

ON THE IDEOLOGICAL AND THEORETICAL ACTIVITIES OF THE JADIDS*Yaminkhon Mukhammedovich Askarkhodzhaev**Teacher of the Department of Social Sciences and Humanities of the Almalyk Branch of
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Annotation:History has its own laws. Every society, throughout its history, goes through the processes of birth, growth, culmination, and gradual decline. This process, characteristic of the development of human society, has several objective reasons. One of the reasons, or perhaps the first, is the stagnation of social thought. Based on our goal, below we want to reflect on the problem of society and social thinking.

Keywords:social thinking, socio-economic thought, ideological and theoretical activity, modernity, colonialism, Turkestan independence, history, autonomy.

INTRODUCTION

The 20th century holds a special place in the historical development of humanity. In this century, so many events of global scale have taken place that their meaning encompasses several centuries. Indeed, the 20th century became for communists a century of revolutions that shook the world; a century of great discoveries and scientific and technological progress by scientists; This is an era of independence and prospects for countries that lived in colonial conditions, their material possessions were plundered, and their people were humiliated.

If we approach the 20th century from today's perspective, this century began with the national awakening movement of the Turkestan people, and the great goal of this movement was realized in the last decade of the century, that is, with the collapse of the autocratic system of Tsarist Russia and the collapse of such a powerful empire as the USSR [1-4].

The historical merits of the First President of the Republic of Uzbekistan I.A. Karimov are enormous. In a short period of time, I.A. Karimov brought our country to the ranks of the developed countries of the world. He chose the right path at a delicate and even dangerous stage of the historical process and achieved global changes in the fate of the Uzbek people [5-7].

One of such changes is the perpetuation of the blessed names of renowned statesmen, military leaders and scholars, figures of literature and art who made a worthy contribution to the world civilization of the Uzbek people, with respect for the history of the country and people, thereby restoring historical truth and justice [8-10].

MATERIALS AND METHODS

The article examines the problems that arose with the change of social value orientations. High ideals that existed only recently were replaced by pragmatic ideology. Changing the social order, proclaiming the values of a secure lifestyle.

The study used structural, historical, and comparative analysis methods [11].

The history of the Uzbek people, like the history of other peoples, consists of the unification of various tribes and clans into one khanate and khanates into khanates, these khanates lived in certain historical conditions and periods, then experienced the pain of conquests, and finally, the people broke the shackles of slavery and achieved independence. This formula has manifested itself in various forms throughout our people's history. The

obsolescence of socio-economic thought and the birth of new thought are linked to the same process [12-16].

DISCUSSION AND RESULTS

The Jadid movement emerged and intensified under the influence of socio-economic and cultural changes, historical and political events in Turkestan, especially the first Russian revolution of 1905-1907, as well as national liberation and democratic movements in Turkey, China, India, and Iran. It united representatives of different strata who differed from each other in social affiliation and different views on certain problems.

However, they were united on the main issue - the issue of obtaining Turkestan's independence.

The theoretical and practical struggle of the Jadids against the colonial regime and its defenders continued to develop and take shape. From criticizing the norms and rules of the colonial system, they now shifted to promoting the idea of establishing a national-territorial autonomy as a transitional form towards Turkestan's complete independence.

Contemporary historians distinguish three periods in the ideological and theoretical development of Turkestan modernism: from 1905 to February 1917, from March 1917 to February 1918, from March 1918 to the end of 1930.

It should be emphasized that achieving political independence was a central problem at all stages of the ideological and theoretical development of the Turkestan Jadids. However, they perfectly understood that gaining independence under strict colonialism, on the one hand, and under the economic, political, and cultural backwardness of Turkestan, on the other, was a very complex and difficult task and a long process.

They also understood that independence could only be achieved through the consistent active, but peaceful struggle of the people of the country.

After the February Revolution of 1917, a new stage began in the history of the Turkestan Jadid movement in Russia. The Jadids welcomed this revolution with great joy, viewing it as a movement towards the independence of peoples oppressed by colonial oppression, as establishing a truly populist form of government that overthrew the tsarist regime and paved the way for the establishment of a democratic society. The ideas of freedom, equality, and self-determination of the peoples of the February Revolution had a great influence on the further development of the political and legal views of the Turkestan Jadids and the intensification of their activities. Their theoretical and practical activities have a fixed stage and organizational form.

After the February Revolution in Russia, socio-political and religious organizations such as "Shuroi Islomiya" in Tashkent, "Muravajul-Islam" in Samarkand, "Ravnaqul-Islam" in Kattaqorgan, "Turk odami markaziyot," and "Federalist" were established in Turkestan territory on the initiative of the Jadids.

In April and September 1917, two congresses of Turkestan Muslims were held under the leadership of the Jadids. In Samarkand, the journals "Turon," "Turk Eli," "Ulug Turkestan," "Najot," "Kengash," "Shurai Islomiya," "Hurriyat," and in Tashkent - "Tirik Soz" and "Hurriyat" were published. These publications served as the main platform for the Jadids to promote their ideas of independence. During this period, the Jadids' attitude towards Tsarism and its colonial policies, and towards the political and legal institutions of Turkestan, changed dramatically. Now they did not limit themselves to criticizing some representatives of the colonial administration and the shortcomings in the work of state bodies, but went even further. In short, they criticized colonialism and began to expose its roots. They began to

publicly expose the aggressive, colonial, and anti-people policies of the Tsarist regime. First, the Turkestan Jadids publicly supported the Provisional Government, and then joined the Turkestan Committee. They called on the local population to obey and support the new government and the measures it was taking. In the invitation of "Shuroi Islomiya" dated March 25, 1917, titled "To the Muslims," it states: "The fall of the tyrant tsar did not harm the entire Russian people, because instead of him, the people's government is working. This people's government is a government of justice and treats everyone equally. Therefore, do not say "inappropriate words" about the new government. In the "Temporary" Charter of "Shuroi Islomiya," published in the "Najot" newspaper on April 28, 1917, among the tasks of this organization was the task of "Encouraging support for the implementation of the goals of the new government's policy." Under the influence of the historical and political events of the mid-1917s, the socio-political activities and demands of the Jadids intensified, with the idea of independence being prioritized. This idea was expressed in the articles of Behbudi, N. Yakushev, O. Tirkishev, M. Shermukhamedov, and others. However, the concept of independence itself is found in the documents of the congresses of Turkestan Muslims held in Tashkent in April, September, and November 1917; In the draft constitution of the Turkestan Autonomy, developed by Sh. Shorahmedov and published in "Turk odami markaziyat," it was somewhat fully and coherently presented in the program of the "Federalist," published in September 1917. It should be noted here that the Jadids of that time did not raise the issue of separating Turkestan from Russia with cross-references, as they mistakenly wrote about many Shura authors. Perhaps, completely abandoning the ideas of supporting the constitutional monarchy, they advocated for granting Turkestan a national-territorial autonomy within the Russian Democratic Federative Republic. For example, in the resolutions on the future political structure of the Turkestan region at the Muslim Congress, it is stated: "The Syrdarya, Samarkand, Fergana, Caucasus regions and all the peoples living in these places, as a separate territorial autonomous federation, created on the basis of national and cultural self-determination of their fate, should become part of the Russian Republic under the name "Republic." Similar ideas were also present in other program documents of the Turkestan Jadids. In most of the Jadids' articles, many speeches, projects, and program documents, special attention was paid to the problem of organizing higher authorities, administrative and judicial institutions. According to the authors, these agencies should independently exercise the powers of the Turkestan Federative Republic. For example, this is shown in the revolutions mentioned above. "Legislative power in matters of internal administration of the Turkestan Federation and its right to self-government belongs to the Turkestan Parliament, which is elected for a term of 5 years by universal, direct, equal, and secret ballot and has the necessary proportionality of the power of all peoples living in the territory of Turkestan. The resolutions envisage the creation of a special secretariat, elected by the Turkestan Parliament and approved by the Russian government, which will be entrusted with the task of practical management of all branches of the Turkestan Federation.

In this regard, the Tsarist government had to implement a number of measures in the field of law, as well as improve the colonial administration, judicial and police bodies in the country. In particular, he took certain measures to bring the social relations regulated by the rules of Sharia to a strict standard.

Those who survived the massacre had to flee to New Bukhara and then to Turkestan. In June 1917, fanatical forces led by the Khan of Khiva, with the help of a representative of the Turkestan Committee of the Provisional Government, General Mirbadalov, succeeded in

dissolving the Majlis and the government organized by the "Young Khivans." The increasing persecution of the "Young Khivans" in the khanate forced their main forces to flee to the territory of Turkestan.

Conclusion.

In September-October 1917, the struggle for power between various socio-political forces in Turkestan took a sharp turn. In particular, the Bolsheviks began to intensively prepare for the seizure of all power in the country by the Soviets of Workers' and Soldiers' Deputies. In response, the Muslims of the country intensified their struggle for power. At the end of September, the All-Russian Congress of Muslims of Turkestan was convened, at which they strongly opposed the transfer of power to the Soviets of Workers', Soldiers', and Peasants' Deputies.

In 1917, as a result of the reduction of sown areas, the decline in productivity, the excessive rise in prices, the deterioration of fuel and raw material supply, and the unemployment caused by the shutdown of production in many enterprises, the situation of the working masses reached an unbearable level due to the exacerbation of famine in the country. All this intensified the people's discontent with the policies of the Provisional Government. Taking advantage of this, various socio-political forces intensified propaganda against the Provisional Government and its local bodies. In this regard, the Jadids were particularly active.

As President Sh.M. Mirziyoyev said: - "Why did the attack on the Jadids occur in 1937? If they hadn't risked their lives and hadn't been repressed, Uzbekistan's development would have taken a completely different path. I believe in this, there are all the grounds for this. If our intellectuals, writers, and literary figures write fearlessly about the current justice, then the soul of Abdulla Qodiriy, Cholpon, and Fitrat will be content. Time is passing. God willing, in 10-12 years, there will be young people with whom we intend to fight the whole world. I believe in this."

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