



SOCIO-POLITICAL VIEWS OF JADIDISM REPRESENTATIVES

Muhiddinov Sardarkhan

muhiddinovsardorkhon@gmail.com

+998 94 985 09 05

Mustafayev J.Sh.

Abstract: Liberating Turkestan from medieval backwardness and religious prejudice, reforming Sharia, spreading enlightenment to the people, the struggle to establish an autonomous government in Turkestan, freedom by establishing a constitutional monarchy and parliament in Bukhara and Khiva, and later a democratic republic system. and building a prosperous society, introducing a stable national currency and building a national army.

In Tashkent, Fergana, Bukhara, Samarkand and Khiva, the Jadidist movement was formed from cultural and educational societies and associations opened by some groups of free-thinking and progressive people.

Key words: Jadid, madrasa, intellectuals, party, Tsar's government, Order of Merit, independence.

The origin of Jadidism

Jadidism first arose in the 80s of the 19th century in the Crimea under the leadership of ¹ Ismailbek Gasprinsky among the Crimean Tatars. The representatives of the Jadid movement often called themselves progressives, later Jadids. The advanced progressive forces of that time, first of all, the intellectuals, felt that the local population was lagging behind the global development and realized the need to reform the society. Jadidism was essentially a political movement.

¹ Ismoilbek Gasprinsky - representative of the intelligentsia of Crimean Tatar nationality, pedagogue, publisher, major political and public figure. He is also considered one of the founders of Jadidism and Pan-Turkism

It has periods of formation and defeat, which can be conditionally divided into four.

In Turkestan, Bukhara and Khiva, these periods are 1895-1905; 1906-1916; 1917-1920; Includes the years 1921-1929. In the first period, Tsarist Russia firmly established itself in Turkestan. With the help of his political agents (representatives), he not only restricts the powers of local khans and emirs, but also turns them into puppets, creates conditions for Russian and Western investors to work and live, and looks after the interests of various companies and joint-stock companies. At the same time, the demands and needs of the local population were not taken into account, disregard for



their religious beliefs, traditions, and their disdain increased. Judges with a high academic and life level were replaced by inexperienced people, bribery and social-political injustice escalated. They went as far as restricting the activities of madrassas and schools, replacing local place names with Russian terms, and even putting crosses on the necks of judges during court proceedings. The situation of that time was well described by the son of Muhammadali Khalfa Sabir (² Dukchi Eshon) in his " Address " (1898) to the people . Progressive forces thinking about the nation's perspective existed among almost all classes of the people - artisans, farmers, merchants, landowners, scholars. The intellectuals initially decided to start the struggle against tsarism from the political-educational front, awakening the people from age-old backwardness. The Jadidism movement found a favorable ground for its development in the Turkestan region under such historical conditions. Advanced scientists, modern experts in the fields of industry and agriculture, culture figures grew up among the ancients, they dreamed of seeing the country prosperous and their homeland independent, and they fought for it.

² **The son of Muhammadali Khalfa Sabir** (Dukchi Eshon, Madali Eshon (1856, Chimyan village, Fergana region - June 12, 1898, Andijan) was the leader of the Andijan uprising .

creation of various educational societies and theater troupes; building a national democratic state in Turkestan by publishing newspapers and magazines, raising the socio-political consciousness of the people. These things could be done only if a strong party of Jadid intellectuals was formed.

The development of the Jadid movement in Turkestan

Jadidlar movement was not a movement formed by chance in Turkestan, but it was born, formed and developed with deep foundations, nourished by historical roots and became a movement with strong social, political and practical essence. On the one hand, this movement aimed to rely on the foundations of the Islamic religion, its ideas of enlightenment, on the other hand, on the achievements of advanced science, and to educate the people of the time while preserving the national value and identity. Another factor that led to this movement was the disdain of the Tsar government officials towards the Muslims in Russia and the humiliation of the Muslim population, and as a result, the feeling of humiliation that arose in the local Muslim community.

Although the tsarist authorities introduced good things in Muslim areas, whether it was the opening of gymnasiums, the construction of factories, they did all this primarily for their own benefit. A group of progressives emerged from among the local people, who were weak in terms of weapons and power, and founded the Jadid movement to save the people from the scourge of colonialism and humiliation.



The development of the Jadid movement in Turkestan was not smooth either. Here, as in Bukhara, there was an atmosphere of ancient debates and mutual misunderstanding between the two layers. "Jadid va qadim nedur?" published in the May 23, 1914 issue of "Sadoyi Turkistan" newspaper. article can prove our word. The author of the article, Abdullah Shoshiy, emphasizes that there is no sin in the words jadid and kadim, and says that the real sin is "in our official shari'a." For this reason, both parties should first of all understand each other after ending their differences. Also, the author quotes from the hadith, which is the second source of Muslims, "Therefore, Hazrat Imam Rabbani is called Mujaddid Sani. In other words, in the second thousand years of the Hijri, he is said to be the one who modernizes, develops and sends blessings to the religion, and it is also mentioned in the hadith that "Allah the Most High sends and appears for the benefit of the blessing of this ummah and for the development and progress of the religion of Islam." writes that the divine essence and religion itself require modernity, that is, reformism.

Ghazi Yunus also made a significant contribution to the development of the Jadid movement in Turkestan. He also served the cause and goals of the progressives ³ Mahmudhoja Behbudi, ⁴ Munavvarqori Abdurashidkhanov, ⁵ Abdurauf Fitrat, Abidjon Mahmudov and other such people. On the one hand, he emphasized the need to clean up Islam, which has been corrupted by various heresies and superstitions, and on the other hand, he encouraged the people to study in the schools of the new method. Ghazi Yunus, like most intellectuals, noted that the old method of schools has passed its life, that it is no longer useful, and on the contrary, it will cause harm. For example, he writes in his poem "About Old Schools":

³ **Mahmudhoja Behbudi** (in Cyrillic alphabet: Mahmudhoja Behbudi ; In the Arabic alphabet: محمود خواجه بهبودی; Full name - **Mahmudhoja Behbudi ibn Behbudhoja**) (January 20, 1875 in Samarkand - March 25, 1919 in Karshi) playwright, publisher, religious and public figure, one of the leaders of the Jadidist movement.

⁴ **Munavvarqori** , Abdurashidkhanov Munavvarqori (1878 , Toshkent—1931.23.4, Moscow) is the leader of the Central Asian Jadidism movement, the founder of the 20th century Uzbek national press and the national school of the new method, one of the organizers of the new national theater , writer and poet

⁵ **Abdurauf Fitrat** (1886 , Bukhara city, Bukhara Emirate - October 4, 1938 , Toshkentcity, Uzbek SSR) - Uzbek historian, philologist, translator, writer, playwright and poet, one of the founders of modern Uzbek language and literature, Central Asia a well-known representative of Jadidism , the first Uzbek professor (1926). Jadidism is a supporter of the national enlightenment movement.



Open your eyes, people of Turan, we are ignorant people,
What will happen to us if things go this way?
New schools have opened, we need to study
We are all better off if we get knowledge.
Behind the old school, Turkestan is ruined
In the midst of ignorance, our Islam is finished.

Interpretation after the independence of Uzbekistan

In the literature written during the Soviet period, modernism is described as "bourgeois-liberal movement". After the disintegration of the SSRI, the name of the resistance movement and its representatives was revived. Historians, literary experts, linguists, philosophers, lawyers, art historians and pedagogues have achieved preliminary results in the study of the scientific and literary heritage of the past. During the years of independence, the works of Fitrat, Cholpon, Abdulla Avloni in 2 volumes, Behbudi, Abdulla Qadiri, Sidkiy Khandayliqi, Ibrat, Ajzi, Sofizoda in 1 volume, as well as Fayzulla Khojayev, Munavvarqori, Polvonniyoz Haji Yusupov were published. 20 famous representatives of Jadids are included „Unforgettable figures. The album-book "Representatives of the Jadidchilik movement" (Tashkent, 1999) was published. Their work was included in textbooks and manuals.

On September 16-18, 1999, an international conference was held in Tashkent on the topic "Central Asia at the beginning of the 20th century: the struggle for reforms, renewal, development and independence (Modernism, Autonomy, Independence)", in which the USA, Germany, France, Italy, the Netherlands, Eminent scientists from Turkey, Russia, [India and other countries](#) exchanged views with their Uzbek colleagues on the latest conclusions collected in world science about modernism and independence movements. It was recognized that the Jadidic movement is a phenomenon of global importance. At the conference, an international scientific council was formed to study this problem



Summary

In short, both the modern intellectuals of the country and the representatives of the local people understood that the struggle against the colonialists of the Tsar would not end with a positive result. The struggle against colonialism, which relied on the police and military power of the administration, formed the advanced intellectuals of modern times as a hegemonic stratum of the people's movement as a political experience and leading force, and played an important role in the formation of the political level of the masses.

Today, the invaluable works, scientific, poetic and prose heritages, socio-philosophical and moral ideas of the enlightened modernists serve to raise the spirituality and enlightenment, national values and consciousness of the Uzbek people, and love for the Motherland in the hearts of generations. and has been cultivating feelings of loyalty. Thanks to the independence, the names of enlightened modernists are being restored, their birthdays are solemnly celebrated, and their works are being published again and again. Philosophical and ethical thoughts expressed in their worldviews are still preserved as cultural and spiritual values of our people.

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