

The Jadidist Movement and its Essence

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Annotation: This article briefly discusses the Jadidist movement and its essence, the life of our selfless Jadids, the legacy of Jadids, the importance of educating young people in the spirit of patriotism, nationalism, and humanity, and the need to study the path of struggle they have taken.

Keywords: Jadidism, enlightenment, enlightenment, nation, idea, freedom, people, religion, morality, national movement.

Every day that goes down in history is equal to decades in its essence and significance. In the Republic of Uzbekistan, which is moving along the path of independent development, many problems that have been accumulating for many years and are waiting for their solution are being solved today. It is the task of today's researchers to take each issue seriously and not to neglect aspects that arouse national pride and national honor. Currently, the psychology of considering the culture created by representatives of the Uzbek people as an integral part of the general Uzbek national culture is being formed. Therefore, the life path and activities of our compatriots, hundreds of national heroes who became victims of the years of repression carried out by the despotic Soviet regime, and Uzbek children who gave their lives for the homeland, are also unique pages in our history.

After our homeland gained independence, great work was done in all aspects of socio-political life to understand the identity, to deeply perceive and convey spiritual and educational values to the people, to educate young people in the spirit of love for the homeland and the people. Special programs developed by the government with a long-term vision have become crucial in improving spiritual life. Jadid pedagogues also viewed the issue of educating young people as a matter of life and death. The cornerstone of the Jadid movement was the Jadid schools. This was an idea unanimously recognized by the Jadids. The true goal of this movement was to promote the identity of the nation, radically reform the socio-political system, and achieve the independence of the nation and the Fatherland. It is known that only a new generation can carry out such great changes. For this, it is necessary to educate and raise a generation in step with advanced nations.

Jadidism emerged in the late 19th and early 20th centuries under the influence of the flow of progressive reforms in Central Asia and Europe and marked a turning point in social development. National intellectuals, progressive progressive forces, deeply understood the crisis of colonial Turkestan, the Bukhara and Khiva khanates, which were semi-dependent on Russia, the reasons for the growing backwardness of these countries from global development, the suppression of the aspirations of the local population for freedom, and the stagnation that arose not only in the economic sphere, and this awakened in their minds the ideas of reform in society, without which progress was unthinkable. This reform movement in Central Asia has passed a complex, historically thorny path. Jadidism, relying on the philosophical experience of movements for development and reforms in different countries, sought to process this experience on a national basis, and in the past it became a clash of different views on the paths of social development.

The main idea of the struggle against colonialism was formed in this complex way. How did the Jadids imagine their future system? Did they have a program for this? - the question arises. Jadidism has passed through two stages in its history. The first is the enlightenment stage, the second is the political stage. However, it can be said that the Jadids' views on the issue of statehood began to take shape from the first period and took a clear shape in the second stage. Looking back, they associated all the

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negative situations in society with the loss of national statehood. For example, according to M. Behbudi, the khanates were isolated from the world 50 years ago and could not use the achievements of the world, and this was one of the reasons for the loss of national statehood and falling into the clutches of colonialism, which forced the peoples of Turkestan to live according to European laws. But they do not know these laws. To know the rights, to be able to protect them, one must have knowledge. He came to the conclusion that highly educated specialists, in particular lawyers, can benefit the nation through the State Duma, courts, and bodies of the Russian administration in Turkestan. Thus, Behbudiy put forward such a theory as early as 1913: the development of enlightenment and education among Turkestans is necessary for them to protect their national state interests.

An integral part of the Jadid concept is the problem of uniting all peoples in Turkestan. The Jadids imagined their future state system on the basis of the unity of all nations. Behbudiy said about this: "The laws we introduce must protect the interests of Jews, Christians, Muslims, and everyone in general. If we, the Muslims of Turkestan, want to carry out reforms together, our intellectuals, enlighteners, the rich, priests and scientists must serve the well-being of the nation and the Fatherland... If we are being ruled by colonial laws, the reason for this is, first of all, our own disunity!" .

The international relations of the Jadids were very extensive. They were aware of the programs of the Jadid movements in Russia, Turkey, Egypt and other countries, exchanged experience through mutual trips and dialogues. The revolutionary movements in Russia in 1905-1906 also had their impact on Turkestan. Progressive forces began to gather, and the Jadids intensified their enlightening activities. This is evident not only in schools, but also in the lively press activity, including the emergence of numerous newspapers. For example, in 1906, the newspapers "Taraqqiy" were published under the editorship of Ismail Obidov, in the same year "Khurshid" under the editorship of Munavvarqori, in 1907-1908 "Shuhrat" under the editorship of Abdulla Avloni, and "Osiyo" under the editorship of Ahmadjon Bektemirov. However, soon the tsarist administration, based on the notification of its expert N.P. Ostroumov, banned these newspapers.

In the new wave of enlightenment, the newspapers "Samarkand", "Sadoi Turkiston", "Sadoi Ferghana", the newspaper "Oyina" appeared in 1913-1915, and in 1917 the mass media "Hurriyat", "Kengash", "Najot", "El bayrogi", "Ulug Turkiston", and "Turon" appeared.

The Jadids closely followed the political processes in Russia, studied the programs of the emerging Russian political parties. However, based on the peace-loving and docile nature of the Uzbek people, which is a characteristic feature of the national mentality, they sought to achieve concessions from the tsarist authorities in order to achieve their goals through peaceful means, public appeals, public debates in the State Duma, and other legal means. However, the tsarist regime forbade the presence of Turkestan representatives in the State Duma. On the one hand, this was a violation of the rights and dignity of the people of the country, and on the other hand, the growth of their political consciousness posed a threat to the Russian Empire and its statehood. At that time, the Jadids came to the conclusion reflected in the article of Mahmudkhodja Behbudi published in the newspaper "Khurshid" on October 11, 1906, namely, the need to unite and form a single Muslim party and join the All-Russian Muslim Union. At the same time, they sought to rely on the progressive elements among all the Turkic peoples in Russia. In this article, Behbudi expresses his negative attitude towards the Social Democratic Party. He considered the program of this party to be an imaginary (utopia) that did not correspond to the norms of Muslim life.

In the program documents of the Jadids, attention was paid to the mechanisms for implementing the main principles of national-territorial autonomy - the development of independent competent supreme bodies of local government, administrative and judicial mechanisms, issued to implement laws on issues related to the possibility of the Turkestan Federal Republic, and the establishment of their own state structure. The republican form of government was chosen as the foundation of government. The formation of a democratic society, in which democratic rights and freedoms were granted and constitutionally guaranteed, was set as a priority goal.



It is also noteworthy that the Turkestan Jadids linked the implementation of their vision of state independence with the establishment of the Russian Constituent Assembly, formed on a peaceful and conciliatory basis between various social forces in the country. At that time, the progressive representatives of the Jadids had separated into the organizations "Shuroi Islamiya" and "Shuroi Ulama". However, the realization of the importance of the issue of obtaining a place in the Constituent Assembly led to the merger of these two Jadidist currents and the establishment of a single Turkestan Federalist Party, known as the "Turkish People's Center". However, the October events in Turkestan and the seizure of power by the Bolsheviks did not allow them to fully realize their goals. Nevertheless, they, using the rights specified in the Declaration of the new Bolshevik government "On the Right of Nations to Self-Determination", proclaimed an independent autonomous republic called the Turkestan Autonomy, with its center in Kokand.

The phenomenon of Jadidism is that over the past three centuries this movement was the first to try to build a national democratic statehood, fought for a single independent Turkestan, and laid the foundation for the idea of national independence, urging the sleeping East to wake up and move, to remember freedom, national pride, its great ancestors, its rich culture, and in general, all the values that had been forgotten under the oppression of the colonial system.

The teachings of the Jadids were the true teachings of their time. Because they were able to attract not only progressive individuals, but also thinking youth, as well as all progressive intellectuals. If during the enlightenment stage of the Jadids' activities the idea of uniting the people of Turkestan had a spiritual character, then in 1917-1918 it became one of the main conditions for protecting the national interests of the Turkestan Autonomy. M. Behbudiy emphasized that no one, no authority, would grant independence to the people of its own free will. It is well known in history, he wrote, "Rights are taken and not given. The people of every 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 religious nation with oppression, and we have no intention or intention of threatening others with us either." Independence is achieved through struggle, and success in this depends on our ability to unite, he argues. Addressing Uzbeks, Kazakhs, Kyrgyz, Turkmens, and representatives of European nations, Behbudi calls for the abandonment of temporary disagreements and disputes in order to preserve autonomy. It seems that in the views of the Jadids, this idea has reached a higher level, from the sphere of enlightenment to the sphere of politics, that is, the fate of the statehood of the Turkestan Autonomous Region is seen as directly related to the unity and solidarity of Turkestan society.

One can only regret that the movement, which spent so much effort, blood and souls, did not achieve its goal, but Jadidism and its idea manifested itself as a phenomenon in the history of its time. What were the features of Jadidism that made it an extraordinary phenomenon? What helped the Jadids to see the crisis and fanaticism in society so clearly, to take a practical approach to religious, legal and moral norms: firstly, its uniqueness is determined, first of all, by the fact that it gathered intellectuals of an exceptionally high level of intelligence, possessing knowledge of both Eastern and European culture. Looking back at the past, studying it, and analyzing their time, the Jadids were able to draw up a project for the future of their Motherland, plan the paths of its development. All of them received higher religious education, were brought up in the spirit of the poetry of Jami, Navoi, Fuzuli, and the philosophical works of ancient Eastern thinkers, and enriched their knowledge with the achievements of foreign culture, including both Eastern and Western culture. In realizing their ideals of a developed state, the Jadids of Turkestan, Bukhara, and Khiva paid special attention to the fight against fanaticism, indifference, and backwardness. In achieving these tasks, they relied on progressive, educated youth. In their works, they reflected the ways in which European states had achieved development and gave historical examples.

The Jadids, paying special attention to the importance of language learning and scientific and technological development, and taking into account the specific aspects of the past and modern state of Turkestan, programmed its future as follows: building a free, independent state based on the principles of strong secular power, inviolability of private property, and freedom of banking capital. This state,



while maintaining respect for Islam, should be favorable to the free development of cultures of all directions. The Jadids dreamed of raising the cultural level of the people to an international level, and for this they considered it necessary to educate young people in the best educational institutions of Europe. They understood well that the future of the state was in the hands of young people. Their activities and programs became an example for the future. The fact that the Jadids developed solutions to social problems that had matured in society on the basis of evolutionary-conquest tendencies, that they were able to choose the optimal ways to carry out formational-institutional changes and radically eliminate the colonial system, is undoubtedly their historical merit.

It has been twenty years since our Holy Motherland gained its blessed independence after almost a century and a half. During this period, great changes and renewals have taken place in all spheres and sectors of the life of our society. First of all, it should be said that the Jadid movement completely covered all aspects of the socio-political and cultural life of that era. Today, having grown older, scientists and specialists in all fields, having correctly understood this, have achieved significant results in their scientific and research work. For example, these include scientific and creative achievements in the fields of modern literature, art, modern schools, pedagogy, modern statehood, local government, modern press, and bookkeeping.

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