



## THE FORMATION OF THE JADIDISM MOVEMENT

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### Abstract

This article discusses the social-political movement Jadidism that arose in Turkestan at the end of the 19th century and the beginning of the 20th century. The factors that created Jadidism, newly opened schools, information about the quality of Jadidism's early enlightenment movement is given.

**Keywords:** Jadid, school, colonial, local, press, reform, science, national revival, Russia, Turkestan, military, police, uezd, newspaper, new method.

### Introduction

The history of Turkistan in the late 19th and early 20th centuries was a period of great changes and a period of great importance in the historical fate of the nation. [6:3 p.]

The President of the Republic of Uzbekistan, Honorable Shavkat Mirmonovich Mirziyoev, on September 30, 2020, in his "speech at the solemn ceremony dedicated to the Day of Teachers and Coaches", emphasized the essence of the Jadidism movement, including: "...I, along with many intellectuals, always think of one idea with great dreams: The Third in our country Our enlightened forefathers could have made a renaissance in the twentieth century. "Why, these selfless and passionate people devoted their whole lives to the idea of national revival and mobilized all their strength and capabilities to bring the country out of ignorance and backwardness, to save our nation from the swamp of ignorance" [15].

At this point, the President regretfully mentioned that it was not possible to fulfill the tasks set by the ancestors: "...Unfortunately, the current situation and social system did not allow us to realize the noble goals set by our ancestors" [14].

After the conquest of Turkestan, the country became the main supplier of cotton for the colonialists and the object of social, economic and national oppression [13:14 p.]. Turkestan has become an open source of raw materials and a market for the sale of finished products. Here cotton cultivated areas expanded and it became the main type of crop [1:48 p.].

Turkestan became a source not only of raw materials for the Russian Empire, but also of tax revenues for the state treasury. The amount of debts owed by the local population was increasing year by year.





Social injustice reigned in the country. For example, the salary of an Uzbek worker with the same qualifications and experience would be 40-50 percent less than the salary of a Russian worker. This can be seen only in the case of F.I. Polinsky's cotton gin. A Russian worker was paid 70 rubles, an Uzbek worker was paid 11 rubles, and a teenager received 6 rubles [8:35 b]. During this period, the condition of not only peasants, but also tens of thousands of artisans and craftsmen in the country fell into a deplorable state.

Economic difficulties were the impetus for the rise of the people against oppression [9:70 p.].

It is known that Turkestan was ruled by an autocratic administration based on military-police rule, and the officials of the colonial tsar considered themselves the rulers of the country with unlimited rights. The military governors of the Russian colonists did not want modern national schools of the European model to be established in the country. A sharp decline in the standard of living of the local population, violation of Sharia rules, suppression of national and religious values, all this increased the hatred of the local population towards the existing system. By this time, hatred for the colonial system and mistrust of the imperial power was formed not only among the Jadids, but also among ordinary people.

Before the emergence of the national press in Turkestan, "Tarjumon" published in Bogchasaray, "Vaqt" published in Kazan, "Yulduz" and other newspapers and magazines had a significant influence on the activities of jadids. Through these publications, the progressives got acquainted with the ideas of the national revival of the peoples of the world.

For example, Ishaqkhan Ibrat, the leading progressive, was regularly familiar with the newspaper "Tarjumon" when he was studying at the Tunqator madrasa in Kokan in 1883-1885. In the "Ishaqiya" library, which he established, there were even volumes of the "Tarjumon" newspaper from 1884 [5:11 b].

Social injustice in Turkestan, the colonial policy of the tsar's administration naturally caused the discontent of the progressive intellectuals of the local people.

It is known that the word "jadid" means "new", "innovation". Any innovation is naturally met with resistance. The modern enlightenment movement that started in Turkestan, Bukhara and Khiva, as well as in some foreign countries of the East, faced great obstacles in its time [6: 3 p.].

Realizing that science is the basis of development, advanced intellectuals chose enlightenment as the main condition for getting rid of backwardness. For this purpose, the first new method schools were opened in the country in the last quarter of the 19th century. One of the first schools was opened by Ishaq Khan Ibrat in 1886





in Toraqorgan. But it will soon be closed [10: 124 p.]. After that, Ibrat will be in many countries of Asia and Europe from 1887 to 1895. He learns more than ten foreign languages, gets acquainted with the achievements of Western science and technology [4:26 b]. After returning from the trip, he started consistent practice for the development of his country and became one of the activists of the Jadidism movement.

The progressives opened public publications, printing houses, and organized theater performances in order to spread enlightenment among the masses and raise the political consciousness of the nation [2:4 b].

In the late 19th and early 20th centuries, the Russian Muslims, especially the Turkish peoples, were far removed from the concepts of modern science and culture. It was Ismailbek Gasprinsky who first brought the idea of emancipation of Russian Muslims to freedom through enlightenment into a systematic way of action.

The newspaper "Tarjiman" founded by Ismail Gasprinsky, the idea of the school "usuli savtiya" developed by him entered Turkestan from the end of the 19th century [7:9 b]. After the death of Ismail Gasprinsky on September 10, 1914, Avloni, Hamza, Ashurali Zahiri wrote eulogies for him.

The Jadids considered it one of the first tasks to make the masses of the people knowledgeable and enlightened, and to introduce the teaching of specific subjects in madrasahs.

Social, economic and political issues in the country were widely discussed at the meetings of local societies organized by Jadids. There was a significant impact of modernity on the activities of local societies [3:26 p.].

During the First World War, intellectuals of the country actively intervened in the social and political life, and bold steps were taken towards national development. The closure of "Taraqqi", "Khurshid", "Shuhrat" and other newspapers, the swallows of our national press, without publishing any issues, was a manifestation of the policy of the tsarist authorities, which sought to keep the people of the country in trouble in every way [11:61 b].

By 1916, the "Taraqqiparvar" society was established by the Jadids in the city of Andijan. The reputation of the society among the masses caused the colonialists to take extreme measures [12: 19-20]. Such societies as "Taraqqiparvar", "Ghayrat", "Ko'mak", "Tarbiyai atfol", "Shamsinur" were organizations that were actively involved in the social and political life of the country and had a significant influence and reputation among the public.



In conclusion, the development stages of the Jadidism movement in Turkestan can be divided into 2 stages: 1) The stage of struggle for knowledge from the end of the XIX century to 1917; 2) 1917-1918 years The stage of political activity.

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