stage of development through the reform of the state, system, administration and the development of the nation, and includes specific practical measures. This system aimed to enrich it with the results of Western and European development while preserving the oriental way of life in a historical country like Turkestan, which played an extremely large role in world civilization. An important direction of the activity of



advanced national intellectuals was the expansion of the network of schools of the new method. These schools not only ensured that children became literate quickly and easily, but also served to form in them a new outlook free from fanaticism and conservatism. They sought to acquire the achievements of both Eastern and Western culture, studied and encouraged others to do the same. Enlightened people went abroad and were able to see the level of cultural and educational development in different countries, compared them, and these intelligent young people had a desire to bring the achievements of world development to Turkestan. As a result, the task of reforming education was put in the center of attention of modernists at the first stage. European standards were used as a criterion in the educational process in New Method schools. Along with the basics of arithmetic, history, geography, natural sciences, great attention was paid to learning the basics of Islamic teachings. The issue of creating new textbooks was very urgent. At the beginning, most of the new method schools in Turkestan used textbooks and training manuals published in Kazan and Orenburg. Enlightenment movements in different countries had their own national characteristics, but they also had common aspects. These aspects were also manifested in the activities of Turkestan jadids. In particular, they are to fight against all negative manifestations and shortcomings of the existing system, its economic, social and legal spheres; formation of education, freedom, humanitarian and cultural aspects of life, their support and protection, improvement of spiritual and moral standards; they followed the path of earnestly striving to protect the interests of the people and increase their well-being. In 1898, Domla Salahiddin opened the second Jadid school in the city of Kokan. In 1899, Domla Shamsiddin opened a school in Andijan and Mannon Qori Jadid in Tashkent, and many students received a new education. The spread of the Enlightenment movement in Turkestan was opposed by the colonial government and its officials, as well as by local bigoted and ignorant priests. Nevertheless, the Jadids continued their activities in the fields of press, publishing and theater. The enlightening activity of Jadids was seen not only in schools, but also in press activities, including the creation of many newspapers. In 1906, "Taraqqi" was published under the editorship of Ismail Obidov, "Khurshid" under the editorship of Munavvarqori, "Shuhrat" under the editorship of Abdulla Avloni, "Asiyo" under the editorship of Ahmadjon Bektemirov. In the new wave of enlightenment in 1913-1915, the newspapers "Samarkand", "Sadoi Turkistan", "Sadoi Fergana", "El Bairoghi", "Kengash", "Ulug' Turkistan", "Turon", "Oyna" magazine, and in 1917 mass media such as "Hurriyat" and "Fergana Page" appeared. Among the publications of this period, the services of "Sadoi Turkistan" and "Sadoi Ferghana" newspapers in understanding the national identity were great. During his two-year (1914–1915) work, many articles were published by the patriotic sections of the national intelligentsia, glorifying the freedom and prosperity of the nation, and condemning old fanaticism such as superstition.

Advanced intellectuals and modernists also understood the great potential of dramatic theater to promote their new ideas. The first Uzbek national theater in Turkestan was established in Samarkand under the leadership of Mahmudhoja Behbudi. The first work presented in this troupe was his play "Padarkush". Abdulla Avloni, a great enlightener, and Hamza Hakimzada Niyoz, a prominent representative of the Jadid movement, made a great contribution to the formation and development of the Uzbek National Theater. At the beginning of 1914, Abdulla Avloni founded a theater troupe named "Turon" in Tashkent, and the first work he staged was the play "Padarkush". In 1915, the theater toured the cities of Turkestan with great success. In 1916, an amateur theater was established in the city of Koqan under the leadership of Hamza. The first play presented there



was Hamza's play "Poisonous Life or Victims of Love". This play played an important role in the formation of Uzbek theater and the creation of Uzbek dramaturgy. Theater has become an event of deep meaning and social significance. Themes related to major social and moral problems were staged in theaters. Ideas condemning injustice, evil, tyranny, and provoking a feeling of objection and dissatisfaction in the audience were shown in them. Uzbek theater has become an integral part of Uzbek national culture. Theatrical performances, performances of unique and talented actors demonstrated the inexhaustible creative potential of the Uzbek people.

**In summary**, Jadidism as a large and comprehensive socio-historical phenomenon spread widely among the Muslims of the Caucasus, Russia, Turkey and Central Asia, called the people to enjoy the achievements of the world civilization in the socio-political spheres, feudal and national limitations. , tried to clearly explain to the people the cause of moral decline, called for enlightenment and freedom. Jadids sacrificed their lives for the freedom and independence of the people, the nation, and the Motherland. From Cholpon's opinion: "Awakening the people is the duty of the awakened", we can know that the Jadidists worked fearlessly for the future of the Motherland.

With the honor of independence, the attitude towards history, spiritual values, past thinkers and the rich spiritual and cultural heritage of our people has changed. The names of many heroes who were erased from the pages of history are being restored and immortalized. The Jadidik movement can be cited as an example of this. Therefore, it is one of the urgent issues to study the rich heritage of the ancients in an objective manner. After all, as our country's president Sh. Mirziyoyev stated, "The scientific-educational, literary-artistic heritage of the past soldiers who sacrificed their lives for the freedom of our country and the happiness of our people is of incomparable importance for us even today" [2]. Jadids are individuals who showed examples of sacrifice for the independence and future of the Motherland. They put forward their noble ideas against the Soviet ideology, fought tirelessly for the bright future of the country, despite the cruel pressures of the time, and tried to make the people follow them and make Turkestan one of the developed countries. By showing their bravery, steadfastness in their ideology and goal, devotion to faith, dedication to the country as an example, in order to raise the sense of patriotism and nationalism in young people, first of all, new method schools were established. they did, their next move was to wake up the people through the press. In addition, they spread enlightenment to the people through theater and stage works. Islam Karimov called Jadidists, a strong man built on oppression and violence, deeply aware of his identity and the value of the nation during the regime of tyranny, a high socio-political figure, capable of awakening the people, leading the people, enlightenment and spirituality. "They are intellectuals who showed selflessness" [3]. In his reports, articles and interviews, I. Karimov emphasized that the lives of our veterans are an example for young people and that it is necessary to study the path they traveled and the legacy they left in order to educate them in the spirit of patriotism.

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