

THE CONCEPT OF JADIDISM AND ITS ESSENCE

Sadullayev Umidjon Shokir o'g'li

The teacher of History and Philology department,
Asian International University.

sadullayevumidjonshokirugli@oxu.uz

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Abstract. This article analyzes the concept of modernism and its essence.

Key words: jadid, newspaper, magazine, press, education, printing house, school.

ПОНЯТИЕ ДЖАДИДИЗМА И ЕГО СУЩНОСТЬ

Аннотация. В статье анализируется понятие модернизма и его сущность.

Ключевые слова: джадид, газета, журнал, пресса, образование, типография, школа.

Jadidism refers to a reform movement within the Muslim communities of Central Asia, particularly in the late 19th and early 20th centuries. The term "Jadid" means "new" or "modern" in Arabic. Jadidism emerged as a response to the socio-economic and political challenges faced by Muslim societies under Russian imperial rule. The Jadids advocated for modernization, particularly in education, and sought to reconcile traditional Islamic values with contemporary knowledge and progress. They emphasized the importance of secular education alongside religious education, aiming to equip Muslims with the skills necessary to thrive in the modern world.

Key figures in the Jadid movement include Ismail Gasprinski, Mahmud Khoja Behbudiy, and Munavvar qori Abdurashidxonov. Gasprinski, in particular, played a significant role in promoting education and literacy among Muslims in the region through his publications such as "Terjuman" and "Alem-i Nisvan." The Jadid movement faced opposition from conservative religious authorities who viewed their reforms as a threat to traditional Islamic teachings. Despite this resistance, Jadidism left a lasting impact on the educational landscape of Central Asia, laying the groundwork for the modernization of Muslim societies in the region.

Modernization of Education: Jadids advocated for the modernization of Islamic education to incorporate secular subjects such as science, mathematics, languages, and social sciences. They believed that traditional Islamic education alone was insufficient to meet the challenges of the modern world. **Secularization:** While Jadids were committed Muslims, they emphasized the separation of religion and state, as well as the importance of secular education. They sought to create a distinction between religious teachings and worldly knowledge.

1. **Promotion of Literacy:** One of the central goals of Jadidism was to increase literacy rates among Muslims, particularly in Central Asia where illiteracy was widespread. They believed that education was crucial for the advancement of society and the empowerment of individuals.

2. **Gender Equality in Education:** Jadids were progressive in advocating for the education of women, challenging traditional norms that restricted women's access to education. They believed that women should have equal opportunities to pursue knowledge and contribute to society.

3. **Cultural and National Identity:** Some Jadids also promoted the preservation and cultivation of Central Asian cultural identity within the context of modernization. They sought to adapt modern educational methods while maintaining pride in their cultural heritage.

4. Social Reform: Beyond education, Jadidism often encompassed broader social reform initiatives aimed at improving living conditions, promoting social justice, and fostering economic development in Muslim communities.

5. Pan-Turkism and Pan-Islamism: Some Jadid thinkers were influenced by pan-Turkic and pan-Islamic ideologies, which emphasized solidarity and unity among Turkic and Muslim peoples across different regions. This often involved a sense of shared identity and common cause against colonialism and imperialism.

6. Overall, Jadidism represented a multifaceted movement with diverse intellectual currents, but its core ideas revolved around the modernization and reform of Islamic education, the promotion of secular knowledge, and the empowerment of Muslim communities in the face of social, political, and cultural challenges.

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