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Anatation: *In this article, the jadids were Muslim modernist reformers in the Russian Empire in the late 19th – early 20th centuries. They were those who called themselves “progressive”, “intellectual” or just “young people”. Although there were serious ideological disagreements within the movement, the jadids were an axial-clerical movement, seeking to reform the education sector as well as to introduce and develop the “usul ul-jadid” or “new method” in schools. While generally able to successfully fight the ulama and Islamic clerics, they also fell victim to the Soviet state. The jadids were condemned as local bourgeoisie and counter-revolutionary rubbish, and most were shot.*

UZBEK HISTORIAN DILOROM ALIMOVA TELLS ABOUT THE HISTORY, IDEAS AND BRIGHTEST REPRESENTATIVES OF THE JADIDS, THEIR MISTAKES AND ACHIEVEMENTS

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If you tell about the factors that caused the origin of jadidism. What was the historical context in which these initiators appeared? What era was this in history?

To understand who the jadids were, it is necessary to know the history of that time very well. Jadidism appeared at the end of the XIX – beginning of the XX centuries. If we want to understand the historical reasons for the emergence of jadidism, we will have to go deeper into history, realize the objective causes of the backwardness of the Central Asian khanates in the 19th century in connection with the strengthening of philosophy and enlightenment, no matter how unnatural it may seem, with the weakening of the Great Silk Road in the 16th century. At that time, sea routes were opened, and technology began to develop rapidly in the West, in Europe. Subjective reasons, however, are internal wars that have caused enormous damage to the national economy and general development.

After the conquest of Turkestan by the Russian Empire, the territory became a base of raw materials, impartially supplying the metropolis with its natural resources, in particular, cotton and Silk. Later, a program was developed to extract other natural resources as well as drive them into the center, only those areas that served in achieving these goals were developed. The penetration of Russian capital into Turkestan, of course,

gave impetus to the development of banks, the construction of Railways, but seriously exceeded the number of broken peasants from the development of usury capital. Examples of this are such numbers: by November 1912, the debt of the population to lending organizations reached 157 million rubles. By 1917, landless in some uyezds – districts of Fergana governorate reached 30%, and in Andijan governorate-50%. It is from these figures that one can find out what the situation in Turkestan was like. At the same time, the cultural crisis also has to talk about the state of Education, which has become completely purple. In general, by this period, Islamic philosophy had lost its value, that is, it has become a domestic interpretation of what is happening-from the ulama side to the domestic one.

Therefore, the jadids are young people, which was a youth movement. I studied the young composition of jadids. It turns out that Chulpan, the famous jadid and favorite writer of young people, was 13 years old in 1910, and Behbudi's age was 30 more in love. It is known that the participants in the movement are composed only of young people. When you turn to the same issue, it will be necessary to proceed from this. These young people were intellectually developed and understood the reasons why Turkestan is lagging behind World Development. It is worth noting at this point that enlightenment has deep roots, and there is no zuhur in the form of just jadidism. He also had enlightenment roots, and jadidism became the accumulator of this movement – the collector of power. Of course, it is based on the achievements of previous literature, previous philosophy. The jadids also established themselves as analysts of this philosophy. We know that the famous enlightener Ahmad Donish, poets Muqimi, Furqat, Hamza, Ubaydulla Hazi, Muhammad Bayani, Abay Qononboyev and the scientist Chauhan Valikonov were sensitive supporters of the reform, who saw the exit from the dead end not only in the Enlightenment, but also in the unity of Turkic peoples. It was on this land that the jadids, who were far ahead of their predecessors and switched from enlightenment to politics, sprouted.

We call the movement of jadids a phenomenon, right? If their existence were not limited to very little time frame and certain political events, I would have called it a minor renaissance. Had the Jadid activity continued for a few more decades, with a very good result and well received by the population, their ideas would have spread well. What is the peculiarity of jadidism? Above all, their intelligence was extraordinarily highly developed, with a certain knowledge of both Eastern and Western culture. Almost all of them received higher religious education, read and read Navoi, Jami, Fuzuli poetry, philosophical treatises created in the Middle Ages, enriching this knowledge with the achievements of both Eastern and Western culture. The moment marked the philosophical worldview of the jadids, and this is reflected in their activities to reform the field of education, in general, the Enlightenment. The jadids not only theoretically justified such a reform, but also tried practically tirelessly to implement the Enlightenment: they opened schools, libraries, recitals in a new way, published textbooks, newspapers, founded the first theater, which

was an innovation for the population that did not see eyes and hear ears, had a huge power of influence and revolutionized the minds of people. At the same place M. It is worth recalling behbudi's play "Padarkush", which showed ignorance, ignorance causing tragedy, and had made a revolution in the minds of young people with a genuine meaning.

In Soviet historiography, Ismail Gasprinsky, who settled in Crimea, is considered the founder of jadidism. When you talk about that person. What were the main ideas of this Jadid, and why were those ideas in the Russian Empire, which was so well received precisely in the Central Asian part?

Yes, Ismail Gasprinsky is the father of Judaism, since he began his enlightenment career in Crimea and was not limited to this, and founded 2 great newspapers called "time" and "silence". These newspapers were also widely circulated outside of Crimea. The influence of those newspapers was very great – it was a truly meaningful discovery for the intelligentsia of Central Asia, since the newspaper was informed not only about the development of other countries, countries and cities, so in addition, about the importance of new method schools, in which the bot-bot was repeated the need to unite Turkic peoples not politically, but spiritually. Therefore, newspaper issues began to be brought here. Mahmudhaja Behbudi, who is widely regarded as the father of Central Asian jadidism, made his second pilgrimage in 1903 with a survey of Russia, in particular other Eastern countries, and met Ismail Gasprinsky that same year. By this point, Behbudi had many private schools open at his own expense. He ran a newspaper called "Samarkand". His conversation with gasprinsky convinced the scientist that he was on the right track and corrected his further move on this path. For this reason, Gasprinsky can also be called the leader of this movement in Central Asia.

His influence was considerable. It is known that gasprinsky came to Bukhara, went to the Jadid school in this city, even talked with the Emir about the benefits of such schools and the need for the emir to help these schools develop. But, alas, this did not happen. By the decree of the Emir, both these schools and others that were opened were closed. But this is now completely different – the history of Bukhara jadidism.

As we mentioned, the Russian Empire's Jadid movement developed rapidly in the Central Asian part of China. Behbudi, Fitrat and other leaders grew up here. In Ayni Chowk, there was a tradition of dividing Central Asian jadidism into Bukhara and Khiva jadidism. During that time, Kazakhstan developed the "Alash" movement, which was also called the modernist movement, even the jadidist movement. A similar "Shoroi Islam" movement developed in Turkestan and was led by Uzbek Ma'riyatparvari Munavvarqori Abdurashidkhanov, one of whose activists was the public figure Mustafa Chauqay. In what

ways were these regional branches of jadidism similar and in which aspects were they different?

You know, if we compare them, we will have to take into account the political situation and the political device of the state. In Bukhara, for example, jadidism was persecuted. This was due to the fact that the emir did not want any news. This cannot be said about the Khanate of Khiva, since the Khanate of Khiva Muhammad Rahim – who wrote poems under the pseudonym Feruz – was an enlightened man. Thanks to him, the first printing house was bought in Russia and brought to Khiva, the first Jadid school, even a Jadid school for girls, was opened. Again, the work of the Khiva Khan Minister Islamkhoja as a patron in this movement should be highlighted, since he helped in every possible way the development of schools “usul ul-jadid” and understood the importance of such schools. What unites the schools of all the regions mentioned is that the jadids were well aware of not being limited to their culture, that the reason the people remained backward was not to welcome the involvement of Western technological advances.

Many accused the jadids of Westernism. I also wrote a separate article on this topic. They can be understood as Westerners. This influenced not only the Jadid philosophy, but also their appearance. They even dressed like Europeans, wearing leather shoes, and then mullahs accused the jadids of wearing shoes made of pork skin, but they did not mind it. The jadids believed that if we did not know the cultural and technological achievements of the West, our future would be ruined.

What about Turkestan? The impetus for the processes taking place here in Russia was strong, and the revolutions in Iran, China and India were strongly affected. We held an international conference in 2004 on the topic “Youth Movement of the South ” – that is, on the south of the planet. It turned out that in all countries of Asia there were movements that developed at that time. It is impossible not to talk about interaction in this place. I mentioned Iran, India, China and Russia, of course, the contacts in Central Asia were very thick. The Alash-Horde Republic paralleled the creation of the so-called Turkestan autonomy, which in the literature on historiography was a picture to call the Kokand autonomy. Believing in the declaration and Lenin's decree on the self – determination of peoples, the jadids and supporters were in the city of Kokand-Tashkent was flooded with soldiers of the Red Army – established an independent republic within the Russian Federal Republic. They understood that at that time it was impossible to get out of Russia, it would be doomed without Russia. But at the same time demanded autonomy, taking into account the peculiarities – the national identities of development. The situation also happened in Alash-Horde, in particular, Mustafa Chouqay was the chairman of the first government of this republic – this indicates that the contacts between the mentioned actions were thick. The establishment of the Republic of Azerbaijan was also announced in Azerbaijan, which also happened in Bashkortostan. This condition has also occurred in

Malaysia, India and many other Asian countries. But ultimately the Bolshevik government destroyed these republics.

As discussed, the jadids were united by the struggle against clerical conservatism, but they were all religious men. If you talk about the wandering ideas on the reform of Islam in the environment of the jadids.

Here again the sentence has to be started from afar. It was inevitable that the rapid transformation of Turkestan into the raw material base of the metropolis after the Russian Empire invaded the region and Russian investment entered here would require changes in household life and legal norms. This process was cumbersome, as such a situation caused a mixed, mostly negative reaction to the news. The dogmatic Fiqh system of Islam was structured in such a way that according to it, those representing that system would give an appropriate assessment of any innovation – superstition, that innovation would be acceptable and good or unacceptable, doubtful, or to be recognized by certain conditions. More precisely, the assessment of the novelty from the point of view of theology was of particular relevance, the same assessment allowed Muslims to justify their participation in new processes, to allow them. To do this, it was necessary first of all to form tolerance towards other religions, since all innovations were followed by representatives of other religions called infidels in the common vernacular: Christians, Jews, etc. were seen as things that produced.

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