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A NEW APPROACH TO THE LEGACY OF THE JADIDS AND THE JADIDISM MOVEMENT – A REQUIREMENT OF THE TIME

Abstract: This article is dedicated to the dialectics of spiritual processes and their philosophical laws, representing a new stage in studying the legacy of the Jadid intellectuals and applying their experience in modern times.

Keywords: dialectics of spiritual processes, New Uzbekistan, renewal and reform process, new-method schools, ideas and philosophy of the Jadids, independent thinking.

The speech of the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, delivered on December 22, 2023, at the expanded meeting of the Republican Council for Spirituality and Enlightenment, is a historically significant document of great importance for the development of this field. It has initiated a new stage and deep reforms in studying the legacy of the Jadid intellectuals and applying their experience in modern times.

One of the fundamental laws of this field is the interconnection and interdependence of events occurring in the sphere of spiritual life, which expresses the dialectics of spiritual processes.

From this perspective, the current stage of Uzbekistan's development is closely linked to the process of elevating the attitude towards the legacy of the Jadids to a new level, which is an integral part of the ongoing renewal and reform processes in our spiritual life.

The Year 2024, Named “The Year of Supporting Youth and Business,” and the Growing Attention to the Legacy of the Jadids and the Jadidism Movement

The increasing focus on the field of spirituality, particularly on the legacy of the Jadids and the Jadidism movement, in 2024—the year named “The Year of Supporting Youth and Business”—serves as a significant indicator of our direct participation and responsibility in the ongoing reforms. All of these factors clearly demonstrate that the reforms at the current stage of our country’s development are being carried out based on the principle that “if the body of society is the economy, its soul and spirit is spirituality.”

It is precisely this principle that has laid the foundation for the dialectics of reforms in our spiritual life, as well as for a renewed approach to the ideas, philosophy, educational, and literary heritage of the Jadids in today's world.

So, why is attention to the legacy of the Jadids and its significance increasing in the current stage of Uzbekistan's development? Why is special importance being given to the Jadidism movement, its ideas, philosophy, and practice?

It is well known that the full formation and consolidation of a nation's high-level independent thinking within the psyche of an entire society is a complex evolutionary process. This process requires systematic efforts and is linked to long-term political, economic, and socio-spiritual transformations within a country. Strengthening Independent Thinking and the Role of Jadid Philosophy in Modern Uzbekistan

In today's world, where there is an urgent need to further strengthen independent thinking and shape a new generation with a modern worldview, the philosophy of the Jadids is undoubtedly emerging as one of the key sources and factors in reinforcing the spirit of independence and independent thinking in the society of New Uzbekistan.

Regarding this, Doctor of Philosophy, Professor Q. Nazarov writes:

"The ideas and philosophy of the Jadids, the Jadidism movement, and its practices should not only serve as fundamental sources of support for courageous intellectuals but also as an essential guide for the process of

intellectual renewal in our time. Moreover, they should become a model of inspiration and a factor in strengthening the sense of moral responsibility for each of us." [1]

To objectively assess and correctly characterize the reasons for the emergence and development of the Jadidism movement in our country, as well as its role in societal life, it is crucial to analyze the extent to which historical conditions and socio-political factors influenced this process.

In the socio-philosophical, religious-ethical, and cultural development of our people, the late 19th century and the beginning of the 20th century stand out for their ideological and conceptual diversity. During this multifaceted process, the ideas and philosophy of Jadidism, along with the ideology of enlightenment, emerged as a response to the need for unity and the struggle for freedom among oppressed nations under colonial rule.

In this regard, the words of our nation's leader are of great significance:

"At a time when our country is entering a new and higher stage of development, we need highly qualified specialists who are not only well-versed in Western scientific achievements but also raised in the spirit of national values, just as our Jadid ancestors envisioned." [2]

The National Ideology and Goals Established by the Jadids

The national ideology and ideological goals formulated by the Jadids were primarily expressed through a worldview that called for humanitarianism, the awakening of national consciousness, and education. They sought to address urgent societal issues by promoting enlightenment and social progress.

As Q. Nazarov emphasizes:

"Studying various socio-political changes taking place in life, analyzing national philosophy, and approaching the people's necessary ideological renewal from the perspective of global development, our great Jadid scholars—Mahmudkhoja Behbudi, Muhammad Sharif Sufizoda, Saidrasul Azizi, Hamza Hakimzoda Niyoziy, Munavvarqori, Abdulla Avloni, Is'hoqkhon Ibrat,

Cho'lpon, Fitrat, and Abdulla Qodiriy—achieved great successes in effectively implementing many measures."

The core of the Jadid ideology was not based on revolution but on gradual reform and modernization through knowledge and education, aiming for progress without violent upheavals. The reason for this approach was that Turkestan had significantly lagged behind in its development, even compared to its earliest stages. As a result, it struggled to compete in the socio-economic sphere with more advanced countries, ultimately becoming vulnerable to colonial domination.

The Role of the Jadids in National Progress

Understanding the dire situation of Turkestan, nationalist and progressive Jadids recognized that the only way to elevate the region to the ranks of developed nations was to renew public consciousness and promote science and education. They firmly believed that Turkestan could only be freed from backwardness, disunity, and illiteracy through enlightenment.

Realizing this, the Jadids initially focused their efforts on establishing new-method schools and improving their content and structure. Their ideas of enlightenment were deeply reflected in their intellectual legacy. To enhance the school system, they created textbooks, addressed the social and moral ills affecting society in their works, and sought solutions to eradicate them.

Today, the core aspects of Jadid philosophy—responsiveness to the demands of the time, the renewal of public consciousness and life, strengthening the role of education and science, and fostering a new generation with a modern worldview—have become our most pressing responsibility and an essential task for society.

Conclusion

In the current era of building New Uzbekistan, a critical duty for scholars and specialists is to objectively analyze, study, and convey to the public the philosophical foundations of Jadidism, which played a key role in the struggle

for national progress and in shaping the ideological and practical sources of our independence.

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