

# PRACTICAL ACTIONS AND HISTORICAL FATE OF JADIDISTS

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## Abstract

The article briefly examines the practical activities of the Jadid movement. National development, realized in our life today, draws strength from the high spirituality, traditions and customs of our people, formed over centuries, and the immortal heritage of our great ancestors. The article also discusses how the ideas of the Jadidists, as part of this heritage, serve as an important source in the development of our national spirituality.

**Keywords:** Jadidism, Turkestan, enlightenment, education, national revival, science, spirituality, independence.

## Introduction

In the second half of the 19th century, the Enlightenment flourished in Turkestan. They believed that the only true way to free the people of Turkestan from the yoke of dependence and take their place among the developed countries was to make the people literate and allow them to enjoy the light of modern science and education.

During this period, Ahmed Donish (1827-1897) made a significant contribution to the development of the ideas of the Enlightenment through his social and educational activities. In his work "Navodirul-vakoye" he expressed his thoughts on spiritual, educational and moral issues. He pays special attention to the problem of teaching people, especially young people, a craft. He encourages young people to master a profession not only because it is useful, but also because it is vital. In this regard, he emphasizes the need to pay special attention to the benefits it brings to people and society when choosing a profession or occupation. Addressing young people on this matter, he says: "Whatever profession or occupation you choose, the expected goal should be to benefit people" [1].

Ahmed Donish calls on people to show enthusiasm, focus on useful work and benefit people and society in all ways available to them, rather than immersing themselves in their personal affairs.

An enlightened thinker, knowledge brings happiness and good fortune to a person. It emphasizes that knowledge and enlightenment are an inexhaustible source of human happiness, and calls for their acquisition through research.

Zakirjon Kholmukhammed oglu Furkat (1858-1909) occupies a special place in the development of the ideas of the Enlightenment. Having traveled all over the world and convinced that the general progress of the world depends on science, he promoted this in his works. Furkat attached special importance to spiritual and moral education, glorified sincere friendship and closeness between people, promoted mutual agreement and solidarity [2].

Based on the ideas of the Enlightenment, which were widely spread in the region, a new movement was formed and established in the late 19th - early 20th centuries - the Jadid movement.

The Jadids viewed the liberation of Turkestan from backwardness and colonial oppression as a national awakening. They believed that national awakening could be achieved through the education of the population. That is why they opened new schools. In particular, Salahiddin Domla opened the Usuli Savtiya schools in Kokand, Shamsiddin Domla in Andijan, Mannon Kori in Tashkent, Abdullah Avloni in Tashkent and Ismatulla Rakhmatullaev in Samarkand. They saw the basis of national revival in the reform of education and curricula.

Its most prominent representatives, such as Behbudiy, Fitrat, Chulpon, Abdulla Kadiri, Abdulla Avloniy, Munavvarkori Abdurashidkhanov, Usmon Nosir, Sofizoda, Tavallo, Iskhon Ibrat, tried to propagate the ideas of Jadidism in extremely difficult conditions. They did a lot to promote the progress of the nation and prevent the undermining of its dignity. Enlightened Jadids, despite serious material difficulties, ideological and political pressure, tried to create opportunities for the spiritual uplift of the nation. They took on all the work in this direction, because they understood that raising the national consciousness of the nation and strengthening the sense of national pride are among the main priorities in difficult, responsible turning points in history. Behbudiy, Fitrat, Munavvarkori and other zealous Jadids opened schools for the sake of the nation, taught in them themselves, wrote and published textbooks and showed devotion to this cause. They did not even spare their money for this path. Such noble deeds as generosity and worthy service are extremely important for our current independent development. We dream of building and creating a free civil society and strive for this. In order to solve these grandiose tasks, "the solution of these grandiose and complex tasks facing our society today is rooted, first of all, in the problem of education and enlightenment." It is necessary to draw the attention of the general public to this issue. It is necessary to educate people in the spirit of enlightenment through the press and television, to strengthen such noble qualities as patronage of schools and educational networks, generosity, striving for excellence" [3].

A representative of the Jadid movement in Turkestan and one of its theoretical founders is Mahmudhoja Behbudi (1879-1919). Behbudi was born in the city of Samarkand into a priest's family. From a young age, he was interested in science and studied mathematics, law, religion, as well as Arabic and Persian in depth.

He will perform the Hajj pilgrimage and visit Mecca and Medina. It will take place in the cities of Egypt and Turkey. They will visit such cities of Russia as St. Petersburg, Minsk, Kazan, Ufa and Orenburg and get acquainted with the culture of the new era.

Mahmudhodj Behbudi raised the issue of providing religious and secular education to children, as well as sending the country's children to educational institutions of developed countries to receive a modern education. He put forward the following three principles: 1) to act in accordance with the demands of the time; 2) to prepare national cadres who will determine the fate and prospects of the nation; 3) to become a nation capable of overcoming national isolation and thinking globally, as well as acting in accordance with world standards in political, economic, cultural and spiritual relations with foreign countries. Such progressive views put forward at the beginning of our century are also important in our modern era.

Behbudi, like other Jadids, condemned the feudal-monarchical system. Behbudiy, who spoke out against the feudal system, fought for the interests and freedom of his homeland, people and nation. We can learn about this from the following words of his: "... the day of the overthrow of the tyrannical emirate is near, faith in the triumph of high justice and the victory of the working people over all oppressors gives us the strength to endure physical suffering. If our lives are necessary as a sacrifice for the freedom and happiness of the people, we will gladly meet death. The best revenge for our death would be the speedy overthrow of the tyrannical emirate and the liberation of the oppressed people of Bukhara" [4].

Behbudiy devoted all his activities to the elimination of illiteracy, ignorance, backwardness and lack of culture among the people. He spoke out against colonial policy. Knowing the inevitability of his death, Behbudi, while in prison, wrote the following will: "O comrades and sons engaged in educational work in Turkestan! Although I myself am a slave, I will not forget you and will leave you a small will:

My beloved comrades - listen to my words! We were captives in Bukhara for two months, and for the last 10 days we were captives of these tyrants here (in Karshi). We raised the horse of Jadid, an infidel. We raised a linguistic horse among the soldiers. It seemed that we would get out of here.

My comrades - Siddiqi, Aini, Fitrat, Kurbi and Akobir Makhdum, and my sons Wadud Mahmud and Abdulkadir Shakuri - I bequeath to you! Pat on the head the teachers who work in the field of education! Help us with education! Eliminate discord from the environment! Do not leave the children of Turkestan without knowledge! Whatever you do, do it together with society! Show everyone the path to freedom! Stop killing victims of education like us! You quickly went to the land of Bukhara. Quickly bring freedom to the surface! Demand our blood from the tyrant rulers! Introduce education in the land of Bukhara! Open schools for our horses! And then we will rest peacefully in our graves! Send greetings to my sons! Be vigilant about the descendants of my comrades. I wrote these wills and gave them to Ahmad" [4]. Mahmudhodj Behbudi was persecuted and killed for his ideas of freedom, nationalism and enlightenment.

Another prominent representative of the Jadids is Munavvarkori Abdurashidkhanov. Throughout his career, he spread the light of knowledge, encouraging people to become enlightened through this light. In this regard, he himself was an example for everyone. Munavvarkori was one of the first to open the Usuli Jadid school in 1901 at the beginning of the 20th century, and wrote and published textbooks and manuals for it. Among them are "First

a Writer", "Second a Writer", and "Earth" (geography). They were published separately 9-10 times between 1901 and 1917. These textbooks and manuals reflect the ideas of the Enlightenment.

Munavvarkori is one of the organizers of the newspaper "Tarakki" and the founder of the newspaper "Khurshid". By 1917, he published the newspaper "Nadzhot". Munavvarkori is one of the founders of the Uzbek national press. He devoted all his activities to the freedom and development of the nation and the Fatherland. He tirelessly fought for freedom. He always looked for ways to educate people. He paid more attention to the education of children from disadvantaged families in the new schools that he opened.

Munavvarkori understood that without reforming education, raising the consciousness of people and raising their cultural level, it is impossible to make radical changes in society.

Another prominent representative of the Jadid movement who promoted the ideas of national awakening was Abdullah Avloni. He criticized the spiritual crisis of the nation, calling on everyone to become literate, master modern sciences and cultural achievements. Abdullah Avloni's idea that "Science is the source, life, guidance and salvation of humanity" formed the basis of the program of the Enlightenment movement and Jadidism. Like his enlightened comrades, he rendered unforgettable services by bringing the benefits of knowledge and enlightenment to the oppressed people of Turkestan. In his book "Turkish Gulistan or Ethics", he expressed valuable thoughts on the role of enlightenment and science in the development of society. Studying the views of the scientist is especially relevant today, when we are going through the process of returning to our identity. In this regard, we considered it necessary to note the following from the scientist's work. "Knowledge is a very high and sacred virtue for a person, because knowledge shows us our own position and actions, like a mirror." It sharpens our minds and thoughts like a sword, separating the good from the bad, the lawful from the unlawful, the pure from the impure. It guides us to the right path and makes us happy in this world and the hereafter. A person without knowledge is like a tree without fruit. Knowledge saves us from the darkness of ignorance. It introduces us to the world of culture, humanity and enlightenment, it keeps us from bad deeds and evil practices, it endows us with good character and manners, and it increases our love and faith in Allah Almighty...

"In short, our whole life, our health, our efforts, our enthusiasm, our worldly life and our hereafter depend on knowledge." [5.]

Another major figure in the Turkestan Jadid movement was Abdurauf Fitrat (1886-1938). In his works, he called on his compatriots to love their beloved homeland Turkestan, to protect it and fight for its freedom. He called for self-sacrifice for the happiness, well-being and prosperity of the homeland and nation [6.]. A major figure in the Jadid movement, Fitrat resolutely fought for the prosperity of the homeland, freedom, well-being and education of the people and nation until the end of his life. He was an example of selflessness on this path. His views retain their value today.

The fate of the Jadidists was extremely tragic during the rule of the Russian government, the Provisional Government and especially the Soviet power. For their demands, many of them were called "nationalists" and "pan-Turkists", were subjected to repression, and a black line

was drawn on the ideas and movements of the Jadids. For a century, Jadidism was first oppressed, and then tortured by the communist idea and could not fully express itself. Those who tried to study the formation of soils were also persecuted. Those who sought to study it were also persecuted. Thanks to independence, the glorious names of patriots who fought for freedom, independence, the ideas of national statehood and education of the peoples of Turkestan were restored, their works were published.

The Jadidists made a worthy contribution to the development of our national spirituality with their ideas of raising national education, developing national self-awareness, achieving national unity and through their implementation, achieving national independence and mastering world culture.

"The spiritual and moral strength and potential of a nation are determined not by the large number of individuals that make it up, but by the nationalists that emerge within the nation" [7]. The Jadidists were the nationalists who were able to raise the authority and spirit of the Uzbek nation. The activities of the Jadidists to liberate and prosper the Motherland through science in the minds and hearts of our people testify to their high spirituality. A deep study of their activities and efforts will become an important source of spiritual enrichment for our youth. This will continue to give strength to raise our national spirituality to a new level in the conditions of an independent state. Our independence will be strengthened by restoring and developing our national spirituality. Thanks to new ideas and goals, our people will take their rightful place in world civilization, and our country will take its rightful place among the developed countries.

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