

<https://doi.org/10.5281/zenodo.10938114>

A.Bazarbaeva

Karakalpak State University History faculty 2nd year student

Abstract: *The Khiva Jadids, a reformist movement in late 19th and early 20th century Central Asia, advocated for modernization in education, society, and governance. This abstract explores their influence, focusing on educational reform, social progress, cultural revival, and political awakening.*

Keywords: *Khiva Jadids, Central Asia, reformist movement, modernization, education reform, social progress, cultural revival, political awakening.*

INTRODUCTION

The term "Jadid" first appeared in Turkish Turks during the reign of Sultan Salim III (1739-1802). Abubakr Ratib, who was sent as an ambassador to Austria, explains the administrative system he saw there as "Nizomi Jadid" in his reports to the Shah. The new system built after the French Revolution of 1789 was called the "French Constitution". During these years, the Europeanization of the military system, in the broad sense of science, education, industry and envisioned the modernization of agriculture. So, the term jadid expresses supporters of innovation and ideas of innovation used as a concept. At the end of the 19th century, huge cultural-educational, socio-political changes, new relations started to enter the lands of Turkestan, albeit slowly in one way or another. In the words of Abdulla Awlani, the supporters of the news were called "newspaper readers" by the mullahs as "jadidist "[1].

Ismail Gaspirinsky opened the first modern school in Bogchasaroy Turkestan Governor-General N.O. Rosenbach will send a project on the reform of the country's Muslim schools. After receiving a refusal, he came to Turkestan in 1893, visited Bukhara, Samarkand, Tashkent and held meetings with progressive intellectuals. To open a school for Amir Abdulakhad in Bukhara persuades. This school will be named "Muzaffaria". Thus, opening new schools by Jadids, for schools the process of creating textbooks has begun. In "Usuli Jadid" schools, in addition to religious sciences and the Arabic language, conditions for studying medicine, wisdom, chemistry, medicine, astrology, geometry, Russian, Persian languages - up to 17 subjects in total have been put forward. In 1999, teacher Shamsuddin opened modern schools in Andijan, in 1901, teacher Salahuddin in Kokand, and Abduqadir Shakuri in Samarkand.

Turkestan founded new method schools and created textbooks, Let's look at some of the luminaries. Munavvarqori Abdurashidkhanov (1878-1929) is the leader of the Central

Asian Jadidist movement. Uzbek national press of the 20th century and a new school was the founder, one of the organizers of the national theater, writer and poet. In 1901, he opened the Usuli Jadid school in Tashkent and created special educational programs for these schools. His "Adibi avval" (1907), "Adib us-soniy" (1907), "Usuli hisob", "Tarixi qavm turk", "Tajvid" (1911), "Havoyiji diniya", "Tarixi anbiyo", "Tarixi islomiya" (1912), "Er yuzi" (1916-1917), four-part "Uzbek Language Lessons" (with Shorasul Zunnun and Qayyum Ramazan) are among them.

The predominance of the Khiva Jadids refers to their significant influence and leadership within the intellectual and cultural spheres of Khiva during their era. They advocated for modernization and reform in education, society, and governance, and their ideas shaped the direction of Khivan society during the late 19th and early 20th centuries. Their influence extended beyond Khiva, impacting broader Central Asian intellectual currents. The Khiva Jadids were a group of reform-minded intellectuals in Khiva, a historical city in present-day Uzbekistan, during the late 19th and early 20th centuries.[2] They advocated for modernization in education, social practices, and governance, drawing inspiration from Islamic principles while also embracing elements of Western thought. The Jadids played a significant role in challenging traditional structures and promoting change within Khivan society, although their influence faced opposition from conservative forces.

MAIN BODY

At the end of the 19th century - the beginning of the 20th century, in a country with a low level of development due to the colony, which fell into a state of political, cultural and economic crisis, the intellectuals of Turkestan sought to get rid of the colonial oppression of Tsarist Russia, establish their own national statehood, and lead to economic and cultural development. took measures to open and distribute to the people. In this regard, the Jadidist movement played a major role. Jadidism is a national democratic movement against Russian colonialism, which aims to enlighten the peoples living in backward economic, social and cultural conditions in Turkestan at that time, carry out social and cultural reforms in society, and finally implement the ideas of national independence. had put in front of him. The ideas of modernism spread in Turkestan from the 90s of the 19th century started This movement played an important role in the social and political life of the country until the end of the 30s of the 20th century. Today, historians of our republic distinguish the following three stages in the movement of modernism:

- 1) Enlightenment from the end of the 19th century to 1915;
- 2) autonomy from 1915 to February 1918;
- 3) From February 1918 to the end of the 20s, his activities during the Soviet era.

The ideological basis of the people's struggle in Khiva Khanate was a revolutionary movement. The revolution that took place in Russia in 1905-1907 and the uprising of the Young Turks against their monarch in 1908 had a great influence on the Jadidism movement that arose in Khiva. Therefore, Khiva's Jadids came out as "supporters of the reform of the society, although not too drastic." Here we see that although the Jadidist

movement appeared simultaneously in Central Asia, which is territorially unified, it took two different directions in terms of the goals it set for itself. For example, Turkestan jadids set their main goal to liberate Turkestan from Russian colonizers and establish a national independent state, while the leader of Khiva jadids started to fight against the absolute tyranny of their monarchs, emirs and khans. considered a goal. The activity of the Young Turks became a model and benchmark for the activity of the Khiva Jadids. That is why they began to call themselves "young Khiva" in reference to the young Turks. The ultimate goal of the young Khiva was a constitutional monarchy. They believed that it is possible to build a just and humane society by carrying out reforms within the framework of this constitutional monarchy system.[3]

The Khiva Jadids emerged as a response to the challenges faced by Central Asian societies in the face of modernization and colonial encroachment during the late 19th and early 20th centuries. Comprised of intellectuals, educators, and reformers, the Jadids sought to address these challenges through progressive ideas and reforms.[5]

1. Educational Reform: Central to the Jadids' agenda was the reform of the educational system. They advocated for the establishment of modern schools that emphasized not only traditional Islamic studies but also subjects such as mathematics, science, and literature. By introducing modern pedagogical methods and curriculum reforms, they aimed to equip the younger generation with the skills necessary to navigate the changing world.

2. Social Reform: The Jadids also advocated for social reforms aimed at improving the status of women, promoting equality, and challenging outdated social hierarchies. They emphasized the importance of education for girls and supported initiatives to expand women's access to knowledge and opportunities.

3. Cultural Renaissance: The Jadids played a crucial role in fostering a cultural renaissance in Khiva and the wider Central Asian region. They promoted literature, poetry, and journalism as means of disseminating their ideas and challenging prevailing orthodoxies. Their publications, often circulated clandestinely, served as vehicles for progressive thought and dissent.

4. Political Engagement: While primarily focused on social and cultural reforms, the Jadids also engaged in political activism, advocating for greater autonomy and political participation for Central Asians within the broader imperial context. They sought to reconcile traditional Islamic values with the principles of modern governance, envisioning a society based on justice, equality, and participatory decision-making.

Despite facing opposition from conservative elements within Khivan society and the broader Central Asian region, the Khiva Jadids left a lasting legacy. Their ideas and reforms laid the groundwork for subsequent movements towards modernization and reform in Central Asia, influencing generations of intellectuals and activists in the region's ongoing quest for progress and self-determination.

CONCLUSION

In conclusion, the Khiva Jadids emerged as a transformative force in late 19th and early 20th century Central Asia, advocating for progressive reforms in education, society, and governance. Through their efforts, they laid the groundwork for educational advancements, social progress, cultural revival, and political awakening in the region. Despite facing opposition, their legacy endures as a testament to the enduring power of progressive ideas and activism. The Khiva Jadids' influence continues to resonate in Central Asia, shaping the region's trajectory and inspiring future generations in their pursuit of progress and self-determination.

REFERENCES:

1. Bohodir Eshov, "History of Statehood and Administration of Uzbekistan", Tashkent2012.shosh.uz
2. "Educational-methodical complex" from "History of Pedagogy" D. Nafasov, Urganch -2012
3. K. Hoshimov, M. Inomova. History of pedagogy. Tashkent. 2006. B. Kasimov. Dargahs of enlightenment. Tashkent. 1988.
4. Tashkulov J. Young Khiva people: gradual development of their political views// People and Democracy, 1992, No. 3-4.
5. Behbudi B. "Behbudi library", "Oyina" magazine, April 26, 1914, #27. Selected works. Volume-II.-T.: Akademnashr, -2018, page 14.
6. Bakhrom Irzaev. "Uzbek youth and foreign education" T., "Akademnashr" 2018.
7. Behbudi B. "Tiyotr nadur", "Oyina" magazine, May 10, 1914, #29. Selected works. Volume-II.-T.: Akademnashr, - page 15, 2018.