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Ijtimoiy-gumanitar fanlarning dolzarb muammolari

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**IJTIMOIIY-GUMANITAR FANLARNING
DOLZARB MUAMMOLARI**

№ 7 (5) – 2025

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

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Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent, O'zbekiston Milliy Universiteti.

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

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09.00.00- FALSAFA FANLARI:

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Turdiyev Bexruz Sobirovich – falsafa fanlari doktori (DSc), Professor, Buxoro davlat universiteti.

10.00.00- FILOLOGIYA FANLARI:

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12.00.00- YURIDIK FANLAR:

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Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

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kengashi huzuridagi Sudyalari oliy maktabi;

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Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi, Toshkent davlat yuridik universiteti;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori, Toshkent axborot texnologiyalari universiteti huzuridagi pedagogik kadrlarni qayta tayyorlash va ularning malakasini oshirish tarmoq markazi;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor, Qarshi davlat universiteti;

Taylanova Shoxida Zayniyevna – pedagogika fanlari doktori, dotsent;

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Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti.

19.00.00- PSIXOLOGIYA FANLARI:

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Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

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Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD), Samarkand viloyat IIB Tibbiyot bo'limi psixologik xizmat boshlig'i.

22.00.00- SOTSILOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

OAK Ro'yxati

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THE ROLE OF THE JADIDS IN THE DEVELOPMENT OF NATIONAL PUBLIC EDUCATION, LITERATURE, AND ART

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Abstract. The article extensively covers the spiritual and educational foundations of the Jadid movement and their relevance in modern society. The activities of the Jadids were considered as a change in the people's attitude towards science, enlightenment, justice, social behavior, their ideas were considered as the main factor of national revival and spiritual upliftment. emphasizes that attention to such issues as strengthening the development of public education, literature and art is important today.

Keywords: Jadids, spirituality, enlightenment, youth, reforms, education, science.

MILLIY XALQ TA'LIMI, ADABIYOT VA SAN'AT RIVOJIDA JADIDLARNING TUTGAN O'RNI

Aytmuratova Janilsin Jalgasovna

kafedrasi dotsenti

O'zbekiston va Qoraqalpog'iston tarixi, Qoraqalpoq davlat universiteti

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Qoraqalpoq davlat universiteti 3-kurs talabasi

Annotatsiya. Maqolada jadidlar harakatining ma'naviy-ma'rifiy asoslari va ularning bugungi kun jamiyatidagi dolzarbligi keng yoritilgan. Jadidlar faoliyati xalqning ilmga, ma'rifatga, adolatga, ijtimoiy xulqqa bo'lgan munosabatini o'zgartirish, ularning g'oyalari milliy tiklanish va ma'naviy yuksalishda asosiy omil sifatida qaralgan. xalq ta'limi, adabiyot va san'at rivojini mustahkamlash kabi masalalarga bo'lgan e'tibor bugungi kun uchun ham muhim ekani ta'kidlanadi.

Kalit so'zlar: Jadidlar, ma'naviyat, ma'rifat, yoshlar, islohotlar, tarbiya, ilm.

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INTRODUCTION AND RELEVANCE

After the conquest of the Turkestan region by Tsarist Russia in the 60s and 80s of the 19th century, the crisis in the field of education deepened. All mosques and madrasahs in the Turkestan region were under the control of specially trained people. Many mosques and madrasahs were deprived of their operational capabilities and closed. The Tsarist government began to skillfully use various methods of struggle against the old schools and madrasahs in our region. From the 1890s, the positions of special inspectors were introduced to supervise

mosques and madrasas, and from 1896, the educational work in schools and madrasas was controlled by the khokims of the city. On December 19, 1884, the first Russo-native school for children of representatives of the local population was opened in the house of the Tashkent merchant Saydazimbay, who was known for his views. If by 1886 the number of such Russian-native schools in the Turkestan Krai reached 14, then by [1;27-28] 1891 the number of such Russian-native schools in the Turkestan Krai reached 89. The duration of study in Russian-native schools was 4 years, and local children received instruction in Russian language, mathematics, and Russian law. However, the attempts of Tsarist Russia to open Russian-native schools in the region and teach the children of the local population the Russian language did not yield the expected results. "Opening Russian-native schools in Turkestan did not achieve its intended goals. The emergence of other non-state schools prevented the indigenous peoples from conducting large-scale activities."

METHODS AND LEVEL OF EXPLORATION

The Jadids trace their political traditions to the famous Crimean Tatar political figure Ismail Gasprinski. Ismailbek came from a noble family (1851-1914) and studied at a Muslim religious school in Crimea and a military school in Moscow. Under his leadership, the journal "Tarjimon" was published for 20 years. The first Jadid school in Turkestan was opened in 1886 in Turakurgan (present-day Namangan region) under the leadership of Ishoqonto'ra Ibrat, who lived between 1862-1937. The Jadid tradition was aimed at reforming schools. In 1892, I. Gasprinski sent a project for the reform of Muslim schools to the Governor-General of Turkestan, Rosenbach, and received an unsatisfactory response.

In 1893, I. Gasprali came to Bukhara, met with the Emir of Bukhara Abdulla, and proposed to open a new method school. As a result of I. Gasprali's efforts, the Emir of Bukhara authorized the opening of Jadid schools. In 1898, a second Jadid school was opened in Kokand under the leadership of Salahuddin. Until 1899, a Jadid school was opened in Andijan under the leadership of Shamsiddin domla, and in 1901, under the leadership of Munovvarqori in Tashkent, and in the same year, Abduqodir Shakuriy, who lived between 1875-1943, opened Jadid schools in Samarkand.[2;10.]

Just as al-Khwarizmi's work "Al-Jabr" was a great discovery in the history of science, Jadid schools were a huge innovation in the education of the Muslim world. This gave a great impetus to the development of education, schooling, enlightenment and culture. If in old schools children became literate in 5-6 years, then in Jadid schools they had the opportunity to read and write literately on average in one year. Three-stage Jadid schools appeared. A three-tiered education system emerged, consisting of primary education (four years), secondary education (seven years), and higher education. By 1903, about 100 different Jadid schools were opened in various parts of Turkestan. Although Jadid schools pay from one to one and a half soums per month, 30-35 percent of students in these schools are children from low-income families, and they are taught free of charge. RESEARCH RESULTS. Jadid schools developed significantly in Turkestan within 15-20 years. In the New Method Jadid schools, along with religious teachings, mathematics, geography, natural science, and other secular sciences were taught. However, with religious people who fiercely opposed any new movement and innovations, the emirate opposed the movement of New Method schools. In 1914, the muezzin announced to 5-6 thousand Muslims gathered at the Grand Mosque within the Ulugbek Madrasah that those who called on the Jadids and to study in Russian were considered disbelievers, and whoever gave

their child to a Jadid school would be considered a disbeliever, and their wife would be divorced. Nevertheless, the number of Jadid schools in Turkestan increased and attracted public attention. In the period from May 9 to 14, 1914, the first congress of teachers of the region was held in Tashkent, at which the most important issue for the peoples of the Turkestan region - the issue of Russian-native schools - was included on the agenda. At the congress, the head of the Turkestan region delegation, Munavvarqori Abdurashidkhanov, delivered a report on the reform of school affairs in Turkestan. After heated discussions, a decision was made to establish national schools in Turkestan. According to this decree, the existing Russian-native schools were to be transformed into national schools; In schools divided into primary, secondary, and higher education, education should be conducted in the native language; primary education should be general, compulsory, free from the age of 6, and funds from the state treasury, local organizations, and city administrations should be allocated for "new method" schools. The writing of textbooks for Jadid schools was well established. A. Avloni (1878-1934) made a great contribution to providing Jadid schools with textbooks. A. Avloniy was born on July 12, 1878, in Tashkent. Avloniy was one of the activists of the Jadid movement that flourished in our region at the beginning of our century. In 1907, he opened a Jadid school in his neighborhood. That same year, he published a newspaper called "Shuhrat" at his home. A. Avloniy wrote textbooks for Jadid schools consisting of four sections, such as "Literature or National Poems," "First Teacher," "Second Teacher," "School Gulistan," "Turkic Gulistan or Ethics." Munavvarqori Abdurashidkhanov made a great contribution to the promotion and development of science and education in Turkestan. Munavvarqori lived between 1878 and 1931. In 1901, he opened a Jadid school in his courtyard. For these Jadid schools, he wrote alphabets and anthologies such as "Adibi avval," "Adibi soniy," and textbooks titled "Yer yuzi." M. Behbudi (1875-1919) is considered the author of textbooks for Jadid schools. The contribution of I. Gasprinsky, the founder of the Jadid movement, to the development of Behbudi's worldview is immense. Behbudi was on a pilgrimage in 1900, and this pilgrimage strengthened his views on New Method schools. On his initiative, Jadid schools were opened in the villages around Samarkand. For Jadid schools, Behbudi wrote textbooks such as "Risolayi asbobi savod," "Risolayi jug'rofiya umoniy," "Risolayi Rusiy," "Kitobat ul atfol," "Tarixi islom."

Textbooks for Jadid schools In 1901, the work "Lug'ati sitta-ol-sina" was published by Ishoqxon Ibrat. This dictionary was considered the only guide for studying Eastern and Russian languages in Jadid schools. Abdikadir Shakuri's "Ruhnomoiy savod" (Literacy Manual) was widely used as a textbook in Jadid schools. One of the major achievements of the Jadids during the Soviet era was the establishment of the current Mirzo Ulugbek National University of Uzbekistan. This university was founded on May 12, 1918, at the initiative of Munavvarqori Abdurashidkhanov, the father of the Jadid movement. The Jadids, first of all, tried to educate the population and become enlightened at the level of world requirements. The Jadids tried to open the eyes of the people by developing the press and education. At the end of 1905, the Jadids published the newspaper "Garden of Life of Central Asia," in which articles on school reforms and other everyday issues were published. However, two months later, this newspaper was forced to cease its activities by Tsarist Russia. In 1906, under the leadership of Ismail Abidov, the Jadid newspaper "Taraqqiy" was published. This newspaper published articles containing views on educational reforms, criticism of the country's political-administrative system, and ensuring Muslim unity. Therefore, the newspaper was soon banned from

publication by the government. In September 1906, the newspaper "Xurshid" (Sun) began to be published, in which the Tsarist government's system of political governance was carefully criticized, and articles awakening the political consciousness of the people began to be published. In 1908, the Jadid newspaper "Shuhrat" was published. In one of M. Behbudi's articles published there, it was indicated that it was necessary to send young people abroad to train engineers, lawyers, doctors, and economists from among the representatives of the local population. At the same time, articles on political life were also published in the newspaper.

CONCLUSION

The Soviet government began to block the Jadid enlightenment movement by closing newspapers one after another. However, not stopping by the Jadids, he published the newspapers "Samarkand," "Sadoi Turkiston," "Sadoi Farg'ona," "Jonli til," "Buxoroi Sharif," and "Turon," as well as the magazines "Al-isloh" and "Oyna" between 1913 and 1915. As for the history of the Jadid press, on October 17, 1905, due to the revolution in Russia, the Tsarist government was forced to issue a Manifesto, in which it granted the people certain constitutional freedoms. The Jadids skillfully used this opportunity. A number of cultural organizations were created. Newspapers and magazines were published. One of them was the newspaper "Taraqqiy," published on June 27, 1906. Today, this date is declared as Press Day in the Republic of Uzbekistan. A. Avloniy writes that this newspaper gained great prestige in its time, and even Ismail Obidov, who published the newspaper, was given the name "Taraqqiy." In September 1906, under the leadership of Munnavvarqari, the newspaper "Khurshid," the second newspaper of the Jadids, was published. From December 1, 1907, Abdulla Avloni, a prominent representative of the Jadid movement, began publishing the newspaper "Khurshid" in his house.

These three newspapers were considered among the most prestigious in Turkestan at the time. Also in Tashkent, in 1907, the newspaper "Tujor" was published under the leadership of Saidazimbay, and in 1908, the newspaper "Osiyo" was published under the leadership of Ahmadjon Bektemirov. In Samarkand, M. Behbudi actively participated in the publication of the newspaper "Samarkand" in 1913 and the magazine "Oyna" between 1913 and 1915. In Tashkent in the 1910s, the newspaper "Sadoi Turkiston" (under the leadership of Ubaydullahodzhaev in 1914), in Fergana "Sadoi Farg'ona" (under the leadership of Obidjon Makhmudov in 1914), in Bukhara "Turon" (1913), and the magazine "Al-isloh" (in Tashkent in 1915-1918) were published under the leadership of Abdurahmon Sayyoh. In Tashkent, Munovvarqori (1908-1931), A. Avloniy (1878-1934), Tavvallo (1882-1939), Mirmulla (1886-1923), and A. Qodiriy (1894-1938) contributed their articles to the "Sadoi Turkiston" newspaper. The publication of Munavvarqori's "Adibi avval" and "Adibi Soniy," Saidrasul Aziziy's "Ustozi avval," and Abdulla Avloniy's "First Teacher" and "Second Teacher" played a significant role in the development of educational work. In Tashkent, there were many newspapers and magazines, such as Munovvarqori "Najot," A. Battol "Shuroi Islam," A. Avloniy "Turon," Ahmad Zaki Validi "Kengash," Kabir Bakir "Ulug' Turkiston," T. Khudoyorkhanov "Turk so'zi," Mukhtar Bakir "Xalq dorilfununi," in Samarkand "Hurriyat" (Mardonqul Shohmuhammadzoda, Akobir Shohmansur, Abdurauf Fitrat), in Kokand, "El bayrog'i," Pulat Soliyev, in Namangan, "Farg'ona nidosi" (Husain Makaev), Ashurali Zohiriy ("Yurt"), Mahmudkhoja Rizo'iy ("Hurriyat"), "Chayon" (H. Tulakov, I. Tohiriy), "Ishchilar dunyosi," "Izhoril haq" (Sadridinkhoja ibn Shorifkhoja Eshon). From 1918, a socialist printing house began

operating, its first newspaper "Ishtirokiyun" (Socialist) was published from June 20, under the leadership of O. Klebleev, A. Avloniy, N. Turakulov, A. Donsky. This newspaper continued to be published from December 19, 1920, under the names "Qizil Bayroq," and from September 13, 1922, under the name "Turkiston." Short-lived magazines such as "Maorif" (Tashkent, 1918), "Bolalar yo'ldoshi" (Samarkand, 1919), "Tong" (Bukhara, 1920), "Qizil tikon" (Namangan, 1920), and "Qizil yo'l" (Tashkent, 1920) were published. In 1918, at the initiative of A. Fitrat, a literary and cultural organization called "Chagatai Circle" appeared in Tashkent, which gathered representatives of our science and culture, such as Cholpon, Botu, Elbek, and Gulyam Zafari. This organization, which operated for only a year and a half, implemented major measures in the development of society, language rules, the study of literary history, and the development of theater. Cultural and educational life gradually entered the political system. The Jadids widely disseminated their educational, enlightenment, and political movements through the press. For the first time in history, the Jadids laid the foundation for a modern national press and printing house. The contribution of printing houses to national self-awareness, the emergence of national spirit and consciousness, and the formation of the national liberation struggle and the idea of independence was exceptionally high.

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