



# **THE IMPACT OF "NEW METHOD SCHOOLS" BY JADIDS ON SOCIO-ECONOMIC AND CULTURAL DEVELOPMENT OF THE SOCIETY**

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## **ANNOTATION**

*In this article, the philosophical views of the jadids of "new method schools" on the socio-economic and cultural development of society and their importance in the education of our youth are depicted.*

**KEY WORDS:** jadids, "new method schools", Ismail Gaspirali, russification, Holy Qur'an, hadith, press, Turkish newsletter.

## **ВЛИЯНИЕ "ШКОЛ НОВОГО МЕТОДА" ДЖАДИДОВ НА СОЦИАЛЬНО-ЭКОНОМИЧЕСКОЕ И КУЛЬТУРНОЕ РАЗВИТИЕ ОБЩЕСТВА**

**Аннотация:** В этой статье изложены философские взгляды о влиянии "школ нового метода" джадидов на социально-экономическое и культурное развитие общества, а также размышления о важности их в образовании и воспитании нашей молодежи.

**Ключевые слова:** "джадидизм", "школы нового метода", Исмаилбек Гаспринский, "русификация", Коран, хадис, пресса, "Туркестанские ведомости".

## **INTRODUCTION**

Those who recognized that the central problem of modern enlightenment is the ability to keep pace with developed countries and peoples with the national literacy of the people. In this sense, the "schools of the new method" became an innovation of socio-economic and cultural improvement of the society in the social reform of the modern times. Because it was the intellectuals who realized that salvation in education and training is the way to lead world civilization with attention to worldly knowledge in national traditional schools.

## **LITERATURE REVIEW**

The colonialism of Tsarist Russia, along with ruthless looting of the national wealth of the country's people, had the goal of enslaving the local population by eroding the nation's thousand-year-old national and religious traditions and values. In addition, "the desire to remove the indigenous peoples from the state management, to take away the right to self-determination caused various forms of social protest" [1]. As a result, popularization of other customs and alienation from nationality began in the country under the policy of "Russification". Restricting the activities of madrassas and schools, they valued the attitude to the lifestyle of the local population contrary to the national-religious values. In particular, vices such as drunkenness, theft, and adultery among local peoples began after the Russian occupation of Turkestan. In this sense, the Jadidism movement was formed as a priority independence movement of the original children of the nation to preserve the national identity, freedom and freedom of the nation.



In the socio-political situation that arose at the end of the 19th century, scholars were formed who contributed to the innovative reform of the national lifestyle and life with the examples of the high sophistication of the national intellectuals' school-education, national educational press, fiction, and works of art. Their historical service was persecuted by the tsarist government, and the Soviet system ended tragically with their repression. In this sense, the need for independence and national enlightenment is an important issue in social philosophy. We agree with the opinion that Jadid enlighteners should be evaluated at the level of national heroism due to their contribution to national development and the sufferings of repression[2].

1896 - 1904 Ismail Gaspirali Bey's trip to Turkestan along with the development of new method schools in Bukhara, Joraboy, in Samarkand A. Shakuri, S. Azizi, A. Munzim, Mulla Qilich, in Tashkent Munavvar Qori Abdurashidkhanov, Abdulla Avloni, Hamza, Salahiddin in Kok. teacher, Shamsuddin teacher in Andijon [3], Ibrat in Namanganda, Sofizoda had a positive effect on the activities of modern schools [4]. M. Behbudi's Crimean meeting with Ismail Gaspirali Bey, followed by mutual enlightening conversations during his visit to Bukhara, gave him new spiritual strength for national liberation, and he became a modern leader.

Modern figures who saw the reason for the development of Turkestan in the reformation of the people's culture and education, the organization of new method schools, the training for students to master modern science and technology with advanced techniques and technology-based education. in order to create conditions, they prepared new textbooks, study guides, educational resources suitable for students from natural sciences. The need for the promotion of advanced Western science, technology and technology, the use of their cultural and educational achievements while preserving the national identity, that is, the gradual formation of worldly knowledge in the national environment, the renewal and development of cultural lifestyle , who believed that national consciousness and national independence create a basis for the growth of ideological views.

## RESEARCH METHODOLOGY

Research methods such as comparative analysis based on the principles of rationality, historicity, comparability, observation, systematic interrelationship of scientific research were used in conducting the research.

## ANALYSIS AND RESULTS

In the course of our research, we were convinced that the schools of the new method, without denying the activity of the national traditional schools, tried to fundamentally reform and update them. At the heart of these actions, attention was paid to the reform of national traditional schools, which aim to bring our nation and people out of ignorance and backwardness, instill in their thinking the ideas of national liberation, strive for national unity in achieving independence, and integrate the Islamic religion with worldly knowledge. About this, Ismail Gaspirali Bey said, "The method of reforming the national schools left over from the days of our forefathers is old." "The modern method will show more and more perfect ways to teach and study in due time, it is nothing else," he said [5].

A remarkable aspect of the movement of modern progressives to reform national schools is that almost all of them did not deny the importance of religious education in education. They have not separated Islamic education from modern education, taking a deep approach to this process even in the new method schools they have established. The appearance of education in this form created opportunities for students to acquire modern and secular knowledge, created conditions for the education of national and religious faith. As a result, they were able to convince the people of their ideas and gain national feeling and trust. The Enlightenment paid attention to the equality of religious knowledge with worldly knowledge in the organization of new educational schools. They explained that secular education and training of modern mature personnel is a must for their era. Jadid's views were tried to be proved by the texts mentioned in the holy book of Muslims, the Qur'an-Karim and hadiths.

Jadids deeply understood the essence of religious knowledge on the basis of historicity. In order to confirm their views on modern knowledge, progressives attributed the achievements in the science and culture of the Renaissance



period in the Middle Ages to Islam. At the same time, they were able to combine worldly knowledge and religious education in new method schools. They hoped that the development of the Renaissance in Central Asia would reappear [6].

The next stage that greatly contributed to the development of the "philosophy of Jadidchik" was the process of creating the national press [7]. This period was gradually prepared in 1905-1914 with the attention of the Jadidist movement to the educational system and the large-scale work of the press [8]. The printing press of the progressives, publishing newspapers and magazines, informing the public about world events and news, faced serious opposition. Because the Tsar Empire knew that the press of each nation serves to perfect the national traditions and values, language, and national ideological views of that nation, and harmonizes with the people's dreams and aspirations. Therefore, they were not interested in the development of the press in the development of Muslim peoples living in Russia. Turkistan was worried about the spread of the national press among the masses, and was even afraid of the Uzbek national press of the progressives. Therefore, the colonialists were able to control the modern press through "censorship" of newspapers and magazines [9]. In this case, the national progressives had to overcome a number of difficulties and obstacles in publishing newspapers and magazines.

Since 1906, the devotees of the Jadid movement started their first press in the early days of colonialism: "Turkestansky Vedomosti" (1870) and "Turkestan Region's Gazette" (1883) in Uzbek language. But these newspapers have never published materials reflecting Uzbek national culture. On the contrary, the newspaper praised the Russian culture and knowledge, put the local population above the Russians, and called for the adoption of foreign mentality and traditions. The national intellectuals did not agree with the idea of "Russification" of the national population of Turkestan as the main slogan of the media.

Conclusions and recommendations (Conclusion/Recommendations). In short, Jadidlik accomplished the task of bringing the theoretical and practical development of national enlightenment to a new stage. As a result, they combined religiosity and secularism based on a new innovative approach to traditional education. Modern education has advanced an innovative approach to our social lifestyle with the acquisition of concrete sciences by young people, finding solutions to the complex problems of social life, literacy of boys as well as girls. They identified talented and gifted young people and organized funds for their education in developed countries, and carried out an enlightening mission in the true sense of the word;

secondly, modernism, by its very essence, emphasized the printing press as a means of propaganda and propaganda among the masses, and in a difficult situation, they formed a new philosophical worldview by printing newspapers and magazines and spiritually connecting the local population to the world civilization. With the development of the political thinking of the national intellectuals, the new generation laid the foundation for the stage of national-liberation development.

## Suggestions

1. A deeper study of the works and activities of the representatives of the "New Method" school movement
2. To include the activity of new method schools as a new subject in higher education institutions

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9. Цензура- Лотинча “рӯйхатга оламан” деган маънони билдиради, яъни мавжуд ҳокимият сиёсатига зид бўлган гоялар ва маълумотларни тарқалишига йўл қўймаслик ёки уни чеклаш мақсадида матбуот устидан ўрнатилган давлат ҳокимияти.