

# The Emergence of the Jadid Enlightenment and the Basis of Its Political Activity

*Amirxo'jayev Shukurjon Qurbanovich*<sup>1</sup>

**Annotation:** The historical conditions for the emergence of the Jadid movement, their noble deeds for the freedom and prosperity of the people, the formation of ideas of national statehood through the enlightenment of the people, and the implementation of fundamental reforms in society were considered priority tasks. In this article, the foundation of Jadidism's political activity is that the ideas of independence and freedom can only be achieved through enlightenment, and it is of great importance in shaping the national self-awareness and national idea of the people.

**Key words and phrases:** the Jadid movement, national statehood, colonialism in Turkestan, enlightenment, independence and freedom.

The historical conditions for the emergence of the Jadid movement. In the late 19th and early 20th centuries, the upbringing of the children of the Turkustan region as high-qualified people became the life and civic credo of the enlighteners of that time.

This dream awakened thousands of our ancestors, such as Behbudi and Avlani, Hamza and Munavarkari, Fitrat and Chulpan, Abdulla Kadiri and Usman Nasir. It was a huge spiritual factor for their noble thoughts, noble words and noble deeds on the path to the freedom and happiness of the people." [1]

It is known from history that every small action serves as the basis for tomorrow's big action. Today's defeat plays a greater or lesser role in tomorrow's victory. It is difficult to imagine the development of society without it. [2]

Indeed, enlightenment is the only and powerful force capable of liberating and improving the world, lifting a person out of the marsh of ignorance and prejudice, solving his spiritual and economic problems. Therefore, at the end of the 19th and beginning of the 20th centuries, the enlightenment movement intensified more than ever, as it was only through enlightenment that it was possible to awaken the Turkestan region, which fell into the grip of the Russian Empire and was in complete decline, and to open the eyes of the people. The enlightenment movement, which arose as a necessity for the renewal of society, consisted of progressive intellectuals who fought to solve a number of social, political, legal, and spiritual problems - entered history under the name of the Jadid movement. The Jadids considered the formation of the national idea and the implementation of fundamental reforms in society as a priority task through the enlightenment of the people. However, under the totalitarian Soviet regime, this movement was negatively assessed.

In his Address to the Oliy Majlis and the people of Uzbekistan on December 20, 2022, President Shavkat Mirziyoyev emphasized the need for a deeper study of the activities of our Jadid ancestors, who fought for the freedom of the Motherland and the nation and were repressed on this path. "We must study our ancient and rich history, especially the activities of our Jadid ancestors, who courageously raised the ideas of science and enlightenment, human freedom, freedom of the people, love and loyalty to the Motherland and national values in extremely difficult conditions. Their courageous struggle and selflessness for the sake of great goals should serve as a true example for all of us, first of all, our youth, in building a New Uzbekistan," the message said. A century ago, the

<sup>1</sup> Andijan State University "National Idea, Fundamentals of Spirituality and Legal Education Head of the Department of Philosophy Doctor of Philosophy (PhD), Associate Professor



Jadids wrote a program for the independent state they dreamed of and its development. The use of the Jadids' program in building a new Uzbekistan not only cheers their spirits, but also proves that they did not live in vain and shed blood in vain. The idea of the Third Renaissance was also to bring about a new era of awakening by applying the ideas of our scientists who created in the earlier Renaissance to society. In recent years, a lot of good work has been done to study the life and work of our Jadids, such as Mahmudhoja Behbudi, Abdulhamid Chulpan, Munavvar Qori Abdurashidkhanov, Abdulla Kadiri, Ishaqhon Ibrat, Abdurauf Fitrat. Their books were collected and published, scientific research was conducted, and feature and documentary films were made about their lives and work. The President's words about a deeper study of the work of Jadid grandfathers, their consideration as an exemplary school, encourage each intellectual to take the initiative in implementing the concept of Jadidism in society.

Therefore, the idea of enlightenment can be compared to a life-giving bridge connecting generations and centuries. This bridge not only connects generations to each other, but also plays an invaluable role in shaping the national self-awareness and national idea of the people at every stage of society.

The conquest of Turkestan by Russian colonists in the second half of the 19th century led to the emergence of the Jadid movement. After all, the foundation of the political activity of the Jadids was imbued with the ideas of independence and freedom. These ideas were primarily reflected in the battles of the Uzbek people against Russian aggression in the 1950s and 1970s. They continued to live in the hearts of the people even after the establishment of the Russian state's dominance in Turkestan. It captivated the minds and hearts of the Jadids, who always lived in the pain of their people and sacrificed their lives for their freedom. Because the Russian state abolished the national state and army in the region and destroyed independence. He established a political and administrative system that ensured his interests and became the sole owner of the entire region. In 1867, the Russian government established the Turkestan Governor-Generalship and appointed K.P. Kaufman as the first governor. On January 1, 1868, he delivered a speech to influential people in Tashkent. In his speech, he played a lot of tricks to justify and spoil the Russian state's invasion of Turkestan land, bloody wars.[4] After all, he emphasizes that during the period of the khanates, injustice and violence prevailed in the country, and the people always lived in a difficult situation and suffering, and explains the reason for the Russian state's occupation of Turkestan as giving freedom and a prosperous life to the indigenous population. He praised the autocratic political and administrative system he created in the country and said: "Does the intelligence of the indigenous population suffice to understand the new order and laws that bring happiness, the favor of the great emperor?... I warn you once again that your fate is in your own hands. If you think about yourself and feel our favor and are friendly to the Russian government, you will achieve a happy life, but if you oppose the government in a different way, the power will shift to the use of force."

Apparently, K.P. Kaufman urged the people to unite consciously around the Russian government. Otherwise, he threatens to use military force. He tries to portray the Russian state as just and humane, and presents himself as a representative of such a "potential" state in Turkestan. Soon, however, the real face of the Russian state and of himself was revealed. For example, K.P. Kaufman continued the invasion and looting war, savagely conquering the Khanates of Bukhara, Khiva, and Kokand. After that, the Russian government ruled the region, divided into three parts: the Governor-General of Turkestan, the Khanates of Bukhara and Khiva. The Tsarist administration pursued a policy based on unrestricted colonialism and great nationalism.

The Russian state built Russian cities and settlements in order to establish a strong foundation for itself in the region and to develop territories. Thousands of Russians were settled in these places. By the end of the 19th century, the number of Russians in the region had reached 197,420 people. In 1909, they numbered 619,320 people.[6] As a result, the settled and nomadic population of the region lost most of their fertile lands and pastures, and found themselves in a difficult situation. The growing number of Russians in the region was also politically dangerous to the indigenous population. After all, they were one of the factors that strengthened the colonial and great nationalist policies of the Russian state. Thus, in the second half of the 19th century and the beginning of the 20th century, a political and



administrative system based on colonialism and great nationalism prevailed on the territory of Turkestan.

"For fifty years," Fitrat wrote, "we have been crushed and humiliated. Our hands have been tied, our tongues cut off, our mouths bound, our land has been looted, our property has been looted, our honor has been destroyed, our honor has been gained. Our humanity has been trampled. We stood systematically, we waited. We gave our whole being to every command, relying on strength." [7]

In short, the transformation of Turkestan into a source of raw materials and a market for finished products, its merciless looting and destitution aroused hatred from both the Jadids and the national bourgeoisie. This situation shaped the idea and struggle for the restoration of the motherland's economic independence.

By the 80s and 90s of the 19th century, the movement for national liberation began to take on a political character. The development of mutual trade also opened the eyes of culturally backward peoples living in the regions of Central Asia. These peoples began to learn from the European peoples, especially Russians, who were close to the world's development, and the oppression of the Tsarist officials, even the Russian peasants who were resettled into the "Uzbek people" towards the local population, went beyond the boundaries. The people's patience was filled. As a result, the flame of rebellions against the oppression of the invaders began to grow stronger. In this regard, the Mingtepa uprising, which began in 1897, is noteworthy: this movement, which entered history as the "Dukchi Eshon uprising," was not properly assessed even during the Soviet period. He was given excessive religious colours and did not cover the issues that caused the uprising. It wasn't until the 1990s that places of history that were deliberately ignored or misinterpreted due to publicity began to be revised. In particular, the existence of national liberation movements in the Mingtepa uprising under the leadership of Muhammadali Ismail oğlu has been scientifically proven and included in the pages of history.

Of course, this policy, which in the end caused terrible consequences, was clear to the intellectuals of the Turkic peoples. Therefore, they began to work to reveal the fundamental goals of the Tsarist movement, which began under the guise of bringing culture. It is appropriate to highlight the actions of Ismailbek Gasprali (1854-1914), a son of the Crimean Tatar people, at the beginning of such movements. One of his goals was to unite the Turkic peoples, who were separated from each other in all respects, and to direct them towards one goal. Thanks to I. Gasprali's devotion to the cause of national liberation, many described him as the father of the nation: one of the followers of Gasprali's enlightenment views in Turkestan, Mahmudhoja Behbudi, said about his mentor: "He was inclined to unite the Turkic-Tatar peoples of Russia into a single national family through goodwill in a very short historical period."

From Mahmudhoja Behbudi's thoughts, we can see that the Crimean Tatar children, including I. Gasprali, positively evaluated his actions on the path of national liberation, and in a certain sense, managed to unite the Turkic peoples, and he was able to follow his followers with his ideas on the path of national liberation. The newspaper "Tarjumon," published through the efforts of I. Gasprali, set this goal before itself. All Turkic-speaking peoples could read it without a dictionary. As a mature political scientist and publicist, I. Gasprali made a number of speeches about the future fate of Muslims under Russian rule. The treatise "Russian Muslims," written in Russian in 1881, was the first serious work for this purpose. In it, the author primarily raised issues of ensuring equal rights for Muslims living in Russia, their national and religious protection. In his opinion, religion cannot be lost. Islam is not only a faith, but also a life. Continuing his thoughts, he noted that the only way to improve the nation's spirituality is to rely on one's own language and means of learning and to strive for innovation. Therefore, he opposed the Russian-tuzem and Russian-Tatar schools. He emphasized the need to develop community schools, mosques, and madrasahs for Muslims, as well as to implement a number of reforms in certain areas. He promoted his ideas not only in the press, but also in direct dialogues with intellectuals from different countries.



In the second half of the 19th century and the beginning of the 20th century, conditions determined the political, economic, and spiritual views of the Jadids. These historically significant ideas also encompassed the leading representatives of the national bourgeoisie, the clergy, and the local upper class in general. Because Russian rule turned the region into a source of raw materials and a market for finished products, and intensified colonial and nationalistic policies.

Loyalty to the Motherland and feelings of restoring its independence led all strata of society to fight for freedom under the leadership of the Jadids. According to the demands of the situation, the Jadids fought primarily to educate the people, increase their knowledge, and develop their national feelings and political consciousness. In other words, enlightenment played a significant role in the early stages of their activities. However, this does not mean that they did not have political ideas and goals. On the contrary, as indicated on previous pages, political views existed, but the conditions for their immediate implementation were not yet ripe. In 1917, representatives of the Jadids, the national bourgeoisie, and the clergy began a political struggle for Turkestan's independence.

The phenomenon of Jadidism lies in the fact that over the past three centuries, this movement was the first to attempt to build a national statehood, fight for a single independent Turkestan, and it laid the foundation for the idea of national independence, awakening and moving the sleeping East, recalling freedom, national pride, its great ancestors, rich culture, and all the values forgotten under the pressure of the colonial regime. The teachings of the Jadids were the true teachings of their time. Because he was able to lead not only progressive individuals, but also thinking youth, as well as all progressive intellectuals. Their activities and programs became a model for the future. The fact that the Jadids developed the solution of social problems in society based on the principles of evolutionary reform, their ability to choose the most effective ways to radically eradicate the colonial system, is undoubtedly their historical merit. The conceptual ideas of the Jadids served as the spiritual precursor to the practice of modern transformations, the genetic basis of today's strategy and the course of large-scale reforms. It is well known from history, writes Behbudi, that "The right is taken and not given". The people of each nation and country receive their rights, religion, and politics from others through action and alliance. We Muslims, especially the Muslims of Turkestan, want no one to threaten our religion and our nation with oppression, and we have no thought or intention of threatening us to others.

**The following three questions, raised in the newspapers "Turkuston ovozi" and "Туркистон овози" in 1913, attract attention in understanding the political views of the Jadids:**

1. Establishing equality in the field of rights and taxes between all indigenous peoples living on the territory from the Siberian Railway to Afghanistan and Iran and Russians;
2. Not to give land to Russians who migrated before settlements were given to Muslims living a nomadic life;
3. Dissemination of modern enlightenment.

The fact that the direction of these issues was directed against the great nationalist policy of the Russian state is one of the most important views of the Jadids in the national liberation movement. The policy of the Russian state in the field of education and culture was aimed at keeping the Uzbek and other indigenous population illiterate and backward, depriving them of universal progress. Therefore, the people's masses became spiritually impoverished. In opposition to such a reactionary policy, Jadidist enlightenment and spiritual movements emerged.

The conditions of the second half of the 19th century and the beginning of the 20th century determined the political, economic, and spiritual views of the Jadids. These historically significant ideas also encompassed the leading representatives of the national bourgeoisie, the clergy, and the local upper class in general. Because Russian rule turned the region into a source of raw materials and a market for finished products, and intensified colonial and nationalistic policies. Loyalty to the Motherland and feelings of restoring its independence led all strata of society to fight for freedom under the leadership of the Jadids. According to the demands of the situation, the Jadids fought, first and foremost, to



educate the people, increase their knowledge, and develop their national feelings and political consciousness. The first of the main goals of patriotic Jadids was national independence, and the second was national progress. After all, as freedom-loving Jadids like Munavvar kori, Fitrat, and Chulpan said, "even the people who live with golden chains on their feet are mute people." Therefore, the Jadids first and foremost set themselves the task of awakening the sleepy people, instilling in their hearts the dream of independence.

In other words, enlightenment played a significant role in the early stages of their activities. However, this does not mean that they did not have political ideas and goals. On the contrary, the aforementioned opinions confirm the existence of political views, but the conditions for their immediate implementation were not yet ripe.

Thus, the Turkestan Autonomy was formed on the basis of the will of the people and the uplifting actions of the advanced intelligentsia, who decided to solve the issue of self-determination of nations in a democratic way.

Therefore, Jadidism widely used schools, enlightenment, the press, literature, education, and culture as a tactical path for its main strategic goal, the liberation of the Motherland, the awakening of the nation from the sleep of social ignorance, and the development of society, taking into account the proportions of conscious forces.

The purpose and essence of the Jadid movement are also known from its slogan. According to Munavvarkari, who was the spiritual and ideological father of the nation in his time, the most beloved slogan of the Jadids was "Liberty, Equality and Justice."

Despite this, the Jadids were a conscious cultural-educational, socio-political, anti-colonial, and democratic movement.

He raised the flag of independence and fought for social justice, equality and freedom. He was defeated in the struggle for the freedom of the Motherland and the nation, but he left an exemplary experience in history.

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