

**OPEN ACCESS**

SUBMITTED 17 February 2025

ACCEPTED 15 March 2025

PUBLISHED 16 April 2025

VOLUME Vol.05 Issue04 2025

COPYRIGHT

© 2025 Original content from this work may be used under the terms of the creative commons attributes 4.0 License.

The Role of Jadid Enlighteners in Shaping the Ideology of Intellectuals in New Uzbekistan

 Sodiqov Abduhalil Abduqaxxor o'g'li

Independent researcher at Namangan State Pedagogical Institute, Lecturer at the Department of "Humanities and Physical Education" of Namangan State Institute of Foreign Languages named after Is'hoqxon Ibrat, Uzbekistan

Abstract: This article analyzes the role and significance of Jadid enlighteners in shaping the ideology of intellectuals in New Uzbekistan. It demonstrates that the intellectual heritage of the Jadids, their ideas on preserving national identity, spreading enlightenment, and reforming society are of great importance in forming the ideology of modern intellectuals. The article highlights the efforts of Jadid enlighteners to create a healthy environment in society through periodical press, their educational, socio-political activities, and their significance in the modern world. Mechanisms for creating a modern society based on the ideology of intellectuals are also proposed.

Keywords: Jadid enlightenment, intellectuals' ideology, national identity, enlightenment, periodical press, social improvement, intellectual elite.

Introduction: Jadid enlighteners hold a special place in the history of Uzbek intellectuals. The Jadid enlighteners who were active in the late 19th and early 20th centuries are considered bright examples of Uzbek national intellectuals. As B. Qosimov writes in his monograph: "Jadid enlighteners fought for preserving national identity, maintaining national values while adopting positive aspects of foreign cultures." This experience remains very important today, helping modern intellectuals understand their role.

One of the most important tasks facing Uzbek society today is to correctly define the role of the intellectual class in intellectual, spiritual, and social development, and to create the necessary conditions for fully realizing their potential. Intellectuals play a special role in

creating the foundation of a healthy society, as they are promoters of spiritual and moral values, preservers and developers of national identity, and the driving force of intellectual progress.

METHODS

Mahmudxo'ja Behbudiy, a prominent representative of Jadid enlightenment, expressed profound thoughts about the role of intellectuals in society: "The scholars, writers, and thinkers of every nation show the way for their people, give advice, provide moral guidance in mosques, teach necessary knowledge and sciences for this world and the hereafter in schools and madrasas, and conduct debates and discussions through books and newspapers for the betterment of the community." These deep philosophical views expressed the four main functions of intellectuals in society - leadership, spiritual and moral education, education, and shaping public opinion.

The Jadid movement was, in its essence, a vivid example of the intellectuals' ideology. As Mahmudov noted: "The Jadid movement embodied all the basic principles of intellectuals' ideology. This movement was based on ideas of enlightenment, preserving national identity, and harmonizing national and universal values." Thus, based on T. Mahmudov's opinion, the Jadid movement is valuable not only as a historical phenomenon but also as a conceptual model of intellectuals' ideology.

The following factors can be identified as defining the Jadid movement as the brightest example of intellectuals' ideology:

First, the Jadid movement had a deep intellectual basis and philosophical worldview. Jadid intellectuals like Behbudiy, Fitrat, Avloniy, and Cho'lpon were not only writers but also thinkers with profound philosophical views. They understood the necessity of transforming society not only externally but also on a deep spiritual and intellectual basis.

Second, the Jadids popularized the idea of preserving national identity. They made serious efforts to preserve and develop national culture, language, and literature, which is one of the main principles of intellectuals' ideology.

Third, the Jadids tried to reform the education system through "Usuli jadid" (new method). This is a practical expression of their enlightenment ideas. They believed in the possibility of changing society through knowledge and enlightenment, which is also an important aspect of intellectuals' ideology.

Fourth, the Jadids sought to harmonize national and universal values. On one hand, they tried to preserve Islamic culture and national traditions, and on the

other hand, they tried to use Western science and technology. This synthesis is another important principle of intellectuals' ideology.

Fifth, the Jadids advocated for socio-political reforms. They believed that not only educational but also socio-political changes were necessary to improve the fate of the nation.

DISCUSSION

Studying the experience of the Jadids is important for today's intellectuals because the Jadids accumulated significant experience in addressing issues such as preserving national identity, spreading enlightenment, and reforming society. This experience has not lost its relevance in modern conditions.

Throughout historical development, the problem of creating a healthy environment in society has remained a relevant topic for centuries. The Jadid movement, which formed in Central Asia, particularly in the late 19th and early 20th centuries, and chose an evolutionary path of development, took important steps in creating a healthy environment in society. Creating a healthy society is a multifaceted process that encompasses not only physical health but also spiritual, moral, intellectual, and social spheres. The Jadids embodied this comprehensive approach in their activities. They chose periodical press as one of the effective means of forming a healthy environment in society. Periodical press was important not only as a source of information but also as a means of social communication, shaping public opinion, and spreading progressive ideas among the population. The Jadids tried to effectively use these capabilities of the press for the purpose of creating a healthy society. "The Jadids viewed periodical press as a means of intellectually improving society, renewing social consciousness, and changing social thinking." Through journals such as "Oyina" edited by Mahmudxo'ja Behbudiy, "Sadoi Turkiston" initiated by Munavvar qori Abdurashidxonov, "Sadoi Farg'ona" by Abdulla Avloniy, "Sadoi Turkiston" by Ubaydulla Xo'jayev, and "Hurriyat" by Fitrat, not only were educational ideas spread, but these publications also critically analyzed social problems and illnesses in society.

The role of intellectuals' ideology in building a healthy society was particularly evident in propaganda and advocacy work carried out through periodical press. Jadid intellectuals paid special attention to effectively using the press to fight against negative vices in society, to awaken the people, and to bring about fundamental changes in their consciousness and thinking. "Issues of socio-economic transformation of society, review of spiritual and moral values, and formation of scientific worldview among the population through the

promotion of modern scientific achievements were regularly covered in the pages of periodical press." Thus, the pages of periodical press organized by the Jadids regularly discussed issues of socio-economic development of society, modern interpretation of spiritual and moral values, dissemination of scientific achievements to the general public, and formation of scientific worldview among the population. In this process, Jadid intellectuals not only put forward theoretical ideas but also sought to create a healthy environment in society through practical actions. The pages of newspapers and journals they organized raised priority topics such as saving people from ignorance, spreading education and enlightenment, and encouraging them to follow the path of modern development. As a result of the Jadids' activities, scientific worldview, progressive ideas, and a new way of thinking began to take shape among the population. This situation became one of the main factors of spiritual and educational awakening in the lives of Turkic peoples living in Central Asia at the beginning of the 20th century and later had a significant impact on the development of socio-cultural processes in the region.

The following mechanisms can be proposed for creating a modern society based on intellectuals' ideology:

Main directions	Mechanisms	Goals	and objectives
Implementation	methods	Educational sphere	Improving the knowledge dissemination system
Increasing the intellectual level of the population	Conducting regular educational events, round tables, and open lectures	Teaching sphere	Organizing councils of intellectuals
Improving the education system	Establishing intellectual advisory bodies in educational institutions	Information sphere	Creating national content
Increasing national products in the information space	Organizing platforms for intellectuals to create quality content	Cultural sphere	Cooperation with national cultural centers
Preserving and promoting national values	Organizing cultural and educational centers in each region	Social sphere	Conducting public oversight
Ensuring justice and transparency in society	Improving the activities of public councils composed of intellectuals	Innovation sphere	Creating an ideas fund
Supporting new ideas and projects	Financing mechanism for innovative ideas of intellectuals	Economic sphere	Commercializing intellectual products
Supporting intellectuals' creative work	Support system for intellectual labor products		

Forming and supporting the intellectual layer of society is one of the most important mechanisms for creating a healthy society based on intellectuals' ideology. This

mechanism includes identifying talented young people who could become the leading force in society's development, supporting them through special programs, and developing a system for their development. Forming an intellectual elite is not simply providing education, but a process of creating society's strategic intellectual reserve. The experience of developed countries shows that a continuously renewed intellectual elite is the main factor in a country's competitiveness, innovative development, and strengthening its position on a global scale. Intellectual capital is becoming an even more important strategic resource in modern society than material and financial capital. Therefore, forming an intellectual elite should be considered a decisive factor in national security and sustainable development. The prevalence of intellectuals' ideology in society, the increase in the prestige and value of intellectual work, and the transformation of science and innovation into the center of socio-economic development are the main characteristics of all modern developed societies. By systematically supporting and developing this process, it is possible to achieve a qualitatively new level of society.

CONCLUSION

The Jadids' activities involved unique philosophical views and intellectual approaches. They aimed to develop society not only externally but through deep spiritual and moral changes. Through effective use of periodical press, shaping public opinion, and critically analyzing social problems, the Jadids brought about renewal in society. Their activities still serve as a foundation for our rise on the path of intellectual, spiritual, and social development. Using the Jadids' experience remains significant, especially in the social and spiritual development of modern Uzbekistan. Uzbek intellectuals need to correctly understand their role and work to preserve national identity while mastering modern knowledge. At the same time, the values and ideas of the Jadids play an important role in social, economic, and cultural reforms, scientific renewal, and processes of creating a healthy society.

In today's society, fully realizing the intellectual and spiritual potential of intellectuals, comprehensively supporting and developing them can be a key factor in ensuring a successful future for modern Uzbekistan. The Jadid movement, with its aspiration for renewal and desire to transform society through its spiritual views, has historical significance and guides us in shaping the modern values of today.

REFERENCES

Qosimov B. Jadid ma'rifatparvarlari va milliy uyg'onish. - Toshkent: Ma'naviyat, 2019. -- B. 67.

Behbudiy M. Millatlar qanday taraqqiy etarlar? // Samarqand gazetasi, 1913 yil, 30 iyul.

Mahmudov T. Jadidlar harakati va ziyolilar mafkurasi. - Toshkent: Sharq, 2018. -- B. 45.

Rizayev, S. (1997). "Jadid dramasi". Toshkent: Sharq, 45-bet.

Karimov, N. (2003). "XX asr o'zbek adabiyoti taraqqiyotining o'ziga xos xususiyatlari". Toshkent: Fan, 67-bet.

Xolbekov A. "Ijtimoiy kapital va jamiyat taraqqiyoti". -- Toshkent: "Yangi asr avlodi", 2021. -- B. 78-82