

## SOCIO-POLITICAL AND SCIENTIFIC ACTIVITIES OF THE JADIDS IN TURKESTAN

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### ABSTRACT

*This article describes the work done by the Jadids-educators of Turkestan to develop the spiritual and educational worldview of their people, the desire for national independence and its transformation into one of the most developed countries in the world.*

**KEYWORDS:** *Jadidism Movement, Turkestan, New Method Schools, Salohiddin Houses, Manon Kori, Shamsiddin Houses, Struggle For Public Enlightenment, "Development", "Mirror", "Asia", "Samarkand", "The Voice Of Turkestan", "The Voice Of Fergana", "Turan".*

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### INTRODUCTION

At the beginning of the 20th century, the Jadidism movement in Turkestan was initially aimed at raising the consciousness of the people, educating their spiritual and educational worldview, and later turned into a political movement. Its basis was to enlighten the people, to increase the knowledge and potential of the youth, to win the country's national freedom and freedom, to build its own national state, and to establish its perspective among developed foreign countries. The first reforms of the Jadids were definitely aimed at the development of the socio-economic sphere. The first of the works done in this regard was the establishment of new Methodist schools. In this field, they managed to open their own schools in many places and create a number of textbooks for students.

A number of scientific studies have been carried out to study the role of socio-political and scientific activities of Turkestan jadids. The research topic can be divided into the following three groups:

- 1) scientific studies created in the Soviet era;
- 2) works published in Uzbekistan during the years of independence;
- 3) foreign studies.

In order to understand who the Jadids were, it is necessary to know the history of that period very well. Modernism appeared in the late 19th and early 20th centuries. If we want to understand the historical reasons for the emergence of modernism, we should go a little deeper into history, the rise of philosophy and enlightenment in the 19th century, no matter how unnatural it may seem, with the weakening of the Great Silk Road of the Central Asian khanates in the 16th century. We need to understand the objective reasons for the related backlog.[1]

The intellectuals of Turkestan supported Jadidism and began to reform education and establish "modern Jadid" schools. First in 1893 in Samarkand, in 1898 in Kokand by teacher Salahiddin, in the same year in Tokmok (the Uzbeks called such schools "noghoi maktab") in 1899 in old Tashkent by Mannon Qori, modern schools were opened in Andijan by teacher Shamsiddin. In 1900, a new school was opened in Bukhara by Joraboy Qori. In 1903, Mahmudhoja Behbudi opened a school in Jomboy with his own funds.[2] Haji Muin and Abdulkadir Shakuri taught in this school. In 1907, Ishakkhan Tora Ibrat opened a new Usul school in Torakorgan (Namangan region). In 1908, such schools were also established by Mirza Abdulvahid. Mufti Damulla Ikram achieved the acceptance of this new method of school by the religious community. Sadridin Ainiy writes: "In the summer of 1908, Ismailbek Gasprinsky from the staff of the theater team came to Bukhara. Naturally, he did what he does everywhere in Bukhara, that is, he raised the issue of the school. He called some of the Bukhara progressives to the palace to discuss this issue... It was decided to formalize the school for Tatars and Bukharas by asking the king for a suitable place for the school in the house of Mulla Nizam. Those present at the meeting wanted to name the school Ismailiya. But Ismailbek did not accept it. Muzaffaruddin said it was appropriate to name it after the name of the emir.[3] From this information of Aini, it is clear that the opening of the first new method schools in Bukhara Emirate coincided with the city of Bukhara, and the process of opening schools named after the new method spread to other regions. Although the above information is limited to the territory of the Bukhara province, it can be seen that schools were opened by the Jadids who had their own funds in other regions as well.

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

1. Expansion of the network of new method schools;
2. Sending promising and talented young people to study abroad;
3. Publication of newspapers aimed at forming various educational societies and forming a strong sect of intellectuals [4].

The Jadids set two great goals for themselves: to bring the nation to the ranks of the developed nations of the world and to achieve independence. These two goals were inextricably linked. That is, in order for the nation to be enlightened, it must be independent. To be independent, he must be enlightened. On the one hand, they fought for independence. On the other hand, they fought for a democratic legal state. This struggle was carried out in two ways in the ideology of Jadidism:

1. To achieve self-realization of the nation;
2. To combine the best traditions of the East and the West in building a state and society[5]. This is reflected in the harmony of our national culture and Western development, which serves as the main criterion for building a democratic society.

Jadidism, as it is known, occurred at the stage of a fundamental turning point in the social development of the Central Asian region. The perception of the local patriots about the crisis situation in Turkestan, a Russian colony, that the country is lagging behind the global processes, that the authoritarian actions of the indigenous population are being severely suppressed everywhere, and the stagnation in the spiritual sphere, led to the emergence of the idea that the society should be comprehensively reformed. was the impetus for his arrival.

In general, regardless of the content of the opinions about the federal system, all of them, in their true essence, ignore the interests of the multi-million indigenous population of the Turkestan region, and treat it with contempt for their right to self-determination. consisted of lish. In his speech, Mahmudhoja Behbudi defended the interests of the people of Turkestan, the nation with the most ancient history and culture (the achievements of this nation have entered the cultural treasury of all mankind), gave the world famous scientists, Islamic jurists and created magnificent architectural monuments. , proudly speaking about these peoples with their lifestyle, high culture of agriculture, horticulture, handicrafts, rightly put all the blame for the current state of the people, their ignorance and ignorance on the Russian Empire. [6]

In 1905-1907, the political views of Jadids grew. They began to wait for a unique opportunity to act openly. From 1917, they began to use this favorable political situation on a large scale. We can find out the results of this action through the information below. In the summer of 1917, before the October coup, a group of Jadids from Andijan sent a letter to the Bolsheviks, Mensheviks, and Eser, stating that the Muslim people of Turkestan could not assimilate their ideas and programs. "Your way of life and ours are incompatible," the letter said. Therefore, it is not necessary to make a general mold of the life of the future state. The general template cannot be used here... We don't have peasants in your purely Russian sense. There are no farmers and tenants in the Western European sense. We have a free peasant. They were never serfs under any circumstances, and in 1905-1907, the political views of the Jadids grew. They began to wait for a unique opportunity to act openly. From 1917, they began to use this favorable political situation on a large scale. We can find out the results of this action through the information below. In the summer of 1917, before the October coup, a group of Jadids from Andijan sent a letter to the Bolsheviks, Mensheviks, and Eser, stating that the Muslim people of Turkestan could not assimilate their ideas and programs. "Your way of life and ours are incompatible," the letter said. Therefore, it is not necessary to make a general mold of the life of the future state. The general template cannot be used here... We don't have peasants in your purely Russian sense. There are no farmers and tenants in the Western European sense. We have a free peasant. They were never, under any circumstances, not only serfs, but also not tenant farmers, but free owners. Holy Islam has not divided us into any castes and classes. That is why we have no basis for class struggle. After all, all Muslims, regardless of whether they are citizens or property owners, have equal rights. In this regard, Czarist Russia took a unique approach. In other words, they pursued a policy of repression against the peoples included in their composition, and in particular, they began to apply a policy of repression against the Jadids, who were their leaders.

Before entering the political arena, the Jadids had a wide influence on the public consciousness through their periodical articles, various charitable foundations, and New Methodist schools.

Jadids organized new schools, published newspapers, published textbooks and manuals, especially in natural sciences, promoted the need to learn Western techniques and technologies, and promoted the use of European cultural achievements. they created the ground for creating secular education, renewing and enriching spiritual life, raising awareness of national identity. All these reforms were aimed at reforming the society from a social point of view.

By the beginning of the 20th century, the initial attempts to introduce a local national press were successfully completed. In 1906, on the first of March in Tashkent, the newspaper "Taraqqi" was published in the Uzbek language. After that, one after another, new press organizations began to

emerge. In 1916, Russian democrats and jadids started publishing the newspaper "Turkistansky Golos" in Andijan[7]. In addition, the following newspapers and magazines can be mentioned: "Oyna", "Asiyo", "Samarkand", "Sadoyi Turkistan", "Sadoyi Fergana", "Turon". Although their migration was short-lived, it left a great mark in conveying the goals and ideas of the Jadids to the people. Active representatives of Jadids published many articles on their social, political and other spheres of society in the periodical press publications. In particular, Mahmudhoja Behbudi published the newspaper "Samarkand" and the magazine "Oyna" in 1913. It is known that the newspaper was originally 2, then 4 pages long, published twice a week, and stopped after the 45th issue due to financial constraints. "Oyna" was the first magazine published in the Uzbek language in the country. He was very popular among the people. At first it was published once a week, after 1914 every fortnight.

In this magazine, among his famous articles, socio-political articles such as "Two and four languages are necessary", "Bayoni hol", and "Turkestan" were also published. Munavvar Qori, another prominent representative of Jadids, published articles that awakened the people from the sleep of heedlessness, called for great power, enlightenment and cultural advancement. He writes in the newspaper "Sadoyi Turkistan" about school improvement and exams: "If there is one people and one nation that has not participated in the sorrows and sorrows of the cultural nations of the whole world and has not been able to enjoy these joys, we are Turkistan Turks." [8]

The leaders of the Jadidism movement closely connected the acceleration of historical development with the renewal of Islamic customs and traditions, the creation of social and economic conditions of the cultural market space. The scientific views of the Jadids were definitely related to the new method schools and theaters that started to be opened, writing plays, dramas and many other works for them. They created a number of textbooks for the new method schools. One of the recent examples of textbooks and books of this type is Mahmudhoja Behbudi, his "Muntakhabi geografiya yummin" (Brief general geography), "Kitobul atfol" (Children's book), "Mukhtasari geografiyai rusiy" (Brief geography of Russia) textbooks, created dramas for the theater such as "Padarkush or the situation of an uneducated child".

Abdurauf Fitrat and Mahmudhoja Behbudi's works of the same name, "A Brief History of Islam", written at the time when the Jadidism movement was emerging, give a vivid picture of the attitude of the Jadids to religion. In essence, they provide a comprehensive analysis of the path taken, which is necessary to determine the prospects for further development. The study of the work of the Jadids showed that at the very beginning of their work, they showed the people of Turkestan their way of getting acquainted with the achievements of world civilization. This way is not to give up national and religious-spiritual values, but, on the contrary, based on them, to get rid of outdated beliefs and superstitions that destroy further development and progress, and gradually, without violence, to the path of change.

Today, after 100 years, when we study the history of the modern enlightenment movement in Turkestan under the leadership of M. Behbudi, we see how they opened new schools, founded the national press, founded new fiction and theater arts in difficult conditions. if we think that they laid the stone, it is necessary to evaluate their activities as selflessness and courage.[9] Abdulla Avloni, Mahmudhoja Behbudi and Munavvarqori Abdurashidkhanov were posthumously awarded the Order of Merit for their outstanding contribution to the creation of the national education and training system (September 30, 2020).[10]

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If the first theoretical views of the Jadids are looked at from a clear historical point of view, it is possible to single out several important rules that formed the basis of the entire ideology of the Jadids. First of all, the enlighteners realized that Turkestan cannot develop without enlightening the people, without introducing the general public to the achievements of Russian and world culture. They rightly thought that in order to improve the living conditions of the people, it is necessary to get rid of colonial oppression and heavy obligations, and to achieve spiritual freedom.

In their writings, the Jadids unsparingly criticized the tyranny of the authorities, such as lawlessness and bribery, as well as excessive taxes. They criticized the electoral system of the representatives of the local administration of colonial Turkestan, protested against the tax policy of Tsarism.

True, many problems of social renewal in the ideology of the first Jadidism had just begun to appear. Nevertheless, criticism of the existing social environment by intellectuals under the autocratic regime, and the promotion of ideas about the legitimacy of power, became an important step towards the restoration of the ideology of national independence.

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