



## **THE SPIRITUALITY OF OUR RING OF THE JADIDISM MOVEMENT AND HIS ROLE IN HIS LIFE**

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### **Abstract:**

During the period in which our intellectual and enlightened compatriots lived, if they were not limited to specific political events, then our compatriots could be called a small Renaissance.

**Keywords:** compatriots, Central Asia, philosopher, public figure, intellectuality, enlightenment.

### **Introduction**

Jadidism (Arabic. jadid-new) entered the history of Turkic countries - Turkestan, Caucasus, Crimea, Tatarstan in the late 19th - early 20th centuries as an important socio-political, educational movement. Through the analysis of special literature, it was originally established in the Crimea (80s of the XIX century), and in the 90s of this era, the gninnng spread to the countries of Central Asia. The rise of philosophy and enlightenment in the 19th century, no matter how unnatural it may seem, may be one of the objective reasons for the backwardness of the Central Asian khanates caused by the weakening of the Great Silk Road in the 16th century. At that time, sea routes were opened, and technology began to develop rapidly in the West, in Europe. Subjective reasons, however, are internal conflicts and wars that have seriously damaged the economy of the people and general development.

After the conquest of Turkestan by the Russian Empire, the country became a homashyo base, which provided its natural resources, in particular, selflessly with cotton and Silk. Later, a program was developed to extract and transport other natural resources to the center, only those areas that served in achieving these goals were developed. The penetration of Russian capital into Turkestan, of course, the development of banks, gave impetus to the construction of Railways, but seriously exceeded the number of peasants broken by the development of usury capital. Examples of this are such numbers: by November 1912, the debt of the population from lending organizations reached 157 million rubles.

As of 1917, landless in some uyezds – districts of Fergana governorate

It reached 30% and Andijan region 50%. It is from these figures that one can find out what the situation in Turkestan was like.

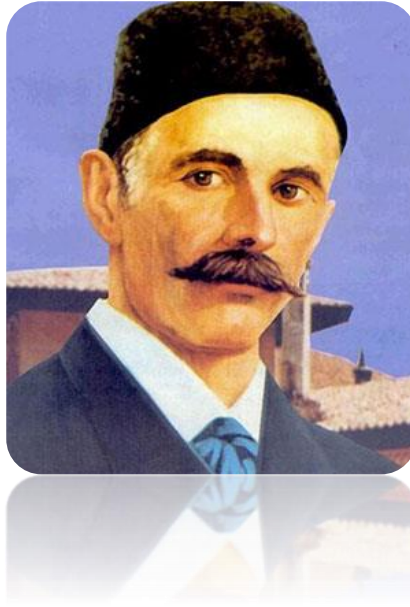
If the period in which they lived was very little in time and not limited to certain political events, I would call these actions of our jadidist compatriots a small renaissance.



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Had the jadids continued their activities for a few more decades, they would have performed very well, the population took them well, and their ideas would have spread well.



Ismael Gasprinsky, who settled in Crimea, is the father of jadidism, since he began his enlightenment career in Crimea and was not limited to this, and founded 2 great newspapers called “time” and “Dawn”. These newspapers were also widely circulated outside of Crimea. The influence of those newspapers was very great – it was a truly meaningful discovery for the intelligentsia of Central Asia, since the newspaper was informed not only about the development of other countries, countries and cities, so in addition, about the importance of new method schools, in which the bot-bot was repeated the need for the unification of Turkic peoples not politically, but spiritually. Therefore, newspaper issues began to be brought here.



## **Mahmudkhuja Behbudi**

Mahmudhaja Behbudi was born on 19 January 1875 in the village of Bakhshitepa near Samarkand to a religious scholar family. At the age of 18, Behbudi completed his madrasa education and began working in the mirzalik position under his uncle Muhammad Siddiq, who was a qazi in Chashmaob volost,



Samarkand region. He thoroughly assimilates Sharia law and holds the Office of mufti. He was acquainted with the Turkic and Persian press, which was published in Russia and foreign countries from 1893. The situation of the times, the social and political events that were happening, followed various innovations.

Makhmudkhoja Behbudiy is a founder of the Jadid movement in Turkestan, public figure, Islamist, geographer, pedagogical scientist. He was one of the organizers of schools in Turkestan in a new way in school education. Makhmud Behbudiy Gasprinsky learned the school method from his articles. He wrote a number of textbooks for schools of "Usuli jadid", such as "concise general geography", "children's letter", "against population geography", "concise geography of Russia", "practical Islam", "Brief History of Islam".. Makhmud Behbudiy's writings for the new school play an important role in school reform. These textbooks are widely used in theoretical, scientific and practical terms. He paid serious attention to the issue of educating young educated personnel in the future of Turkestan. Mahmudhaja Behbudiy, widely regarded as the father of Central Asian jadidism, made his second Hajj in 1903 omelet with a study of Russia, in particular other Eastern countries, and met Ismail Gasprinsky in the same year. By this point, Behbudiy had many private schools open at his own expense. He ran a newspaper called "Samarkand". His conversation with gasprinsky convinced the scientist that he was on the right track and corrected his further move on this path. For this reason, Gasprinsky can also be called the leader of this movement in Central Asia.

His influence was considerable. It is known that gasprinsky came to Bukhara, went to the Jadid school in this city, even talked with the Emir about the benefits of such schools and the need for the Emir to help these schools develop.



### **Munavvar qori Abdurashidkhonov**

Munavwar is the son of qori Abdurashid Khan. In the first quarter of the 20th century, Turkestan and Russia were popular in the East. He was the founder of the new method schools, a skillful teacher was the author of textbooks and educational books, a public figure. Munavwar qori opens the "usuli saviya" school in Tashkent. In his opinion, without reforming the school, a change in the minds of people cannot be formed. Munavwar qori promoted the sending of young people abroad, the study of foreign Science. Uzbek intellectuals were in favour of educating their children in Germany, which they later



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wished to serve in their homeland. Munavvar qori was fluent in many languages (Persian, Arabic, Russian, Turkish). Munavwar qori gathered progressive men around him.



## **Abdurauf Fitrat**

Abdurauf Fitrat is a representative of the new National Renaissance literature, which began at the dawn of the 20th century in the life of the Uzbek people. Abdurahim's son Abdurauf was born in Bukhara in 1886. Mir was educated at the Arab madrasa. The four-year education of Istanbul dorilfun of Turkey was instrumental in the formation of the worldview of Abdurauf Fitrat. The active participation in the political struggles of the young bukharians, reform of the Māori, sought answers to the questions that were born due to serious research in the jadidist movements of this country from the modern past. During this period, he was well known in el yurt as a poet and writer, creating under the pseudonym Fitrat, meaning "innate talent".



## **Abdulla Avloniy**

The noble enlightened, talented poet and educator Abdullah Avlani was born in Tashkent on July 12, 1878 in a poor family and received his education in an old school. He wrote about it in his biography: "from the age of 12 I began to take lessons at a madrasa in the neighborhood of Archer. From the age of 13, I worked as a laborer on summer days, helped my family and studied on winter days. From the age of 14, I began to write various poems in accordance with that time. In these times, I read the newspaper "Tarobon" and became aware of the Times". Avloni graduated from the madrasa and became involved



in schooling. Reforming the way of reading and teaching, he established a new type of school and carried out important educational work, such as giving modern knowledge to young pedagogues - students, teaching Eastern and Western languages. Abdullah Avlani wrote textbooks for schoolchildren that were phenomena for their time, such as “first teacher”, “second teacher” (1912), “history”, “Turkish Gulistan or ethics” (1913). Beginning his creative career from 1895, Avlonius created poetry, narrative, phelleton, and small-scale dramatic works with the pseudonyms “Cain”, “Fame”, “Hijran”, “Avlonius”, “Surayya”, “Abulfayz”, “Indamas”. In his works, the poet criticizes the backwardness of his time, ignorance and calls people to knowledge, enlightenment.

They realize that now is the time to re-master. Fitrat mana wrote: “Alas, if we do not make an effort, at least, to return one lost culture, our complete, we will not, you will say that you have become unbelievers and will begin to interfere with us.” Mahmudhaja was such a precocious man from Behbudi's time that when Bahauddin went to the Naqshband mausoleum, he saw that so many mosques were built around him, and said a gaudy sentence for the time: “for a Muslim, so many mosques do not need, one joynamoz himself will reach for him to pray. Did not it be time to send our children to study abroad to mablaq, which was spent on it, rather than building so many mosques?” In general, their ideas, their quest to reform Islam, included fostering tolerance for other religions and the acquisition of knowledge from the West.

## Conclusion

In place of the conclusion, it should be noted that the jadidists tried to establish the introduction of a modern educational system, the sending of local youth to progressive Western countries to study, by developing national printing to spread their progressive ideas among the people.

In general, by the end of the 19th century, local intellectuals try, firstly, to awaken national consciousness and thinking by making the people Scientific and enlightened, and secondly, to restore national statehood, achieve Turkic linguistic unity, strengthen religious and spiritual values, and, thirdly, to bring the peoples of Central Asia on the path of modern and democratic progress.

Jadidism is actually a manifestation of the Enlightenment movement. The lexical meaning of the concept of enlightenment refers to the meaning of knowledge, familiar, cognitive, or educational process aimed at increasing the knowledge, spirituality of people. The concept of the Maorif, on the other hand, reflects the diverse district knowledge of Nature, Society, and human essence. So, by an enlightened person, the meaning that he has acquired certain knowledge or directions from one or different areas of Science refers to the essence. The absorption of enlightenment into life was carried out through the Māori system. Therefore, enlightenment is a joint content of knowledge and culture, and enlightenment is a means of spreading this content to the general public. The enlightener is a fighter for enlightenment, a connoisseur and a propagator.





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