

## THE JADID MOVEMENT AND ENLIGHTENING

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### Abstract:

The article deals with the Jadid movement, national thinking, political and enlightenment life in Turkestan, Jadid literature, art, national theater education and school, press, cultural and enlightenment association (society) and political parties.

### Key words:

The Jadids, strong Muslim bigotry, radical cultural-progressive in society, Turkestan, the national mentality, enlightening, Jadid literature, the national theater, education and school, the press, the cultural and educational association (society) and political parties.

"Jadid" is an Arabic word meaning "new". That is why the progressive, progressive national intellectuals, who strive for innovation and reform, have been called "jadids" in history. Their movement was called Jadidism. The emergence of this movement was directly related to the socio-political and democratic reforms in the internal environment and the international arena at that time.

By the end of the 19th and the beginning of the 20th centuries, Turkestan had a very dangerous and difficult internal historical environment that threatened the fate of the nation. On the one hand, the colonization of the Russian Empire was politically strengthened. The Russian invaders, who were obsessed with colonialism and violence, are now viciously chauvinistic, such as Russifying the local people, shattering their pride, and losing their identity in order to gain moral supremacy by assimilating their ideology. strengthened policy. On the other hand, our nation and people have lost their political and moral rights, will and will. Third, Muslim bigotry (conservatism and heresy) is on the rise. The socio-political, economic and spiritual condition of the nation has deteriorated. In addition, there was growing opposition among religious leaders to innovation, secular enlightenment, and progress. This was in stark contrast to Islam and the Shari'a.

The fanatics, immersed in the swamp of heresy, intoxicated by the sleep of social ignorance, begin to serve the interests (ideology) of the colonialists without realizing it, due to the weakness of their minds and intellects.

At a time when our nation and people are facing such a tragic and dangerous socio-political environment and situation, a new progressive group of Muslim intellectuals has emerged among the patrons of the religion. Having earned the great title of "jadid" (new), they jumped on the battlefield as a spiritual shield for the nation and the homeland, the Muslim peoples. The Jadids rightly realized that the only way to save the nation from the danger of submission and self-destruction was first education and enlightenment, and then reform.

That is why the Jadids did not call the nation and the people to revolt and revolt, to savagery like revolutionary destruction. On the contrary, educating them armed with religious and secular enlightenment, science, culture and news, awakening them from the sleep of self-expression, social and spiritual ignorance, lifestyle, thinking, spirituality, culture, decided to change their literature and education.

This wisdom of Abdullah Avloni became the main program of faith and practice for the Jadids: "Education is for us a matter of life or salvation, or destruction or happiness, or disaster." Indeed, at this time there was a contradiction between the upbringing of the Jadids, who protected the nation from destruction and calamity, and the "education" of the colonialists, who subjugated the nation spiritually and subjected it to destruction and calamity.

The Jadid movement did not, as some historical literatures state, "become first a cultural-enlightenment movement and then a socio-political movement." From the very beginning, it was a

socio-political, cultural-enlightenment and reformist movement, by its very nature and purpose. However, in order to liberate and beautify the Motherland, to liberate the nation and the people, to make it prosperous and civilized, the Jadids first focused on cultural and educational work.

Orientalist N. N. Veselovsky (1848-1918) testifies that the main goal of the colonialists was to make the people absolutely dependent and dependent, to establish political freedom in Turkestan and to carry out national death: "We think that we brought culture to Turkestan. We brag that we have given peace and tranquility to the subjugated Asians. But they have a great feeling that this is the nation and its national pride ...

We need to understand the situation of Muslims. Political death (the loss of the nation-state and the loss of political people's rights) is severe, and national death is even more severe. Under our rule, they (Turkestans) fell into a similar situation. There are national interests that will one day manifest themselves, whether the people are hungry or full. "

A certain group of missionaries regularly works in Turkestan to implement the policy of Russification. N. Ostroumov, M. Miropiev, VP Nalivkin and other extreme chauvinists were the most prominent of this group. Ostroumov held a higher position in Turkestan than the governor-general due to his missionary duties. VP Nalivkin developed a "program" that "semi-savage Asians should always be made to tremble in fear and panic" and submitted it to the colonial administration for execution.

By the beginning of the twentieth century, enlightenment, socio-political, cultural and enlightenment education had become the main factor, the most important spiritual weapon, in order to save the nation from national death and bring it to independence. The Jadids saw this as the basis of the struggle for the freedom of the homeland. Contrary to Muslim bigotry, they promoted the ideas of religious and secular enlightenment. The rules of the Shari'a, because of their knowledge of the Qur'an, also challenged the backwardness of the clergy and the belief that progress was against Islam. It should be noted that the emergence of Jadidism was primarily due to the role of secularism in Islam, progress and science, and Sharia law.

These two hadiths of the Prophet Muhammad (peace and blessings of Allaah be upon him) were the spiritual basis and strength for the Jadids to create bold innovations and propagate secularism: "Whoever leaves this world for the sake of the Hereafter and for the sake of the Hereafter. you are not good ... ", " Be moderate in religion, be moderate, be moderate, because whoever aggravates the deeds of this religion will be overcome by deeds".

The bottom line is that, first, Jadidism emerged as a manifestation of Islamic progress, interest in science, and secularism in the new era. The Jadids developed Islam by protecting it from various heresies. Second, the emergence and development of Jadidism was strongly influenced by the following democratic, national liberation, and reformist movements in the East and the West:

1. The Reformation and the Nahda (Renaissance) Movement in the Muslim World, founded by Jamal al-Din al-Afghani (1839-1897) and Muhammad Abd al-Rahman (1848-1903).

2. The Russian social democratic and revolutionary movements, which began in the 1990s and achieved great victories in 1905-1907 and 1917.

3. Anti-monarchist, constitutional democratic, social-national awakening movements in Turkey: Tanzimat (1840-1860), Young Ottomans (1865 to 80s), Young Turks (1889-1918) and democratic-revolutionary movements of 1908-1909.

4. The contribution of the Crimean Ismailbek Gaspirali (1851-1914) to the emergence and development of the Jadid movement was enormous. He was the first Muslim-majority Russian-occupied Jadid in Crimea in the 1980s. His works "Tarjimon" (1883-1914), published in Russian and Turkish, "Russian Islam" (1881), "A look at the balance of European culture" (1885) and other works, as well as textbooks and manuals for the Jadid school were sent to Turkestan. came in quickly.

The conclusion is that as a result of the courageous and hard-working, creative and reformist efforts of the Jadids, by the beginning of the twentieth century, a truly historic National Renaissance (period) appeared in Turkestan. It is also true to call this period the Jadid Renaissance.

The National Renaissance, or Jadid Renaissance, was the third revival of the last stage of historical development. It occurred as a historically legitimate continuation of the two great Renaissances of the previous IX-XII and XIV-XV centuries. But in contrast to them, a clear national character and religious secularism have acquired content and essence.

In addition to the originality and compatibility of the above, there is a commonality in these three Renaissances, that is, historical tolerance. First of all, although the National Renaissance and the former differed from the former by 12-9 centuries and from the latter by 7-6 centuries, their commonality prevailed in the mode of moderate harmony between religion and secularism. Second, while the first Renaissance "revived" the culture of the ancient world, the Second Renaissance revived this first revival. The Jadids continued this historical tradition. By "reviving" and reviving the previous two Islamic revivals, he adapted them to twentieth-century world civilization.

These are the final conclusions and achievements of the scientific school of Jadid studies, created by the great scholar of history and especially Jadid literature Begali Kasimov during the blessed years of independence. It should be noted that the Jadids themselves noted that the period of the Jadid movement was a period of the National Renaissance in terms of its content, essence and appearance. Examples include Mirmukhsin Shermammedov's "Grandfather of Turkestan" (1916), Laziz Aslzoda's "History of the National Awakening of Turkestan," and Vodud Mahmud's use of the word "Awakening."

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