

## Philosophical-Enlightenmental Ideas of the Jadids

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**Abstract:** This article explores the philosophical and educational ideas of Jadid thinkers, who played a pivotal role in the national awakening and enlightenment movement in Turkestan during the late 19th and early 20th centuries. Faced with the dual challenges of colonial oppression by the Russian Empire and internal religious fanaticism, Jadid intellectuals such as Mahmudkhujja Behbudi, Abdulla Avloniy, Abduraf Fitrat, and others, emerged as key figures advocating for national identity, modern education, and social reform. Their efforts to reform the outdated educational system and promote secular knowledge laid the foundation for the intellectual and cultural revival of the Uzbek nation. This study highlights the relevance of Jadid philosophical-educational ideas in contemporary society, emphasizing that many of the social issues they addressed — such as the importance of women's education and national self-awareness — remain pertinent today. The enduring legacy of the Jadids, as emphasized by President Shavkat Mirziyoyev, continues to offer solutions and insights into the current challenges faced by Uzbek society.

**Keywords:** Big Bang, Big Crunch, electromagnetic waves, Hinduism

## INTRODUCTION

In his Address to Parliament on January 24, 2020, President Shavkat Mirziyoyev emphasized the need to study the heritage of the Jadids in depth: "In 2020, the 145th anniversary of the birth of the scholar and writer Mahmudkhodja Behbudi, who held the torch of enlightenment high during difficult times in the history of our people, will be widely celebrated. In general, we need to study the Jadid movement and the heritage of our enlightened ancestors in depth. The more we study this spiritual treasure, the more we will find the right answers to many questions that concern us today. The more actively we promote this invaluable wealth, the more our people, especially our youth, will realize the value of today's peaceful and free life" (Mirziyoyev, Sh. M. 2020).

Indeed, as one delve deeper into the content of the works of Jadid thinkers, one can see that, although it has been more than one hundred and fifty years since these works were published, the problems raised in them remain relevant today. The illiteracy of the nation, the problems related to women's education, which the Jadids sought to solve, still cast a shadow on the development of society.

At the end of the 19th century and the beginning of the 20th century, a difficult and extremely precarious historical environment arose in Turkestan, which threatened the fate of the nation. The reasons for this were, firstly, that the Russian Empire, having destroyed Turkestan and in order to strengthen its colonialism there, pursued an extremely chauvinistic policy of Russifying the population, depriving the ordinary people of their freedom, and crushing their pride; on the other hand, the spirit of resistance to secular knowledge

and development was growing in Muslim fanaticism; on the other hand, the people lost their spirituality, rights, and, above all, their freedom. In the history of mankind, the tendency of colonial states to completely destroy the national pride, native language, literature, and centuries-old traditions of the conquered people is considered to be a priority. The oppressed people gradually got used to such views of the enemy. In such a politically precarious situation, a group of intellectuals, true sons of the nation, and a movement of progressives emerged. The selfless falcons of the people, even though their own wings were burned, worked to awaken their native people and care for their future. They united under the great name of "Jadid", stood together, and traveled a long and arduous path for spirituality, pride, and freedom.

The literature that reflected such a complex situation at the beginning of the 20th century differs from the literature of all other periods in that it put forward ideas such as awakening the broad masses, raising the people from the low standard of living they were accustomed to, thinking about the interests of the nation and the people, and wanting to see the Uzbek people among the scientifically capable people. All the works of creators such as Qodiriy, Fitrat, and Chulpon contain the idea of enlightening the people and paving the way for their civilization. Creators such as Avloniy and Hamza tried to enlighten the people not only through their own works, but also through their noticeable practical actions in this regard (organizing theaters, newspapers, magazines, opening schools, etc.). As

a person reads each of their works, the dark spots of the past and the tragedies of that era are heartbreaking.

In particular, if we pay attention to Yusufbek Hoji's soliloquy in Abdulla Qodiriy's novel *O'tgan kunlar* (*Bygone Days*): *"I have spent much of my life striving for the peace of this land, yet all I have gained is suffering and nothing else. As long as the power-hungry, self-serving, status-seeking scoundrels who do not even understand the meaning of unity continue to exist on the soil of Turkestan, I cannot fathom how we will ever become a truly united people. If we continue like this—constantly undermining each other—then the day is near when Russian oppression will defile our Turkestan with its filthy boots, and we, with our own hands, will place the Russian yoke around the necks of our future generations. Woe to us—blind and foolish fathers—who would surrender their own descendants into the hands of infidels! Surely, God's curse will descend upon us, my son. We, the dogs who are preparing to turn the sacred land of our ancestors into a pigsty, will inevitably face the wrath of the Creator..."* Through the character of Yusufbek Hoji and his speeches like the one above, Qodiriy's emotions, his inner turmoil, and his silent anguish strike us like poison lodged in our throats.

Professor Naim Karimov, expressing his thoughts on the horrors of that period, touches on a tragic point: *"The tyrannical regime of that time incited one child of the nation against another, compelling them to write denunciations, spy on each other's every move, and, when necessary, lead them to the edge of a bottomless abyss. 'Divide et impera'—'Divide and rule'—has been the motto of colonialists in all eras."*

The Tsarist and Soviet governments were no exception in this sense. On the contrary, they, unlike other colonial powers, constantly sowed the seeds of discord among the people, and continuously destroyed those who were their mind, conscience, honor, and future." (Naimov, N. 2005).

Nabijon Boqi describes the tragedy of the Jadid era as follows: "During the period of mass murder, culture, art, literature, and science were massacred: prominent state and public figures, the true children of the Uzbek people, were selected and selected. The victims seemed to have no name... Who were they?... Do you know who they were? Abdulla Qodiriy was just one of them."

(Qatlanoma).

One of the main goals of the state is to raise a generation of young people, who are the foundation of the future, who are not only legally, politically, economically, but also spiritually, culturally, socially and morally mature, independent-thinking, harmonious people. Spirituality serves as an internal positive spiritual factor that determines the strength and power of the individual, people, nation, state, and, moreover, society, the development and prospects of humanity. From this perspective, President Sh.M.Mirziyoyev, in his Address to the Oliy Majlis on January 24, 2020, stated: "It is necessary to deeply study the Jadid movement, the heritage of enlightened ancestors. The more this spiritual treasure is studied, the more correct answers will be found to many questions that concern us even today. The more actively this invaluable wealth is promoted, the more people, especially young people, will realize the value of today's peaceful and free life." (Mirziyoyev, Sh. M. 2020).

The representatives of Jadidism who lived and worked at the beginning of the last century, deeply understanding the essence of this issue, set as their high goal the spiritual and educational development of society, leading the people, especially the youth, to science and enlightenment. They tried to achieve modernity without separating religious and secular knowledge from each other in the education of the youth, while preserving national identity. It is from this perspective that Mahmudkhoj Behbudi called on the people to be scientifically enlightened, demanded that society look at the world with open eyes, and be active in modern economic management, armed with knowledge and science, and said: "Secular science and knowledge are necessary to survive in the world. He tries to awaken the people with his true thoughts: "A nation devoid of modern science and technology will be trampled upon by others" (Behbudi, M. 2006). He constantly promotes I. Gasprinsky's "new method" as the only effective educational method that leads to progress. He tries to spread knowledge in the spirit of the times related to various spheres of life in a more interesting, simpler way than others, in the vernacular, with high educational demands.

It is known that the spirituality of a person is formed primarily in the family environment. Whatever atmosphere prevails in the family today, tomorrow the child brought up in this family will be formed as a direct successor to this atmosphere.

The strength of the consciousness and thinking of the growing younger generation is that it retains in its memory the impressions it received from its surroundings during its youth. The higher the moral and ethical norms and relationships in the family, the more similar the child growing up in that environment will be. In this sense, the family can be recognized as a true source of spirituality, a factor and environment of ideological education. The first concepts inherent in the national ideology are first of all absorbed into the human heart and mind in the family environment. This process is carried out through the teachings of ancestors and maternal love.

Through the sacred traditions of the family, preserved for centuries, love for the Motherland, faith, belief, responsibility, patriotism, humanity, passion for science, and cultural skills are formed. After all, no person can be considered a perfect person without understanding the role and mission of the family in society, and that the Motherland begins at the threshold.

Abdurauf Fitrat, who enriched the ideas of Jadidism with his significant work, emphasizes in his work "Family" that the family is the basis of the nation and society, and discusses its aspects related to the state, law, enlightenment, and medicine. He links issues such as the family environment and child rearing with the fate of an entire nation. He writes, "The happiness and honor of every nation certainly depend on the internal discipline and harmony of this people. Peace and harmony rely on the discipline of the families of this nation. Where family relations are based on strong discipline, the country and nation will be that much stronger and more magnificent" (Fitrat, A. 2000).

In fact, the family is a sacred place that brings into the world a new generation that ensures the development of national values that preserve the continuity of every people and nation, and raises it spiritually and physically. Creating a healthy environment in the family, in turn, places equal responsibility on both fathers and mothers. After all, to what extent the concepts of selflessness, honesty, and kindness are developed in parents and to what extent they are implemented in practice, the child will follow their example and become worthy children, trying to protect and preserve the homeland. As evidence of these thoughts, it is appropriate to cite the following thoughts of the philosopher Montesquieu: "The best means of instilling love for the homeland in children is the

love of the fathers for the homeland" (Yangi Asr Avlodi. 2007. ).

The role of enlightened, highly spiritual, and intelligent mothers in the strength of the family, in the development of children in it and in their upbringing with noble qualities, should be especially recognized. The section of Fitrat's above-mentioned work, entitled "Should Girls Also Get an Education?", states the following thoughts: "Children should be raised to be good-natured. To achieve this goal, wives and daughters - the mothers of the nation - should be educated and educated, and their morals and knowledge should be perfected. Otherwise, since women are more timid, weaker, and less motivated than men, their children will also become like them" (Fitrat, A. 2000; T. Yangi Asr Avlodi. 2007; Avloniy, A. 2006).

Indeed, a child first learns the lessons of love and loyalty, kindness and goodness, courage, pride, honor and true humanity from his mother. Therefore, today in New Uzbekistan, special attention is paid to the issue of comprehensive support for women, further increasing their activity in social life, and especially creating adequate conditions for girls to receive education.

A well-organized upbringing process in the family somewhat facilitates the work that needs to be done in educational institutions. The task of paying attention to the upbringing of young people, along with providing them with knowledge, places a responsibility on the shoulders of teachers working in educational institutions.

A. Avloni, a Jadidist and educator who was engaged in the upbringing of the new generation, also worked hard, as an intellectual of his time, to educate young people to be honest, capable, courageous, generous, and patriotic. For the writer, who pointed out that the mind matures under the shadow of knowledge and experience, the formation of thinking abilities in children, the education of thought is an extremely necessary and sacred task. Therefore, he "relies on the attention and is burdened with the conscience" of teachers. Children's thinking is also related to the educator's own thinking, aspirations, and level (Avloniy, A. 2006), he says. These words of the enlightener are as important and relevant for the nation as they were at that time, and are even more important and relevant today.

If we pay attention to the above thoughts and considerations, the eternal tragedy of a nation that

has thrown nationalists who tried to pull their people out of this disgusting swamp, risking their lives, into the fire of hell by all means, who have tied their hands without hesitation to the shackles of the enemy, who have tried to save their own lives at the cost of someone else's life, and who have surrendered their faith, is when the enemy's own hands have the intellectuals of the nation beheaded.

Mahmudkhøj Behbudi's words: "I beg you. Pat the heads of teachers who are working on the path of education. Remove the discord from among you! Do not leave the children of Turkestan without knowledge" (Mahmudkhøj Behbudi on Education) are a clear proof of the idea of the Jadids. They were truly teachers of the nation. They saved the nation from destruction and disaster and became a bridge that led the people out of the spiritual abyss with their enlightenment and upbringing, leading them to eternal bliss.

The Jadids not only spread the principles of restoring lost freedom, educating the younger generation, not blindly obeying the existing system, and the above-mentioned national ideology to the people's consciousness ideologically, but also penetrated and took a deep place in the hearts of the people through their works.

The philosophical ideas in the literature of the Jadid period, by vividly reflecting the problems of the era and the tragedy of the nation, in a certain sense, saved the nation from darkness. The philosophical and educational content of the works created by the representatives of the Jadid movement deeply penetrated the hearts of the people. It is important that the problems reflected in the literature of this period remain relevant today - the more widely the literature of the Jadid period is promoted and studied, the more useful it is in cultivating the consciousness of young people. At the same time, ensuring the joint activities of the family, neighborhood and educational institutions in order to form a sense of loyalty to the homeland in the younger generation and raise them in a comprehensive manner is of particular importance in maintaining a healthy spiritual, moral, philosophical and educational environment in society.

Indeed, in all periods of social development, the role of science and enlightenment has always been of great importance. Therefore, the Jadids, with their progressive enlightenment ideas, occupy an

important place in the glorious history of the homeland. The activities of the Jadids coincide with such a period in the history of Turkestan that this period is explained by the period of historical transformation. The period of historical transformation, by its very nature, is explained by the rise of the fate and development of a nation, people and society from one stage to another. It was at this important stage of historical development that the Jadids appeared on the stage of history.

It is known that the Jadids focused on developing Turkestan through science and enlightenment. The founders of the Jadid movement in Turkestan were Mahmudkhøj Bekhbudiy, Abdukadir Shakuriy, Saidahmad Siddiqiy Ajziy (Samarkand), Munavvarqori Abdurashidkhanov, Abdulla Avloniy, Ubaydulla Asadullakhøjjaev (Ubaydulla Khøjjaev), Toshpolatbek Norbutabekov (Tashkent), Abdurauf Fitrat, Fayzulla Khøjjaev, Usmonkhøjja Pulatkhøjjaev, Abdulvokhid Burkhanov, Sadiriddin Ayniy, Abdulkadir Muyiddinov (Bukhara), Obidjon Makhmudov, Khamza, Cholpon, Ishoqkhon Ibrat, Muhammadsharif Sofizoda (Fergana Valley), Polvonniyoz Khøjji Yusupov, Bobokhun Salimov (Khorezm). Through their dedication and efforts, broad-based Enlightenment ideas were spread throughout Turkestan.

In his answers to questions from Salim Doniyorov, the editor-in-chief of the newspaper "Yangi Uzbekiston", the President of the Republic of Uzbekistan, the President of the Republic of Uzbekistan, expressed the following thoughts about the Jadids: "...we all know that at the beginning of the last century, patriotic, nationalist grandfathers bravely entered the field of struggle, carrying the banner of "Jadidism", that is, the ideas of renewal and freedom, justice and equality, science and enlightenment and awareness of national identity. The goal of these great people was to arm the people of Turkestan, who were trapped in a whirlpool of ignorance and backwardness, with secular science and advanced professions, and lead them onto the path of universal development.

The new schools, theaters, libraries and museums, newspapers and magazines, and charitable societies established by the Jadids to send Turkestan children to study abroad awakened the people from centuries of sleeplessness and gave incomparable strength to the national liberation movement. Unfortunately, the establishment of the



Bolshevik dictatorship in the country and the continuation of the tsarist colonial policy in a new form did not allow the Jadid enlighteners to fully realize their goals and objectives. However, we would be telling the same truth if we say that their noble dreams and intentions were preserved in the blood and historical memory of the people and are still alive (Mirziyoyev, Sh. M. 2020).

The Jadid movement, which played a significant role in the history of the peoples of Turkestan, has passed a complex and historically thorny path. The Jadids, relying on the experience of different countries, sought to rework reforms on a national basis, and the main idea of the struggle against colonialism was formed in this direction.

Another of the services of the Jadids to the nation is that they put forward the idea of equality of the peoples and nations of Turkestan before the law. In their opinion, the citizens of Turkestan should have equal rights in all economic, political, legal and cultural aspects of society. The Jadids made great efforts to get a seat in the Constituent Assembly, and despite the fact that in the process they split into organizations such as the "Shuroi Islamiya" formed by progressives and the "Ulama" society, formed by the conservative part of the Jadids, they went the way of unification. As a result, this led to the formation of the Turkestan federalists "Turk Adami Markaziyat" party. However, the October events of 1917 in Turkestan and the coming to power of the Bolsheviks did not allow the Jadids to realize their goals and intentions. Nevertheless, on November 26, 1917, the IV Extraordinary Congress of Muslims of the region was convened in Kokand and the Turkestan Autonomy was proclaimed, based on the right to autonomy within the Federal Republic of Russia. The history of the autonomous republic, which existed for only three months, consists of bloody pages, the Jadids were persecuted, and by 1937 they were repressed because their ideological views did not coincide with the ideology of the existing regime.

The Adids were the first to lay the foundation for the national ideology of independence, proclaiming and proclaiming freedom, liberty, national pride and honor, their ancestors, their rich culture, and in general, values that had been forgotten during the era of colonial tyranny (Republican Scientific-Practical Conference. 2016).

The Jadids considered evolutionary reform to be

the way to solve social problems in society, and proposed the most effective way to change the socio-political system.

These progressive people, continuing the philosophy of Al-Farabi, believed that it reveals the dialectical unity of human reason and being. The idea that the unity of reason and being is in the divine mind was embedded in their philosophy (Turdiev, Sh. 1998).

Thus, they sought to harmonize scientific concepts with religious beliefs. The Jadids believed that there could be no contradiction between their philosophical conclusions and the Quran. The Jadid movement, which began its activities within the narrow circle of the Enlightenment, turned into a political movement, setting itself the ambitious task of restructuring society and its governance. They formulated their own ideological views, movement programs, and founded political parties.

There are a number of reasons why the Jadid movement program grew stronger and took on a political character. One of them was that young people who had studied abroad and returned from studying the experience of national progressive movements abroad joined the Jadid movement. They demanded that they not be limited to the culturalization of the people, but set specific political tasks. These demands included reducing taxes, limiting the oppression of some officials, and improving the lives of peasants.

The Jadids paid great attention to the fact that the youth of Turkestan should be aware of the times, learn the achievements of science and technology, know the language, get rid of bad habits, and for this, correctly understand the essence of the Islamic religion. They called on the youth to fight for the development of the nation. The development and prosperity of Turkestan will be achieved through the movement, enlightenment, and enthusiasm of enthusiastic young people to study in modern educational schools and universities, and to implement reforms, they said. This shows the need to use the scientific potential of young people alone in difficult life tasks.

After the new school, young people should continue their education in special secondary and higher educational institutions, in a chain. Another important aspect of this movement was that they raised the issue of raising the status of their native languages and treating them as state languages. This is especially true when, in April 1918, at the V congress held in Turkestan, along with granting

the country the status of autonomy, the issue of recognizing the local folk language as a state language along with Russian was noted.

Emphasizing the great social nature and functions of religion, the Jadids deeply understood the greatness of not only Islam but also all religions. "Living in a world without religion," writes Behbudi, "is not humanity or culture. It is impossible to have a civilization without religion" (Obloqulov, A. 1997). In Behbudi's view, religion is related to the human psyche and is its belief. The Jadids practiced and promoted religious tolerance. They opposed the discrimination of one nation by another and carried out propaganda against inter-ethnic marriages, and they emphasized that "every Muslim is free to marry people of the Book" (*New History of Uzbekistan*. 2000).

The issues of family relations occupy a wide place in the social views of the Jadids. In their opinion, without properly building the family foundation and educating the younger generation in a full and correct way, it is impossible to reform society and direct its development towards progress, and ultimately the fate of the nation depends on the state of its family. These ideas are expressed in the work of Fitrat as follows: "The happiness and honor of every nation, of course, depend on the internal discipline and harmony of this people. Peace and harmony, in turn, rely on the discipline of the families of this nation. Where family relations are based on strong discipline, the country and the nation will be that much stronger and more magnificent" (Fitrat, A. 2000).

The fact that the Jadid enlighteners organized the struggle for independence of the peoples of Turkestan at the beginning of the 20th century, developed a legal-democratic state system to be established in the future, and established the flag of national independence in the 1920s and began to unite all the peoples of Turkestan under this flag are the main factors determining their historical merits. The Turkestan Autonomy and its essence were falsified for many years. In order to narrow its essence, it was given the name "Kokand Autonomy", and its organizers were called "pan-Islamism", "pan-Turkism", "bourgeois nationalists", "counter-revolutionaries". That is why the Jadid leaders were imprisoned on charges of being ideologists of the "national bourgeoisie" and enemies of the Soviet government. In fact, at the beginning of the century, the Jadid enlighteners stood at the forefront of the people's struggle for national freedom and independence against

communist invasion and colonialism.

The authoritarian regime, as it strengthened, tried to divide the Jadids from within. As a result, the Jadids split into three. The first part of them joined the "war of oppression" and became martyrs in the struggle for the freedom of the Motherland. The second part, fleeing the persecution and repression of the communists, was forced to go abroad. The third part joined the ranks of the communist party and the Soviet government, and pledged to protect the interests of the nation and the Motherland. They organized themselves into officially open and secret organizations and factions for independence, and worked in two directions.

Indeed, in the difficult and dangerous situation in the socio-political life of the Turkestan people at the end of the 19th and beginning of the 20th centuries, supporters of Jadidism sought to advance the people through the reform of the education system, through the enlightenment of the people. Today, one of the priority areas of the comprehensive reforms being carried out in the country is undoubtedly the development of the education system, great attention is paid to the aspects of enlightening society. A century ago, the Jadids tried to enlighten the youth of Turkestan and achieve independence by opening schools, establishing theaters, libraries and museums, publishing newspapers and magazines, and introducing a modern education system. These reforms carried out by the Jadids are being continued in the conditions of New Uzbekistan with comprehensive reforms.

The enlightened ideas of the representatives of the Jadid movement have not lost their relevance even today. Because even today, it is becoming a historical necessity to take the development of society to a new level through the development of science.

In an interview with the newspaper "Yangi Uzbekiston", our President Shavkat Mirziyoyev defines the concept of "Yangi Uzbekiston" as follows: "New Uzbekistan is a state that develops on the basis of the principles of friendly cooperation with the world community, strictly adhering to the generally recognized norms and principles of democracy, human rights and freedoms, and whose ultimate goal is to create a free, prosperous and comfortable life for the people" (Mirziyoyev, Sh. M. 2020).

For more than 30 years after the Republic of

Uzbekistan gained independence, extensive reforms have been carried out in society, the education system has been fundamentally reformed, and the country is striving to join the ranks of developed countries of the world through development. As President Shavkat Mirziyoyev noted, "Currently, the country is undergoing major changes in the school education system based on the idea that "New Uzbekistan begins at the school threshold." In particular, the number of Presidential schools, creative and specialized schools is increasing in Tashkent and the regions.

Within the framework of the "Five Important Initiatives" program and the "Barkamol Avlod" centers, 36,000 additional clubs were established this year alone to provide youth with meaningful leisure time, involving about 874,000 children. In addition, about 100,000 art and sports equipment, computers, and about 600,000 books were delivered to educational institutions, libraries, and training centers.

In particular, the state attaches great importance to the implementation of ideas and initiatives of young men and women in the field of entrepreneurship, providing them with work and a source of income. Thanks to such attention, the number of entrepreneurs under the age of 30 has increased 5 times in the last four years, exceeding 500 thousand, which undoubtedly plays an important role in the development of this sector. This year alone, more than 92 thousand young people were allocated 2 trillion 300 billion soums in preferential loans for their entrepreneurial projects, which will serve to further expand the ranks of such young people.

Today, the developed countries of the world are classified as post-industrial countries. The main factor that led to the development of these countries is knowledge. Therefore, today, great attention is paid to the development of science and innovation in the country.

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