

## Periods of Ideological Development of Jadidism Movement

Isaeva Olesya Akylbekovna

2nd year master's student of Pedagogical Psychology at Asia International University

### Article Information

**Received:** Oct 03, 2023

**Accepted:** Nov 02, 2023

**Published:** Dec 13, 2023

**Keywords:** *innovation, human, enlightenment, leadership, national press, theater art, justice, independence, colonialism.*

### ABSTRACT

*Although the period of the history of the Uzbek people at the end of the 19th century - the beginning of the 20th century was a short period of history, it is a period of great importance in the historical destiny of the nation. The modern enlightenment movement that came to the field during this period not only carried out reform works in the fields of school and education, press, literature and art, but also completely changed the cultural, educational and spiritual life of the people, or in this way, it performed remarkable works.*

It is known that the word "jadid" means "new", "innovation". There has never been a place and time in the history of mankind, when the innovation that entered the life of the society was not met with great resistance. The harmony of society and human life will sooner or later lead to decline. That is why the leading intellectuals of the people "develop" new ideas to fight against or prevent the decline that started yesterday in society and human life. But some people who live in the "hot bosom" of this recession, who have developed such skills, welcome these life-giving ideas with a spear. Such a situation occurred in Central Asia at the end of the 19th - beginning of the 20th century. The new enlightenment movement, which started in Turkestan, Bukhara and Khiva, as well as in some foreign countries of the East, faced great obstacles. Today, after 100 years, when we study the history of the modern enlightenment movement in Turkestan under the leadership of M. Behbudi, if we think about how they opened new schools, founded the national press, and laid the foundation stone for new fiction and theater art in difficult conditions, we cannot forget their dedication to these activities. and should be assessed as courage.

But the surprising part of the matter is that this historical fact has not been recognized for a long time. Jadids were condemned both in Tsarist Russia and during the Soviet regime. The process of restoring historical justice related to their activities was long. Only after our nation gained independence, and the society became interested in studying the activities of modern enlighteners, this movement began to be studied on a large scale. The good thing about this is that scientists from Europe and the United States of America also took up the auspicious task of studying the modern enlightenment movement in Turkestan. Now the study of the activities of the modern enlightenment movement and its representatives has risen to the level of an important scientific-practical project at the international level.

The Jadidist movement in Central Asia has followed a complex, historically colorful path. Relying on the philosophical experience of efforts for development and reforms in different countries, Jadids tried to process this experience on a national basis, and at the same time, it was a conflict area of different views on the ways of social development. The main idea of the struggle against colonialism was formed in this complex way.

Modernism is a movement based on social and national values, and it was formed as a movement that responded to the interests of the local indigenous people of Central Asia and could fully satisfy the mature needs of social development. Jadidism has followed a complex path of development from enlightenment to a powerful political movement. Jadidism has passed two stages in its history. The first is the enlightenment stage and the second is the political stage. But it can be said that the views of the moderns on the issue of statehood began to take shape in the first period and took a definite form in the second period.

The difficult economic situation of the masses of the people, who were oppressed by two-sided colonialism and local oppression, the fact that Turkestan, Bukhara and Khiva khanates were far behind the economically developed countries of the world, cultural decline, and the lack of development of free thought prompted the moderns to look for measures of social development.

Mahmudhoja Behbudi and Munavvar Qori Abdurashidkhanov, the leaders of the Jadidist movement in Turkestan, played a unifying and cementing role. In Bukhara - Fayzulla Khojaev and Abdurauf Fitrat, and in the Khanate of Khiva - Polvonniyoz Yusupov led this movement.

The enlightened ideology of the Jadids was socially very rich and diverse. In it, among the historical tasks and issues that stir and excite the society today, we can correctly understand religion in order to achieve spiritual perfection, accelerate the process of organizing the legal and economic market space, build advanced democratic institutions, and introduce unique national developments. The problems of modernizing Islam, cleaning it from hardened beliefs, and acquiring the achievements of science and advanced technology come into play as an important factor in solving and implementing these issues.

The international relations and relations of the Jadids allowed them to get acquainted with the program of the Jadids of Russia, Turkey, Egypt, and Iran. However, Turkestan moderns did not learn the experiences of young Turks and Iranian progressives in Turkey mechanically and in the same way. On the contrary, the Jadids took the necessary positions that were in harmony with their interests and in accordance with the national culture from the broad experiences of state building and legislation of European and Eastern countries, and the methods and programs of the democratic movements of Russian and Eastern peoples against colonialism.

The First World War, which began in 1914, greatly politicized the thoughts of the Jadids. By this time, they wrote about the parliamentary monarchy system, tried to develop ways and methods of participation and participation of citizens in the formation of state bodies in the work of law-making, in the administration of the state.

Until the democratic revolution in Russia in February 1917, the radical part of Turkestan Jadids, which formed the stream of progressives, put forward a number of broad political demands. Among these demands are the fundamental reform of the administration of the country, taking into account the expansion of the rights of the local indigenous population, allocating a certain number of seats in the State Duma to Turkestans, ensuring the basic democratic freedoms and, above all, achieving the freedom of the national press, replacing the system of czar single administration with the system of constitutional administration. requirements were met.

After the new state system established as a result of the February democratic revolution, the Jadids began to raise the issue of establishing the autonomy of Turkestan within the Russian Federation. By this time, national socio-political organizations and parties were formed, especially the Jadids created organizations such as "Shurai Islamiya", "Turon", "Ittifaq".

During 1917, various social strata of the local population were followed by Jadids, they created a feeling among the people, in their minds and thoughts, of the need for Muslims to unite and unite. However, the Jadids soon discovered that the Provisional Government and its specially created Turkistan Committee (Turkkomitet Vremennogo Pravitelstva) had not abandoned their previous colonial policies in the country. In particular, this situation occurred during the process of convening and preparing the Constituent Assembly scheduled for November 1917.

The interim government was unable to solve the fundamental issues without departing from the scope of its narrow, selfish interests. As a result, there was a change in the political system, and important socio-economic, agrarian, national and peace issues remained unresolved in practice. This led to a dead end in the life of the country and increased tension and decline.

Realizing that the time of the life-and-death struggle for independence and autonomy has come, the Jadids began to harshly and mercilessly criticize colonialism, renounced the ideas of the previous constitutional monarchical system, and demanded that Turkestan be granted national territorial autonomy within the Russian Democratic Federal Republic.

Another incomparable service of Jadids in those years was the promotion of the idea of equality of all Turkestan peoples and nationalities before the law, according to which citizens of Turkestan should have equal rights in all economic, political, legal and cultural aspects of society. Turkestan moderns found it necessary to implement their ideas about state independence in agreement with various social forces of the country. Jadids tried very hard to get a place in the Constituent Assembly, even though in this process there was a division in their ranks into organizations such as "Shuroi Islamiya" formed by progressives and "Ulama" society formed by the conservative part of Jadids, they went on the path of unification. It led to the creation of the Turk Adami Central Party. However, the events of October 1917 in Turkestan, the coming to power of the Bolsheviks did not allow the Jadids to realize their goals. Nevertheless, based on the declaration of the new Bolshevik authorities on the self-determination of each nation, they convened the IV Extraordinary Congress of the Muslims of the region on November 26, 1917 in Kokand and declared the Turkestan Autonomy based on the right of autonomy within the Federal Republic of Russia. The history of the autonomous republic, which lived for only three months, consists of bloody pages.

The place and value of Jadidism in our history is that it was the first to lay the foundation for the national ideology of independence, awakened and opened its eyes to the oppressed East lying in a heedless sleep, spoke about freedom, freedom, national pride and honor, about its great ancestors, rich culture, values that were generally forgotten during the colonial rule. put in, made a sound. The great historical merits of the Jadids are that they developed on the basis of evolutionary reformation in the solution of old social problems, proposed the most effective way of socio-periodic system changes and demanded the destruction of the colonial order.

Turkestan, Bukhara, and Khorezm have different paths, each of them has its own characteristics. But the conceptual ideas of all of them served as the moral foundations of the practice of the great changes of the present time, and came to the field as the genealogical core of the direction of comprehensive reforms and today's strategy.

### **References:**

1. Ўзбекистоннинг янги тарихи. //Биринчи китоб. Туркистон чор Россияси мустамлакачилиги даврида. Тузувчилар: Содиқов Х., Шамситдинов Р., Равшанов П ва бошқалар... –Т.: Шарқ, 2000.
2. Назаров Б. Истиклол самараси // Жадидчилик: ислохот,янгилиниш, мустақиллик ва тараққиёт учун кураш (Туркистон ва Бухоро жадидчилиги тарихига янги чизгилар). Даврий гўплам, № 1. -Т.: Университет, 1999.

3. Зиёев Х. Жадидлар ҳаракатининг сиёсий ва ижтимоий-иқтисодий замини (1X асрнинг иккинчи ярми-XX асрнинг бошлари).// Жадидчилик:ислохот, янгиланиш, мустақиллик ва тараққиёт учун кураш.-Т.: Университет,1999.
4. Шамситдинов Р. Жадидчилик: ҳақиқат ва уйдирма. // Мулоқот. 1991.1-сон.
5. Turdiyev, B. S. (2019). The role of national harmony in the strategy of spiritual renewal. *Scientific and Technical Journal of Namangan Institute of Engineering and Technology*, 1(6), 229-233.
6. Sobirovich, T. B. (2020). The criterion of human indicators in development and renewals in Uzbekistan. *EPRA International Journal of Multidisciplinary Research (IJMR)*, 6(8), 509-511.
7. Sobirovich, T. B. (2022). A study of national and universal principles of democracy. *Asian Journal of Research in Social Sciences and Humanities*, 12(5), 417-421.
8. Sobirovich, T. B. (2023). Manifestations of Moral Threats in the Ideosphere of Uzbekistan and Their Prevention Strategy. *Asian Journal of Basic Science & Research*, 5(1), 103-108.
9. Sobirovich, T. B., & Ikrom o'g'li, I. M. (2022, September). ISSUE OF THE DEVELOPMENT OF SOCIETY IN THE VIEWS OF EASTERN THINKERS. In " *ONLINE-CONFERENCES*" *PLATFORM* (pp. 111-114).
10. Sobirovich, T. B. (2023). National Revival and Development Idiosphere of Uzbekistan.
11. Turdiyev, B. S. (2021). Cultural and educational development of society in the scientific heritage of world philosophers. *Academic research in educational sciences*, 2(4), 443-451.
12. Turdiyev, B. S. (2023). KONFUTSIYNING SIYOSIY– HUQUQIY TA'LIMOT RIVOJIGA QO'SHGAN HISSASI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 3(21), 519-522.
13. Sobirovich, T. B. (2023). Manifestations of Moral Threats in the Ideosphere of Uzbekistan and Their Prevention Strategy. *Asian Journal of Basic Science & Research*, 5(1), 103-108.
14. Sobirovich, T. B. (2023). Basic Criteria for Building the Third Renaissance in Uzbekistan. *Asian Journal of Applied Science and Technology (AJAST)*, 7(1), 149-157.