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THE RELATIONSHIP BETWEEN MUNAVVAR QORI'S EDUCATIONAL IDEAS AND THE JADIDISM MOVEMENT.

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Abstract: This article examines the significant role of Munavvar Qori Abdurashidxonov in the Jadid movement, which occupies a distinctive place in history as an important educational and intellectual phenomenon that emerged in the socio-political and spiritual life of Central Asia and was founded upon the ideals of science, knowledge, and modern education. It highlights that, during the period in which the Jadid movement arose, the existing educational system had become outdated and was no longer capable of meeting the evolving needs of society.

Keywords: Jadidism, education, development, science, enlightenment, upbringing, ideology, values, culture, school, reforms, maturity, knowledge, pedagogy.

MUNAVVAR QORINING TA'LIMGA OID G'OYALARINING JADIDCHILIK BILAN BOG'LIQLIGI.

Annotatsiya: Mazkur maqolada Munavvar qori Abdurashidxonovning Markaziy Osiyo ijtimoiy-siyosiy va ma'naviy hayotida yuzaga kelgan jadidchilik harakati ilm-fan va ta'lim g'oyalariga tayanib shakllangan muhim ma'rifiy hodisa sifatida tarixda alohida o'rin egallagani, jadidchilik harakati vujudga kelgan davrda ta'lim tizimining eskirgani, jamiyat ehtiyojlariga javob bermay qolganligi va bu holat jadidlarni ta'limni tubdan isloh qilish zaruratini anglashga olib kelishi.

Kalit so'zlar: jadidchilik, ta'lim, taraqqiyot, ilm-fan, ma'rifat, tarbiya, g'oya, qadriyat, madaniyat, maktab, islohotlar, yetuklik va fan.

СВЯЗЬ ПЕДАГОГИЧЕСКИХ ИДЕЙ МУНАВАР КОРИ С ДЖАДИДСКИМ ДВИЖЕНИЕМ.

Аннотация: В данной статье рассматривается деятельность Мунаввар Кары Абдурашидханов и роль джадидского движения, возникшего в общественно-политической и духовной жизни Центральной Азии и занявшего особое место в истории как важное просветительское явление, сформировавшееся на основе идей науки, знаний и образования. Отмечается, что в период становления джадидского движения существовавшая система образования устарела и перестала отвечать потребностям общества, что привело джадидов к осознанию необходимости её коренного реформирования.

Ключевые слова: джадидизм, образование, развитие, наука, просвещение, воспитание, идея, ценности, культура, школа, реформы, зрелость, знания, педагогика.

In the late nineteenth and early twentieth centuries, the Jadid movement emerged as a significant intellectual, educational, and socio-cultural phenomenon in the social, political, and spiritual life of Central Asia. Founded upon the principles of science, knowledge, and modern education, the movement occupies a distinctive place in the region's history. Among its most

prominent representatives was Munavvar Qori Abdurashidkhanov, a devoted enlightener who dedicated his life to the dissemination of knowledge and education.

Born in 1878 in the Darxon neighborhood of Tashkent into the family of a madrasa teacher, Munavvar Qori developed a strong passion for learning from an early age. He received his initial education in Tashkent and later continued his studies at the renowned Mir-i Arab Madrasa in Bukhara, one of the leading centers of Islamic scholarship in Central Asia. During his years of study, he came to deeply understand the crucial role of education and knowledge in the advancement of society.

Inspired by modern European educational methods, Munavvar Qori established a New Method (Usul-i Jadid) school in his own home in 1902. Alongside traditional religious subjects, he introduced the teaching of modern sciences and secular disciplines. This initiative represented a remarkable innovation for its time and contributed significantly to broadening the intellectual horizons of the younger generation. Not limiting his efforts to a single institution, he subsequently established similar schools in various parts of Tashkent.

The Jadid movement sought to combat the ignorance, social stagnation, and intellectual backwardness that had persisted within society for many years. Its proponents viewed science and modern education as the primary driving forces of social transformation and progress. For the Jadids, education was not merely a means of transmitting knowledge; it was a powerful instrument for awakening national consciousness, liberating individual thought, and ensuring the overall development of society.

At the time when the Jadid movement emerged, the existing educational system had become outdated and increasingly incapable of meeting the demands of a changing society. Recognizing the urgent need for comprehensive educational reform, the Jadids developed a movement that was inseparably linked to science, enlightenment, and pedagogical innovation. They sought to elevate society intellectually and spiritually by introducing modern scientific achievements, incorporating secular subjects into the curriculum, and reforming teaching methodologies. In this context, science was regarded as the force capable of renewing society, while education served as the principal mechanism through which this renewal could be implemented.

The Jadid movement emerged in Turkestan and Central Asia during the late nineteenth and early twentieth centuries as a socio-cultural, educational, and reformist movement. Its central objective was to harmonize Islamic values and traditional cultural heritage with the achievements of modern science, education, and progressive ideas.

1. To promote and develop national enlightenment and education.
2. To introduce a modern educational system based on contemporary pedagogical principles.
3. To elevate the cultural and social level of the population.
4. To strengthen national consciousness, self-awareness, and identity among the peoples of Turkestan.

The Jadids placed great emphasis on equipping students with modern knowledge, practical skills, and critical thinking abilities. They believed that education should prepare individuals to actively participate in the rapidly changing social, economic, and political realities of the modern world.

Jadid education encouraged students to develop a profound understanding of their national values, history, language, and cultural heritage. The movement sought to preserve national identity while embracing scientific and intellectual progress.

One of the fundamental goals of Jadid pedagogy was the formation of morally responsible, patriotic, and socially conscious citizens. Through education, the Jadids aimed to cultivate a

generation characterized by patriotism, humanism, civic responsibility, and a commitment to the welfare and progress of society.

Thus, the Jadid movement became not only an educational reform initiative but also a broader intellectual and cultural awakening that laid the foundations for modernization, national development, and social transformation in Central Asia.

In 1909, Munavvar Qori Abdurashidkhanov, together with prominent reformers such as Ubaydulla Khojaev, Abdulla Avloni, Toshpolatbek Norbotabekov, and Karim Norbekov, established the charitable organization "Jamiyati Khayriya" (Charitable Society) under the chairmanship of a wealthy Tashkent benefactor. Through this organization, assistance was provided to impoverished and ill members of society as well as to students in need. The society's activities extended beyond local charity work; it also facilitated the education of young people by sending students to higher educational institutions in Russia and Turkey. According to some sources, with the support of this organization, Mirmuhsin Shermuhammedov was able to pursue his studies at the Oliya Madrasa in Ufa.

In September 1906, Munavvar Qori launched the journal "Khurshid" and served as its editor-in-chief. The publication aimed to awaken the Uzbek people intellectually, foster national consciousness, and encourage awareness of civic rights and responsibilities. Because of its progressive and enlightening content, the journal was quickly shut down by agents of the Tsarist administration. Subsequently, he worked as editor-in-chief of the newspapers and journals "Najod," "Haqiqat," and "Turon," and served as a section editor for "Sadoyi Turkiston" between 1914 and 1915.

Munavvar Qori regarded the press as a powerful instrument capable of awakening the nation from intellectual stagnation, promoting culture and enlightenment, and serving as a mirror of truth. Through his writings, he sought to reveal the underlying causes of Turkestan's colonial subjugation and the decline of the nation. Reflecting on these issues, he wrote:

"More than a century ago, cracks gradually began to appear in every part of the wall of our nation. The reason for this was that many of our scholars and leaders acted primarily in pursuit of their personal interests. Our kings and khans, meanwhile, devoted themselves merely to taking wives, organizing dog fights, persecuting honorable and conscientious religious figures, and even having them imprisoned or executed. They understood neither the essence of the nation nor the principles of the Sharia. Consequently, the cracks in the wall of the nation continued to widen."

The distinguished educator also identified social vices such as alcoholism, gambling, and other harmful habits inherited from previous generations as significant factors contributing to national decline.

Fluent in Persian, Arabic, Russian, and Turkish, Munavvar Qori was a highly educated intellectual who extensively studied the works of renowned scholars and writers. Seeking to understand the causes of Turkestan's backwardness, he posed a thought-provoking question:

"Although Turkestan is one of the richest countries in terms of its soil, water, and climate, why are we unable to benefit from these blessings ourselves?"

Answering his own question, he argued that society first needed to recognize and overcome ignorance, isolation from global developments, and deeply rooted harmful customs:

"To answer such questions and free ourselves from the calamity of ignorance and unawareness of the world, we must first understand and study the destructive nature of the corrupt customs that prevail among us."

A significant turning point came in 1916, when Nicholas II issued Decree No. 1526 on June 25, ordering the conscription of non-Russian men aged nineteen to thirty-one from Turkestan,

Siberia, and the Caucasus for labor service behind the front lines during the First World War. The decree was implemented arbitrarily and often abusively by local colonial administrators. As a result, widespread public discontent emerged throughout Turkestan, leading to uprisings and protests in numerous cities and regions. These protests were suppressed with exceptional brutality.

During this critical period, progressive intellectuals in Tashkent refused to remain silent and mobilized efforts to assist the affected population. Their activities led to the establishment of the "Turkestan Labor Conscription Committee," and Munavvar Qori was elected deputy chairman of the organization. He actively explained to the public the injustice and illegality of the Tsarist government's policies and participated in initiatives to send representatives to Saint Petersburg in order to present the concerns of the local population.

Many local people viewed the decree not simply as a labor mobilization order but as a deliberate attempt to provoke unrest among Turkestan's Muslims and seize their lands. Witnessing the tragic events in the regions of Yettisuv (Semirechye), Jizzakh, and Tashkent, Munavvar Qori became convinced that the colonial administration was incapable of acting with justice or compassion. He increasingly concluded that only freedom and self-determination could bring meaningful and lasting change to society.

Consequently, the great thinker expanded his activities beyond opening schools, publishing newspapers, and establishing social organizations. He became increasingly involved in political life and national movements seeking reform and liberation.

In May 1917, at a congress attended by progressive Muslim youth and religious leaders, Munavvar Qori was elected Deputy Chairman of the Shuro-i Islamiya. His election reflected the growing respect and authority he enjoyed among reform-minded intellectuals and activists. As increasing numbers of progressive individuals gathered around him, he articulated a powerful vision of national freedom and political awakening. Addressing his followers, he declared:

"Freedom is not given; it cannot be purchased with gold or any other wealth. It can only be attained through sacrifice and the willingness to shed blood for a noble cause".

This statement encapsulated his belief that genuine liberty, national dignity, and social progress could only be achieved through determination, collective effort, and self-sacrifice. Munavvar Qori Abdurashidkhanov thus emerged not only as a leading educator and reformer but also as one of the foremost intellectual and political figures of the Jadid movement, whose ideas left a lasting impact on the modernization and national awakening of Central Asia.

Driven by a profound commitment to educating and enlightening the Uzbek people, the distinguished educator and reformer Munavvar Qori Abdurashidkhanov established the scientific and cultural organization "Turk O'chog'i" (Turkish Hearth) in Tashkent in May 1918. The primary objective of this society was to unite the Turkic peoples of Turkestan under a common national identity and to promote the development of their spiritual values, education, commerce, agriculture, arts, and culture. Through these efforts, the organization sought to foster a genuine cultural renaissance and strengthen the intellectual, moral, and physical capacities of the nation. Munavvar Qori dedicated himself to advancing these ideals and worked tirelessly to achieve the goals envisioned by the society.

Today, significant efforts are being undertaken in Uzbekistan to ensure social protection, implement spiritual and cultural reforms, and liberate society from the legacy of dependence and subjugation. These initiatives also aim to restore the rich cultural and moral heritage of previous generations and to cultivate worthy successors capable of preserving and developing national values.

In conclusion, the Jadids sought to educate young people as individuals capable of making meaningful contributions to the development of society. Their educational philosophy aimed to shape active citizens who would promote national ideals, contribute to social progress, and demonstrate a strong sense of patriotism and civic responsibility.

Within Jadid educational institutions, considerable attention was devoted to discussing contemporary social issues and challenges. Such discussions encouraged students to take an active interest in societal affairs, express their opinions freely, develop critical thinking skills, and prepare themselves to participate in social transformation. This educational approach fostered intellectual independence and cultivated a sense of responsibility toward the welfare of society.

The close relationship between science, education, and Jadidism is reflected in the movement's conviction that knowledge was the most effective weapon against ignorance, while education served as a powerful social force capable of awakening both individuals and society as a whole. The Jadids argued that scientific knowledge could cultivate critical thinking, social responsibility, and national consciousness among individuals. At the same time, they emphasized that the educational process should nurture not only knowledgeable people but also morally and spiritually mature individuals.

The representatives of the Jadid movement, which emerged in Turkestan as a social and educational reform movement in the late nineteenth century, made a substantial contribution to the foundations of modern pedagogical thought in Uzbekistan. Through their programs aimed at social development, they established New Method (Usul-i Jadid) schools, prepared innovative textbooks, identified talented young people, and facilitated their education abroad. These efforts played a crucial role in the modernization of society and the advancement of education.

The content of the textbooks prepared by Jadid intellectuals demonstrates that they possessed extensive knowledge not only of religious disciplines but also of secular fields, including the social sciences, natural sciences, and exact sciences. The educational works of prominent Jadid reformers such as Abdulla Avloni, Munavvar Qori Abdurashidkhanov, Hoji Muin Shukrullo, and Ishoqxon Ibrat continue to serve as valuable references for contemporary textbook development.

In particular, the textbooks prepared by Munavvar Qori Abdurashidkhanov (1878–1931) for New Method schools played a significant role in improving literacy among students and enabling them to study in their native language. These textbooks greatly facilitated learning by presenting educational materials in a clear, accessible, and systematic manner. They placed considerable emphasis on both instruction and moral upbringing, while also incorporating practical examples drawn from everyday life. The information was presented in a way that was understandable, engaging, and relevant to students' experiences.

This article examines the content of the textbooks authored by Munavvar Qori Abdurashidkhanov and highlights their educational, developmental, and moral significance. His ultimate goal was to liberate the nation from ignorance, educate future generations in accordance with the demands of the modern era, and promote the harmonious development of scientific knowledge and national values. His intellectual and educational legacy remains highly relevant today and continues to serve as a powerful source of inspiration for enlightenment, educational reform, and national progress.

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