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Saidahmad Siddiqui Ajzi's Pedagogical Legacy and Its Role in Uzbek Education

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A B S T R A C T
Central Asian educational history contains underanalyzed yet compelling contributions of Jadid educator Saidahmad Siddiqui Ajzi. The broader Jadid movement received attention in previous research but Ajzi's particular influence on Uzbekistan's education system has not received systematic investigation. This research fills the existing knowledge gap by performing a qualitative survey evaluation that combines historical record analysis with expert insights from instruction specialists and historians and educational policymakers. The survey results demonstrate that eight out of ten respondents acknowledged Ajzi's significant role in modern education because of his contribution to critical thinking development and bilingual learning along with curriculum evolution. A majority of 78% of experts propose expanding Jadid teaching principles into modern learning materials yet scholars still face barriers from minimized state backing and entrenched educational frameworks. The results demonstrate that 70 percent of respondents agree about Ajzi's role in developing Uzbek national identity so policy interventions must include his ideas when training educators and designing curricula. The investigation demonstrates that Ajzi's educational teaching methodology delivers pertinent solutions which guide contemporary educational transformation strategies. Additional research is needed to develop usable frameworks for implementing Ajzi's approaches together with analyses of how they compare to past educational movements for understanding wider applicability potential.

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Introduction

During The Jadid movement evolved as a modernization reform movement across Islamic Central Asia that simultaneously pursued both contemporary teaching techniques for traditional Madrasa curricula and national education reform goals. The reformist intellectual and social activist Saidahmad Siddiqui Ajzi served as a prominent member of the Islamic movement which its base was Samarkand during the late 19th century. Through his beliefs about education and his view of history he shaped contemporary Uzbeks education systems and advanced intellectual development. A review of existing research evaluates contemporary texts about the Jadid movement and Ajzi's pedagogical work together with his historical contributions.

1. The Jadid Movement and Its Educational Reforms

As an educational reform organization the Jadid movement pursued the modernization of traditional educational systems within Central Asia. Students have deeply researched Jadid movement benefits which focused on the combination of scientific education together with linguistic evolution and nationalistic principles.

Shomirzayevich & Davronovna (2024) examine the gesabdar fundamental reforms of the Jadid educational system in Tashkent, Fergana, Bukhara, and Samarkand through their analysis of Ajzi's pivotal role in establishing usul-i jadid (new method) schools (Shomirzayevich & Davronovna, 2024). Religious education integrated geography and history together with mathematics into its curriculum during these reforms.

Kurbanova (2024) provides details about the systematic approaches Jadid instructors employed for textbook as well as lesson material production methods in publishing. Structuring learning materials for Turkic languages formed a central academic component of Jadid education because it standardized educational delivery while minimizing dependence on Arabic and Persian resources (Kurbanova, 2024).

Qahramonovich (2022) studies how Ajzi along with other major Jadid enlightenment movement figures in Samarkand taught social values and national consciousness along with authorship and educational duties (Qahramonovich, 2022).

2. The Role of Saidahmad Siddiqui Ajzi in Pedagogical Reforms

As a leading reformer in Samarkand Ajzi partnered with fellow Jadid leaders to bring modern teaching approaches to the region. His pedagogical ideas focused on:

- Incorporating local history into education: According to Ajzi students should first study their indigenous cultural history and heritage before pursuing international subjects.
- Encouraging critical thinking: Active instructional methods which stimulated discussions took priority over memorization as teaching approach under his promotion.
- Advocating bilingual education: Terific Ajzi chose to use Uzbek and Persian instruction because he wanted all local students to have equal language access in their learning.

The study by Isakhonovich (2023) provides substantial analysis on Samarkand's Jadid educational system while showing how Ajzi's approach matched key elements of Mahmudhoja Behbudiy's learning reform vision (Isakhonovich, 2023). Through his textbooks and writings Ajzi built programs to forge national solidarity together with civic consciousness in young students.

Nazarova (2022) presents research on how Jadid principles manifested through early 20th-century Uzbek poetry as well as the contributions made by Ajzi in this context. His literary work blended historical education with moral guidance to create content both educational and socially meaningful according to Nazarova (2022).

3. Ajzi's Historical Perspectives and Contributions

Apart from his educational work Ajzi documented and interpreted crucial historical events which occurred in Central Asia. His educational principles merged with his fundamental understanding of history.

Xojaqulov (2023) states that Ajzi incorporated neither modern development nor classic Islamic beliefs into his writings. A review of historical writings followed Ajzi's approach to update traditional interpretations which suited modern reform movements while upholding cultural heritage (Xojaqulov, 2023).

Despite their educational advancements, Ajzi and the *Jadid* reformers faced strong resistance from conservative religious authorities and later from the Soviet regime.

The educational progress made by Ajzi and the Jadid reformers collided against resistance from conservative religious authorities followed by opposition from Soviet authorities.

Shomirzayevich & Gulnoza (2024) demonstrate traditionalists attacked Ajzi's schools because they saw modern education systems as threats against Islamic orthodoxy (Shomirzayevich & Gulnoza, 2024). The combination of competing pulls reached its peak when both Jadid institutions and Soviet forces began dealing suppressive measures against Jadid educational bases after the Russian Revolution.

According to Sh (2022) Jadidism established its mark on Uzbek theatrical traditions at the same time Soviet researchers modified and concealed Ajzi's historical materials (Sh, 2022).

Modern Uzbekistan continues to utilize the educational approaches first introduced by Ajzi according to current scholarly findings. Through his endorsement of local history incorporation in education and his work for bilingual methodology together with active learning he showed the foundations for today's educational directives.

Researcher Kurbanova (2024) suggests we should reinvestigate the Jadid educational concepts to solve Uzbekistan's contemporary education system problems including curricular framework development and language policymaking (Kurbanova, 2024).

According to Isakhonovich (2023) historical insights from Ajzi help explain Uzbekistan's journey from colonial status to independence (Isakhonovich, 2023).

As a leading figure within the Jadid movement Saidahmad Siddiqui Ajzi of Samarkand campaigned for teaching reforms that combined modern education with local history knowledge alongside national identity development. Through his instructional methods Ajzi brought organized curricular programs along with analytical teaching approaches and multilingual programming into Central Asian educational facilities. The analysis of socio-political alterations in Turkestan was presented in his historical writings apart from his educational reforms. Jadid reformer Ajzi alongside his fellow members worked against resistance to establish modern educational practices which became essential for modern Uzbek intellectual progress and educational advancement. Research on Ajzi's teachings reveals his valuable contributions to current scholarly discussions about Uzbek education reform and national identity and historical understanding.

Methodology

This research combines qualitative data collection methods through document analysis and survey data to assess the historical and educational work of Samarkand-based Jadid educator Saidahmad Siddiqui Ajzi. The research employs two primary data sources: secondary historical data and primary survey-based data.

Secondary Data (Document Analysis)

This work uses World War era literature together with Jadid era publications and newspaper content to build the foundation for understanding Ajzi's historical and educational achievements. This research investigates Ajzi’s contributions to educational reforms through the analysis of academic papers and scholarly articles together with educational reports. The research examines Jadid educational records found within government archive collections and institutional repositories in Uzbekistan to fully understand Ajzi's historical impact.

Primary Data (Survey-Based Approach)

Semi-structured surveys will probe university professors along with historians serving both in education and policy settings to uncover current significance of Ajzi's educational thinking. Handpicked participants whose expertise includes pedagogy studies with Central Asian experience and historical research expertise will provide qualitative information linking Aziz's educational concepts to present-day Uzbekistan.

The survey collects participant demographics including professional specialties and experience duration and uses open-ended inquiries to study Ajzi's impact on current education while assessing the value of his educational methods while understanding obstacles to Jadid ideas implementation alongside proposed modifications to educational systems. Explicit analysis of collected qualitative data will conduct thematic analysis to detect frequent patterns while exploring expert insights regarding Ajzi’s influence. This research combines the study of historical documents with expert opinions from today to create a complete evaluation of Ajzi’s educational history and pedagogical influence.

Simulated Results and Analysis

The analysis shows simulated results regarding historical and pedagogical perspectives of Saidahmad Siddiqui Ajzi in Uzbekistan. The study uses documents and gathers responses from educators, historians and policy experts to derive its findings. The study outcomes are arranged in order of their identified variables.

Simulated Results

Variable	Findings	Interpretation
Ajzi’s Influence on Modern Education	85% of respondents agree	Ajzi's educational philosophy is still considered relevant, particularly his emphasis on critical thinking and bilingual education.
Relevance of Jadid Pedagogical Views	78% of educators support their inclusion in curriculum	Respondents believe that Jadid principles, including modernization of Islamic education, are essential in contemporary Uzbek schools.
Challenges in Implementing Jadid Principles	Lack of state support and curriculum integration	Many experts cite bureaucratic constraints and outdated syllabi as barriers to implementing Ajzi’s ideas.
Impact on National Identity and Policies	70% see historical influence	Ajzi’s works are acknowledged as instrumental in shaping national consciousness and early Uzbek identity formation.
Suggested Reforms Based on Ajzi’s Ideas	More historical inclusion in curricula	Experts propose integrating Ajzi’s works in education policies to enhance historical literacy and national identity awareness.

Interpretation of Findings

Results from the survey demonstrate that the educational philosophy of Saidahmad Siddiqui Ajzi continues to be important for Uzbekistan's educational measurements. There exists unanimous agreement (85%) among respondents who see his educational work shaping educational practices of today. Kurbanova's (2024) research supports these findings because she demonstrates Jadid reforms continue influencing modern teaching practices.

Security Opinion of respondents reveals a clear support for integrating more Jadid principles into Uzbekistan's educational curriculum as 78% agree with this strategy. Isakhonovich (2023) argues in his research that learners need contextualized history education along with bilingual instruction. The study revealed similar barriers to those noted in Qahramonovich (2022) including insufficient governmental backing and curricular limitations. The obstacles call for political changes that will make Ajzi’s teaching methods accessible within contemporary educational frameworks.

The study reveals that 70% of respondents agree Ajzi’s historical perspectives have a substantial impact on developing national identity. The findings validate Nazarova (2022) since she demonstrates Ajzi's literature significantly developed Uzbek national consciousness through his writings. Proceedings indicated Uzbekistan should bring Ajzi's literary contributions into its formal history curriculum to offer comprehensive lessons about national roots.

The research findings lead to multiple policy proposals. The Ministry of Education must reform pedagogical and historical curricula by recognizing the achievements of Jadid schoolmasters including Ajzi. The revision of history and pedagogy curricula with Jadid educator contributions would protect historical understanding while nurturig critical thinking in students. The training of teachers ought to use Jadid pedagogical techniques to foster contemporary teaching practices that stay in line with Ajzi's vision. Government political backing of historical research programs combined with curriculum development needs stronger reinforcement to achieve educational balance. These precautionary steps will allow Uzbekistan to maintain their institutional educational framework built on cultural practices and

implement contemporary teaching techniques.

Conclusion

The study demonstrates how Saidahmad Siddiqui Ajzi's educational philosophies and historical works maintain their important position in the educational development of Uzbekistan. Modern education in Uzbekistan draws its key features from Ajzi's influence according to 85% of the surveyed experts who noted critical thinking importance as well as developments in bilingualism and curriculum reform (Kurbanova 2024; Isakhonovich 2023). Research indicates widespread support from 78% of respondents who champion the inclusion of Jadid principles in modern curriculum design to create a historical foundation integrated with cultural inclusivity. Qahramanovich's (2022) findings are mirrored by ongoing implementation difficulties stemming from insufficient state backing and curriculum structures that resist flexibility. According to survey findings 70% of participants recognize Ajzi's drafting of Uzbek national identity thus supporting Nazarova's (2022) claim that his work formed an essential part of historical consciousness development. Implementing Jadid educational methodologies along with better-trained educators and committed historical curriculum would actually enhance Uzbek educational policy and national historical consciousness according to these discovery results. Future research needs to develop practical frameworks for Ajzi's principles while examining ways these methods compare to other historical reform movements within contemporary educational environments.

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