

GENESIS AND HISTORY OF DEVELOPMENT OF TURKISTAN JADIDISM

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ABSTRACT

This article examines the genesis and history of the revival of Turkestan Jadidism. According to Jadidists, the basic principles of Islam not only deny awareness of innovations in social life, but also encourage it. They say that in the early days of Islam, decisions were made by a council, a collegial body, which was essentially the first form of parliamentarism, which was the most relevant idea of the new era. If today Islam has not been able to create a mature and perfect culture, they should not consider the knowledge of current spiritual leaders to be sufficient, but should look for ways to create more effective social institutions.

Keywords: new, enlightenment, new method, national upsurge, press, autonomy, national idea, "Behbudiya", "Toron", "teaching room", "Munozora".

TURKISTON JADIDCHILIGINING GENEZISI VA RIVOJLANISH TARIXI

ANNOTATSIYA

Ushbu maqolada yangilanayotgan Turkiston jadidchiligining genezisi va rivojlanish tarixi ko'rib chiqilgan. Jadidchilarning fikricha, islomning asosiy tamoyillari nafaqat ijtimoiy hayotdagi yangiliklardan xabardor bo'lishni inkor etadi, balki uni rag'batlantiradi. Ularning aytishicha, islom dinining ilk davrida qarorlar kengash, kollegial organ tomonidan qabul qilingan bo'lib, u mohiyatan parlamentarizmning birinchi shakli bo'lib, bu yangi davrning eng dolzarb g'oyasi edi. Agar bugungi kunda islom dini yetuk va komil madaniyat yarata olmagan bo'lsa, ular hozirgi ma'naviyat yetakchilarining bilimini yetarli deb hisoblamasliklari, yanada samaraliroq ijtimoiy institutlar yaratish yo'llarini izlashlari kerak bo'lgan.

Kalit so'zlar: jadid, ma'rifat, usuli jadid, milliy ko'tarilish, matbuot, muxtoriyat, milliyg'oya, "Behbudiya", "To'ron", "ibratxona", "Munozora".

INTRODUCTION

Jadidism or Jadidism is a socio-political, educational movement that played an important role in the life of Turkestan, the Caucasus, Crimea, and Tatarstan in the late 19th and early 20th centuries. Jadidism first emerged in the Crimea in the 1880s. It spread to Central Asia in the 1890s. Jadidism initially operated as a cultural movement. Representatives of this movement 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 men and women. Later, Jadidists promoted the ideas of pan-Turkism. Literature written during the Soviet era defined Jadidism as a "bourgeois-liberal, nationalist movement." The names of the Jadidism representatives, who were mainly criticized during this period, were revived after the collapse of the USSR. The Jadid movement, the origins of which have not yet been fully elucidated by researchers, began to spread widely in Turkestan as an enlightenment movement in the late 19th and early 20th centuries. The imperial conquest and the assimilation that followed stripped Turkestan of its historical power, making it submissive and dependent. Therefore, in its early stages, Jadidism emerged as a movement fighting for educational reform. Jadidism is directly related to the concept of "methodological-modern" and includes a new teaching method. The goal of the reformers was to renew the outdated education system and open new schools teaching secular sciences. The newspaper "Tarjiman", which began operating under the leadership of Ismailbek Gaspirali, played a great role in promoting this cause. The ideas of innovation and progress quickly spread throughout Turkestan. New ideas that began in education quickly spread to all social, cultural, and political spheres and became a national movement.

Jadidists, opposing the ignorance that is gnawing at the Islamic world from within, see the main reason for the situation reaching this point in a misunderstanding of the essence of the Quran, in the obsolescence of a number of Sharia norms, and are trying to change these norms and adapt them to the requirements of the time. "Opening the door of ijtihad" was their main call.

According to Jadidists, the basic principles of Islam not only deny awareness of innovations in social life, but also encourage it. They say that in the early days of Islam, decisions were made by a council, a collegial body, which was essentially the first form of parliamentarism, and this was the most relevant idea of the new era. If today Islam has not been able to create a mature and perfect culture, they should not consider the knowledge of current spiritual leaders as sufficient, but should look for ways to create more effective social institutions.

Jadidism is a socio-political and intellectual movement that emerged in the Russian Empire in the late 19th and early 20th centuries, especially among Muslim peoples of Turkic origin. Although this movement advocated changing the old educational system and the need for European education for Muslims, it also aimed to eliminate feudal remnants, reform Islamic and religious schools, and adapt the Islamic religion to the requirements of the national bourgeoisie. One of the most prominent figures of the movement was Ismail Gaspirali.

One of the main goals of Jadidism was educational reform. They wanted to create new schools that would be completely different from the existing schools or primary schools in the Muslim regions of the Russian Empire. Jadids considered it necessary to radically reform traditional education. They believed that reforming the education system was the best way to rebuild Muslim society on the example of the education system of Western countries. They sharply criticized the old education system, which aimed to focus on memorizing religious texts rather than explaining texts seen in school, in the classroom or in written language. It is worth noting that during this period a fundamental cultural, socio-political turn took place in the life of the nation and society. The nation realized its identity, its value, and its thinking changed. This period of awakening, as noted by the scholar of Jadidism Begali Kasimov, raised the nation “from interpreting every disaster that befell it as fate to the level of being able to analyze and find a solution.” For example, Abdulla Avloni, a representative of the Jadid Enlightenment, paid special attention to the power of education, saying, “Patience is something that has the power to transform anger into courage, violence into meekness, arrogance into humility, and evil into good.” This is not without reason, of course. Because according to human nature, it can serve either creativity or destruction. Which of these two paths a person chooses depends on his upbringing. Therefore, education is an objective phenomenon in human life. When a person is born, he must rise to the level of social development of his time, master the existing socio-historical experience, determine his place in the system of social relations, become an active participant in historical processes, that is, receive education. Education must essentially change and improve in accordance with the socio-political system of the new society. Because being limited to historical values creates stagnation and hinders progress.

Frankly, while stating that the Jadids were necessary for the enlightenment and protection of Muslim society, they also emphasized that some scholars who did not share their views on reform were unaware of the true knowledge of Islam.

ANALYSIS OF LITERATURE ON THE SUBJECT. The majority of the Russian population in Turkestan viewed religious practice as an anti-civilizational

and anti-cultural reaction. For this reason, the Russians held some religious figures in high regard. On the other hand, the Russians showed considerable respect for the Jadid reforms, as they were progressive and secular in nature. However, the Russians strongly advocated that the people of Turkestan should have separate housing and limited voting rights. In order to keep the Russian and Central Asian peoples separate, only the Russian elite could live in the capital of Turkestan, Tashkent. Also, most cities in Turkestan had separate residential areas for Russians and "local peoples" (a derogatory term for Central Asians). In order to limit the political power of the Jadidists, the Russians, in accordance with the October 1905 manifesto, presented the idea of creating a more favorable political system, dividing the population of Turkestan into "native" and "non-native" electoral districts, each of which was allocated a quota. Although this decision to send one representative to the Duma constituted less than ten percent of the population of Turkestan, the "non-natives" constituted a two-thirds majority in the Duma.

In maintaining historical objectivity, the information contained in the works of thinkers who lived and worked in Turkestan in the late 19th and early 20th centuries, which is studied on the basis of material objects, archival sources, and periodicals, is also of great importance. Without this information, we cannot study in detail the lives of the great enlighteners who are written in our history with "black letters". Our esteemed President emphasized, "In today's era of globalization, it is natural for every nation, every independent state to prioritize the development of its own culture, ancient values, and to ensure its national interests."

Indeed, the Jadid movement appeared on the territory of Turkestan at the end of the 19th century, took shape at the beginning of the 20th century, and quickly reached its peak. It covered all aspects of social life.

The independence of our country led to great changes not only in the socio-political, but also in the spiritual and educational aspects. Thanks to these positive changes, the eras, socio-political movements, and the legacy of our great scholars that were previously condemned in the pages of our history are now regaining their place in all spheres of our life, and are increasingly gaining great importance in enriching, purifying, and developing the spiritual world of our people.

Some political and cultural consequences of Russian rule in the lands of Turkestan led to a national awakening after some time. This awakening manifested itself as the Jadid movement. The Jadid movement, which emerged in the late 19th and early 20th centuries, is a social movement that spread over a wide geography in a short time and maintained its position and direction until after the Bolshevik Revolution of 1917. The socio-political conditions of that time gave impetus to the

development of this social movement. The Jadid movement, which emerged at a time when European countries were technically and scientifically developed and economically strengthened due to colonialism, represents a reform that began in the field of education on the initiative of the intellectuals of that time and bore fruit over time.

The socio-political movements that flourished in the early 20th century also created in the minds of the local population the need to fight oppression and that it was no longer possible to live in the old way. During this period, the activities of the enlighteners were clearly manifested. The processes of establishing new schools, press activities, and articles urging the people to fight for their independence had a great influence on the growth of the spiritual consciousness of the population. Their main idea was freedom and liberty, and they believed that this goal could be achieved through enlightenment. The activities of the Jadid movement are seen as the most important stage of national awakening.

Jadidism has gone through a complex path of development from enlightenment to a powerful political movement. The danger of falling behind the economically developed countries of the world due to imperial policy and local tyranny, the difficult economic situation of the broad masses of the people, cultural backwardness, and stagnation of thought prompted the Jadids to search for real means of overcoming the crisis. Jadidism is described in all literature as a movement and a method of struggle that, on the basis of reform and enlightenment, frees people from various oppressions. According to Professor B. Kasimov, the term Jadidism is at the heart of “jadidism”. The meaning of “jadid” does not mean “new”, or rather, “adherent to innovation”, but rather embodies such broad meanings as “new thinking”, “new person”, “new generation”. In fact, the word jadid is an Arabic word, as noted in the 5-volume “Explanatory Dictionary of the Uzbek Language”, which refers to the adjective category denoting new, final meanings. The dictionary does not mention its origin, but gives it as a personal noun, explaining it as a supporter of “innovation”, a participant in the jadid movement. It is difficult to explain this word as “new” or “supporter of innovation” without explaining whether it is an origin or not. The problem with this is that first it is necessary to determine the correct and clear definition of the term jadid, and then clarify the explanation of the term jadidism through it, or it is necessary to determine the correct and clear definition of the term jadidism and then clarify the fundamental essence of the term jadid, which is its basis, through it. The definitions of this term in literature and dictionaries are also different, but there are also definitions that are close to the original meaning: “Jadidism is an enlightened movement that arose among the Turkic peoples and Tajiks in the second

half of the 19th century and the beginning of the 20th century, representing the interests of the peoples of Turkestan, fighting for enlightenment, reforming education, and seeking to include secular subjects in the programs of religious schools.”

In the explanation, the Jadidism movement was mainly a group of people who promoted the ideas of enlightenment and fought for this cause. Now we will give a second explanation: “Jadidism” (from the Arabic phrase “usuli jadid” – new method) is a bourgeois nationalist movement that arose among the Tatar bourgeoisie (in the 80s of the 19th century), and then spread to Central Asia (in the 90s of the 19th century). This movement, called Jadidism, is associated with the attempts of its initial supporters to reform Muslim education by providing European education, eliminate a number of feudal obstacles that hindered the development of capitalism, and adapt to the needs of the development of capitalist society. After the revolution, the Jadids joined the ranks of those who opposed the Soviet government and actively participated in the printing movement.

It also spread not only among the representatives of the bourgeoisie in Central Asia, but also among the leading intellectuals, and was able to unite both enlighteners and democrats. Secondly, the explanation did not express the fact that the main goal of the Jadid movement was to unite all forces to achieve independence, to awaken the entire people, to raise their consciousness, level of knowledge, general level, to prepare for the desire to remove everything that was standing in the way, to change the consciousness of local officials, fanatical religious figures and scholars, and to form an independent way of life of the nation.

The fact that Jadidism became an enemy of the Soviet government is precisely related to this. The fundamental essence and meaning of Jadidism is that it is a movement fighting for freedom and national independence. Its representatives are those who strive to achieve freedom with deep thinking, broad knowledge, high enlightenment, strong unity, organization, and patience; Jadidism is the movement that unites them, that is, the activity. As the famous American Jadid scholar Adib Khalid noted: “Jadidism is an advocate of overcoming decline by achieving a fundamental, peaceful, systematic change in the thoughts and worldview of all people through enlightenment and independence. For Jadidism, such a reform could only come from the Muslim society itself.”

The Jadidism movement has a special place in the history of Turkestan, its study began literally after our country gained independence, and it is natural that this study will continue for a long time and in many ways. In this sense, we will not be mistaken if we say that the expression of opinions on the origin and essence of Jadidism and the exchange of views on this issue are almost just beginning.

The well-known Jadid scholar, Professor Begali Kasimov, in his book “National Awakening” discusses the origin of the term “Jadidism” and, in this regard, expresses his opinion on its essence: “Jadidism” is based on the word “jadid”. The meaning of “jadid” is “new”. It does not simply mean “new” or “adherent to innovation”, but also embodies a wide range of meanings such as “new thinking”, “new person”, “new generation”.

The famous French scholar S. Duduanguon, while dwelling on the word “jadid”, emphasizes that the word “jadid” means “new”, “innovation”, “a new look at the times”.

According to the goals of the Jadid movement, the huge socio-political, spiritual and educational problems facing the Motherland, nation and era could be solved only by enlightening the peoples of Turkestan, re-culturalizing and modernizing their lives. Such a large-scale and historical task could not be solved by a movement belonging to narrow circles or based on certain class views. A movement was needed that could unite all the peoples of Turkestan, the “Russian Turks” into a single line.

Jadidism emerged as such a movement. This movement, founded by the famous Crimean Tatar Ismailbek Gasprinsky at the end of the 19th century, and his newspaper "Tarjumon" made unprecedented changes in the life of Turkestan, even created a powerful socio-enlightenment wave unprecedented in world experience, the representatives of the Jadid movement initiated the process of national-regional awakening in Turkestan, the scientific-pedagogical, philosophical-moral, artistic-publicistic works they created, new schools, a new theater, new literary and artistic genres became of great importance on a regional and global scale. If we look at the essence of Ismailbek Gasprinsky's ideas, we see that they were directed against Russia's Russification policy, especially in the early period, and called for achieving high development while preserving nationality. In particular, he writes: "Europe is an old man, he has a lot of experience. We respect his great age. We learn from his experience. But we will not repeat their mistakes. We will also build their schools and universities. But the more we enlighten our minds, the more we will try to fill our hearts with truth. We will not run around like young children with what we see in Europe. Like sensible people, we will weigh it in the scales of reason, asking, “What is this? What will be the consequences? Is it in harmony with conscience and truth?” European culture is not something that can be accepted without reflection.” This is another confirmation that Jadidism is not a movement or aspiration blindly copied from others.

Recognizing the merits of Ismailbek Gasprinsky in spreading the ideas of Jadidism in Central Asia, at the same time, the efforts of Uzbek intellectuals in this regard should be given due recognition.

Many of them independently arrived at the ideas of Jadidism in their own way. Today, it is well known that the leaders of the Turkestan Jadidism, Mahmudkhodja Behbudi from Samarkand, Munavvarqori Abdurashidkhanov from Tashkent, and Abdurauf Fitrat from Bukhara, founded and led the Enlightenment movement. If we look at the essence of the Jadidism movement: it was not Enlightenment, but Enlightenment. The talented scientist Sh. Rizayev placed special emphasis on the phrase “Enlightenment” and analyzed it in detail.

CONCLUSIONS AND SUGGESTIONS

The crisis and decline, prosperity and prospects of any society are measured by its attitude to education and, in particular, to the teacher. In schools based on the “usuli savitiya” (sound method), which received the name “usuli jadid”, the primary goal was to educate and train young people with high national spirituality and a burning desire for the future of the nation and the Fatherland. The great merit of the Jadid pedagogues is that they considered education in their native language, teaching the basics of national literature and the Muslim religion in schools as a crucial issue.

Indeed, while the Enlightenment mainly acted as patrons of enlightenment, “from the outside”, that is, indirectly by supporting the talented children of the people and with the help of their works, the Enlightenment workers were at one time both patrons and black workers of enlightenment. Such a close connection between theoretical and practical directions made it possible for the Jadid Enlightenment thinkers to “cut through” in a few decades the path that European Enlightenment thinkers had taken for centuries. It came to Bunyod thanks to self-sacrifice.

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