

STAGES OF THE IDEOLOGICAL DEVELOPMENT OF JADIDISM

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<https://doi.org/10.5281/zenodo.20196976>**Abstract:**

This article analyzes the stages of the ideological development of the Jadid movement from historical and theoretical perspectives. Jadidism emerged in the late 19th and early 20th centuries as an enlightenment movement that played a significant role in the socio-political and cultural life of Turkestan.. Its main objectives were to liberate society from ignorance, guide the people toward modern knowledge and progress, and strive for freedom from the colonial system that dominated the region. The article first examines the political situation and conditions prevailing in the region, the initial stages of the emergence of Jadidism, and the colonial policies that created the foundation for its rise. It further explores how this movement, which began as an enlightenment initiative, gradually assumed a political character. In addition, the study provides a detailed account of the prominent representatives who fought for the freedom of the people, as well as the outcomes and significance of this movement.

Keywords: Jadidism, enlightenment, ideological development, Jadids of Turkestan, national awakening, socio-political reforms, national statehood, ideas of independence, Jadid press, spiritual renewal, modern education, reformist movement, Jadid literature, social development.

In today's modern world, where advanced information technologies are rapidly developing and ideological threats to humanity are increasing, training personnel who possess an independent national ideology in every aspect is becoming one of the most urgent issues of our time. From this point of view, Jadidism - a reform movement that played an important role in renewing educational systems in many countries at the beginning of the 20th century - is gaining special significance. The integration of the principles of Jadid educational teachings can strengthen students' ideological protection and independence by developing their critical thinking, sense of responsibility, and self-mobilization skills.

The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, stated: "The ideas of the Jadids are fully compatible and harmonious with the strategy of New Uzbekistan"¹.

Jadidism (from the Arabic word meaning "new") was a socio-political and educational movement that held great importance in the lives of Turkestan, Crimea, the Caucasus, and Tatarstan in the late 19th and early 20th centuries.

At the end of the 19th century and the beginning of the 20th century, Turkestan experienced political, cultural, and economic decline as a result of colonial policy. The progressive intellectuals of the region laid the foundation for an enlightenment movement with the goals of freeing the nation from Tsarist policy, awakening the people, opening the way not

¹ O'zbek sovet ensiklopediyasi. 2-jild. Toshkent, 1979. - B. 324.



only to economic but also to spiritual and educational progress, spreading knowledge among the population, and ultimately achieving independence, which was considered the main objective. As a result of this movement, it would not be incorrect to say that a new era of awakening began in Turkestan. The movement in Central Asia followed a much more complex and historically multifaceted path compared to the national liberation movements in neighboring Islamic countries during the same period. The Jadids relied on the philosophical and political experiences of reform movements carried out in various countries for progress and transformation, striving to reinterpret these experiences on a national basis. At the same time, Turkestan became a field of conflict between different views regarding the paths of social development. Before the eyes of the people, the main idea of the struggle against colonialism matured and took shape through this complex process². In literature written during the former Soviet period, the Jadid movement was described as a “bourgeois-liberal and nationalist movement.”

Thus, Jadidism emerged as a movement shaped by historical necessity in the late 19th and early 20th centuries, with the aim of enlightening the peoples living under extremely backward economic, social, and cultural conditions in Turkestan, carrying out social and cultural reforms in society, and implementing the ideas of national independence. The unification and broad expansion of the Jadids, who initially emerged spontaneously and primarily with the purpose of carrying out educational tasks, was greatly influenced by the invaluable services of Mahmudxo‘ja Behbudiy, the leader of the Uzbek Jadid movement.

As this movement went through its process of formation, by the beginning of the century, during its first stage up to the February Revolution of 1917, it definitively emerged as a national liberation movement. With the occurrence of the February Revolution and the paralysis of the Tsarist government, the Jadids began to implement their ultimate political goal — the establishment of an independent state³.

First and foremost, the Jadids’ main objective was aimed at awakening the population ideologically and shaping a national idea. Their initial actions were directed precisely toward this goal. They sought to awaken the consciousness of the people, thereby encouraging them to understand the colonial policy carried out by the Tsarist government in our region, to realize the national and ideological oppression being imposed, and to observe the changes taking place on a global scale.

According to its philosophical meaning, the national idea signifies the unity of a nation and the realization of national identity. According to Ismoil Gasprinskiy, one of the founders of Jadidism, the national idea means creating the initial foundation aimed at implementing the most necessary and important tasks for the development of the nation. In his opinion, when people are united under one idea, every member of society begins to accept the interests of the nation as their own personal interest; consequently, no one turns away from any public activity that benefits the nation.

Behbudiy, Gasprinskiy’s closest associate in Turkestan, believed that the reform of both lower and higher schools would lead to the reform of the nation itself. He emphasized that the reform of the nation itself is a national idea, and that everyone should promote and support it⁴.

² Гафаро Нумаиджо Усманжонович. Джадидизм в средней Азии в конце XIX - начале XX вв. Душанбе- 2013. -С. 68.

³ D.A.Alimova. Jadidchilik: islohot, yangilanish, mustaqillik va taraqqiyot uchun kurash.Toshkent. “Universitet” – 1999. – B. 43.

⁴ Afkori umumiya//Tarjimon.1886. № 13. –B. 1, 1886. №. 14. – B 4.

The bourgeois reforms implemented in Russia in the second half of the 19th century, as well as the national policy of Alexander III, forced the Muslims living under Russian rule to find their proper place in society. One of the first works carried out in this direction was Ismoil Gasprinskiy's work entitled "*Muslimism in Russia: Thoughts, Notes, and Observations.*" In this small brochure, Gasprinskiy reflected theoretical views on how the Russian state should relate to the Muslim population and to the various changes taking place within Muslim society.

In addition, in this work Gasprinskiy also raised issues concerning the mechanisms for establishing long-term relations between Muslims and the Russian state. Gasprinskiy emphasized that the foundation of Russian national policy should be based on equality and respect for the rights of other nations. Speaking about the cultural progress and development of the Muslims of Russia, he proposed a program aimed at creating a general national institution of national schools intended to provide primary education in the native language⁵.

Turkestan Jadidism emerged much later than in other Muslim regions of the Russian Empire, appearing at the beginning of the 20th century. The foundation of this movement was formed by representatives from Tashkent, Samarkand, Bukhara, and Khiva. It was precisely this intellectual stratum that shaped the national idea for the Muslims of Turkestan.

According to some scholars researching Turkestan Jadidism, the local Jadids did not have a unified program until 1917. In their opinion, Abdurauf Fitrat's works "*Munozara*" and "*The Indian Traveler*" (Hind Sayyohi), which were able to somewhat transform the worldview of the people of Turkestan, were accepted as the unofficial program of the Turkestani Jadids until 1917. The Japanese scholar H. Komatsu also put forward this view and emphasized that the above-mentioned two works by Fitrat served as the manifesto of the Jadid reform movement in Bukhara and Turkestan.

These emphases and descriptions, of course, have a relative character in determining the essence and direction of Turkestan Jadidism. By 1911, before the publication of Abdurauf Fitrat's works "*Munozara*" and "*The Indian Traveler*" (Hind Sayyohi), the activities of the Turkestan Jadids had already risen to a certain stage. They had achieved considerable success in spreading new-method schools and, most importantly, had already laid the foundation for the national press in Turkestan⁶. The Jadids of Turkestan paid close attention to the opinions of the Muslims of Inner Russia, especially to the ideas of Ismoil Gasprinskiy, when resolving important issues. According to him, the very first means of promoting the national idea was charitable societies. The history of charitable societies in Turkestan began at the end of the 19th century. In 1894, for the first time, through the initiative of the qazi of Samarkand, Nizomiddinxo'ja, a fund of 1,500 soums was collected and the "Dor-ul Ojizin" organization was established. In 1896, another "Dor-ul Ojizin" was founded in the city of Osh in the Fergana region by local Muslims. The financial responsibilities of these charitable societies were undertaken by the merchants of the city⁷. In addition, Mahmudxo'ja Behbudiy, in his articles and lectures, called upon wealthy merchants and local officials, who represented the affluent class of the city, to allocate funds to charitable societies. The main tasks of these charitable organizations were to provide hot meals and shelter for the needy segments of the urban population.

⁵ Исмаилвей Гаспринский. Русское мусульманство: Мысли, заметки и наблюдения. – Россия и Восток. – Казань, 1993. – С. 16

⁶ История общественно – культурного реформаторства на Кавказе и в Центральной Азии (XIX – начало XX века) . Самарканд МИЦАИ, 2012. - С. 95-96.

⁷ O'sh shahri // Tarjimon. 1896. № 27.

The largest and most wide-ranging charitable society was established in Tashkent on July 15, 1909, and according to some sources, on August 10, under the name “Jamiyati Imdodiya.” In 1913, on the initiative of Abdulla Avloniy and Munavvar qori, the “Turon” society was founded under the “Jamiyati Imdodiya.” During the two years of its activity, this society opened a reading room in Tashkent, formed a theater troupe, and established a newspaper and publishing house. However, the national idea promoted by the Turkestan Jadids was not very well received by representatives of the trade and manufacturing classes. This, in turn, indicated the ideological crisis that had emerged in the promotion of a national idea capable of uniting and mobilizing the Muslims of Turkestan under one common direction.

Beginning in 1914, the Jadids of Turkestan started establishing various publishing houses, associations, and libraries for the effective promotion of the national idea. The main purpose of such institutions was to publish and distribute newspapers, journals, and books among the population of Turkestan that would serve the promotion of the national idea and the strengthening of political will. Particular attention was directed toward the audience of middle-generation Muslims. Among such institutions were the “G‘ayrat” library in Kokand, the “Nashriyot” association in Tashkent, the “Ma‘rifat” library in Bukhara, and the “Barakat” cooperative. Using the words of Ismoil Gasprinskiy to describe this movement of the Turkestani Jadids, from this period onward all of their activities “shifted from oral speech to the printed press” and began to spread rapidly among the people⁸.

Although the Jadids of Turkestan adopted the national idea that united the nation and guided it toward a common path from the Muslims of Inner Russia, they reshaped it in accordance with local realities. In the initial stage, the Jadids of Turkestan worked on the basis of a program aimed at education, the promotion of modern knowledge, and improving the living conditions of the local population. It was precisely these issues that formed the foundation of the Jadids’ national idea.

On the one hand, the insufficient support of the local merchant and manufacturing classes, and on the other hand, the political situation in neighboring countries as well as the policies pursued by the Tsarist government in the region, hindered the full-fledged activities of charitable institutions that formed the basis for the promotion of the national idea.

The activities of the national press and charitable institutions in Turkestan demonstrated that the Jadids’ efforts concerning the national idea did not receive significant support among the various strata of local society. Nevertheless, through the press and literature, the Jadids were able, at least to some extent, to awaken among the Muslim population an interest in acquiring modern knowledge and participating in public affairs.

The national idea of the Turkestan Jadids reached its practical implementation in 1917 with the establishment of the Kokand Autonomy. The autonomy entered history as the first and last independent political structure of Turkestan.

RESULTS

In the 19th century, after the Turkestan region was conquered by the Russian Empire, the emergence of the Jadidism movement was a natural outcome of the harsh colonial policy implemented in the region. Turkestan was viewed as a market for selling Russian goods, a source of cotton and natural resources, and a territory providing cheap labor. At the same time, the population was exploited as inexpensive workforce, while national traditions and customs were suppressed.

⁸ Turkiston ishlari // Tarjimon. 1906 . № 100.

The Jadid movement that emerged at the end of the 19th century possessed a strong political and spiritual ideology. However, this movement was unable to achieve its main goals. The inability of the Turkestan population to unite under a common ideology, the lack of material support from local officials and aristocrats, and their strong resistance to the introduction of modern sciences and advanced technologies into the country led to the rapid collapse of the Turkestan Autonomy that had emerged from this movement.

Despite this, the Jadids made great efforts in educating the population and spared no effort, both materially and spiritually, in achieving this goal. They actively struggled against the former colonial regime and local authorities, and endured any form of punishment with patience. The life, works, ideas, significant contributions to the development of society, as well as the strong political views and ideologies of each Jadid representative serve as a great example for today's younger generation. By studying the Jadid movement and the difficult path they went through, we come to realize that our independence today is the greatest blessing for us.

DISCUSSION

When studying the Jadidism movement, we first of all pay attention to the period of its emergence, its environment, and its causes. This is because the period was extremely complex: the Uzbek people lived under severe oppression, national traditions and values were trampled upon, and the entire population of Turkestan was viewed only as cheap labor. The region itself was seen as a convenient market for selling goods and a source of cotton and natural resources.

In such conditions, the emergence of Jadidism - that is, supporters of innovation and independence - was a natural phenomenon. This movement possessed very strong political and spiritual ideas, and each of its members courageously fought for national independence until their last breath. However, the greatest weakness of the movement was its inability to unite the entire population under a single ideology. Not all segments of society supported the Jadids, and instead of supporting the struggle for independence, local authorities assisted the Tsarist Russian Empire in suppressing the movement.

Another important issue is that, for the development of any movement or society, material support is essential. However, the aristocracy and wealthy segments of society remained completely indifferent to the ideas of this movement. In addition, even the Jadids themselves were unable to unite under a single ideology, and divisions emerged among its members.

All these factors were the main reasons why the movement failed to become a strong political force, did not gain wide popularity, and ultimately could not achieve its goals.

CONCLUSION

In conclusion, it should be stated that the Jadidism movement served as an important foundation for the future independence of Turkestan. During this movement, scholars and writers who later became famous throughout the world emerged in Turkestan.

Today, in the rapidly developing and independent Republic of Uzbekistan, the large-scale reforms being implemented are a clear proof of increasing confidence in the country's future in the field of state governance. These reforms also demonstrate that the experience and intellectual legacy of the great Jadids are being deeply studied and effectively applied in practice.

Although the movement faced failure and the fate of many Jadid representatives ended tragically, their lives continue to serve as a worthy example for all of us to this day.

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