

JADID MOVEMENT IN THE TURKESTAN REGION

Pulatov Kuvonchbek Azamatovich

*Faculty of History,
teacher of the Department of History of Uzbekistan
Fergana State University*

Annotation: *In recent years, interest in the problems of sociocultural development of society in the past and present has increased significantly in historical science. The article examines the historical aspect of the national-enlightenment movement as jadidism (from the Arabic word "jadidiya" - i.e. "innovation"), which spread in Central Asia at the turn of the 19th-20th centuries.*

Key words: *jadism, new method, revolutions, evolutions, uprisings, ideologists, justice.*

The Jadid movement was one of the most important socio-cultural phenomena in the history of Turkestan at the end of the 19th and beginning of the 20th centuries. It had a significant impact on the development of culture, education, social thought and socio-political life of the region.

The term "Jadidism" comes from the Arabic word "jadid", which means "new". The Jadids advocated the renewal of Muslim culture and society based on the ideas of progress, enlightenment and democracy. They sought to ensure that the Muslims of Turkestan gained access to the achievements of Western civilization, without abandoning their religious and cultural traditions.

The Jadid movement originated in Crimea in the mid-19th century. Its founder is considered to be Ismail Gasprinsky, publisher of the Terdzhiman newspaper. Gasprinsky believed that for the development of Muslim society it is necessary to modernize the education system. He opened a number of new schools in Crimea, in which teaching was conducted on a secular basis.

At the end of the 19th century, the Jadid movement spread in the Turkestan region. Its main centers were the cities of Tashkent, Samarkand, Bukhara and Khiva. In Turkestan, the Jadids advocated for the reform of traditional Muslim education, the development of secular education, women's emancipation, and also for national self-determination.

In Turkestan, the Jadid movement was led by such outstanding educators as Mahmudhoja Behbudi, Abdullah Avloniy, Munavvar Kari Abdurakhman and others. They opened many new schools in Turkestan, in which teaching was conducted on a secular basis. The Jadids were also involved in publishing, producing newspapers, magazines and books.

The Jadid movement had a significant impact on the development of culture and education in Turkestan. It contributed to the dissemination of secular knowledge, the

development of national culture and social thought. The Jadids paved the way for national movements in Turkestan that eventually led to the formation of independent states in Central Asia.

Basic ideas of the Jadids

The main ideas of the Jadids were the following:

- The need to renew Muslim culture and society based on the ideas of progress, enlightenment and democracy.
- Access for Muslims to the achievements of Western civilization, without abandoning their religious and cultural traditions.
- Modernization of the education system, including the development of secular education.
- Women's emancipation.
- National self-determination.

Achievements of the Jadids

The Jadid movement has achieved significant success in implementing its ideas. Hundreds of new schools were opened in Turkestan, in which teaching was conducted on a secular basis. The Jadids were also involved in publishing, producing newspapers, magazines and books. Their works had a great influence on the development of culture and social thought in the region.

The Jadids also played an important role in the development of national identity in Turkestan. They advocated the equality of all peoples, regardless of their nationality or religion. Their ideas had a significant influence on the development of national movements in Turkestan, which ultimately led to the formation of independent states in Central Asia.

Significance of the Jadid movement

The Jadid movement was one of the most important socio-cultural phenomena in the history of Turkestan. It had a significant impact on the development of culture, education, social thought and socio-political life of the region.

The Jadids paved the way for national movements in Turkestan that eventually led to the formation of independent states in Central Asia. Their ideas continue to influence the development of culture and social thought in the region.

The experience of the first armed uprising against the emir in Bukhara, undertaken by the Young Bukharans together with the Red Army soldiers of the Turkfront ("Kolesovsky Campaign" in March 1918), was unsuccessful because the people did not support it and did not accept the reform program. And the point is not, as some try to explain, that this program was not radical enough, but precisely that it was too radical: it encroached on the "sacred" power of the emir. And one more thing: the voice of the Jadids was finally heard by the people (even if it took another two years) only because they relied on the laws of Islam - on Sharia, by which and in which the people lived - the working people of Bukhara and Khiva. This is also a historical fact.

The split of the Jadid movement on the eve of the October Revolution of 1917, the evolution of its democratic part into the revolutionary, and the liberal part into the counter-revolutionary, at one time gave Soviet historians a reason to divide the Jadids into “right” and “left”, into “progressive” and “reactionary”. However, this approach did not last long; already at the end of the 20s there was a clear tendency towards simplification. But before the frontal “class trial” triumphed over the Jadids, both Hamza Hakim Zadeh Niyazi and Sadriddin Aini, and with them the entire revolutionary intelligentsia of Turkestan, Bukhara and Khorezm, were considered left Jadids. The enduring historical role of the left-wing Jadids is that it was they who prepared the perception of revolutionary ideas by the people of Central Asia.

The Jadid movement also had an impact on the political sphere of the region. They advocated for people's participation in government and fought for the rights of local residents. The Jadids also criticized the colonial policies of the Russian Empire and demanded greater autonomy for the Turkestan lands.

During the period of Soviet power, the Jadid movement was banned, but their ideas continued to live in secret circles and communities. In the 1980s, Jadid ideas again began to penetrate public life, and today they are one of the elements of national identity in Central Asia.

Modern Jadids continue to modernize education and culture, as well as fight for the rights of the people and the protection of national interests. Jadidism has become a symbol of resistance to conservative and religious movements that hinder the development of the region.

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From that time until recently, in official science (and not only in Uzbekistan), Jadidism became synonymous with bourgeois nationalism. Therefore, there is a need to restore historical justice in relation to the revolutionary Jadids.

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