

STAGES OF THE IDEAL DEVELOPMENT OF JADIDISM

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Abstract. *The article discusses the moral ideas of the Jadids, who are the pride of our nation, on educating the people, educating ideologically and politically mature, forward-looking youth, raising their level of knowledge, and expanding their horizons, and ways to promote them.*

Key words: *Turkestan intellectuals, national democratic movement, culture, ideas of pan-Turkism, autonomy, usuli savtiya, muzaffariya.*

ТЕОРЕТИКО-ФИЛОСОФСКИЕ ОСНОВЫ КОНЦЕПЦИЙ ДВИЖЕНИЯ ДЖАДИДИЗМ.

Аннотация. *В статье рассмотрены нравственные идеи джадидов, составляющих гордость нашей нации, о просвещении народа, воспитании идейно и политически зрелой молодежи, предвидящей будущее, повышении их уровня знаний, расширении круга их мысли, их упомянуты способы продвижения*

Ключевые слова: *Интеллигенция Туркестана, национально-демократическое движение, культура, идеи пантюркизма, автономизма, усули савтия, музафариya.*

JADIDCHILIKNING G'OYAVIY RIVOJLANISH BOSQICHLARI

Annotatsiya. *Maqolada millatimiz faxri bo'lgan jadidlarning xalqni ma'rifatli qilish, g'oyaviy-siyosiy jihatdan etuk, kelajakni oldindan ko'radigan yoshlarni tarbiyalash, ularning bilim saviyasini ko'tarish, fikr doirasini o'stiri bo'yicha axloqiy g'oyalari va ularni targ'ib etish yo'llari haqida so'z etilgan.*

Tayanch so'zlar: *Turkiston ziyolilari, milliy demokratik harakat, madaniyat, pantyurkizm g'oyalari, muxtoriyatchilik, usuli savtiya, muzaffariya.*

In creating the great future of Uzbekistan, in achieving its level among the developed countries of the world, the evolutionary path of development has been chosen, and the historically established universal and national values, customs, traditions, moral qualities and virtues inherent in the Uzbek people are being used ¹.

The First President of Uzbekistan, I. Karimov: "I often observe the thought of Abdulla Avloni: "Education is a matter of life or death, salvation or destruction, happiness or disaster for

¹ Jonuzakov A., Yu'ldashev S. In Turkestan Jadidism movement to the body coming Volume-4, Issue-1, February–2022 . P. 42-45. www.pedagoglar.uz

us.” How important and relevant these words of the great enlightener are for our nation at the beginning of our century ². ”

Our President Sh. Mirziyoyev also said: “It is natural that the issue of raising our youth in a healthy and harmonious way will occupy a special place in the program “Year of Dialogue with the People and Human Interests”. Speaking about the upbringing of the younger generation, I would very much like each of us, especially our sons and daughters who are just entering life, to follow these thoughts of our grandfather Abdurauf Fitrat. Here is what our great ancestor wrote: “Whether a people will move towards a specific goal, become a state, be happy and gain respect, become a world leader or be weak and humiliated, bear the burden of misfortune, be ignored, become subordinate to others, slaves, and captives depends on the upbringing they received from their parents in childhood.” Look, what priceless, golden words ³,” he said, emphasizing how important upbringing and education are for the development of society.

In the late 19th and early 20th centuries, in a country that was in a state of political, cultural, and economic crisis and had a low level of development due to colonization, the Turkestan intellectuals saw ways to escape the colonial oppression of Tsarist Russia, establish their own national statehood, pave the way for economic and cultural development, and educate the people.

The Jadid movement played a major role in this regard.

Jadidism was a national democratic movement against Russian colonial policy, which set itself the goal of enlightening the peoples living in backward economic, social, and cultural conditions in Turkestan at that time, carrying out social and cultural reforms in the life of society, and ultimately implementing the ideas of national independence.

Jadidism initially operated as a cultural movement. Its members called for the struggle for progress, the development of Turkic languages, the enrichment of literature in these languages, the study of secular sciences, the use of scientific achievements, and the struggle for equality between women and men. Later, Jadidists promoted the ideas of pan-Turkism.

Jadidism was essentially, first and foremost, a political movement. In the Turkestan region, the Jadidism movement is divided into three groups according to its place of spread and direction: Turkestan, Bukhara, and Khorezm Jadidism.

There is a certain difference between the Jadids of Turkestan and the Jadids of Bukhara and Khiva. The social basis of Jadidism in Turkestan was formed by intellectuals. They were at the forefront of the struggle against the colonialism of Tsarist Russia and advocated the emergence

²Karimov IA Perfect generation dream.T . East.1999. B.1.

³ Mirziyoyev Sh.M. Uzbekistan Republic Constitution acceptance 24th anniversary of its creation dedicated ceremonial lecture . December 8 , 2016.

of Turkestan, which was becoming a source of raw materials for Tsarism, first as an autonomous and then as an independent state.

The ideas of Jadidism began to spread in Turkestan in the 90s of the 19th century. This movement played an important role in the socio-political life of the country until the end of the 30s of the 20th century. Today, historians of our republic distinguish the following three stages in the Jadidism movement:

- 1) from the end of the 19th century to 1915 – the Enlightenment;
- 2) from 1915 to February 1918 - autonomy;
- 3) Activities during the Soviet era from February 1918 to the late 1920s. Jadidism first emerged among the Muslim peoples dependent on Russia in the Crimea in the 1880s.

Its founder was Ismoilbek Gaspirali (1851-1914), who had a deep knowledge of religious and secular sciences. In 1884, Ismoilbek founded a new school and in 40 days educated 12 children. His teaching method became famous under the name "usuli savtiya", that is, "the method of sound".

“Jadid” is an Arabic word meaning “new”. The supporters of Jadidism who adopted Ismailbek’s ideas were called “Jadids”, and his ideas were called “Jadidism”. Ismailbek Gaspirali created a textbook, founded his own newspaper “Tarjiman” (1883-1914), and widely promoted Jadidism among the Turkic peoples. This newspaper also spread to Tashkent and other cities. I. Gaspirali visited Central Asia in 1893. He persuaded Emir Abdulahad to open a Jadid school in Bukhara. This school was named “Muzaffariya”.

In 1898, a similar school was opened in Tokmok (Kyrgyzstan).

In 1899, Shamsuddin domla opened Jadid schools in Andijan, in 1901, Salahiddin domla opened Jadid schools in Kokand, Munavvarqori Abdurashidkhanov opened Tashkent, and Abdukadir Shakuri opened Samarkand. Major figures in the Jadid movement also created textbooks for Jadid schools. In particular, Saidrasul Azizi's "Ustodi avval" (1903), Munavvarqori's "Adibi avval" (1907), and Abdulla Avloni's "Birinchi muallim" and "Ikkinchi muallim" (1912) are particularly noteworthy.

The Jadids' program of struggle for public enlightenment consisted of three main directions:

1. Expand the network of new method schools.
2. Sending promising, talented young people to study abroad.
3. Establishing various educational societies and publishing newspapers aimed at creating a strong group of intellectuals.

In each era, the birth of a new idea occurs in specific historical conditions. No one denies the role played by historical figures in it. Because they understand the theoretical aspects of the ways to solve the problems they face more deeply than anyone else, and they begin to implement them with extraordinary strength and enthusiasm.

Among the Jadids, outstanding scientists, knowledgeable specialists in industry and agriculture, and cultural figures emerged. They dreamed of seeing the country prosperous and the Motherland independent, and they fought selflessly for this cause.

The following areas were the main priorities in the struggle of the Jadids for the independence of Turkestan:

- expanding the network of new method schools;
- sending talented young people to study abroad;
- establishing various educational societies and theater groups;
- printing newspapers and magazines;
- building a national democratic state in Turkestan by raising the socio-political consciousness of the people.

The main ideas and goals of Jadidism were:

- To free Turkestan from medieval backwardness and religious superstition;
- reforming Sharia law and spreading enlightenment to the people;
- The struggle to establish an autonomous government in Turkestan;
- Building a free and prosperous society in Bukhara and Khiva by establishing a constitutional monarchy and parliament, and later a democratic republic;
- introducing a stable national currency and creating a national army.

In general, the ideas of the Jadid movement, which emerged at the beginning of the century, played an important role in the struggle of the peoples of Turkestan for national freedom and independence, first against Tsarist Russia and then against Soviet colonialism.

Turkestan was conquered and colonized by Russia in the second half of the 19th century.

The essence of this colonialism is clearly expressed in the diary entries of one of the governors-general of Turkestan, Kuropatkin, who wrote: "We have kept the peoples of Turkestan away from world culture and civilization for half a century ⁴." However, at the same time, Russian and world science and culture, through the Russian progressive intelligentsia, were seeping into Turkestan through the barriers of the tsarist administration.

⁴ 19th century second half of the 20th century at the beginning Tashkent's " new " city » part History - Jannat Ismailova . Uzbekistan Republic of FA History Institute of Uzbekistan Republic Sciences academy Uzbekistan history state Museum of Science and technology " — 2004.

This positive influence gradually began a new Renaissance in oppressed Turkestan. As a result of the desire among the local intelligentsia to see their people liberated and to bring them to a level where they could be equal to other nations of the world, this Renaissance was much more intense and extensive than the European Enlightenment. Also, the ideas of the Enlightenment, which were put forward in the Middle Ages, now had the opportunity to manifest themselves in a new practical form - in the form of enlightenment. After all, intellectuals who could implement those ideas in updated forms had emerged⁵. They were later called Jadids. The ideas of the Enlightenment developed mainly through three areas. These are education (opening new schools, renewing the method of education), art (fiction, theater) and the press. The ultimate goal was to make the nation, on the one hand, educated and enlightened, and on the other hand, to raise its moral level and, as a result of the combination of these two aspects, to raise an educated person who understood his identity and his value. Great work was done by the Turkestan enlighteners to achieve this goal. In the early stages of the Turkestan enlightenment, moral ideas were mainly reflected in artistic and didactic forms.

The Russo-Japanese War of 1904-1905, the First Russian Revolution of 1905-1907, the Iranian Revolution of 1905-1911, and the Young Turk Revolution in Turkey of 1908 had a strong influence on the worldview of the Jadids. The Jadids gathered around their newspapers and magazines, new method schools, various libraries and reading rooms, and amateur theater troupes.

Many of them were prominent artists of that time - poets and writers. With their works, they created a historically new national literature. Literature kept pace with the events of the time. Already in the 1910s, the ideas of enlightenment and freedom became its central theme. The concepts of "nation" and "homeland" entered literature. The enthusiasm for national poems increased. A new modern epic poetry appeared, journalism (Behbudiy, Fitrat, Munavvarqori) developed, realistic prose was formed. That is why the literature of this period was called the period of national revival of Uzbek literature after the independence of Uzbekistan. Such a revival in literature also occurred in the cultural life of this period. The Jadids introduced a truly national theater into the life of the Uzbek people. With the emergence of a national printing house, book printing began. The Jadids, who had become acquainted with European polyphonic music, also called for the reform of traditional Uzbek musical styles.

In 1919, the National (Old City) Branch of the Turkestan People's Conservatory was established in the old part of Tashkent (the building next to the current "Turon" library) on the

⁵ Jonuzakov A., Yu'ldashev S. In Turkestan Jadidism movement to the body coming Volume-4, Issue-1, February–2022 . P. 49-52. www.pedagoglar.uz

initiative of the Jadids. In this way, the Jadids sought to raise the dignity of the nation through art and to elevate almost all types of art.

Today, special attention is being paid to the issue of in-depth study of the heritage of our enlightened ancestors in our country. In this regard, our President emphasized in his Address to Parliament, "In 2020, the 145th anniversary of the birth of the scholar and writer Mahmudhoja Behbudi, who raised the torch of enlightenment high during the difficult times of our people's history, will be widely celebrated. In general, we need to deeply study the Jadid movement and the heritage of our enlightened ancestors. The more we study this spiritual treasure, the more we will find answers to many questions that concern us today. The more actively we promote this invaluable wealth, the more our people, especially our youth, will realize the value of today's peaceful and free life ⁶."

In the rich socio-philosophical, religious-moral and cultural development of our country, the second half of the 19th century and the first quarter of the 20th century saw the emergence of a reformist movement of national-progressive intellectuals - Jadidism, which was distinguished by its extremely rich content, diversity of ideological-theoretical and ideological forms of movement.

Newcomers teaching - own of the time real doctrine was. By scientist, professor B. Qosimov Turkestan 20th century history at the beginning the most important from the events one calculated Jadidism movement with Introducing " National "Awakening: Courage, Enlightenment, Sacrifice" in the book following thoughts statement says: "The Jadidism The essence of the Nation and Homeland from understanding they interest for until the fight was hot and exciting process organization did. The same At the same time, this movement also educates the nation. He went.

He took it to his per head rained every one disaster interpreted as fate from reaching analysis do it, take action looking for to take to the level of In particular , our young people of the nation living, development find for, first next, free, independent not to be realizing the need seven and wide the people to wake up separately attention " They gave . "⁷

Our nation pride was newbies the people enlightened to do , ideological-political in terms of mature, future in advance seeing the youth to educate , their knowledge level lift , thought circle to grow national to independence of achievement necessary from the conditions they understood

⁶ Uzbekistan Republic President Sh. Mirziyoyev High To the meeting Address . " People " " word " newspaper. January 25 , 2020 .

⁷B. Kasimov . National Awakening : courage , enlightenment , selflessness . Tashkent. Spirituality . 2002. p. 4.

that one and that's it noble intentions done increase for They worked tirelessly. Nation, people future fate about the nation perspective about constantly They grieved and searched ⁸.

Our people enlightener their children Mahmudhoja Behbudiy, Munavvar Qori, Abdullah Avloni, Abdurauf Fitrat, Chulpon, Usman Nasir, Abdullah Qodiri these to the sentence they enter.

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⁸ Mamadjonov M, Khoshimova G. Jadidlar courage-our-nation honorable . ” Jadids science and enlightenment and spiritual of the inheritance youth in education "importance" republic scientific and practical conference materials . 2020. p. 219.