



THE PHENOMENON OF JADIDISM: AS A BASIC CONDITION FOR THE REALIZATION OF NATIONAL IDENTITY

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Received: November 7 th 2023	This article explores the role of Jadidism in world history as a social phenomenon aimed at creating a new type of enlightened state. The author analyses the spiritual and educational work carried out within the framework of Jadidism, with the aim of saving the Turkic peoples from ignorance. Particular attention is paid to the connection between the socio-philosophical views of Jadidism and national development, as well as the significance of creating a new spiritual space in socio-spiritual relations. The study allows us to better understand the historical context and significance of Jadidism in the formation of modern society.
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INTRODUCTION

It is known from history that where lack of education prevails, ignorance flourishes. And where ignorance prevails, there is no progress. Indeed, it is difficult to achieve the intended goal until society understands the essence of the update, understands the content of the changes and defends it. The totality of discoveries and achievements of science directly depends on the level of the national level and the mental abilities of each person. Chastity, not shying away from hard work towards excellence, is a spiritual awakening. Overcoming one's own mental laziness, gaining self-knowledge and mobilizing to comprehend the universe is the highest quality of a person.

Every event occurs from the scene of history, occurring for some reason in space and time. The phenomenon of Jadidism, which emerged as a socio-political and educational movement, is no exception.

"It is clear to everyone that Jadidism is a system that embodies ideas and specific practical actions aimed at bringing society as a whole to a new level of development through reform of the state, system, management and development of the nation. Thus, this system shows that in such a huge historical region as Turkestan, which played a huge role in world civilization, preserving the eastern way of life that existed for many centuries, he sought to enrich it with the results of Western and European development, and from the dawn of the 20th century he was looking for new ways of survival, entered into the struggle for self-determination in conditions of tyranny" [10;4].

MATERIALS AND METHODS

Looking at the new history of the peoples of Turkestan, we can say that the Jadid movement is a socio-political movement that fought for the liberation of the people who suffered from the ignorance of the colonists and local khans and emirs, trying to build an enlightened society, creating a "new spiritual space" for this. Their spiritual heritage, accumulated on the basis of accumulated experience, is one of the historical, philosophical and spiritual sources of the formation of an enlightened society in the new Uzbekistan thanks to the formation of a "new spiritual space".

RESULTS

As for the lexical meaning of the concept "Jadid", it should be said that, although it is "new", in terms of the time of its appearance from eastern folk languages, it seems quite ancient. A striking example of this is one of the titles of the masterpiece on astronomy written by Ulugbek, "Ziji Jadidi Kuragani", that is, "New Tables of Kuragani". This is probably why Bakhtiar Aman, who translated from the Persian "Giyos ul-lugot" of the 19th century Muhammad Ghiyasiddin, defines "Jadid" as "new", and "jadidon" as "day and night". "Jadidism actually comes from the word "new" and means "supporter of innovation." The movement began first in school, and then moved to the press, theater, and politics" [7;15].

German scholar Ingaborg Baldauf cites that "One of the scholars in this field, Adib Khalid, proposed the following initial definition, introducing people who could be called "Jadids." According to his definition, "Jadids" are those individuals who are trying to reform Muslim society through the use of modern means of communication and new forms of communication. Simply put, it can be assumed that people who were not able to connect well with each other on the way to realizing their intentions had a positive impact on the implementation of the ideas of education and renewal (modernization) of the school system proposed by Ismailbek Gaspirinsky and called in the early period the "Jadid

method" [1;8].

With its emphasis on socio-economic, political and spiritual aspects, Jadidism certainly does not fail to disappoint Jadidists in Central Asia, who say that it "has had a positive influence on the implementation of the ideas of the Enlightenment and renewal (modernization)." According to Al-Islah magazine, based on the definition, what they call "reform" actually means "creating, repairing, restoring the same thing by removing rotten parts of something and replacing them with new ones." So, by "something rotten" should we understand "illiteracy affecting sixty percent of the population" and poverty of the indigenous population of the region, or other consequences of colonialism in Tsarist Russia?

At least the Jadids themselves do not care that they have interpreted rather positively what meanings lie behind the term "Jadid". However, since they, for example, H.H. Niyaziy began to read the newspapers "Waqt" and "Tardjumon", "... day by day they began to explore old superstitions, studies of madrassas, changes in people's lives, culture, economy" [11; B.24].

From the second half of 1927, under merciless criticism, both the historical services of the Jadids to the peoples of Central Asia and aspects of their thinking and worldview began to be highlighted. For example, from historians, Vakhidov rejects the positive opinion of foreign researchers that "The Jadid leaders - Munavvar Kara and Behbudi propagated the views of the peoples of Central Asia and therefore fought." "The Jadids, says the author, "pretending to be supporters of cultural progress, fought against the feudal order, at once becoming supporters of reaction and betraying the views of the masses" [2;70].

It is worth clarifying the views on what period, or rather when, the ideas and movement of Jadidism entered the arena in Turkestan. Without determining the period of origin of such a large-scale movement as Jadidism, it is impossible, either theoretically or practically, to correctly explain in what factors it arose, what its content, manifestations were, and in what different beliefs Mahmudhoja Behbudi acted.

"Until recently, there was a consensus among historians and literary scholars on the issue of the origin of the Jadidist movement in Turkestan. They were unanimous that Jadidism appeared on the scene in the early twentieth century under the influence of revolutionary movements in Russia, Turkey and Iran. But in subsequent years, other opinions were expressed on the same issue" [6;23]. And, in our opinion, this would be correct, since, firstly, it would be incorrect to associate the appearance of the Jadidist movement in the arena only with victorious performances in Russia (1905-1907), Turkey (1908), Iran (1905-1911) , as if there were not sufficient factors necessary for the emergence, rooting and development of these ideas and movements on Turkestan's own soil, said may lead to an inappropriate conclusion. Secondly, the researchers' considerations that the revolutionary events in these countries influenced the Turkestan Jadidist movement came from the internal content of the issue, from the external signs of Baku. In fact, these revolutions happened suddenly, not by chance: how long, how many years it took for the conditions that caused them to mature. Doctor of Historical Sciences, Professor Kh. Ziyoev is extremely right in this regard, since the ideas of Jadidism are watered with independence and freedom "...first of all, it found its expression in the 50-70s of the 19th century in the battles of the Uzbek people against Russian aggression. He confused the minds and hearts of the Jadids, who always lived in the pain of their people and marched for their freedom." Because the Russian state destroyed independence, putting an end to the nation state and army in the region. Although they are considered the political basis of the ideas of Jadidism, there is also a socio-economic aspect of the issue, which, without dwelling on them, puts the observation in an unsubstantiated position.

Colonial policy also dealt a blow to the spiritual life of the country. Madrasahs and mosques stopped developing due to the reduction of Waqf property. Strict control was established over the courts, which were the defenders of Sharia law. Instead of promoting public education, the Governor General has set himself a high barrier. After all, firstly, as Y. Okhunboboev later recalled, "to teach the masses of exploited workers by sending them to school, and to raise their cultural level, for him this was tantamount to direct suicide" [12;108]. . Secondly, Governor General von Kaufmann had a strict directive that expressed his chauvinistic will. "This people," he said, "needs to plant as much cotton as possible, make them work tirelessly, so that this people does not have a minute or desire to think about other things, to be aware of political events."

Based on this, we can say that the political, socio-economic and spiritual basis of the ideas and movement of Jadidism in Turkestan fully matured in the last quarter of the 19th century.

Jadids such as Abdullah Avloni, Hamza Hakimzada, Sadriddin Ainiy, as well as progressive works of other local intellectuals such as "Vaqt" (Orenburg), "Tardjuman" (Bogchasaroy), "Habil ul-matn" (India), "Chehranoma" . (Egypt) takes as the time of the beginning of the movement the date when he began to get acquainted with newspapers, that is, 1900-1904.

"... The above-mentioned newspapers opened the eyes of the younger generation, revealed to them the truth that the 20th century - the century of social upheavals and scientific and technological discoveries - entered their worldview" [6;25]. These publications also began to arrive in Turkestan not at the beginning of the 20th century, but at the end of the 19th century. This is clearly evidenced by the following lines of the famous Samarkand resident Jadid Haji Muin Shukrullo: "This newspaper," says the press historian, "began to be published in Samarkand in 1889. This newspaper was first read by Haji Abdukadir among the local population (in 1889)." So, even if we take as a basis the time when its representatives became acquainted with progressive publications and the pressing issues of life raised in them, the ideas of modernism in Turkestan appeared in the last quarter of the 19th century. "Open young people" such

as Furkat (1858-1909), Sattorkhan Abdugafforov (1814-1901), Ishakhan Ibrat (1862-1937) expressed their views even before the beginning of the 20th century.

We see that the slogan of the struggle for independence, that is, the main idea of the Jadidism movement, began to firmly occupy a place in the minds of poets at the end of the 19th century, as can be seen in the example of the national liberation uprisings that broke out in 1892 and 1898. The popular uprising of 1892 was caused by the spread of cholera in Tashkent in the summer months, by the fact that the governor-general and elder of the city (Muhammad Yakub) and the head (Putintsev) monitored its prevention and ordered not to bury the dead in city cemeteries. According to some reports, about 100 people died from cholera every day [4;368]. The Andijan uprising of 1898 also proved that the people, scientists and representatives of the upper class needed to unite in the fight against a common enemy - tsarism. "Here, the feelings of the struggle for independence and freedom took an important place, they led to the unity of all layers of the people" [4;368].

But it should also be recognized that in order to transform ideas into large-scale practical actions, that is, the consistent application of new views of modern thinking in life, it took some time, the situation and conditions required maturation. Already now, "A certain idea arises in a person's consciousness for the first time. At the same time, it has a high social content and reflects the noble aspirations of society for development, therefore it becomes a universal truth" [9;9]. In the same way, the ideas of Jadidism, which took root in the 19th century, became a regular practical movement at the beginning of the 20th century, and there can be no other reason to deny this. In this regard, it is true that Mahmudhoja Behbudi appeared on the historical stage at the beginning of the 20th century as a representative of modernity.

Here it is necessary to pay special attention to the conditions and factors of Mahmudhoja Behbudi's acquaintance with the ideas of Jadidism, his acceptance of them, joining the movement and becoming its leader. To do this, of course, it is necessary to review the most important information about his biography. After all, "...it is no coincidence that Behbudi became one of the leaders of the Jadid movement and the national liberation movement." [3;151].

CONCLUSION

In conclusion, we can say that Jadidism is a system of actions aimed at building a new national independent democratic state, based on the idea of educating people to achieve national self-awareness. The objective reasons for its occurrence include the victims of the colonial regime, and the subjective reasons include the immersion of indigenous peoples in the swamp of ignorance. Because Jadidism is a socio-political, spiritual and educational phenomenon caused by the anti-colonial struggle for national liberation.

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