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THE SERVICES OF JADIDS TO THE FUTURE OF THE MOTHERLAND AND THE NATION

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Abstract:

It is known that in the beginning of the 20th century, the merits of the Jadids were great in the cultural-educational, social-political development of our nation. They risked their lives and fought for freedom. Many of them died on the way. This article examines the services of the Jadids for the future of the homeland and the nation. It objectively evaluates the activities of the Jadids, and briefly summarizes the opinions advanced in the article. .

Keywords: Historical mission, modernity, national awakening, enlightenment, ignorance, patriotism.

By the beginning of the 20th century, enlightenment, cultural and educational education became the main factor in order to save the nation from destruction and bring it to independence. The Jadids considered this to be the basis of the struggle for the freedom of the Motherland and the nation. They put forward the ideas of enlightenment to awaken the nation. Jadids fought against the beliefs and concepts that "Progress is against Islam" because they knew the rules of Sharia and the "Holy Qur'an" well. Progress, science, and Sharia practices played a big role in the emergence of Jadidism.



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The main reason for the emergence of Jadidism as an educational, socio-political movement was the phenomenon of the internal environment of Turkestan. It was a product of the Russian Empire's conquest of Central Asia from the second half of the 19th century and the resulting socio-political situation. In explaining the objective and subjective reasons for the emergence of the Jadidism movement, in the works of Ahmad Donish "Navodir al-waqae" ("Rare events") and "Risolai tarikhi amiron mang'it" ("A treatise on the history of the Mang'it emirs"), historian Mirza Muhammad Abdulazim Sami Bostani's "Tarihi salatini mangitiya dor us-saltanai Bukharai sharif" ("History of Mangit rulers in the kingdom of Bukhara sharif"), historian Mirzo Salimbek ibn Muhammad Rahim's "Tarihi Salimiy" are important.

Mirza Salimbek ibn Muhammad Rahim's "Tarihi Salimiy" was written in the 20s of the 20th century, and its main part summarizes the history from Genghis Khan to the era of Amir Muzaffar. A large part of the work, which includes the events of the 1860s-1920s, is new, and the author himself was a witness to these events. The work describes the rebellions in Hisar, Kolob, Baljuan, Karategin and Darvaz during the reign of Amir Muzaffar, Bukhara-Kokhan and Bukhara-Russian relations, as well as the general situation and administrative structure of the Bukhara Emirate in the second half of the 11th century. valuable information provided. Also, Abdurauf Fitrat's works "Discussion" and "Bayonati sayyohi hindi" are one of the basic sources [Fitrat. 2000. – S.46-98].

The theme of national backwardness and religious fanaticism raised in Fitrat's works "Munozara" and "Hindi Tourist" was also relevant in the 20s of the 20th century. In these stories, Fitrat used religious plots to fight against the influence of ignorance. For example, in the work "Munozara" Farangi debates with the



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leader of Bukhara's intellectuals. Although the debate is about "modern style" and "old style", the work fully shows the economic, spiritual, educational, and political landscape of Bukhara Emirate. The idea advanced in this discussion is further elaborated in the mudarris' answers to Farangi's questions.

Farangi, who has worldly and religious knowledge, has seen the world, and is even aware of the rules of the Muslim religion, regrets the lack of knowledge and ignorance of the mudarris, and the fact that the fate of Muslim children has been left in the hands of such fanatics. In many cases, the illogicality of the answers of the mudarris shows the extremely narrow range of thought, the complete ignorance of worldly knowledge [Fitrat. 2000. – S.46-98].

It is understood that the works of the authors listed above are unique sources of that period [Mo'minov I. 1960]. It is not for nothing that they were enlightened people who were sympathetic to modernity and modernity. For example, in the second book of his historical work "Tarihi Salatini Mangitiya" (1906-1907), Mirzo Abdulazim Sami Bostaniy critically evaluates the period of Mangit rule of Bukhara Emirate. Relying on the events he witnessed and heard, he said that a large part of the country was occupied by invaders due to the incompetence and irresponsibility of the commanders of the emir's army, and the crown prince Abdulmalik Describes some of the successful battles of (Katha Tora).

It seems that the colonizers of Turkestan made it their motto to catch the local peoples in extreme backwardness. According to their instructions, it was meant to plant as much cotton as possible to the people, to force them to work tirelessly, so that this people would not have time or desire to think about other things, to understand political events. During the process of colonization and Russification of Turkestan, Tsarist Russia pursued a policy of discrimination against local



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peoples and did not think of giving political and human rights to Uzbeks and other indigenous peoples. This idea formed the basis of the strategic plans of the administrators in Central Asia. The aim was to destroy the laws and traditions of social life in the country, to destroy the religious and spiritual basis of the local society. As a result of discrediting national culture and education, the goal of establishing a "new, Russian Turkestan" was envisaged. As a result, a political-administrative system based on colonialism and great nationalism prevailed on the land of Turkestan. The invasion of independence, the increase of political injustice and injustice turned the whole society into a strong opposition against the chauvinistic actions of the state of Tsarist Russia.

People's discontent and the realization of the true nature of the policies of the authoritarian regime and the strong hatred of the intellectuals who grew up among the people show that it was formed and strengthened until the 80s of the 19th century. Although there is a certain level of influence of various progressive socio-political, philosophical, and religious trends in foreign countries in the emergence of this movement, it is the main factor that ensures the emergence of this national and scientific revival movement, the ground and conditions were ripe in our country itself.

The Jadidism movement is not only a movement of enlightenment, as some of our ideological opponents have emphasized until recent days. The goal of the ideological opponents was to narrow the scope of Jadidism and prevent it from covering the minds of the people.

In fact, the struggle:

First, he was able to attract all layers of society. It served as the ideology of revival.



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Secondly, the struggle for independence was created with the zeal and initiative of the Jadids. The autonomy of Turkestan was the first result of practical action in this direction;

Thirdly, the Jadids adapted education and culture, the press to socio-political goals.

The advanced part of the Jadids, who decided to implement such great reforms, understood well that it is necessary to inform the local population about the changes and updates taking place in the developed countries of the world. As Professor B. Kasimov rightly stated: "Modernism is a social, political, and cultural movement.

Therefore, socially, it was able to attract all layers of society and served as an ideology of national revival.

Therefore, politically, he fought for independence...

It was also a cultural movement - it renewed literature, established the press and theater, and made a real revolution in education with the "new school concept". Most importantly, he considered all this in accordance with social and political goals" [Qasimov B. 1997].

In fact, a strong progressive movement - jadidism, which formed the idea of national liberation and tried to implement it with its activities, was an important impetus for the growth of national identity. It was based on the universal and national values of the world and responded to the mature development progress of the society and the necessary interests of the indigenous people of the country. Backwardness and ignorance, the pitiful condition of the population, the fact that Turkestan is lagging behind the world civilization, the trampling of Islam and the



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Sharia, and how to get rid of such a tragic life, to achieve freedom and freedom, appeared from the leading intellectuals and luminaries of their time. It's done.

It seems that awakening from ignorance has become a historical necessity, an objective demand and need of development. One of the most important aspects of the Jadidist movement based on national democracy was aimed at studying the ideology and tactics of the national liberation struggle. They studied the practical aspects of the ideology of state building and legislation of European countries, the struggle against colonialism and democratic movements of Russia and the peoples of the East, and chose from it the ones that correspond to their countries. As a result, the ideological and socio-political activity of the national intellectuals increased, the moderns were divided into two:

- a) Supporters of purely cultural and educational works
- b) created the conditions for the reform of socio-political institutions, and the supporters of liberation from the shackles of colonialism and feudalism.

Jadidism was a system aimed at bringing society to a new stage of life by reforming the state, system, administration, and developing the nation.

Jadid's ideas and movement were also formed depending on the conditions of the second half of the 19th century and the beginning of the 20th century. They are embodied as an echo of the political, economic and spiritual life of the time.

Local intellectuals and thoughtful people realized that it is necessary to form a military-administrative system based on an elaborate plan against the tsar's army. That is why they felt that it is necessary to educate the people and make them understand their identity.

And history has assigned a huge task to the future generations - to lead the people of Turkestan towards building an enlightened, civilized, all-round developed



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society. Therefore, they established new schools, reading rooms and libraries, and a modern theater. These forward-thinking people fully understood the importance of the press: they started publishing newspapers and magazines. They tried to use the plays created by Jadid playwrights for their own purposes [Rajabova R. 1994. - P.34].

In general, the services of the Jadids to the nation and the people are great. They did a lot of good deeds as patriots of their people. Jadids, who defended the universal interest and development, were directed to unify the people around one idea by carrying out various reforms in the society. This prepared the ground for them to be preserved in history as a socio-political, cultural and educational force

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