

THE ISSUE OF SCIENTIFIC ANALYSIS OF THE TURKESTAN JADIDISM MOVEMENT IN THE LITERATURE OF WESTERN COUNTRIES.

Giyasov Sa'diy Salohiddinovich

BukhSPI teacher

In the conditions of Central Asia, during its entire existence, modernism did not reflect the trend of historical development and the progressive aspirations of the masses. At the end of the 80s, fundamental changes took place in the assessment of the problem under consideration, in which the politicized view of the history of Jadidism was replaced by an impartial, balanced analysis.

On October 12, 1988, an All-Union scientific meeting was held in Tashkent on the topic "The social and political essence of modernism, its place in the history of ideological struggle of the late 19th and early 20th centuries", where scientists from Uzbekistan, Tatarstan, Azerbaijan and Tajikistan gathered. Braginsky's work "On the nature of Central Asian Jadidism from the point of view of the literary activity of Jadids" analyzes the ideological origin of Jadidism in Central Asia, gives a general understanding of Jadidism literature, and highlights the cultural and literary activity of Jadids in Bukhara.

This article made it possible to make a historically correct conclusion about the nature of Central Asian modernism. However, I.S. Braginsky came to the conclusion that Jadidism, as an ideology and socio-political movement, is an anti-people phenomenon created by the opportunistic Central Asian bourgeoisie in Central Asia. In general, both articles give a very correct opinion about the conditions for the emergence of Central Asian modernism and its ideological origin. In the republics of Central Asia, there was talk of repressive measures against the Jadids by the Soviet government and its political bodies.

A roundtable discussion on the topic "Jadidiya va durnamoi tarikh" ("History and the perspective of history").^{1 2} Organized by Sadoy Sharq magazine in 1990, the work was an important contribution of Tajik researchers to the revision and reassessment of the historical significance of Jadidism. At this meeting of scientists and writers of Tajikistan, opinions were exchanged on the most urgent problems of Jadidism, in which there was a need to deeply study the theoretical and methodological problems of Jadidism, to expand publications on the life and work of ideologues of the movement. , reprinting their most important works, etc.

It should be said that during the period of the Soviets, Western historiography objectively covered all social processes in the region, Central Asian modernity. One of the first Western experts on the history of Central Asia, Alexander Park from the USA, in his "Bolshevism in Turkestan, 1917-1927" reviewed the history of the "Kokan Autonomy" and concluded that this autonomy was not recognized by the Bolsheviks. According to the author, the appearance of the Jadids and their appeal to the Soviets for help solved the problem of

¹Saifulloev A. Jadidchilik: moxiyati tarixiy tozami? // Adabiyot va san'at, - 1988. - 8 dekabr.

²Qarang: Jadidiya va durnamoi tarixi // Sadoy Sharq.-1990.-No3.- B. 129-139.

Sovietization of Central Asia.^{3 4}

Another American historian, Seymour Becker, in his seminal monograph, *Russian Protectorates in Central Asia: Bukhara and Khiva, 1865-1924*⁵ Jadids and other local forces were so weak that it was concluded that the leadership of the Khanate was carried out by the Russians. officials. However, the author recalls that views on the ways and methods of modernization of the Central Asian society caused irreconcilable differences between the Jadids and the Bolsheviks.

English Orientalist Geoffrey Wheeler thinks so in his studies on Central Asia, "Racial Problems of Soviet Muslims in Asia" (1962), "Modern History of Soviet Central Asia" (1964) and "Peoples of Soviet Central Asia" (1966). that Jadidism covers all national intellectuals and is a cultural-educational movement, an expression of the contradictions between the peoples of Central Asia and the Russians.⁶

American ethnographer Elizabeth Bacon, in her book *Central Asia under Russian Rule: A Study of Cultural Change*⁷ incidentally illuminates the Jadidist movement in the region. In particular, the educated core of the Central Asian national intellectuals, who are the representatives of the past, are looking for their own development paths and are not looking at the traditional Bukhara, but at the future, the new world that exists outside the world. emphasizes. Russian Empire.

In his book "Islam in the Soviet Union: the religious factor and the problem of the nation", Alexander Bennigsen, an accomplished specialist of the West, Russian-born French Sovietologist, saw the main cause of the Central events in Jadidism and paid special attention to it. The best model of relations between Asia and the West and the Muslim world. "Muslim National Communism in the Soviet Union: Revolutionary Strategy in the Colonial World" with Enders Wimbush and "Islam" with Marie Brokhup.

A threat to the Soviet state", the authors wrote, see in Jadidism not only the leader of the national movement in the region, but also the dilemma of militant Islam. In *The Press and the Muslim National Movement in Russia Before 1920*, co-authored by Alexander Bennigsen and Chantal Lemercier-Kelkeje^{8 9 10} The role of the media of the Jadid era in the national

³ParkA. *Turkistonda bolshevizm, 1917-1927*, - Nyu-York: Kolumbiya universiteti nashriyoti, 1957, - 428 b.

⁴TaM Hie.- 57-bet.

⁵Bekker S. *Rossiyaning O'rta Osiyodagi protektoratlari: Buxoro va Xiva, 1865-1924*. – Kembrij, 1968 y.

⁶Wheeler G. *Sovet musulmonlari Osiyodagi irqiy muammolar*.- London - Nyu-York, 1962.- 67 b.: a<e. *Sovet Markaziy Osiyosining zamonaviy tarixi*.-London - Nyu-York, 1964.- 272 b.; n<e. *Sovet Markaziy Osiyo xalqlari*.- London, 1966.- 126 b.

⁷Bekon E. *Markaziy Osiyo Rossiya hukmronligi ostida: Madaniy o'zgarishlarni o'rganish*.- NY, 1966.- 274 p.

⁸Bennigsen A. *Sovet Ittifoqidagi Islom: diniy omil va millat muammosi*. - London-Nyu-York, 1967. - 272 p.

⁹Bennigsen A., Wimbush E. *Sovet Ittifoqidagi musulmon milliy kommunizmi: mustamlaka so'zi uchun inqilobiy strategiya*.- Chikago, 1979. - 268 b.; Bennigsen A., Broxup M. *Sovet davlatiga islomiy tahdid*. - London Kanberra, 1983, - 170 b.

¹⁰Bennigsen A., Lemercier-Quellejay C. *La presse et le mouvement national chez les musulmans de Russie avant 1920*, -Paris, 1964.-386 p.

movement of the peoples of Central Asia is considered.

American sovietologist Edward Alworth previously presented this thesis in his works "Central Asia: A Century of Russian Rule", "The National Question in Soviet Central Asia" and "Suppressed Stories of the Past in Turkestan and Bukhara".¹¹ had pushed. If Jadidism was not stopped by force, it could become the ideology of an independent state in the region. In his research, E. Alworth gives characteristic features to the newspapers and magazines published by Mahmudhoja Behbudi and Munavvar Kori, paying special attention to social and political reforms, and activities of the Jadids in the field of culture. According to E. Alworth, the real enlighteners who expressed the national spirit in Central Asia are the Jadids.

The famous Anglo-American historian Serge Zenkovsky in his "Pan-Turkism and Islam in Russia" studies the growth of the national self-awareness of Muslim peoples in the early 20th century in separate chapters - "Ismailbey Gasprinsky", the role of I. Gaspriisky in the emergence of Jadidism in Central Asia in "Young Bukharas", "Jadids and the Communist Party", the emergence of Jadidism schools in Bukhara, the movement of "Young Bukharas" during the First World War and the activities of Central Asian Jadids in 1917-1920. The main sources of his work are the materials of the British archives, which include documents from Central Asia during the revolution, as well as the memories of the participants of the Jadidist movement who emigrated abroad, the works of S. Ayniy, A. Fitrat, excerpts from the newspaper "Tardjumon" of the past, articles by A.N. Samoylovich, I.I. Umnyakova and other early works on the issues of Central Asian modernism. S. Zenkovskii's thoughts about the closure of modern schools in Bukhara in the summer of 1914 are especially interesting.

North American Central Asian scholar Theresa Rakowska-Harmston in her book "Nationalism in Russia and Central Asia. The case of Tajikistan"^{12 13} Jadidism is defined as a nationalist movement of the educated elite at the turn of the 19th and 20th centuries. According to the author, the Jadids were essentially middle-class liberals who had no supporters among the peasant masses. The author connects the struggle for education reform in Bukhara with the name of S. Ayni. "Some leaders of Jadidism in the Bukhara Khanate," writes T. Rakovska-Kharmston, "later became prominent in the Soviet governments of Uzbekistan and Tajikistan." Tajik Sadriddin Aini, a Muslim scholar and later the founder of Soviet Tajik literature, was one of the leaders of this movement¹⁴.

In conclusion, it should be noted that the activity of Turkestan jadids has become an interesting topic for scientists all over the world, and scientific and theoretical research on the

¹¹Allworth E. Markaziy Osiyo: Rossiya hukmronligining bir asrligi.- Nyu-York - London: Kolumbiya universiteti nashriyoti, 1967.; Bu u. Sovet Markaziy Osiyodagi milliylik masalasi.- L.-NY, 1973; Ou . Turkiston va Buxorodagi jadidlarning bostirilgan tarixlari // Turkiston va tarixchilar.- Koln, 1987,- B. 202 - 216.

¹²Zenkovskiy SA Rossiyada pan-tursizm va islom.- Kembrij, Massachusetts: Garvard universiteti nashriyoti, 1960. 348 b.

¹³Rakovskiy-Harmston T. Rossiya va Markaziy Osiyoda millatchilik. Tojikiston ishi.-London: Jons Xopkins Press, 1970.- 326 b.

¹⁴Rakovskiy-Harmston T. Rossiya va Markaziy Osiyoda millatchilik. Tojikiston ishi.-London: Jons Xopkins matbuoti, 1970,- 16-bet.

topic has been carried out.

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