



THE JADIDISM MOVEMENT IN CENTRAL ASIA REGARDING DEVELOPMENT TRENDS

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Abstract

This article covers questions about the development of the jadidism movement in Central Asia.

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Introduction

In order to gain access to the information about the jadids and understand who they were, it is necessary to know perfectly well the history of that time.

The jadidism movement in Central Asia appeared at the end of the 19th – beginning of the 20th centuries. The emergence of jadidism was one of the main factors in the strengthening of philosophy and enlightenment in the 19th century, the rapid development of technology in the West, Europe, the weakening of the Great Silk Road of the Central Asian khanates in the 16th century, and the enormous damage to national economy and general development caused by internal wars [1].

The jadids were the “reformers” of Muslim modernizers in the Russian Empire who were self-described as “progressive”, the intellectual Yoky as only “youth”. Their main goals were to implement reforms in education and to implement and develop a new method “Usul ul-jadid” in schools.

After the conquest of Turkestan by the Russian Empire, the territory became the base of raw materials that supplied the metropolis with its natural resources, in particular, cotton and Silk. Later, a program was developed to extract other natural resources as well as drive them into the center, only those areas that



served in achieving these goals were developed. The penetration of Russian capital into Turkestan, of course, gave impetus to the development of banks, the construction of Railways, but seriously exceeded the number of peasants who faced a crisis from the development of usury capital.

By the end of 1912, the population's debt to lending organizations had reached 157 million rubles. By 1917, landless in Fergana province had reached 30% and in Andijan province 50%.

At the same time, the cultural crisis, the quality of Education, which had become completely purple, was also not high enough. In general, by this period, Islamic philosophy had lost its value, that is, it had become a domestic interpretation of what was happening-from the ulama side.

Famous jadid writers of the time Chulpan, Behbudi understood the reasons why Turkestan youth lag behind World Development and sought to bring forward the ideas of intellectual development of Youth [2].

Ismail Gasprinsky, who settled in Crimea in the historiography of the former Union, is considered the founder of jadidism. Ismail Gasprinsky began his enlightenment career in Crimea and, not limited to this, organized the printing of 2 great newspapers called "time" and "the desert". These newspapers were one of the most common and popular in Crimea, not only in the territory of Central Asia.

The influence of those newspapers was very great, and it was a real discovery for the intelligentsia of Central Asia, since the newspaper was not only the development of other countries, countries and cities, so the important aspects of organizing educational schools in a new way with the aim of providing new education to young people, the need for the unification of Turkic

Mahmudhaja Behbudiy, widely regarded as the father of Central Asian jadidism, met Ismail Gasprinsky in 1903 and received advice on the directions of jadidism movements in Central Asia and instructions on the stages of the execution of events. During this period, Behbudi had several private schools opened at his own expense, and training was organized in a new style in these schools.

Under his leadership, he organized the printing of a newspaper called "Samarkand", which was enriched with materials that directed the people to enlightenment in the vast miqiyos. Thanks to this, Gasprinsky can also be called the leader of this movement in Central Asia. Thanks to the development of these actions in Central Asia, Gasprinsky came to Bukhara and went to the Jadid school in the city to get acquainted with the situation there, and met with the Emir of



Bukhara to exchange views on the goals and objectives of these schools, insisting that he would receive support from the emir for the development of schools. But the fact that these schools were closed according to the decree of the emir has information [2].

This movement was persecuted due to the fact that the jadidism movement in Bukhara was not interested in the development of the spiritual and educational facets of the Emir's people and did not want any innovations to penetrate him into the emirate.

On the territory of Central Asia of the Russian Empire, the Jadid movement developed rapidly. This movement was led by Behbudy, Fitrat and others. At this point, Central Asian jadidism was divided into Bukhara and Khiva jadidism.

During that time, Kazakhstan developed the "Alash" movement, also known as the modernist movement, the jadidist movement of the time. A similar "Shoroi Islam" movement developed in Turkestan and was led by Uzbek Ma'riyatparvari Munavvarqori Abdurashidkhanov, one of whose activists was the public figure Mustafa Chauqay.

The development of the Jadid movement was necessary given the political situation of the time and the political device of the states.

Khiva Khan Muhammad Rahim (who wrote poems under the pseudonym Feruz), being an enlightened man, supported the Jadid movement, and thanks to him, the first printing house was bought from Russia, brought to Khiva, and spiritual and educational materials were printed, and the first Jadid (also for girls) school was opened. Khiva Khan Minister Islamkhoja was a supporter of the jadidism movement and helped in every possible way the development of "usul ul-jadid" schools and explained that such schools were important to the Khanate.

The idea that unites schools in all regions is that the jadids seek to deeply study the technological achievements of Western countries and incorporate these technologies into their production, without deep study of their spiritual culture. Many accused the jadids of Westernism, the jadids put forward the idea that our future would be ruined if we did not know the cultural and technological achievements of the West.

The printing press, printing station or musical instruments and other material equipment imported from Russia were viewed by Muslims as something that was produced by unbelievers, that is, Christians, who did not know whether they should be used or not, how religion would look at this issue. Turkestan's national



progressives not only received knowledge in madrasas, but also, due to their religious rank, the customs, spirituality, technologies of Western states literally carried out large-scale propaganda activities. They began the reforms by understanding Islamic doctrine and bringing it to life. Thanks to this, they began to look for places from the Qur'an and hadiths confirming that everything relies on knowledge [3].

Europe, as well as the achievements of developed Muslim countries in the field of industry and culture, the jadids, who had the opportunity to get acquainted with various intellectuals and representatives of various social movements, very well understood how far Turkestan has lagged behind in progress. It was therefore in favor of a deep modernization of the Muslim cultural tradition of Central Asia.

The jadids have frequently turned to European and Asian history to reaffirm the fact that they do not look at other, especially non-Muslim, cultures and religions with the evil eye. Throughout the long historical progress, the theory that cultures were inherited from generation to generation, that they interacted, that their values were passed from one to another, and that they penetrated into each other served as the main tool of tolerance propaganda.

For example, the East, including Central Asia, believed that Europe had given too much. Considering the Renaissance of the 9th and 12th centuries and the Second Renaissance of the Timurid and Timurid eras, there are probabilities that too much information was obtained in the field of European science and medical development (Ibn Sina's "laws of Tib"), and now they believe that the time we get from Europe has come, since this renaissance began in the 16th century. In their works, the jadids are recorded as having mastered the achievements of Central Asia during the European Muslim renaissance in agriculture, crafts and Arts, Science and knowledge [6].

On this basis, Fitrat wrote the following lines "alas, if we do not try to return one of our lost cultures, our own, our scribes will say that you were unbelievers, and will begin to interfere with us".

It is worth noting that Mahmudhaja was a man so advanced than Behbudi's time that when he went to the mausoleum of Bahauddin Naqshband, seeing that so many mosques were built around him, he said a gag for that time: "for a Muslim, so many mosques do not need, one joynamoz himself is enough to pray to him. 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?"



One of the main ideas of the Jadid movement in general included the desire to reform Islam, the education of tolerance in the people in relation to other religions, and the rapid assimilation of knowledge in Western states.

Khomeian aid was used to promote the Jadid movement in Central Asia. An example is tariqasa, where the azimboev family did not conquer Central Asia, established trade relations with Russia and carried out trade with them. The importance of new schools and newspapers was well understood due to the fact that in order to get the trade going well, specialists who knew the Russian language and their traditions were needed. Said Azimboyev provided a special place for the establishment of new schools, provided funds. Mirkomilboy also donated money from Andijan region. Such people were very numerous at the time. They sponsored the production of newspapers. Beginning in the 1900s, relatively many newspapers began to be produced for Central Asia [5].

In 1906, the newspaper "progressive" was published under Obidov's editorship, in the same year "Khurshid" under Munavvarqori, and in 1907-1908 the newspaper "Shurht" under the editorship of Abdullah Avloni began to appear. Bektemirov headed the newspaper "Asia". Soon, however, the colonial government would close these publications, relying on information provided by its expert Ostroumov. Ostroumov carried out many activities to close schools and newspapers.

A new wave of publishing newspapers expressing enlightenment in newspapers and magazines begins in 1913, and such newspapers and magazines as "Samarkand", "Sadoi Turkestan", "Sadoi Fergana", "El flag", "Council", "Turon" and "mirror" saw the face of the world.

By 1917, with the establishment of Turkestan autonomy, the newspaper "Tujjor" appeared, thanks to "Hurriyat", "Salvation", "greater Turkestan" and, most importantly, Said Azimboyev. The newspaper served as a pulpit for the jadids, opening up even more opportunities with the promotion of their ideas about reform.

By 1918-1919, several of the Jadid-operated newspapers, which had agreed to cooperate with Soviet authorities, were coming up with other names. But before long, all was closed by the Soviet authorities.

In 1917 there were 100 Jadid schools in Turkestan, and of course the teaching in them was met with opposition from mullahs and Muslim clerics. Previously, it was seen that these schools are close to schools in European states and help to develop education, but soon such new schools were aware that they were



bringing news to the public consciousness and that the questions of young people were increasing, including the awakening of the national consciousness. Such schools gave young people much more secular knowledge. All segments of the population had the understanding that their children should be educated for 40 days according to the prescribed program in order to improve their literacy. In normal schools, children studied for 10 years and in madrasa for 10-15 years, and only memorized the Quran. In a normal school, there was a system of questioning a child with hivich. During that time, residents saw these schools as the institution with the best priority. Because most of the population was influenced by Muslim priests, while Jadid schools developed thinking and educated children of people who understood the development prospects of these schools [5].

It is difficult to say that the schools founded by the jadids were directly similar to those in Europe-of course, but they had early examples of those schools (proobraz). First, they were equipped with parthas, provided with books, and later with world maps, globes. In Muslim schools, however, the children sat on the ground during activities and the domla played batons on their heads.

The services of Mahmudhaja Behbudiy and Munavvarqori were very great in the rapid Organization of events to prepare and provide new schools with modern educational textbooks to the publishing house. In the early period, there were no textbooks in the schools, textbooks were brought from Russia, mainly books intended for tatar schools. To solve this issue, Ismail Gasprinsky was very helpful to the jadids.

In a certain period of time, various textbooks were carried out by the jadids to print. Munavvarqori and Behbudiy have prepared and published textbooks on “book first”, mathematics, literature, geography. They used textbooks developed in Russia on some topics, but this was a leap forward at that time. The Tsarist government initially switched to supervising these schools, while they were not yet closed, even instructing students to memorize the hymn “Boje, tsarya khрани” (“God, Save The King yourself”) [2].

Many of the jadids were fluent in several foreign languages, as well as Russian. The concept of language is revealed in Behbudiy's article “not one language, four languages are needed”, that is, according to him, since we live in the Russian Empire, we especially need to know Russian. Those who put forward the idea that we are obliged to understand how we are guided to develop the tactics of our movement.



The jadids, with the support of entrepreneurs, merchants and various other wealthy men, sent Turkestan youth to study in foreign countries. The University of Heidelberg in Germany and higher education institutions in Russia have established the training of young personnel.

After 1917, the jadids, who had cooperated with Soviet authorities, worked in enlightenment and educational institutions after the October coup. Young people continued to be sent to study in foreign countries. In the implementation of these activities, their services were great.

The political situation of the time was so severe that many jadids had different political views. With Bukhara, there were clear political demands of the jadids in Khiva. Their enlightenment movement is divided into two, the Enlightenment and the political stages. The jadids of Turkestan understood that reforms could not be implemented only with the Enlightenment. If the state itself is not interested in these reforms, they will find that it will be difficult to do this, and in these cases the jadids will find out that the need to replace the system has arisen. This situation is evident during the election period of 1916 in the Tashkent City Duma, when Mahmudhaja Behbudiy and Zakiy Walidi Dam stood as candidates in the election.

The jadids of Bukhara and Khiva believed in the “Bolsheviks”. In an attempt to seize power as well as overthrow the Khan with the Emir, they had made a deal with the Bolsheviks, who strongly believed that the Bolsheviks would help the Emir overthrow him. In Bukhara, Fayzulla Khojaev planned to overthrow the emir and establish and rule his own independent state. The Bolsheviks helped Fayzulla Khojaev, and Frunze's army invaded Bukhara, from which the population and historical monuments were greatly damaged. The Bolsheviks established the people's Soviet Republic of Bukhara and Khiva [2].

As the jadids dreamed, these republics were their own, they could implement their ideas in those republics. But it didn't turn out that way. The Bolsheviks gradually scratched this government. As a result of the non-stop intervention of the Russian Communist Bolshevik party in state affairs in Bukhara, Khiva became a branch of the Communist Party of Rkpb, which in 1925 were annexed into the Republic of Uzbekistan.

There was disagreement among the jadids, a situation that arose during the development of the concept of the Jadid movement. There were also jadids who believed that power should be seized by a “color revolution” through a coup d'état. With behbudi, Munavvarqori opposes bloodshed. They put forward the



idea that Russia is so strong that we cannot be equal to it, that it is necessary to win the rights peacefully.

Conclusion: The jadids had the following success during their long career: he created the concept of specific changes in the consciousness of people, spiritual-educational rise, transformation of society, and this concept covered all aspects (spiritual-educational, economic, political) ; the foundation of the new avant-garde Jadid literature, drama was laid, and the first theater was launched in Turkestan; new forms of education were created, and the role of women in the development of society was widely covered; development of new schools in accordance with the European template and the formation of modern education and upbringing for the younger generation (including women); Liberation of Turkestan from medieval backwardness and religious prejudice, reform of Sharia, spread enlightenment to the people; The struggle for the establishment of an autonomous government in Turkestan, the establishment of a constitutional monarchy and parliament in Bukhara and Khiva, and later a democratic republican system, promoted the ideas of building a free and prosperous society, introducing a stable national currency and forming a national army.

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