

THE EMERGENCE AND DEVELOPMENT OF JADIDISM, THE HISTORICAL CONDITIONS AND MAIN FIGURES OF THE JADIDISM MOVEMENT

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Abstract:

In the modern world, a task has become urgent that requires military personnel to develop new training methods aimed at the comprehensive development of the individual. The military education system sets itself the task of training professional personnel with high personal qualities, qualities, discipline, as well as the ability to make decisions in uncertain and difficult conditions.

From this point of view, the Jadidist-reform movement, which played an important role in updating education systems in countries at the beginning of the 20th century, is of particular interest. Integrating the principles of Jadidism is expected to enhance my students' educational attainment by developing critical thinking skills, responsibility, and self-mobilization.

Keywords: Djadidism, spiritual understanding, mujestvo, enlightenment, samootverjennost, sotsialnoe, politicheskoe, prosvetitselskoe dvijenie, ideology probujdeniya, pressa, obshchestvenno-politicheskaya, natsionalnaya identichnost, patriotism, nationalism, conservatism, concept, avant-garde djadidy.

Introduction

In the modern world, the task has become urgent, requiring military personnel to develop new training methods aimed at the comprehensive development of the individual. The military education system sets itself the task of training professional personnel with high personal qualities, qualities, discipline, as well as the ability to make decisions in uncertain and difficult conditions. From this perspective, the Jadidist reform movement, which played an important role in renewing the educational systems of countries in the early 20th century, is of particular interest. The integration of Jadidist principles is expected to improve the level of education of my students by developing critical thinking skills, responsibility, and self-mobilization.

Shavkat Mirziyoyev, President of the Republic of Uzbekistan: "The idea of the past - This is fully compatible and consistent with the strategy of the new Uzbekistan. [1] "At a time when our country is entering a new, high stage of its development, we need mature personnel, brought up in the spirit of national values along with the achievements of Western science, like our ancestors," the president said.



[Примечания]



The conference held by the head of state in Tashkent "Identity, independence and statehood" aroused great interest and attention of the world scientific and cultural community. In order to further expand these works and raise them to a new level, a presidential resolution will be adopted, the president said

Jadidism or Jadidism (Arabic: جديد جاديد - new) is a socio-political and educational movement that gained significant importance in the life of Turkestan, the Caucasus, Crimea and Tatarstan in the late 19th - early 20th centuries [1]. The Jadidism movement first appeared in Crimea in the 1880s. It spread to Central Asia in the 1890s.

Jadidism used to function as a movement in the field of culture and education. Representatives of this movement called for the struggle for development, the development of Turkic languages, the enrichment of literature in these languages, the study of secular sciences, the use of scientific and technological achievements, and the equality of women and men. In the literature of the former Soviet period, modernism is defined as a "bourgeois-liberal, nationalist movement."

The world of Jadidism was created in the 80-90s of the 19th century under the leadership of the Crimean Ismail Gaspirali among the Crimean Tatar people.

Ismail Gaspirali is a representative of the Crimean Tatar intelligentsia, a teacher, writer, and a major political and public figure. He is also considered the founder of Jadidism and Pan-Turkism[1][2].

The name of Ismail Gaspirali is associated with the foundation and development of Jadidism (a new, more secular method of education) - an enlightened movement of the Islamic East that led to a more secular approach to primary education in many Muslim countries. It is necessary to radically change the nature and structure of regular education.

Ismail Gaspirali was responsible for the birth of enlightened education and the development of the method of teaching secular knowledge in school, called Jadidism. In his textbooks, manuals and essays, he significantly influenced the already familiar laws of primary school in Muslim countries.

It was Ismail Gasprinsky who developed the foundations for changing the national-confessional system and introduced it into the education system. Ismail Gasprinsky based his principles on progress in the development of society and confessional tolerance.

Ismail Gasprinsky introduced new teaching methods not only in Crimea, but also in Tatarstan, Kazakhstan, Bashkortostan, Turkmenistan, Tajikistan, Uzbekistan, Kyrgyzstan, Azerbaijan, Turkey, Northern Persia and Eastern China. He wrote and published textbooks and manuals for



new schools of national style.

Ismail Gasprinsky took a firm position in the development of the trade union of Russian printers of that time. Ismail Gasprinsky distributed proposals and ideas for the creation of many "Societies for the Aid of Poor Muslims", "Library Societies" and personally participated in most of them.

The ideological principles and ideas of Ismail Gasprinsky were created on the basis of liberal ideology, progressive development of society, friendship of Turkic and Slavic peoples, religious tolerance of Muslims and Christians, and rejection of radical demands of socialists. Ismail Gasprinsky advocated evolutionary forms of social development.

Ismail Gaspirali's views are among the ideas of famous educators and philosophers in terms of the importance of social origin. Activists of the Jadid movement called themselves patriots, progressives, and later Jadids.

The advanced patriotic and progressive forces of that time, especially the intelligentsia, felt the lag of the local population behind world development and understood the need to reform the people. Jadidism was primarily a political movement. It has periods of formation, expression and defeat, which can be divided into four periods. Turkestan,

In Bukhara and Khiva these periods are:

1. 1895–1905;
2. 1906–1916;
3. 1917–1920;
4. Includes 1921–1929.

In the first period, it is observed that the Tsar of Russia firmly established himself in the first Turkestan. At that time, the demands and needs of the local population were not taken into account, cases of ignoring and neglecting their religious beliefs and customs became more and more frequent. Inexperienced people came to replace judges with a high standard of living, science and practice, bribery and socio-political injustice began to grow.

They went so far as to limit the activities of madrassas and schools, replace local toponyms with Russian terms, and even place crosses on the necks of judges during court hearings. Progressive forces, thinking about the bright future of the nation, existed among almost all strata of the population - artisans, farmers, merchants, landowners, scientists.

The intelligentsia initially decided to begin the fight against tsarism (the tsarist system) from the political and educational front in order to awaken the people from centuries of backwardness. In such historical conditions, the Jadidism movement was able to create favorable ground for its development in the Turkestan region.

Among them were mature scientists, modern specialists, cultural figures, they dreamed of seeing the country prosperous and independent, fought for it and sacrificed their lives when necessary. In the struggle for the independence of Turkestan, the Jadids were mainly guided by the following directions:

1. expansion of the network of schools of the new method;
2. sending talented youth to study abroad;
3. creation of various educational societies and theater troupes;

The construction and establishment of a national democratic state in Turkestan by publishing newspapers and magazines, raising the socio-political consciousness of the people. This could only be done if a strong party of Jadid intellectuals were formed.



At the same time, the Jadidism movement, which emerged in the early 20th century, played an important role in the struggle of these peoples to achieve nationalism and independence, first against Tsarist Russia and then against Soviet colonialism. Among them, we can point out the following:

Mahmudhoja Behbudi, Abdullah Avloni, Fayzulla Khodjaev, Said Akhmad Wasli, Munavvarkori Abdurashidkhanov, Abdullah Kadiri, Abdulhamid Cholpon, Abdukadir Shukuri (Shakuri), Hamza Hakimzada Niyoz, Ubaidullahkhoja Asadullahkhojaev, Abdurauf Fitrat, Abdullah Badriy and others left a bright mark on the militant movement during their lifetime.

Specifically: Mahmudkhodja Behbudi (ibn Behbudkhodja) playwright, publisher, religious and public figure, one of the leaders of the Jadidist movement. He was born into a family of a religious scholar in the village of Bakhshitepa in the Samarkand region.

His origins come from the Yassawi clan. From adulthood, he worked in the court, rose to the rank of judge, mufti. During his pilgrimage (1899-1900), Behbudi visited Arabia, Egypt and Turkey. During his trips, he strengthened the idea of opening a new school.

In the village of Khalvoyi in Samarkand, Abdukadir, together with the Shakuris family, opens a new school. Behbudi visited Kazan and Ufa, got acquainted with the new Usul schools there, and established contacts with the Tatar intelligentsia. He begins to compile textbooks for the new schools. He died on March 25, 1919, at the age of 44, in the city of Karshi.



Munavvarkori, Abdurashidkhanov Munavvarkori (1878, Tashkent - 1931.23.4, Moscow) - leader of the Central Asian Jadidist movement, founder of the Uzbek national press of the 20th century and the national school of the new method, one of the organizers of the new national theater, writer and poet. Abdurashidkhanov Munavvar Kori died on April 23, 1931 (52 years old) in Moscow.

Abdulla Qodiri (main nicknames: Qadiri, Dzhulkunboy) (1894.4.10-Tashkent-1938.10.4) - a major representative of the new Uzbek literature of the 20th century, the founder of Uzbek novelists; He was an active participant in important socio-cultural processes of the 20s. He was born into a family of a gardener. His father, Khan Qadirbobo (1820-1924), served as a soldier under Beklar and participated in the defense of Tashkent during the Russian invasion (1865). His father's adventures played an important role in the creation of a number of Abdullah Qadiri's

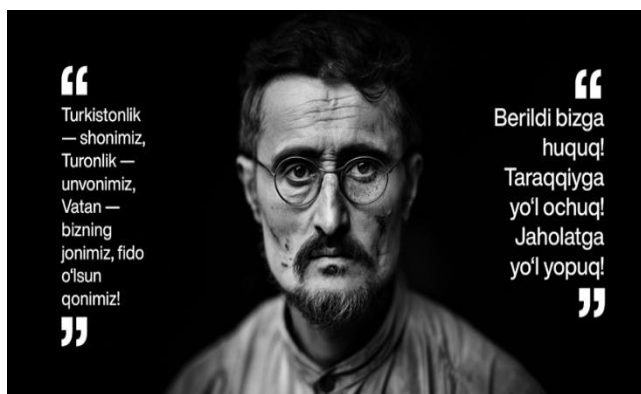


works, especially his historical novels. He studied at the Abdullah Qadiri Muslim School (1904–06), the Russian-Native School (1908–12), and the Abul Qasim Sheikh Madrasah (1916–17); Studied at the literature course in Moscow (1925–26).

From a young age he was brought up in the spirit of ancient Eastern culture and literature; he studied Arabic, Persian and Russian. He read world literature with enthusiasm.



Abdurauf Fitrat (1886, Bukhara, Bukhara Emirate - October 4, 1938, Tashkent, Uzbek SSR) - Uzbek historian, philologist, translator, writer, playwright and poet, one of the founders of the modern Uzbek language and literature, a famous representative of Central Asian modernism, the first Uzbek professor (1926) [1]. Jadidism is a supporter of the national educational movement. Studied in Turkey. Before the revolution, he was actively involved in the efforts to liberate Central Asia from Russia and was under police control. Inspired by the Young Turk movement in Turkey, he founded the Young Bukhara Party in Bukhara and became its spiritual leader. Together with his friend and colleague Munzim, he sent 70 young Turkestanis from Bukhara to study at a number of higher educational institutions in Germany (1922).[2].



Cholpon (real name Abdulhamid Suleiman, son of Yunusov; 1897, Andijan – April 10, 1938, Tashkent) was a poet, writer, playwright, translator, critic and public figure. He first studied at a madrasah (1908–1912), then at a Russian-native school (1912–1914).

He expanded his literary and socio-political knowledge by reading the works of classical poets of the East and observing modern media. On October 4, 1938, he was executed on the Bozsuv River. The main ideas of Jadidism are:

- raising the status of national education
- higher development of national consciousness
- achieving national unity of the people

- achieving national independence of the people
- acquiring local culture.

The main goals of "Jadidlik" are:

- To free the people of Turkestan from the backwardness and religious superstitions typical of the Middle Ages, and gradually reform the Sharia.
- To share and spread education among the people.
- To fight for the transfer of local self-government to the new autonomous government in Turkestan.
- To build a free and prosperous society by establishing a constitutional monarchy and parliament, which was the law in the Bukhara and Khiva khanates of that time, and then a democratic republican system.
- the introduction of a stable national currency typical of that time and the creation of a national army.
- Formation of a revolutionary movement from cultural and educational societies and associations opened by some groups of free-thinking and progressive people in Tashkent, Fergana, Bukhara, Samarkand and Khiva.

At the end of the 19th and beginning of the 20th century, in a country with a low level of development due to the colony falling into a political, cultural and economic crisis, the intelligentsia of Turkestan took measures to free itself from the colonial oppression of Tsarist Russia, the establishment of their national statehood, the development of the economy and culture, the dissemination of knowledge and expertise among the people of the country. In this direction, the Jadid movement played the greatest role.

The ideas of modernism began to spread in the 90s of the XIX century. This movement played an important role in the socio-political life of the country until the end of the 30s of the 20th century.

The Jadid movement consisted of three stages of struggle:

- 1) from the end of the 19th century to 1915 – enlightenment;
- 2) from 1915 to February 1918 – autocracy;
- 3) Activities in Soviet times from February 1918 to the end of the 1920s.

The Jadidism movement first appeared in Crimea in the 1880s among Muslim peoples who were dependent and oppressed by Russia. Ismailbek Gasprali (1851-1914), who had a deep understanding of religious and secular sciences, was the founder of the Jadidism movement. In 1884, Ismailbek Gasprali founded a Jadidist school and graduated 12 students in 40 days.

His method and teaching method became known as "usuli savtiya", that is, "new method". The supporters of Ismailbek Gasprali's innovation, who accepted his ideas, were called "jadids", and his ideas - "jadidchilik". Ismailbek Gasprali creates a new textbook in this area.

The program of struggle for public education during the Jadid period consisted of 3 main directions:

1. Expansion of the network of schools of the new method.
2. Sending promising and talented youth to study abroad.
3. The third power, i.e. the publication of newspapers, is aimed at creating various educational and spiritual societies and creating a strong sect of the intelligentsia.

Mahmudhoja Behbudi, Abdurauf Fitrat, Munavvarkori Abdurashidkhanov, Ubaidullohoja Asadullohojaev, Abdullah Avloni, Abdulhamid Cholpon and other intellectuals showed enthusiasm for the implementation of this plan. The new education system was implemented based



on the plan to provide secular and religious education to Muslim children in a short time.

According to this program, the education system in schools consists of the 2nd stage. The 1st stage is called the elementary part, and the duration of its training, i.e. training, includes 4 years. A student who completed the 1st level had better knowledge than a 10th-year student of the old school.

A student who has completed the 2nd level speaks Arabic, Persian, Turkish and Russian fluently. Since the interethnic relations of the Jadids are very extensive, they were aware of the programs of the Jadid movements in Russia, Turkey, Egypt and other countries, and exchanged experiences through mutual trips and dialogues.

The secret organization of Jadids in Andijan is called "Tarakkiparvar", and according to the secret police department, one of its leaders was Ubaidulla Khodjaev. After the First World War, the Jadids fought for a parliamentary monarchy, but after the February Revolution in Russia, the radical part of the Turkestan Jadids, who formed the stream of "progressives", put forward a number of broader political demands.

The October events in Turkestan did not allow them to fully realize their goals. As a result of the cessation of this autonomous republic, which was very inactive, the Jadids were persecuted.

Abdurashidkhanov Munavvarkori showed that the secret organizations "Ittikhodi Tarakki", "Milliy Ittikhod", "Milliy Istiklol" and "National Union of Turkestan" (chairman Akhmad Zakiy Validiy) operated in the country with the aim of seizing power.

Some of the Jadids, unable to get used to the policies of the regime at that time, went abroad, while the rest joined the independence movement in Turkestan. Although the Jadidism movement was formed in the Bukhara Emirate and the Khiva Khanate in the late 19th and early 20th centuries, as in Turkestan, the historical conditions in these regions gave the Jadidism movement its own characteristics.

Conclusions

1. Jadidism is an important stage of social development

The Jadid movement became a key factor in the modernization of Turkestan, contributed to the development of national consciousness, education and culture.

2. Education reform as an instrument of change

The main contribution of the Jadids was the reform of the education system. New-method schools contributed to the growth of literacy, the introduction of secular sciences and the creation of a national intelligentsia.

3. Anti-colonial orientation of the movement

In addition to educational reforms, the Jadids strove for social and political transformation of society, viewing education as a means of struggle for national revival and against colonial dependence.

4. The Role of the Individual in the Development of Jadidism

The contribution of Ismail Gasprinsky and such leaders as Mahmudhoja Behbudi, Abdurauf Fitrat, Abdullah Avloni and others played a decisive role in the dissemination of Jadid ideas in the region.



5. The long-term influence of the Jadid movement

The activities of the Jadids laid the foundations for the modernization of Turkestan society, which later influenced the political and social processes in Central Asia in the 20th century.

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