



JADIDISM IS THE SPIRITUAL BASIS OF MODERN GREAT CHANGE PRACTICE

Nurmatova Nigora

Associate Professor

Candidate of Historical

Bukhara Institute of Engineering and Technology, Sciences.

ANNOTATION

The article describes the life of the Jadids who revolutionized the path to state independence and the reforms they carried out in the education system. The serious enlightenment movement that emerged during this period not only carried out reforms in schools and education, the press, literature and art, but also completely changed the cultural, enlightenment and spiritual life of the people or did significant work in this direction.

KEYWORDS: *Jadid, press, enlightenment, culture, spirituality, ascension, education.*

DISCUSSION

Understanding the essence of the great changes taking place in Uzbekistan, which is taking bold steps on the path of ascension, requires a deeper look at history. Therefore, today the in-depth study of the history of the Jadid movement, their progressive ideas aimed at national liberation, enlightenment, and the transformation of society is of great social interest. Although the period of the history of the Uzbek people in the late XIX - early XX centuries was historically short, it is an important period in the historical destiny of the people. The serious enlightenment movement that emerged during this period not only carried out reforms in schools and education, the press, literature and art, but also completely changed the cultural, enlightenment and spiritual life of the people or did significant work in this direction. It is known that the word "jadid" means "new", "new". There has never been a place or time in the history of mankind when a novelty that has entered the harmonious life of a society has not met with great resistance.

The smooth running of society and human life will, sooner or later, lead to decline. That is why the leading intellectuals of the nation "develop" new ideas to combat or prevent the decline that began yesterday in society and human life. But some people who live in the "warm heart" of this recession, and who have developed the ability to do so, welcome these vital ideas with a spear. This was the case in Central Asia in the late 19th and early 20th centuries. In Turkestan, Bukhara, and Khiva, as well as in some foreign countries of the East, the Jadid Enlightenment movement faced great obstacles. Today, more than

100 years later, when we study the history of the modern Enlightenment movement in Turkestan under the leadership of M. Behbudi, we can see how they opened new schools, founded the national press, laid the foundation for new literature and theater we must consider their efforts as devotion and courage. But the strange thing is that this historical fact has not been recognized for a long time. The Jadids were condemned both during Tsarist Russia and during Soviet rule. The process of restoring historical justice associated with their activities has taken a long time. It was only after the independence of our people and the desire to study the activities of serious enlighteners in society that this movement began to be studied on a large scale.

It is gratifying that scholars from Europe and the United States have also embarked on such a commemorative work as the study of the Jadid Enlightenment movement in Turkestan. Now the study of the activities of the modern enlightenment movement and its representatives has risen to the level of an important scientific and practical project on an international scale. Uzbek scholars have made great strides in studying various aspects of the modern enlightenment movement. The works of almost all Jadid writers have been published and presented to the public. A new method school, many works devoted to the study of the history of the national press, literature and theater, have emerged. But for various reasons, the movement has not yet lost its "untouched" sides.

The Jadid movement in Central Asia has come a long way in history. The Jadids sought to rework this experience on a national basis, relying on the



philosophical experience of development, reform efforts in different countries, and at the same time became a battleground for different views on the paths of social development. The main idea of the struggle against colonialism was formed in this complex way.

Jadidism is a movement based on world social and national values, formed as a movement that meets the interests of the indigenous peoples of Central Asia and can fully meet the mature needs of social development. Jadidism has come a long way from enlightenment to a strong political movement. Jadidism has gone through two stages in its history.

The first is the enlightenment phase and the second is the political phase. However, it can be said that the views of the Jadids on the issue of statehood began to take shape in the first period and took a definite shape in the second stage. The difficult economic situation of the people, oppressed by bilateral colonialism and local oppression, the fact that the khanates of Turkestan, Bukhara and Khiva lag far behind the economically developed countries of the world, cultural decline and lack of free thought prompted the Jadids to seek social development.

Mahmudhoja Behbudi and Munavvar qori Abdurashidkxonov, the leaders of the Jadid movement in Turkestan, played a unifying and unifying role. In Bukhara, Fayzulla Khodjaev and Abdurauf Fitrat, and in the Khiva khanate, Polvonniyoz Yusupov led the movement. The Enlightenment ideology of the Jadids was socially much richer and more diverse. Among the historical tasks and issues that excite and excite the society even today are the correct understanding of religion, the acceleration of the process of creating a legal and economic market space, the creation of advanced democratic institutions, specific national developments.

An important factor in the implementation of these issues is the modernization of Islam, its purification from rigid doctrines, and the problems of mastering the achievements of science and advanced technology. The international contacts and relations of the Jadids allowed them to get acquainted with the program of the Jadids of Russia, Turkey, Egypt and Iran.

But the experience of the young Turks in Turkey and the progressives of Iran was not mechanically assimilated by the Turkestan Jadids and in the same pattern. On the contrary, the Jadids have taken the necessary places in the interests of the people and the national culture from the broad experience of state-building and legislation of European and Eastern countries, from the methods and programs of the democratic struggle of the peoples of Russia and the East against colonialism.

The First World War, which began in 1914, greatly politicized the ideas of the Jadids. By this time, they had written about the parliamentary

monarchy, trying to develop ways and means for the participation and participation of citizens in the formation of state bodies, in the legislative work, in the governance of the state. The sharply moving part of the Turkestan Jadids, who formed the stream of progressives before the democratic revolution in Russia in February 1917, put forward a number of broad political demands. These include radically reforming the country's administration to expand the rights of indigenous peoples, giving Turkestans a certain amount of seats in the State Duma, ensuring basic democratic freedoms and, above all, freedom of the national press, and replacing the tsarist monarchy with a constitutional one. requirements were included. After the new state system established as a result of the February democratic revolution, the Jadids began to raise the issue of establishing the autonomy of Turkestan within the Russian Federation.

By this time, national socio-political organizations and parties were formed, in particular, the Jadids formed such organizations as "Shura Islamiya", "Turan", "Union". During 1917, the Jadids followed the various social strata of the local population, creating a sense of the need for Muslims to unite and unite among the people, in their minds and thoughts.

However, the Jadids soon witnessed that the Provisional Government and its specially formed Turkestan Committee (Turkkomitet Vremennogo Pravitelstva) had not abandoned their previous colonial policies in the country. In particular, this happened during the convening and preparation of the Constituent Assembly, scheduled for November 1917. The Provisional Government has failed to address the fundamental issues that have been raised, without going beyond its narrow, selfish interests.

As a result, when there was a change in the political system, important socio-economic, agrarian, national, peace issues remained unresolved in practice. This has led to a dead end in the life of the country, which has led to an increase in tensions and recessions. Realizing that it was time for a life-and-death struggle for independence and autonomy, the Jadids began to harshly and ruthlessly criticize colonialism, abandoning the ideas of the previous constitutional monarchical system and demanding national territorial autonomy for Turkestan within the Russian Democratic Federal Republic. Another of the unique services of the Jadids in those years was the promotion of the idea of equality of all peoples and nations before the law, according to which the citizens of Turkestan should have equal rights in all economic, political, legal and cultural spheres of society. The Jadids of Turkestan found it necessary to implement their ideas of state independence in coordination with the various social forces of the country.



The Jadids tried hard to get a seat in the Constituent Assembly, even in the process of splitting into organizations such as the Shura Islamiya, a progressive group, and the Ulema Society, a conservative Jadid group. Led to the formation of the Turkish Human Rights Center. However, the events of October 1917 in Turkestan, the coming to power of the Bolsheviks did not allow the Jadids to achieve their goals.

Nevertheless, based on the declaration of the new Bolshevik government that each nation determines its own destiny, they convened the IV Extraordinary Congress of Muslims in Kokand on November 26, 1917 and proclaimed the Autonomy of Turkestan based on the right of autonomy within the Federal Russian Republic. The history of the Autonomous Republic, which lasted only three months, consisted of bloody pages, the Jadids were persecuted, and by 1937 many were persecuted because their ideological views did not conform to Soviet ideology. The role and value of Jadidism in our history is that it first laid the foundation of the national ideology of independence, awakened and opened the eyes of the oppressed East, about freedom, liberty, national pride and honor, great ancestors, rich culture, forgotten values during colonial oppression. he shouted.

The Jadids were opposed, on the one hand, by fanatical priests and, on the other, by colonial rulers. The fanatical priests opposed all the news raised by the Jadids. They said that the Jadids were patriarchs and that in their schools "in the first year the students would read the newspaper, in the second year they would demand freedom, and in the third year they would overthrow their superiors." Fans believed that describing and teaching history was nonsense, atheism. Explaining them, M. Behbudi argues that both the Qur'an and the hadiths of the Prophet Muhammad are related to history, and that a quarter of the Qur'an consists of historical information. The efforts of the Turkestan Jadids to establish newspapers, charities, the spread of new methodological schools, theatrical work, and all other activities served for a national idea. He stressed that in order for any idea to become a national idea, it must meet two requirements: 1) the idea must come from the real needs of the nation, its way of life, centuries-old traditions and, of course, its capabilities; 2) this idea must be understood by the nation, in other words, nationalized. That is, the idea must reach the heart of every representative of the nation. In an article entitled "Our deeds or aspirations", Behbudi analyzes the daily life of Turkestans from various events, weddings to national games, and calls on the people to open their eyes and look at the affairs and life of the surrounding nations. He urges the people to abandon wasteful activities and direct the funds spent on them for the education of children in public educational institutions in order

to train national staff in all sectors of the economy. Behbudi calls these actions national affairs, lofty goals, desires and aspirations

Abdurauf Fitrat, in his article entitled "The Qur'an", thinks about the development of the nation and tries to explain his thoughts through the verses of the Qur'an that glorify the study of science. Fitrat compares the Qur'an to a social law capable of making any nation happy and strong. He also likens the situation of the Muslims at that time to the "period of ignorance" lived by the Arabs before Islam. Fitrat sees in the Qur'an that all Muslims should strive for happiness and progress. At the end of his article, Fitrat asks Turkestans: "Do we not remember calling ourselves human and acting like real human beings? Will we not understand our ignorance until the Day of Judgment and will not be able to look for the causes and find solutions?" In general, the great historical services of the Jadids are that they developed on the basis of an evolutionary reform path in solving mature social problems, proposed the most effective way of socio-periodic system change, and demanded the abolition of the colonial order. The Jadids of Turkestan, Bukhara and Khorezm did not have the same path, but each had its own characteristics.

But their conceptual ideas served as the spiritual foundations of the practice of great change of the present period, emerged as the direction of comprehensive reforms and the hereditary core of today's strategy.

REFERENCES

1. *Аъмомимиз ёнки муродимиз // Ойина. 1914. № 6-7.*
2. *Жадид маърифатпарварлик ҳаракатининг гоъвий асослари. Тошкент. "Тошкент ислом университети" нашриёт-матбаа бирлашмаси, 2016 й. 3 б.*
3. *Тоҳирий Иброҳим. Кўрган билгандан// Шўро. 1914. №23.*
4. *Фитрат Абдурауф. Қуръон. // Ойина. 1915, № 16.*
5. *Қосимов Б. ва бошқ. Миллий уйғониш даври ўзбек адабиёти. - Тошкент: Маънавият, 2004. - Б.67*
6. *Қ. Усмонов, М.Содиқов, С.Бурхонова. Ўзбекистон тарихи. Тошкент. Иқтисод-молия. 2006.- Б247*
7. *D.O.G'afurov EPRA International journal of multidisciplinary research (IJMR)-Peer Reviewed Journal September 2020*
8. *D.G'afurov, E.Zoirov International engineering journal for research development impact factor SJIF 2020*