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THE ROLE OF THE JADIDISM MOVEMENT IN THE PROMOTION OF ENLIGHTENMENT AND PEOPLE'S SPIRITUALITY

Khudayberganov Kudrat Bazarbayevich
Head of the Department of National Pride and Military Patriotism, Academy of the Armed Forces of the Republic of Uzbekistan, Doctor of Philosophy in Military Sciences (PhD), Associate Professor.

ANNOTATION

In this article, the Jadids, who came to the stage of history at the end of the XIX century, devoted their lives to the idea of national awakening, mobilized all their forces and capabilities to save the nation from ignorance and backwardness. It is also stated that national independence, development and prosperity can be achieved, first of all, through enlightenment, secular and religious knowledge, and deep mastery of modern sciences.

KEYWORDS: *jadid, education, upbringing, religious knowledge, secular knowledge, ignorance, devotion, nation, Renaissance, national, mancurt, enlightenment.*

Progressive, progressive intellectuals who strive for innovation and reform, engaged in innovative activities, have been called "Jadid" in history. The emergence of the Jadidism movement was directly related to the socio-political environment and situation in the internal and external international arena of that time. The state of social life in a certain period did not satisfy most of the members of the society. As a result, they move to change the social order or to bring it out of a stagnant, stagnant state, or to revolutionize or reform it. The emergence of Jadids also happened as a result of dissatisfaction with a certain social reality. Science and technology developed economically and militarily in the 18th and 19th centuries. Including Turkestan, which was conquered by the Russian Empire in the middle of the 19th century, fell into the grip of national oppression[1]. The representatives of the oppressed peoples who wanted to regain the independence of their will tried several ways to get rid of the chains of talent. Some of them believed that it is possible to enter the battlefield and achieve freedom from the yoke of the world-loving Western countries by encouraging people's sense of religious affiliation. As a result, a struggle against Western globalism, which went down in history under the name of "pan-Islamism" [2], was born. Others wanted to enter the path of national liberation by ethnically uniting the oppressed peoples. In the West, the idea of Turkism, called "pan-Turkism", appeared in this way to some extent. Others understood well that the goal is not only to break the chains of talent of the Westerners, but also to get rid of the medieval ignorance and reach the level of developed countries. They believed that it was necessary to reform the systems that could not meet the demands of the new era in all spheres of social life. Such people, regardless of which social class they belong to, turned out to be supporters of innovation, development, enlightenment and culture. The Arabic word "jadid" meaning "new" became their social term. Thus, in Egypt, Turkey, the Caucasus, Turkestan and other countries, Jadids emerged as a political movement.

Turkestan Jadids considered their main goal to see their Motherland independent and free. Success in the struggle for national liberation could not be achieved by force of arms alone. An example of this: the national liberation movements in the form of revolts and uprisings that took place at the end of the 19th century - the Polatkhan uprising, the "plague uprising" in Tashkent, the national liberation movements in the Fergana Valley and the Zarafshan Valley were defeated, and the participants of the rebellion and uprising were severely punished. Turkestan Jadids understood very well that they could not gain freedom under such conditions, that they could not get rid of the warriors of a violent and insidious kingdom like Russia with primitive weapons. Therefore, they analyzed the reasons why they fell into national power and realized that it is necessary to destroy their roots. As a result, the moderns thought that it is necessary to give enlightenment to the people above all else. Only then could the people realize that they are enslaved to their situation, the national consciousness could be awakened, and only then it would be possible to consistently fight for national freedom.

Jadidism emerged as a guide to progressive science and a new era of secularism in Islam. The emergence and development of modernism was strongly influenced by the following democratic, national-liberation reform movements that developed in Eastern and Western countries:

- Russian social democratic and revolutionary movements that achieved great victories in 1905-1907 and 1917 from the 90s of the XIX century and their influence on Turkestan

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- Reformation and "nahda" (awakening) movements in the Muslim world founded by Jalaluddin Afghani (1839-1897) and Muhammad Abdolar (1848-1903).
- Anti-monarchist constitutional democratic social national revival movements in Turkey: Tanzimat, Young Ottomans, Young Turks (1889-1918) and (1908-1909) democratic revolutionary movements
- The contribution of Crimean Ismailbek Gaspirinsky (1851-1914) to the emergence and development of the Jadidism movement was enormous.

The main ideas and goals of Jadidism: liberating Turkestan from medieval feudal backwardness and superstitions, rejecting the "Old Method" and leading the country, the people, the nation to the path of modern development, building a national state, constitutional, parliamentary and presidential freedom and building a prosperous society consists of giving Turkic languages the status of a state language, forming a national army, and others.

Jadidism in Turkestan is distinguished by the fact that it was a social movement that arose in the process of the national-liberation struggle and started to open a new page in the history of the Uzbek people. Their worldview was led by ideas such as patriotism, nationalism, enlightenment, and progress. They prioritized liberating the country from tyranny. Jadid intellectuals noticed the need to develop national consciousness in order to achieve freedom and independence. Those who want to create a national revival through this. They considered this to be in education and training. That is why the Jadids worked tirelessly to establish a new education and training system.

At the end of the 19th century and the beginning of the 20th century, the historical significance of this movement was finally great. During these times, the moral crisis of the society deepened, and it was impossible to create an opportunity for social, political, and economic development without raising the national culture, without enjoying the universal values, and without spreading the educational works. Jadids, that is, enlighteners, were devotees who were ready to mobilize all their strength and talent for the spiritual development of the nation.

While the Jadids were working to bring the nation out of the swamp of backwardness and superstition, they put forward the idea of reforming the education system in schools and madrasas on the basis of imparting worldly knowledge by strictly observing the conditions, and they themselves showed a practical example in this regard.

According to the essence of its goal, the Jadidism movement was a cultural-educational and political reform movement from the very beginning. But in order to liberate and improve the homeland, to bring the nation and the people to freedom, to make it prosperous and civilized, the Jadids focused their attention on spiritual and cultural affairs.

In 1884, Ismailbek Gaspirinsky addressed the Muslims through the "Tarjiman" newspaper: "My dear friends, the most beautiful work for us is the work of knowledge and education. The most holy aspiration is the aspiration to knowledge and education. Because what makes a person human is the knowledge and experience. Knowledge is a means of achieving spiritual life (civilization)" [3].

In 1884, I.Gaspirinsky taught twelve children in a new method – "usuli jadid" - sound method and completed their literacy in forty days. In 1892, he sent a special letter to the Governor General of Turkestan, N.O.Rosinbakh, in which he proposed reforming schools, establishing modern schools and adapting one of the madrasas to modern higher education [4]. But these proposals will not be implemented. Therefore, he came to Tashkent in 1893 and met with intellectual scholars. It will be in Samarkand. From there, he went to Bukhara and persuaded the emir to open a Jadid school and gave the school the name "Muzaffaria". The idea of modernism spread in Turkestan in the second half of the 80s of the XIX century. In the 90s of this century - at the beginning of the 20th century, modernism appeared as a regular spiritual and cultural movement.

The movement of Jadidism began with the establishment of Jadid schools based on the "Savtiya" (sound) method of advanced and rapid teaching, which had not been seen in the Islamic world until now. In these schools, children become fully literate in two years and learn to read and write perfectly. For this, it would be necessary to study in ancient traditional Muslim schools for 5-6 years. It can be said that the modern school of "Savtiya" method enriched the series of great discoveries in the history of our country.

Jadid school was a completely new school not only in terms of the teaching method, but also in that it introduced religious (theological) and secular education on the basis of mutual moderation, and children were taught at comfortable desks, using maps and pictures in lessons. It later became the basis for the modern national school. Mathematics, geography, mother tongue, Russian, Arabic languages, singing and physical education were taught in these schools along with physical sciences.

According to some information, in 1903, the number of such schools reached twenty in Tashkent alone. Jadid schools will be opened in the cities of Bukhara, Samarkand, Andijan, Khiva, Tokmok, New Margilon, old Margilon, Kattakurgan, Kyzil Orda, Turkestan, Chust, Chorjoi, Termiz, Marv.

One of the main issues of the struggle was the promotion and development of the national press and journalism to the masses. Turkestan jadids also effectively used the achievements of the Russian democratic and revolutionary movement.

On October 17, 1905, the Tsar of Russia signed a special manifesto and was forced to introduce democracy, freedom of the press and speech, and freedom of assembly. The Jadids welcomed this with great joy. Because they knew very well that the freedom of the press and speech has been transformed into a long-standing dream hope of the people and a daily social necessity. That's why the Jadids fought very hard to establish a modern newspaper and magazine, which is a fighting shield and a huge pulpit for the protection of the nation.

Finally, Ismail Obidi "Taraqqiy" Munavvarqori Abdirashidov "Khurshid" Abdulla Avloni "Shukhrat", Akhmadjon

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Bektemirov “Asia”, Ubaydullahhoja Abdullahojaev “Sadoi Turkistan” newspapers in Tashkent managed to publish the magazine “Sayyoh”, the loyal son of Abdurakhman.

One of their aspects is dramaturgy and theater art, so that the ideas of Jadid spread to the people and give practical results. That is why most of the great representatives of modern writers conducted their creative and practical activities in connection with drama writing and theater.

Before the October coup of 1917, more than thirty dramas, tragedies, and comedies were written in drama magazines, and most of them were staged in theaters. The writer Makhmudhoja Bekhbudi [5] was the first founder of modern Uzbek dramaturgy and theater. His drama “Padarkush” was performed for the first time on February 27, 1914 at the “Kolizei” theater in Tashkent and was a great spiritual and cultural event. This day went down in history as the date of the foundation of the Uzbek theater. Thus, national modern literature, dramaturgy and theater appeared. Literary criticism and artistic translation were also formed.

To sum up, the Jadids, while trying to get the nation out of the swamp of backwardness and superstition, put forward the idea of reforming the education system in schools and madrasas on the basis of imparting worldly knowledge by strictly following Sharia, and in this regard they showed a practical example of action. In Turkestan, the Jadidist movement has risen from a cultural-spiritual and educational movement to a reformist and political movement.

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