

THE JADIDIST MOVEMENT AND ITS IMPACT ON SOCIO-ECONOMIC, POLITICAL AND CULTURAL LIFE IN TURKESTAN

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Abstract. *This article discusses the historical formation of the Jadid movement and its socio-political essence, main ideas, the thinking of the Jadids and the relevance of their ideas today. It also deeply analyzes the return to nature, the path to spirituality, and their significance in society.*

Keywords: *Jadidism, movement, historical formation, socio-political essence, idea, thought, topicality, return to nature, path to spirituality, society, analysis.*

ДЖАДИДСКОЕ ДВИЖЕНИЕ И ЕГО ВЛИЯНИЕ НА СОЦИАЛЬНО- ЭКОНОМИЧЕСКУЮ, ПОЛИТИЧЕСКУЮ И КУЛЬТУРНУЮ ЖИЗНЬ ТУРКЕСТАНА

Аннотация. *В статье рассматриваются историческое становление джадидского движения и его социально-политическая сущность, основные идеи, философия джадидов и актуальность их идей в настоящее время. Также подробно анализируются возвращение к природе, путь к духовности и их значение в обществе.*

Ключевые слова: *джадидизм, движение, историческое становление, социально-политическая сущность, идея, мысль, актуальность, возвращение к природе, путь к духовности, общество, анализ.*

The Jadid movement, which emerged in the Turkestan region in the late 19th and early 20th centuries, was one of the most important socio-political and cultural phenomena of its time.

This movement was aimed at liberating the people from ignorance, restoring science and enlightenment, and national identity through modern reforms. Jadidism took its place in history not only as an educational renewal, but also as a national awakening movement against colonial policies.

The Jadid movement laid the foundation for the national awakening, striving for independence, and building a modern state of the peoples of Turkestan. Their ideas later served as the basis for the formation of the ideology of national independence. The legacy of the Jadids still plays an important role in educating the younger generation in the spirit of patriotism, pursuit of knowledge, and openness to innovation.

The main goal of the spiritual and educational renewal of society is the peace of the country, the prosperity of the Motherland, the achievement of freedom and well-being of the people, the upbringing of a perfect person, social cooperation, religious tolerance, and many other important issues. As we know, many states and dynasties have ruled in history. They left their own educational and spiritual heritage in a certain way. In particular, after the conquest of Central Asia by Tsarist Russia, they began to strike at the material and spiritual culture of the local population.¹

¹ Behbudiy M. Tanlangan asarlar. – Toshkent: Fan, 1994.

The study of the activities of the Jadidists to preserve and further enhance the spirituality and culture of the nation can only be clarified by an objective analysis based on sources and documents. In this regard, it is worth citing the following thoughts of Islam Karimov: "...we imagine the future of our state not as a state of self-absorption, but as a state of deep absorption of universal and democratic values. We see our future in liberalizing the governance of the state and society, using the experience of developed countries, and in introducing human rights and freedoms, and the diversity of ideas into our lives more widely. We are for peaceful, free and prosperous living with the entire enlightened world, the international community, and mutually beneficial cooperation."²

The schools of Ismail Gaspirali's "usuli jadid" (new method) and the slogan "Dilde, fikrde, ishde birik" (unity in language, thought, and work) played an important role in the formation of the ideas of Jadidism. Under his influence, the intelligentsia of Turkestan also began to struggle for the spiritual awakening of their people.³

Jadids such as Mahmudkhodja Behbudiy, Munavvarqori Abdurashidkhanov, Abdulla Avloniy, Fitrat, Chulpon, Sadridin Ayniy, Fayzulla Khojayev became the main representatives of the movement. They worked in the fields of education, press, literature, and politics, serving to awaken national consciousness.

The term "Jadid" means "new" in Arabic. The Jadids were enlighteners who promoted the idea of "usuli jadid" - a new method of education. Their main goal was to reform the old medieval education system, which was based on Sufism and superstition, to introduce secular subjects into the curriculum, and to elevate the nation through knowledge.⁴ One of the most important directions of the Jadid movement was to raise the culture of the people to a modern level. They advocated the reform of education and culture as the main way to lift the nation out of ignorance.

The ideas of Jadidism were initially formed in the regions of Tatarstan, Crimea and Bukhara, and later entered Turkestan. Scholars such as Mahmudkhodja Behbudiy, Munavvarqori Abdurashidkhanov, Abdulla Avloniy, Ismail Gaspirali, Fitrat, and Chulpon are considered to be the leading representatives of this movement. Ismail Gaspirali's slogan "Unity of language, unity of thought, unity of work" called for the awakening of all Muslim peoples. In Turkestan, Behbudiy and his comrades developed these ideas in accordance with local conditions.⁵

The Jadids considered economic independence to be the basis of national development.

They criticized the colonial policies that hindered the development of trade, crafts, and industry in the country. The Jadid press widely covered the issues of economic independence, the establishment of its own production sectors, and the formation of national capital.

Also, through Jadid schools, the literacy rate increased, as a result of which new specialists, teachers and intellectuals were formed. This also paved the way for the introduction of modern approaches in economic activity.

Jadids widely used the press and mass media to disseminate their ideas among the people.

² Karimov I.A. Yuksak ma'naviyat yengilmas kuch. – T., Ma'naviyat, 2008. – B. 125.

³ Abdurashidov M. Jadidchilik harakati tarixi. – Toshkent: Fan, 2003.

⁴ Saidov A. Jadidchilik harakati tarixi. – Toshkent: O'qituvchi, 2015.

⁵ To'raqulov S. Jadidchilik va milliy uyg'onish g'oyalari. – Toshkent: Ma'naviyat, 2015.

Starting from 1906, newspapers such as "Taraqqiy", "Sadoi Turkiston", "Shuhrat", "Hurriyat" began to be published in Turkestan.

Through these publications:

- modern thinking, ideas of national identity and enlightenment were promoted;
- the people were urged not to be indifferent to political and cultural issues;
- issues of reforms, women's education, child rearing, and national unity were covered.

Politically, the Jadids promoted the ideas of national identity and self-government. They criticized the colonial policies of the Russian Empire and emphasized that the Turkestan region should have its own local government bodies.

After the February Revolution of 1917, the Jadids actively entered the political arena and established organizations such as "Shuro-i Islamiya", "Turon", "Ittifoqi Muslimin". As a result of these actions, the autonomy of Kokand was declared in December 1917. The idea of autonomy was the highest political expression of Jadidism, reflecting the desire for freedom of the peoples of Turkestan.⁶

The Jadids also made fundamental changes in the field of culture and spirituality. They changed the worldview of the people by establishing new schools, theaters, newspapers and magazines. In 1906, Mahmudkhodja Behbudiy published the newspaper "Samarkand", and later the magazine "Oyna". Abdulla Avloniy founded the "Turon" theater troupe, laying the foundation for Uzbek dramaturgy.⁷

The works of the Jadids extensively covered issues of the future of the nation, education, women's rights, morality, and culture. As a result of this activity, Uzbek literature, theater, and the press reached a new level.

The Jadid movement marked the beginning of a period of national revival in the history of Turkestan. It had a profound impact on all aspects of social, economic, political and cultural life. Thanks to the activities of the Jadids, the awareness of national identity, the desire for enlightenment and development among the people increased. The Jadid movement played an invaluable role in the awareness of the national identity of the peoples of Turkestan, the formation of modern education, culture and political thinking. In a short period of time, they led the people towards science, enlightenment, freedom and development.

The Jadid movement was a turning point in the political and cultural awakening of the peoples of Turkestan. Its historical significance is reflected in the following:

1. Formed the idea of national consciousness and self-awareness.
2. Created the basis of a modern education system.
3. Promoted the issue of women's rights and education.
4. Developed the national press and literature.
5. Instilled the idea of freedom and independence in the minds of the people.

This legacy of Jadidism later served as the ideological basis for the independence of Uzbekistan. After independence, their names were restored, their works were studied, and their activities became an integral part of the national pride and spirituality of our people.⁸

⁶ Fitrat A. Milliy uygʻonish yoʻlida. – Toshkent: Oʻzbekiston, 1991.

⁷ Avloniy A. Turkiy guliston yoxud axloq. – Toshkent: Maʼnaviyat, 1992.

⁸ Sodiqov Q. Oʻzbekiston jadidlari: taqdir va meros. – Toshkent: Yangi asr avlodi, 2020.

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The legacy of the Jadids plays an important role in the ideas of national revival, educational reforms and spiritual revival of today's independent Uzbekistan. Their principle of "service to the people" has not lost its significance today. The Jadid movement marked a new stage in the history of the peoples of Turkestan. It not only reformed the education system, but also formed the ideas of national identity, political independence, social justice, and cultural renewal. The Jadids, through their activities, became the founders of the modern Uzbek national consciousness. Today, the legacy of Jadidism plays an important role in the spiritual life of independent Uzbekistan, in the education system, and in the process of restoring national identity. The ideas of the Jadids are the spiritual roots of modern reforms.

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