

ISSN: 2181-1040
DOI: 10.26739/2181-1040
tadqiqot.uz/renaissance



JCAR

**JOURNAL OF CENTRAL
ASIAN RENAISSANCE**



VOLUME 6 | **2025**
ISSUE 3

МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ

ЖИЛД 6, СОН 3

ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ
ТОМ 6, НОМЕР 3

JOURNAL OF CENTRAL ASIAN RENAISSANCE
VOLUME 6, ISSUE 3



Бош муҳаррир:

МАДАЕВА ШАҲНОЗА ОМОНУЛЛАЕВНА

фалсафа фанлари доктори, профессор Мирзо Улуғбек
номидаги Ўзбекистон Миллий университети (Ўзбекистон)

Бош муҳаррир ўринбосари:

ЮСУПОВА ДИЛДОРА ДИЛШАТОВНА

фалсафа фанлари доктори, доцент Мирзо Улуғбек номидаги
Ўзбекистон Миллий университети (Ўзбекистон)

Бош муҳаррир ўринбосари:

ХОЖИЕВ ТУНИС НУРКОСИМОВИЧ

фалсафа фанлари бўйича фалсафа доктори (PhD), Мирзо
Улуғбек номидаги Ўзбекистон Миллий университети (Ўзбекистон)

МАРКАЗИЙ ОСИЁ РЕНЕСАНСИ ИЛМИЙ-НАЗАРИЙ ВА ИЖТИМОИЙ-ФАЛСАФИЙ ЖУРНАЛИ ТАҲРИРИЯТ АЪЗОЛАРИ

МАДЖИДОВ ИНОМ УРУШЕВИЧ

Ўзбекистон Миллий университети ректори,
профессор (Ўзбекистон)

ХАКИМОВ АКБАР АБДУЛЛАЕВИЧ

Ўзбекистон Фанлар академияси, Ўзбекистон Бадиий
академияси академиги, санъатшунослик фанлари
доктори, профессор (Ўзбекистон)

МАРИАННА КАМП РУТЦ

Индиана университети ЕвроОсиё тадқиқотлари
маркази профессори, тарих фанлари доктори (АҚШ)

ЖЎРАЕВ НАРЗУЛЛА ҚОСИМОВИЧ

ИСФТ профессори, сиёсий фанлар доктори (Ўзбекистон)

ИСЛОМОВ ЗОҲИДЖОН МАҲМУДОВИЧ

Ўзбекистон Халқаро ислом академияси
филология фанлари доктори, профессор (Ўзбекистон)

КЛЭР РООСИЕН

Йел университети Славян тиллари ва адабиётлари
кафедраси PhD фалсафа доктори (АҚШ)

АНТонио АЛОНСО МАРКОС

Сан Пабло номидаги CEU университети
профессори (Испания)

ШИРИНОВА РАИМА ҲАКИМОВНА

Мирзо Улуғбек номидаги Ўзбекистон Миллий
университети профессори, филология фанлари доктори,
(Ўзбекистон)

КАРИМОВ ЭЛЁР ЭРИКОВИЧ

Хофстра университети профессори,
тарих фанлари доктори (АҚШ)

ИБРОҲИМ УСМАНОВ

Ўзбекистон Фанлар академияси Абу Райҳон Бериуний номидаги
Шарқшунослик институти – Тарих фанлари номзоди, доцент
(Ўзбекистон)

АҲМЕД МОУССА АБДДАЛЛА СЕИФЕЛДИН

Ўзбекистон халқаро исломшунослик академияси,
PhD (Миср Араб Республикаси)

МОҲАМЕД АЛИ АБДЕЛВАҲЕД АВАД

Ўзбекистон халқаро исломшунослик академияси,
PhD (Миср Араб Республикаси)

ГАБИТОВ ТУРСУН ХАФИЗОВИЧ

Ал Форобий номидаги Қозоғистон Миллий университети
профессори, фалсафа фанлари доктори (Қозоғистон)

ЮЛДАШЕВА ФАРИДА ХЎЖАМҚУЛОВНА

Андижон давлат университети
фалсафа фанлари доктори, профессор. (Ўзбекистон)

МИРЗАХМЕДОВ АБДИРАШИД МАМАСИДИКОВИЧ

Наманган давлат техника университети профессори,
фалсафа фанлари доктори (Ўзбекистон)

САФАРОВА НИГОРА ОЛИМОВНА

Навий давлат педагогика институти
фалсафа фанлари доктори, профессор (Ўзбекистон)

ДЖЎРАЕВА НИГОРА АВАЗОВНА

Мирзо Улуғбек номидаги Ўзбекистон Миллий университети
фалсафа фанлари бўйича фалсафа доктори (PhD)
(Ўзбекистон)

МИРЗАХМЕДОВ ХУРШИД АБДИРАШИДОВИЧ

Наманган давлат университети в.б. профессори, социология
фанлари бўйича фалсафа доктори (PhD) (Ўзбекистон)

ОДИНАЕВА ЗЕБИНИСО ИБРОХИМОВНА

Мирзо Улуғбек номидаги Ўзбекистон Миллий университети
доцент, фалсафа фанлари бўйича фалсафа доктори (PhD)
(Ўзбекистон)

ШУКУРОВ АКМАЛ ШАРОФОВИЧ

Мирзо Улуғбек номидаги Ўзбекистон Миллий университети
фалсафа фанлари бўйича фалсафа доктори (PhD)
(Ўзбекистон)

РЎЗИБОЕВ ДОСТОНБЕК ДИЛМУРОД ЎҒЛИ

Мирзо Улуғбек номидаги Ўзбекистон Миллий университети
PhD докторанти (Ўзбекистон)

ҲЕЛАЛ АБДЕЛРАЗЕК САДЕК АБДЕЛРАЗЕК

Ўзбекистон халқаро исломшунослик академияси,
PhD (Миср Араб Республикаси)

ФАЙЗИХОДЖАЕВА ДИЛБАР ИРГАШЕВНА

фалсафа фанлари доктори, профессор в.б. Мирзо Улуғбек
номидаги Ўзбекистон Миллий университети (Ўзбекистон)

Дизайн–саҳифаловчи: Хуршид Мирзахмедов

КОНТАКТ РЕДАКЦИЙ ЖУРНАЛОВ. WWW.TADQIQOT.UZ

ООО Тадқиқот город Ташкент,

улица Амира Темура пр.1, дом-2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz

Тел: (+998-94) 404-0000

Editorial staff of the journals of www.tadqiqot.uz

Tadqiqot LLC the city of Tashkent,

Amir Temur Street pr.1, House 2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz

Phone: (+998-94) 404-0000

Главный редактор:

МАДАЕВА ШАХНОЗА АМАНУЛЛАЕВНА

доктор философских наук, профессор

Национального университета Узбекистана имени Мирзо Улугбека (Узбекистан)

Заместитель главного редактора:

ЮСУПОВА ДИЛЬДОРА ДИЛЬШАТОВНА

доктор философских наук, доцент Национального университета Узбекистана имени Мирзо Улугбека (Узбекистан)

Заместитель главного редактора:

ХОДЖИЕВ ТУНИС НУРКОСИМОВИЧ

доктор философии (PhD), Национальный университет Узбекистана имени Мирзо Улугбека

ЧЛЕНЫ РЕДКОЛЛЕГИИ НАУЧНО-ТЕОРЕТИЧЕСКОГО И СОЦИАЛЬНО-ФИЛОСОФСКОГО ЖУРНАЛА РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ

МАДЖИДОВ ИНОМ УРУШЕВИЧ

Ректор Национального университета Узбекистана, профессор (Узбекистан)

ХАКИМОВ АКБАР АБДУЛЛАЕВИЧ

Академия наук Узбекистана, академик Академии художеств Узбекистана, доктор искусствоведения, профессор (Узбекистан)

МАРИАННА КАМП РУТЦ

профессор Центра Евразийских исследований Университета Индианы, доктор исторических наук (США)

ДЖУРАЕВ НАРЗУЛЛА КАСИМОВИЧ

Профессор ISFT института, доктор политических наук (Узбекистан)

ИСЛОМОВ ЗОХИДЖОН МАХМУДОВИЧ

Международной исламской академии Узбекистана, доктор филологических наук, профессор (Узбекистан)

КЛЭР РООСИЕН

PhD доктор кафедры Славянских языков и литературы Йельского университета (США)

АНТонио АЛОНСО МАРКОС

профессор Университета CEU имени Сан Пабло (Испания)

ШИРИНОВА РАИМА ХАКИМОВНА

Национального Университета Узбекистана имени Мирзо Улугбека, доктор филологических наук, профессор (Узбекистан)

КАРИМОВ ЭЛЁР ЭРИКОВИЧ

профессор Университета Хофстра, доктор исторических наук (США)

ИБРОХИМ УСМАНОВ

кандидат исторических наук, доцент, Институт востоковедения имени Абу Райхана Беруни Академии наук Республики Узбекистан (Узбекистан)

АХМЕД МУССА АБДАЛЛА СЕЙФЕЛДИН

PhD, Международная исламская академия Узбекистана (Арабская Республика Египет)

МОХАМЕД АЛИ АБДЕЛЬВАХЕД АВАД

PhD, Международная исламская академия Узбекистана (Арабская Республика Египет)

ГАБИТОВ ТУРСУН ХАФИЗОВИЧ

профессор Казахский национальный университет имени аль-Фараби, доктор философских наук (Казахстан)

ЮЛДАШЕВА ФАРИДА ХОДЖАМКУЛОВНА

профессор Андижанский государственный университет, кандидат философских наук. (Узбекистан)

МИРЗАХМЕДОВ АБДИРАШИД МАМАСИДИКОВИЧ

профессор Наманганский государственный технический университет, доктор философских наук (Узбекистан)

САФАРОВА НИГОРА ОЛИМОВНА

профессор Навоийский государственный педагогический институт, доктор философских наук, (Узбекистан)

ДЖУРАЕВА НИГОРА АВАЗОВНА

Национального Университета Узбекистана имени Мирзо Улугбека, доктор философии по философским наукам (PhD) (Узбекистан)

МИРЗАХМЕДОВ ХУРШИД АБДИРАШИДОВИЧ

и.о.профессор Наманганского государственного университета, доктора философии (PhD) по социологическим наукам (Узбекистан)

ОДИНАЕВА ЗЕБИНИСО ИБРОХИМОВНА

доцент Национального университета Узбекистана имени Мирзо Улугбека, доктор философии (PhD), по философским наукам (Узбекистан)

ШУКУРОВ АКМАЛ ШАРОФОВИЧ

Национального университета Узбекистана имени Мирзо Улугбека, доктор философии по философским наукам (PhD) (Узбекистан)

РЎЗИБОЕВ ДОСТОНБЕК ДИЛМУРОД ЎҒЛИ

докторант Национального Университета Узбекистана имени Мирзо Улугбека (Узбекистан)

ХЕЛАЛ АБДЕЛЬРАЗЕК САДЕК АБДЕЛЬРАЗЕК

PhD, Международная исламская академия Узбекистана (Арабская Республика Египет)

ФАЙЗИХОДЖАЕВА ДИЛБАР ИРГАШЕВНА

доктор философских наук (DSc), исполняющая обязанности профессора, Национальный университет Узбекистана имени Мирзо Улугбека (Узбекистан).

Дизайн-верстка: Хуршид Мирзахмедов

КОНТАКТ РЕДАКЦИЙ ЖУРНАЛОВ. WWW.TADQIQOT.UZ

ООО Tadqiqot город Ташкент,

улица Амира Темура пр.1, дом-2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz

Тел: (+998-94) 404-0000

Editorial staff of the journals of www.tadqiqot.uz

Tadqiqot LLC the city of Tashkent,

Amir Temur Street pr.1, House 2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz

Phone: (+998-94) 404-0000

Chief Editor:

MADAEVA SHAKHNOZA AMANULLAEVNA

Doctor of Philosophical Sciences (DSc), Professor
The National University of Uzbekistan named after Mirzo Ulugbek (Uzbekistan)

Deputy Chief Editor:

YUSUPOVA DILDORA DILSHATOVNA

Doctor of Philosophical Sciences, Docent of National
University of Uzbekistan named after Mirzo Ulugbek (Uzbekistan)

Deputy Chief Editor:

KHOJIEV TUNIS NURKOSIMOVICH

Doctor of Philosophy (PhD), National University
of Uzbekistan named after Mirzo Ulugbek (Uzbekistan)

MEMBERS OF THE EDITORIAL BOARD OF THE SCIENTIFIC-THEORETICAL AND SOCIO-PHILOSOPHICAL JOURNAL OF CENTRAL ASIAN RENAISSANCE

MADJIDOV INOM URUSHEVICH

Rector NUUZ, Professor (Uzbekistan)

KHAKIMOV AKBAR ABDULLAEVICH

Academy of Sciences of Uzbekistan,
Academician of the Academy of
Arts of Uzbekistan, Doctor of
Art History, Professor (Uzbekistan)

MARIANNE KAMP RUTZ

Professor of the Center for Eurasian Studies
at Indiana University, Doctor of History (USA)

DJURAEV NARZULLA KASIMOVICH

Professor of the ISFT Institute,
Doctor of Political Sciences (Uzbekistan).

ISLAMOV ZOHIDJON MAKHMUDOVICH

International Islamic Academy of Uzbekistan,
Doctor of Philological Sciences, Professor (Uzbekistan)

CLAIRE ROOSIEN

Department of Slavic Languages and Literature
of the Yale University, PhD (USA)

ANTONIO ALONSO MARCOS

Professor of the University of CEU
named after San Pablo (Spain)

SHIRINOVA RAIMA KHAKIMOVNA

Vice-Rector for International Affairs of the National
University of Uzbekistan named after Mirzo Ulugbek,
Doctor of Philological Sciences, Professor (Uzbekistan)

KARIMOV ELYOR ERIKOVICH

Professor of the Hofstra University,
Doctor of Historical Sciences (USA)

IBROHIM USMANOV

Candidate of Historical Sciences, Associate Professor, Abu Rayhon
Beruniy Institute of Oriental Studies, Academy of Sciences of
Uzbekistan (Uzbekistan)

AHMED MOUSSA ABDALLA SEIFELDIN

PhD, International Islamic Academy of Uzbekistan
(Arab Republic of Egypt)

MOHAMED ALI ABDELVAHED AWAD

PhD, International Islamic Academy of Uzbekistan
(Arab Republic of Egypt)

GABITOV TURSUN KHAFIZOVICH

Professor of the Al-Farabi Kazakh National University,
Doctor of Philosophical Sciences (Kazakhstan)

YULDASHEVA FARIDA KHOJAMKULOVNA

Andijan State University, Doctor of Philosophical
Sciences, professor. (Uzbekistan)

MIRZAKHMEDOV ABDIRASHID MAMASIDIKOVICH

Professor of the Namangan State Technical University,
Doctor of Philosophical Sciences (Uzbekistan)

SAFAROVA NIGORA OLIMOVNA

the Nava'i State Pedagogical Institute, Doctor
of Philosophical Sciences, Professor (Uzbekistan)

JURAEVA NIGORA AVAZOVNA

Docent of the National University of Uzbekistan
named after Mirzo Ulugbek, (PhD) (Uzbekistan)

MIRZAKHMEDOV KHURSHID ABDIRASHIDOVICH

Docent of Namangan State University,
Doctor of Philosophy (PhD) on
Sociological Sciences (Uzbekistan)

ODINAYEVA ZEBINISO IBROKHIMOVNA

Docent of National University of Uzbekistan named
after Mirzo Ulugbek, Doctor of Philosophy (PhD),
in Philosophical Sciences (Uzbekistan)

SHUKUROV AKMAL SHAROFVICH

The National University of Uzbekistan named
after Mirzo Ulugbek, PhD (Uzbekistan)

RUZIBOEV DOSTONBEK DILMUROD UGLI

doctoral student of the National University of Uzbekistan
named after Mirzo Ulugbek, (Uzbekistan)

HELAL ABDELRAZEK SADEK ABDELRAZEK

PhD, International Islamic Academy of Uzbekistan
(Arab Republic of Egypt)

DILBAR FAYZIKHODJAYEVA IRGASHEVNA

Doctor of Philosophy (DSc), Acting Professor, National University
of Uzbekistan named after Mirzo Ulugbek (Uzbekistan)

Design-pagemaker: Khurshid Mirzakhmedov

КОНТАКТ РЕДАКЦИЙ ЖУРНАЛОВ. WWW.TADQIQOT.UZ

ООО Тадқиқот город Ташкент,
улица Амира Темура пр.1, дом-2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz
Тел: (+998-94) 404-0000

Editorial staff of the journals of www.tadqiqot.uz

Tadqiqot LLC the city of Tashkent,
Amir Temur Street pr.1, House 2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz
Phone: (+998-94) 404-0000

1. Madayeva Shahnoza Omonullayevna JADIDCHILIK TA'LIMOTINI O'RGANISHNING ZAMONAVIY USTUVOR YONDASHUVLARI.....	7
2. Yuldasheva Farida Xujamkulovna GLOBALLASHUV VA SIVILIZATSIYA: TARAQQIY ETISHI VA MUNOSABATLARI....	13
3. Yusupova Dildora Dilshatovna THE NATIONAL MODEL OF UPBRINGING IN THE JADIDIC TEACHINGS.....	25
4. G'aniyev Ithom Muzaffarovich JAHON ADABIYOTI VA JADIDLAR BADIY MEROSIDA INTERTEKSTUALLIK.....	31
5. Amirov Azamat Odil og'li A HISTORICAL AND PHILOSOPHICAL PERSPECTIVE ON JADIDISM AND ITS INFLUENCE ON THE MODERNIZATION OF MUSLIM COMMUNITIES.....	39
6. Джураева Нигора Авазовна СЕТЕВЫЕ ВЛИЯНИЯ И АВТОПОЭТИЧЕСКИЕ МЕХАНИЗМЫ КОГНИТИВНОЙ РЕКОНФИГУРАЦИИ СОЗНАНИЯ ВОСТОЧНОГО ЧЕЛОВЕКА В КОНТЕКСТЕ ЦИВИЛИЗАЦИОННОГО ПЕРЕХОДА ЦЕНТРАЛЬНОЙ АЗИИ.....	45
7. Madayeva Mo'tabarxon Amanullayevna MAQOLLAR – XALQ MADANYATINING KO'ZGUSI.....	57
8. Alikulov Xusniddin Akbarovich ZAMONAVIY EKOLOGIK PARADIGMALAR: ANTROPOSENTRIK VA EKOSENTRIK YONDASHUVLARNING FALSAFIY TAHLILI.....	62
9. Maxkamov Ulug'bek Abdugapporovich DIALOG FENOMENINING TALQINI.....	72
10. Narziev Farxod Qurbon o'g'li MILLIY VA UMUMINSONIY QADRIYATLAR NEGIZIDA NUKLEAR OILADAGI AVLODLAR MUNOSABATI.....	80
11. Курбанбаева Улбосын Жумагалиевна УСТОЙЧИВОЕ РАЗВИТИЕ КАК ФИЛОСОФСКО-ЭКОЛОГИЧЕСКАЯ КОНЦЕПЦИЯ.....	87
12. Suyunova Noila G'ayrat qizi MORTIMER ADLER TA'LIM FALSAFASIGA OID QARASHLARINING NAZARIY VA KONSEPTUAL ASOSLARI.....	94


МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ
ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ
JOURNAL OF CENTRAL ASIAN RENAISSANCE

ISSN: 2181-1040
www.tadqiqot.uz

Amirov Azamat Odil og'li

Deputy Director of the Coordination and Methodological
Center for Contemporary History of Uzbekistan under the
Academy of Sciences of the Republic of Uzbekistan,
Doctor of Philosophy

**A HISTORICAL AND PHILOSOPHICAL PERSPECTIVE ON JADIDISM AND ITS
INFLUENCE ON THE MODERNIZATION OF MUSLIM COMMUNITIES**

 <http://dx.doi.org/10.5281/zenodo.18088592>

ABSTRACT

This paper provides a historical and philosophical exploration of Jadidism — a reformist movement that arose in the late 19th and early 20th centuries among the Muslim populations of the Russian Empire. It delves into the intellectual foundations and socio-cultural conditions that gave rise to Jadidism, emphasizing its role in challenging traditional norms and promoting ideas of enlightenment and social progress. The study analyzes the influence of Jadidist reforms on education and societal structures within Muslim communities, highlighting their contribution to the development of modern identities and progressive thought. Additionally, the article addresses the internal tensions and external obstacles encountered by the Jadids and assesses their long-term impact within the historical evolution of the region.

Keywords: Jadidism, reform movement, modernization, Muslim communities, enlightenment thought, historical context, socio-cultural transformation, identity formation, Russian Empire, educational reform.

Amirov Azamat Odil o'g'li

O'zbekiston Respublikasi Fanlar akademiyasi huzuridagi
O'zbekistonning eng yangi tarixi masalalari bo'yicha
muvofiqlashtiruvchi-metodik markaz direktorining o'rinbosari,
falsafa fanlari bo'yicha, falsafa doktori

**JADIDCHILIKNING TARIXIY VA FALSAFIY ASOSLARI HAMDA UNING
MUSULMON JAMIYATLARINI MODERNIZATSIYALASHDAGI TA'SIRI**

ANNOTATSIYA

Mazkur maqolada XIX asr oxiri – XX asr boshlarida Rossiya imperiyasi tarkibidagi musulmon xalqlar orasida shakllangan jadidchilik harakatining tarixiy va falsafiy tahlili yoritiladi. Tadqiqotda jadidchilikning vujudga kelishiga sabab bo'lgan intellektual asoslar hamda ijtimoiy-madaniy sharoitlar tahlil qilinib, uning an'anaviy qarashlarni qayta ko'rib chiqish, ma'rifat va ijtimoiy taraqqiyot g'oyalarini ilgari surishdagi o'rni alohida ta'kidlanadi. Shuningdek, jadidchilik islohotlarining ta'lim tizimi va musulmon jamiyatlarining ijtimoiy tuzilmalariga ko'rsatgan ta'siri, zamonaviy identifikatsiya va ilg'or tafakkurning shakllanishiga qo'shgan hissasi yoritib beriladi.

Maqolada, bundan tashqari, jadidlar duch kelgan ichki ziddiyatlar va tashqi to'siqlar hamda ushbu harakatning mintaqa tarixiy taraqqiyotidagi uzoq muddatli ahamiyati baholanadi.

Kalit so'zlar: jadidchilik, islohotchilik harakati, modernizatsiya, musulmon jamiyatlari, ma'rifatparvarlik g'oyalari, tarixiy kontekst, ijtimoiy-madaniy transformatsiya, identifikatsiya shakllanishi, Rossiya imperiyasi, ta'lim islohotlari.

Амиров Азамат Одил угли

Заместитель директора Координационно-методического центра новейшей истории Узбекистана при Академии наук Республики Узбекистан, доктор философии

ИСТОРИЧЕСКАЯ И ФИЛОСОФСКАЯ ПЕРСПЕКТИВА ДЖАДИДИЗМА И ЕГО ВЛИЯНИЕ НА МОДЕРНИЗАЦИЮ МУСУЛЬМАНСКИХ СООБЩЕСТВ

АННОТАЦИЯ

В данной статье представлен историко-философский анализ джадидизма — реформаторского движения, возникшего в конце XIX — начале XX века среди мусульманских народов Российской империи. Рассматриваются интеллектуальные основы и социально-культурные условия, способствовавшие формированию джадидизма, с акцентом на его роль в пересмотре традиционных норм и распространении идей просвещения и общественного прогресса. В исследовании анализируется влияние джадидистских реформ на систему образования и общественные структуры мусульманских сообществ, подчеркивается их вклад в формирование современных идентичностей и прогрессивного мышления. Кроме того, в статье освещаются внутренние противоречия и внешние препятствия, с которыми сталкивались джадиды, а также оценивается их долгосрочное влияние в исторической эволюции региона.

Ключевые слова: джадидизм, реформаторское движение, модернизация, мусульманские сообщества, идеи просвещения, исторический контекст, социально-культурная трансформация, формирование идентичности, Российская империя, образовательные реформы.

Introduction. Jadidism, one of the key cultural and educational movements of the late 19th and early 20th centuries, emerged within the Muslim communities of the Russian Empire and Central Asia. It played a significant role in the processes of modernization and the re-evaluation of traditional values. Against the backdrop of rapid social and political changes, the Jadids advocated for educational reform, the advancement of science and enlightenment, and the adaptation of Islamic culture to new historical realities.

The philosophical ideas of Jadidism reflected attempts to synthesize traditional Islamic thought with the principles of modernity, which led to the emergence of a new type of consciousness and social identity among Muslims. In this context, studying Jadidism from a historical and philosophical perspective offers a deeper understanding not only of the causes and characteristics of this movement but also of its long-term impact on the development of Muslim society in the region.

The present article aims to explore the main philosophical foundations of Jadidism, analyze its contribution to modernization processes, and evaluate the historical significance of the movement within the context of the social transformations that took place in the Muslim communities of the Russian Empire.

The study of Jadidism as a historical and philosophical phenomenon remains relevant in contemporary academic and public discourse, as the movement became one of the key drivers of modernization in Muslim society within the Russian Empire. It had a profound impact on the development of education, enlightenment, and social reform. Understanding the philosophical and cultural foundations of Jadidism provides valuable insights into the processes of modernization that accompanied the transition from traditional to modern society, and it also reveals important lessons and challenges that continue to resonate today.

This research gains particular significance in the context of the “New Uzbekistan”, where socio-economic and cultural reforms are aimed at building a modern, progressive society that preserves national traditions and values. The renewed interest in the legacy of Jadidism helps to better understand the historical roots of current reforms and contributes to the formation of a national identity based on the fusion of tradition and innovation. As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, has noted: “Our current reforms aimed at building a just, free, and prosperous society in the New Uzbekistan — a truly people-oriented state where human dignity and interests come first — are fully aligned with the noble ideas and programs of the Jadids”[1]. In the era of globalization and the challenges of the 21st century, turning to the experience of the Jadids serves as an important point of reference for the continued development of education, culture, and social thought in Uzbekistan.

Literature Review. In recent decades, interest in Jadidism has grown significantly, driven by processes of national revival and the re-evaluation of historical heritage in the countries of Central Asia, including Uzbekistan. In Uzbekistan, the main areas of research on Jadidism have focused on the following aspects:

1. The educational activities of the Jadids: the establishment of *usul-i jadid* (new method) schools, the introduction of innovative teaching methods, and the development of secular education. An example is Anusha Safarova’s work, which is dedicated to the role of the Jadids in the advancement of education in Turkestan [2].
2. Ideological and philosophical activity: analysis of the socio-philosophical views of the Jadids, their influence on public consciousness and cultural processes. Palzada Kosnazarova, in her article, examines the socio-philosophical analysis of Jadidism in Central Asia [3].
3. Formation of national identity: the study of Jadidism's role in shaping Uzbek identity in the 20th century, particularly during the post-Jadid period. Elyor Karimov and Shakhnoza Madaeva analyze this process in their article [4].
4. Repression and its consequences: research on the repressions directed against the Jadids and their impact on the development of the intelligentsia and cultural capital in Uzbekistan. These issues are addressed in works dedicated to the post-Jadid period.
5. In the international academic community, Jadidism has also become a subject of scholarly interest. For example, E. Kartabaeva's article is devoted to Jadidism as a movement for the modernization of Islam at the turn of the 19th and 20th centuries [5].

Methods.

This article employs a set of comprehensive methods suited to the interdisciplinary nature of the topic, which encompasses both the historical and philosophical dimensions of Jadidism. These include the historical-analytical method, the philosophical-hermeneutical method, the comparative-historical method, the cultural studies approach, and source analysis methodology.

Results. Jadidism emerged in the late 19th and early 20th centuries as a response to the challenges faced by the Muslim population of the Russian Empire under conditions of colonial subjugation, cultural isolation, and the crisis of traditional institutions. These problems were particularly acute in Central Asia, the Volga region, and Turkestan, where socio-political changes were accompanied by attempts to introduce European models of education and governance.

Amidst these developments, the traditional Muslim educational system — primarily the *madrasa*, characterized by oral instruction and strict religious orthodoxy — gradually began to lose its effectiveness. It proved inadequate in addressing the demands of the time, which included the development of print culture, the spread of secular knowledge, and the need for engagement with the Russian and broader European socio-cultural space.

In this historical context, a drive for reform arose, primarily in the field of education. The Jadids — representatives of a new generation of Muslim intellectuals — advocated for a renewal of educational methodology (*usul-i jadid*), and for the integration of rational thought and scientific knowledge into the educational process.

Their philosophical outlook was grounded in the ideas of the European Enlightenment, rationalism, and modernism, which they adapted to the Islamic intellectual tradition. The Jadids did not reject

religion; on the contrary, they sought to align Islam with the spirit of the times, aiming to keep it a vital and active foundation of cultural identity. A central concept in their thought was *ijtihad* — creative reasoning and reinterpretation of Islamic sources in order to adapt them to new social realities. “The Jadid movement, through its vitality, the distinctive nature of its educational activities, and its focus on addressing national-level issues, fundamentally differs from both traditional enlightenment and religious reformism” [6].

One of the most important directions of Jadidism was educational reform. In the *usul-i jadid* (new method) schools established by the Jadids, in addition to traditional religious subjects, secular disciplines such as mathematics, geography, natural sciences, history, and foreign languages were taught. This contributed to the formation of a new type of thinking—based on critical reasoning, analytical perception of reality, and openness to new ideas. Education was seen not only as a means of intellectual development but also as a tool for the social and cultural renewal of Muslim society.

A key aspect of Jadid philosophical thought was the rethinking of cultural identity and language. The Jadids actively promoted the use of the native (Turkic) language in print and education, striving for its standardization and wider dissemination among the general population. This contributed to the formation of a modernized national identity, rooted in a synthesis of Islamic tradition and contemporary values.

The Jadids' concept of social justice and equality also deserves special attention. Unlike the orthodox religious circles of their time, the Jadids advocated for the expansion of women's rights, their access to education, and their participation in public life. Their works were among the first to raise the issue of gender justice, making the Jadid movement one of the most progressive at the turn of the century.

The historical development of Jadidism can be roughly divided into three stages. In the first stage (late 19th – early 20th century), the movement’s core ideas were formulated, the first new-method schools were opened, and the Jadids began their journalistic and educational activities. The second stage (1910–1917) was marked by increased momentum: newspapers and journals were published, literary and cultural societies were established, and the network of educational institutions expanded. During the third stage, in the Soviet period, the Jadid movement was subjected to repression. Many of its leaders were arrested or executed, and its ideas were either suppressed or distorted as part of the Soviet ideological agenda.

Despite persecution and limitations in achieving their goals, Jadidism had a significant impact on the modernization of Muslim society. This influence was most evident in the field of education: secular schools and scientific disciplines became an integral part of the cultural landscape of Central Asia. In addition, thanks to the efforts of the Jadids, the value system began to shift—from reliance on traditional authority to emphasis on individual initiative, responsibility, and the pursuit of knowledge. These changes were an essential step toward the modernization of public consciousness.

Jadidism also played a crucial role in the formation of national consciousness. Through print media, literature, and the education system, a new cultural elite emerged—capable of articulating the interests of the Muslim population under colonial pressure and amid modernization challenges. The Jadids were among the first to raise the question of the relationship between religious, national, and civic identity.

At the same time, the movement faced a number of serious challenges. It was criticized by conservative religious leaders, suffered from a lack of financial and organizational resources, and was subject to the shifting political climate. The period of Soviet repression was particularly devastating: the leaders of the Jadid movement were eliminated, and their cultural legacy was subjected to censorship and distortion.

“The Jadids’ program was unacceptable to both the Tsarist and Soviet authorities. Both regimes did everything they could to obstruct, ban, and physically eliminate them. The Soviet regime, with the help of loyal writers and journalists, branded the Jadids in the press as nationalists, bourgeois ideologues, and publicly ‘exposed’ their activities. Labels such as ‘Pan-Turkist’ and ‘Pan-Islamist’ were invented and widely used to discredit them” [7].

In modern Uzbekistan, which is undergoing large-scale reforms aimed at building a just, open, and enlightened society, turning to the legacy of Jadidism has taken on particular significance.

The ideas laid down by the Jadids more than a century ago — the need for educational renewal, the development of science, the strengthening of national identity, and equal opportunities for men and women — largely align with the goals of the New Uzbekistan. Jadidism can be seen as a historical precedent for a modernization project rooted in national traditions while oriented toward the future.

Thus, Jadidism stands as one of the most significant phenomena in the history of Muslim society in Central Asia, combining a philosophy of progress, respect for cultural heritage, and a pursuit of social justice. Its legacy remains highly relevant today, as Uzbekistan works toward building a society grounded in knowledge, equality, and cultural authenticity.

Discussion. Jadidism, as a reformist movement, continues to provoke active scholarly and public debate due to its multifaceted nature, ideological diversity, and the complex historical evaluation of its contribution to the development of Muslim society. This article considers several key areas of contemporary discussion.

Firstly, the philosophical essence of Jadidism remains a point of contention. Was it primarily a religious reform movement within Islam, or was it a secular initiative that merely employed Islamic terminology and symbolism as tools of cultural influence? Some researchers (e.g., R. Khalid, A. Bennigsen) interpret Jadidism as an attempt to “Europeanize” Islam, emphasizing the adoption of Western educational methods, social organization, and linguistic modernization. Others (notably, Kh. Boltaev and Sh. Kamolova) highlight the internal Islamic logic of the reforms, appealing to the tradition of *ijtihad* and the aim of returning Islam to its humanistic and rationalist roots.

Secondly, debates continue regarding the scope and character of Jadidism’s influence. Some scholars argue that the real impact of the Jadids on the broader Muslim population was limited and that their ideas circulated mainly within a narrow circle of urban intellectuals. However, archival sources and contemporary memoirs suggest that Jadid schools and publications reached a wide audience, especially among youth and the urban poor. This indicates a deeper penetration of Jadid values than previously assumed.

A third subject of debate concerns the Soviet state’s relationship with Jadidism. On the one hand, early Bolsheviks viewed the Jadids as allies in their struggle against religious conservatism and traditional power structures. On the other hand, by the mid-1920s, a campaign of repression and discrediting of the Jadids began, labeling them “nationalists” and “bourgeois intellectuals.” This shift has sparked a lasting debate in academic literature over the political instrumentalization of the Jadid legacy — ranging from attempts at rehabilitation to its exploitation as an ideological resource.

Finally, a key focus of modern scholarly discourse is the revival of the Jadid legacy in independent Uzbekistan. Interest in the figures of the Jadid movement is resurging; their works are being republished, and their names are reintroduced into the public sphere. However, the question remains: should current state policy treat Jadidism merely as a symbolic component of the national narrative, or can it serve as a genuine intellectual foundation for continued modernization — particularly in areas such as education, culture, language, and the role of women in society?

Thus, Jadidism remains not only a subject of historical analysis but also an active participant in contemporary discourse on societal development — the balance between tradition and modernization, religion and science, freedom and responsibility. Continued research in this field offers opportunities for rethinking both the past and future of Muslim societies in Central Asia, particularly in the context of the transformations of New Uzbekistan.

Conclusion. A historical and philosophical analysis of Jadidism allows us to view this movement as one of the most important stages in the development of Muslim society in Central Asia at the turn of the 19th and 20th centuries. Advocating for the renewal of religious and educational consciousness, the Jadids sought to reconcile Islamic tradition with the ideas of progress, enlightenment, and rationalism. Their efforts contributed not only to reforming the education system and cultural life but also to shaping a new identity based on openness to change, the pursuit of knowledge, and awareness of a distinct national self.

In the philosophical context, Jadidism represents a unique synthesis of religious and secular thought, in which particular importance was placed on the principles of *ijtihad*, rational interpretation of religious texts, social justice, and equality. The Jadids did not reject tradition, but rather sought its thoughtful modernization, which gave their position both balance and historical significance.

Despite the repressions and the temporal limitations of their movement, Jadidism exerted a lasting influence on subsequent processes of modernization — including the formation of a national intelligentsia, the development of written culture, educational reform, and the emergence of socio-political thought.

In today's Uzbekistan, which is undergoing profound transformations, turning to the ideas of Jadidism can play an important role in rethinking the country's historical and cultural heritage and in shaping a development strategy that balances tradition with innovation, religious ethics with secular humanism.

Thus, the legacy of Jadidism remains relevant as a philosophical, cultural, and political resource capable of making a meaningful contribution to the formation of a sustainable, enlightened, and open society.

References:

1. Мирзиёев: Сегодняшние реформы в Новом Узбекистане созвучны благородным идеям джадидов. -Электронный ресурс: <https://uz.kursiv.media/2023-12-11/mirziyoev-segodnyashnie-reformy-v-novom-uzbekistane-sozvuchny-blagorodnym-ideyam-dzhadidov/>. -Дата обращения: 05.10.2025.
2. Сафарова А. Джадиды и образование / *Ta'lim innovatsiyasi va integratsiyasi*. - Vol. 11 No. 2, 2023. -В.157-159.
3. Косназарова П.Г. Джадидизм в Центральной Азии: социально- философский анализ/ *International journal of recently scientific researcher's theory*. - Vol. 1 No. 2 (2023).
4. Каримов Э.Э., Мадаева Ш.О. Формирования узбекской идентичности в период пост-джадидизма / *JCAR*. - Том 6 № 1 (2025).
5. Картабаева Е. Джадидизм – движение за модернизацию ислама на рубеже XIX-XX веков / Том 94 № 3 (2019): Вестник КазНУ: серия историческая. -С.72-81.
6. Алихожиев М.О., Тажимирзаев Э.А. Джадидизм в туркестане и просветительская деятельность джадидов. -Электронный ресурс: <file:///C:/Users/hp/Downloads/dzhadidizm-v-turkestanе-i-prosvetitelskaya-deyatelnost-dzhadidov.pdf>. -Дата обращения: 05.10.2025.
7. История в зеркале литературы: исторический роман Ю.Крашевского в контексте европейской истории и литературы (к 200-летию со дня рождения) // Материалы международного научно-практического семинара преподавателей и студентов. -Брест, 2013. - С.6.

МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ

ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ
JOURNAL OF CENTRAL ASIAN RENAISSANCE

AL-9224104729 “JADIDCHILIK TA’LIMOTI MILLIY STRATEGIK G‘OYALARINI OMMALASHTIRISHNING KONSTRUKTIV TRANSDITSIPLINAR MODELINI YARATISH” AMALIY LOYIHASI ASOSIDA TAYYORLANDI.

ПОДГОТОВЛЕНО В РАМКАХ ПРИКЛАДНОГО ПРОЕКТА AL-9224104729 “СОЗДАНИЕ КОНСТРУКТИВНОЙ ТРАНСДИСЦИПЛИНАРНОЙ МОДЕЛИ ПОПУЛЯРИЗАЦИИ НАЦИОНАЛЬНЫХ СТРАТЕГИЧЕСКИХ ИДЕЙ ДЖАДИДИЗМА”.

PREPARED BASED ON THE APPLIED PROJECT AL-9224104729: “CREATING A CONSTRUCTIVE TRANSDISCIPLINARY MODEL FOR POPULARIZING THE NATIONAL STRATEGIC IDEAS OF JADIDISM”.

Editorial staff of the journals of www.tadqiqot.uz
Tadqiqot LLC the city of Tashkent,
Amir Temur Street pr.1, House 2.
Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz
Phone: (+998-94) 404-0000

Контакт редакций журналов. www.tadqiqot.uz
ООО Тадқиқот город Ташкент,
улица Амира Темура пр.1, дом-2.
Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz
Тел: (+998-94) 404-0000