

## THE ROLE OF TURKEY'S JADIDS IN THE DEVELOPMENT OF THE NATION

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**Abstract:** *The article briefly talks about the development of modernism in Turkestan and its leaders. The basis of this movement was formed by representatives of Tashkent, Samarkand, Bukhara and Khiva. It was this intelligentsia that formed the national idea for Turkestan Muslims.*

**Key words:** *Jadid, Turkestan, intellectual, freedom, idea, nation.*

The national idea, according to its philosophical meaning, means the unity of a nation and the realization of national identity. According to Ismail Gasprinsky, one of the founders of Jadidism, the national idea means creating the first foundation for the implementation of the necessary and most important works for the development of the nation. According to him, as a result of uniting people under one idea, each member of the society begins to accept the interest of the nation as his personal interest; as a result, no one is turned away from any public work that benefits the nation. Behbudiy, Gasprinsky's closest friend in Turkestan, believes that the reform of the lower and upper schools will lead to the reform of the nation. He emphasized that the reformation of the nation is a national idea that should be promoted by all. The bourgeois reforms implemented in Russia and Alexander's national policy forced the Muslims living under Russia to find their proper place in society. As an example of the work done in this direction, Ismail Gasprinsky's work "Muslimism in Russia: thoughts, notes and observations" can be cited. In this small pamphlet, Gasprinsky presents his theoretical views on how the Russian state should relate to the Muslim population and the various changes taking place in Muslim society. In addition, in this work, Gasprinsky also reveals the problems of the mechanisms of forming long-term relations between Muslims and the Russian state. Gasprinsky emphasizes that the basis of Russian national policy is equality and respect for the rights of other nations. Speaking about the cultural progress and development of Russian Muslims, he proposed a program aimed at creating a nationwide institute of national schools to provide primary education in the mother tongue. In order to systematize the implementation of the above program, Gasprinsky began to promote the development of a "national idea" that defines the basis for the implementation of the necessary and most important work for the benefit of the nation. In turn, it was necessary to involve the Muslim elite, that is, the intelligentsia of Muslim society, in order to unite the nation under one "national idea". The activities of this layer should be focused on the establishment of various political, economic, educational and cultural institutions. Gasprinsky divides this intelligentsia of Muslims into two large groups: 1) rulers, administrators and scientists; 2) representatives of commercial and industrial class. Explaining the essence of the "national idea", Gasprinsky writes that this idea

should stand above all other ideas. In his opinion, glorification of the nation, raising the goals, true unity of the nation is the essence of the "national idea". This idea should reflect the aspirations and benefits of the nation. "National idea" is the highest and most sacred thing, and according to the rules of Sharia - the most glorious and precious thing.

It was this intelligentsia that formed the national idea for Turkestan Muslims. According to some scholars studying Turkestan jadidism, local jadids did not have a common program until 1917. According to them, Fitrat's works "Munozara" and "Indian Tourist", which were able to change the worldview of Turkestan people, were accepted as an unofficial program of Turkestan jadids until 1917. The Japanese scientist H. Komatsu puts forward the same idea and emphasizes that the above two works of Fitrat were the manifesto of the modern reformist movement in Bukhara and Turkestan. These remarks and definitions are, of course, relative in determining the essence and direction of Turkestan modernism. Until the publication of Fitrat's works "Munozara" and "Indian Traveller" in 1911, the activity of Turkestan Jadids reached a certain level, they achieved considerable success in the spread of new schools of methods, and most importantly, they had founded the national press in Turkestan.

Khalid tries to distinguish the Turkestan jadids and their followers who tried to create "modern and at the same time a new elite who hold fast to Islam and are loyal to Turkestan"<sup>14</sup> by spreading Jadid enlightenment, and as a result of this, they are ready to protect the interests of the region in the modern world. Khalid stated that Turkestan jadidism in most cases rejected the ideas of Crimean and Volga-Ural Tatars and tried to find ways suitable to the reality of the region in school work, literary language and other issues. Nevertheless, it should be mentioned that Turkestan Jadids relied more on the opinions of Inner Russian Muslims, especially Ismail Gasprinsky, in solving important issues. According to I. Gasprinsky, the first tool for promoting the national idea was charitable societies. The history of Muslim charitable societies in Turkestan begins at the end of the 10th and 9th centuries. On the occasion of the 25th anniversary of the occupation of Samarkand by the Russians, under the initiative of the city judge Nizamiddinkhoja, in 1894, 1500 soums were collected and "Dor ul-ojizin" was established for the local population<sup>14 56</sup>. Two years later, in 1896, in the city of Osh, Fergana province, local Muslims established the first "Dor ul "Ojizin". The financial side of this "Dar ul-ojizin" was taken over by city merchants<sup>17</sup>.

The Jadids of Turkestan did not manage to attract alms and zakat to the benefit of the charitable society, as the Muslims of Inner Russia did. The rich and merchants of the city did not interfere in public affairs and refrained from spending money on such charitable works. In dozens of articles published in the press, Behbudi began to call on representatives of trade and production to financially support the charity work that had begun. In one of his articles, he said, "In different periods, development and reforms have been supported by investment and its representatives. We need "Charitable Societies", libraries, foundations, various circles, newspapers, magazines, publishing houses, etc., to encourage the nation, reform schools, prepare our youth to enter European higher education institutions, and carry out national work. This is how the development of the nation is done and money is needed for this work. And the money is in the hands of our rich people," he wrote.

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