

The Social and Spiritual Significance of the Jadid Movement in Turkistan

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Abstract: This article presents the author's general thoughts on the significance of the Jadidism movement, which played an important role in the social-philosophical, religious-ethical, and cultural development of Turkistan peoples in the second half of the 19th century and the first quarter of the 20th century. The article also mentions Turkistan jadids and their ideas.

Key words: Turkistan, M. Behbudi, Munavvar Qori, Gaspirali Ismailbey, Jadidism ideas, Fitrat.

In the social-philosophical, religious-ethical, cultural development of Turkistan peoples, the period of the second half of the 19th century and the first quarter of the 20th century is distinguished by its extremely rich and revolutionary character, diversity of ideological-theoretical and spiritual-ideological movement forms. At the same time, the peoples of Turkistan were determined to get rid of the colonial oppression of the Russian Empire and to move towards their national-economic, political and spiritual development. The theoretical basis of this process was the enlightenment movement of the Jadids.

Jadidism is a great historical movement that arose for the purpose of enlightening the nation and raising its spirituality. Modernity means renewal, a new way. It is the general name of the supporters of the new modern school, printing press, methods and ways of national development. The main ideas and goals of Jadidism include liberating Turkistan from medievalism, feudal backwardness, superstitions, taking the country, the people, and the nation to the path of modern development, denying the "ancient method", creating a national state, constitutional, It consists of building a free and prosperous society in the form of a parliament and a presidential office, giving Turkish languages the status of a state language, creating a national army, and others.

Jadidism in Turkistan is distinguished by the fact that it was a social movement that arose in the process of the national liberation struggle and began to open a new page in the history of the Uzbek people. Their worldview was dominated by ideas such as patriotism, nationalism, enlightenment, progressivism. Modern intellectuals noticed the need to develop national consciousness in order to achieve freedom and independence.

In Turkistan, the struggle and enlightenment movement of its brothers in the Middle and Middle East, in Crimea, Kazan, Ufa and Azerbaijan, Syed Ahmad Khan, Jamaluddin Afghani, Butrus al-Bostani, Muhammad Abdo, Javad Husaynzadeh, Imam Rezaud-din ibn Fakhrid-din, Gaspirali Ismailbey and others underwent deep qualitative changes under the influence of religious-reformist, enlightened ideas and actions. The enlightenment and ideology of modernism has raised the enlightenment related to the traditional oriental names of Ahmad Donish, Muqimi, and Furqat in Turkistan to the level of national ideology aimed at awakening the democratic and national patriotic feelings of the people.

If the fathers of the nation such as Mahmudhoja Behbudi in Samarkand and Munavvar Qori Abdurashidkhanov in Tashkent led both theoretically and practically, Abdurauf Fitrat, Fayzulla Khojaye-v, Sadrid-din Ainiy in Bukhara, Abdulla Avloni, Abdulla Qadiri and Ubaidulla Asadullahojaye-v in Tashkent, Spiritual consciousness such as Khojamyorov Tavallo in Tolagan, Siddiqi Ajziy, Abdulkadir Shakuri, Khoja Mu'in and Saidrizo Alizada in Samarkand, Ishaqkhan Ibrat in Namangan, Abdulhamid Cholpon in Ferghana Valley, Bobohun Salimov and Polvonniyaz Khoji Yusupov in Khorezm leaders were active [6. 15].

The philosophical-theoretical foundations of the Jadids' enlightenment were based on traditional Islam, Sharia, Sufism, and modern European positivist philosophy methods. The Jadids, who were in the most consistent national and democratic positions, followed the path of strict denial of communist beliefs. Leaders of Jadidism such as Mahmudhoja Behbudi, Abdurauf Fitrat, Abdulhamid Cholpon, fought for national independence, universal democratic values, and the protection of our national spirituality in a consistent and

active direction. That is why they met a tragic fate. They were violently repressed by the Russian colonialists, the emir of Bukhara, and the Bolsheviks [3].

Jadidists tried to awaken the spirituality, national identity, and historical memory of the peoples of the country. Behbudi: "You should know that money is taken, not given, every nation and country takes from others through alliance. We Muslims, especially Muslims of Turkestan, want no one to oppress and threaten our religion and nation, and we have no intention to threaten others" [2].

And Fitrat emphasizes the need to raise the national spirituality of the people of the country, to awaken the historical memory in order to gain independence. Turning to the spirit of Timur, he hopes to form a sense of national identity in a person [5].

Munavvar Qori Abdurashidkhanov "Freedom is taken, not given!" in the article with the title - "It is not seen in the history that freedom was given to any state and country without blood and sacrifice. "Perhaps freedom was not given at all times and everywhere, it was taken only in proportion to the victims."

Cholpon also creates an image of intellectuals and businessmen of Turkestan, whose spirituality has developed in all his prose and poetic heritage. The reason why his poems became the march of the independence of Turkestan was that the life-giving philosophy expressed in it expressed high spirituality, love for the nation and the Motherland, and the dreams of seeing it in the decision of the developed countries.

It was the leaders of our modernism such as Behbudi, Munavvar Qori, Fitrat, Cholpon who put forward the priority ideas and values of the national independence ideology of Turkestan, such as the development of national spirituality and statehood, economy, national language, and culture, during the struggle of the Turkic peoples against colonialism. . The idea and priority values given by them were based on the domestic and foreign policy of the Turkestan Autonomy, Bukhara and Khiva People's Republics. In addition, the main goal of the armed movement against the tyranny of the Bolsheviks, which was later insulted as "pressism", was to unify Turkestan, build our national statehood, and put it on the path of modern democratic nations while protecting our language, religion, traditions, spirituality and culture.

At the beginning of the 20th century, the Jadidist movement again developed on a large scale in Bukhara and Khiva in Turkestan. The Jadidic movement mainly went through several stages. In 1885-1895, Gaspirali Ismailbey, in connection with the publication of the "Tarjiman" newspaper, started efforts to establish new modern schools in Kok, which gradually began to compete with schools of the Russian system.

As a result of Gaspirali Ismailbey's visit to Turkestan, meeting with the emir of Bukhara and the establishment of modern schools, it can be said that the establishment of modern schools in 1901-1905 became public. In this period, the main direction of modern education and schooling was mainly to fight against superstitions and backwardness and increase spirituality by means of providing rapid education and upbringing in a new way, creating literacy, enlightening the people and spreading knowledge. The most famous modern schools opened during this period were the modern schools of Abduqadir Shakuri, Saidrasul Azizi, Abduvahid Minzim in Samarkand, the modern schools of Munavvar Qari Abdurashidkhanov, Abdulla Avloni in Tashkent, Ishaqkhan Ibrat and Sofizoda in Namangan.

In the period from 1905 to 1914, Jadidism expanded beyond schoolism to the establishment of newspapers and printing presses, the nationalization of science, culture, and literature. The need to ensure national interests of citizens within the limits of the legislation of the Russian Empire, active participation in the electoral system, restoration of moral values, protection of national interests in production has become a leading call [7. -B. 29].

The Jadidist movement became very active in this direction and gained a great social and political influence. It was during this period that political parties, charitable societies for helping poor children, which later turned into associations, various foundations that could help them go and study in advanced countries, and secret circles began to be formed.

The crushing of Jadidism pushed back the recognition of the Turkic nations on the world scale for another century. Jadidists contributed to the development of our national spirituality with ideas such as raising national enlightenment, developing national consciousness, achieving national unity and achieving national independence through their implementation, mastering world culture. The first President called them "... intellectuals and teachers who deeply understood their identity, nation and dignity during the period of the authoritarian and ruthless regime built on oppression and violence, had a high socio-political consciousness,

were able to awaken the people and lead the people He described them as "intellectuals who showed selflessness in the path of spirituality" [1].

Behbudi, Fitrat, Munavvarqori and other zealous Jadids for the nation opened schools, taught in them, wrote and published textbooks, and showed zeal in this way. They didn't even spare their money. Such good deeds as generosity and charity are extremely necessary for our current independent development. We dream and strive to build a free civil society. Solving these grand and complex tasks facing our society today, first of all, goes back to the issue of education and enlightenment. Public attention should be drawn to this issue.

In short, Jadidism raised the spiritual thinking of our people to another level in a new era. Philosophical and moral views of the Jadids served as an important stage of development of the idea of national independence. After all, today's globalization process increases the need for a national idea in the past, now and in the future. Therefore, our idea of national independence, imbued with the ideas of enlightenment, self-sacrifice, and humanism, serves to strengthen our independence and improve the prosperity of our country.

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