



SOCIO-POLITICAL CHARACTERISTICS OF THE HERITAGE OF THE MANIFESTATIONS OF THE JADID MOVEMENT

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Annotation:

The Jadids of Turkestan, like other progressive figures of Jadidism, began their activities with the development of enlightenment and the dissemination of enlightenment ideas.

In this article highlights of socio-political characteristics of the heritage of the manifestations of the Jadid movement.

Keywords: Jadid movement, socio-political characteristics, spiritual heritage, development, new methods, enlightenment, education.

All the thoughts of the advanced Jadid intelligents were aimed at the liberation of the Motherland, at national independence, but this dream could not be realized in the current conditions. Independence could be achieved only through educational and political activities. The Jadids did not represent the independence and progress of the country without full-fledged specialists armed with modern knowledge. In this regard, at the end of the 19th century, the Jadids fully realized the need to open new-method schools in Turkestan.

At that time, newspapers and magazines published in Russian widely covered the issues of the education system of indigenous peoples. After the conquest of Turkestan, Russian-native schools began to open here. The appearance of new-method schools together with Russian-native schools could not go unnoticed. In the 1st issue of the newspaper "Turkestan Vedomosti" (1909) it was noted that the new-method schools were created on the basis of modern requirements. The old-method schools were limited to religious education, they did not teach modern secular sciences. Newmethod schools "meet the requirements of life and teaching methods and programs and the entire structure...These new-method schools deserve attention... Having entered the life of the people, they will raise the local population and pull them out of backwardness." The chief inspector of educational institutions of the Turkestan Region, O. Kerensky, on January 12, 1909 and January 27, 1910, asked for information about new-method schools, by whom and when they were opened. It became known that such schools were initially opened illegally and without





permission. But since the closure was fraught with discontent of the local population, and besides, there was no reason to close and ban them, a proposal was made to develop a program and a separate law on their activities. After that, the number of new-method schools began to increase. They opened not only in cities, but also in villages. In schools, reading, writing, arithmetic, geography, natural history were studied, textbooks were published. Russian historians and some Jadid enlighteners noted that the purpose of the Russian-native schools was Russification of the population of the country. The Jadids focused on the reform of primary education. The students trained in the new-method Jadid schools subsequently became famous figures of science, technology and literature.

In the first quarter of the twentieth century, a new era begins in the culture of the Turkestan region, which is marked by the appearance of the Uzbek national theater. Having awakened the nation with the rays of enlightenment, the Jadids, who dreamed of the victory of freedom and progress, considered theater one of the strong factors on the way to achieving their goal. They understood the importance of the theater in promoting their ideas among the people. All the money collected from the performances was spent on providing the newmethod schools with the necessary educational materials. All productions, rehearsals, and preparations for the show were widely covered in newspapers.

The very first work that saw the theatrical stage was the drama of Mahmudhoja Behbudi "Padarkush" ("The Parricide"). This drama was shown in theaters in Samarkand, Tashkent, Kokand and other cities. After the drama was shown in Andijan, 20 percent of the proceeds were transferred to the construction of a girls' gymnasium. The Jadids of Turkestan paid great attention to the training of personnel in foreign countries. They sent talented young people to study in Germany and other countries. Attention was also paid to the study of languages. Most of the Turkestan Jadids are great enlighteners, literary figures, historians, teachers. They themselves wrote textbooks for newmethod schools. Their pedagogical views are still considered relevant today in the education of the younger generation. Fitrat, Mahmudhoja Behbudi, Abdulla Avloni, Ibrat, Sadridin Aini and others are known for their pedagogical views. From the Fergana Jadids, Iskhokkhon Junaydullakhonkhuzha ugli Ibrat in his articles more than once reflected on the extra expenses at weddings, that young people prefer kupkari to gaining knowledge. In one of the articles published in the newspaper "Turkiston Viloyatining Gazeti", he writes: "...No one gives advice to the people, and if they do, then no one listens to them. And the guys only think about kupkari."... Continuing his thought, he shows that the power that will save arod from various mistakes and negative actions is the acquisition of knowledge: "A





person without science (knowledge) is like a wall without a foundation. A wall without a foundation is fragile. Teach knowledge and teach morals, the epoch needs the knowledge of science". With these words, Ibrat encourages young people to study secular sciences. The Jadids called on the people to do good deeds, pay attention to charity. For example, a separate article was published in the newspaper "Sadoi Fargona" that Namangan mullah Iskhokjonboy Mirsolikhboy spent most of the money allocated for the circumcision of his son on the construction of a school, that one of the intelligent riches of Namangan Mirzakhamdam Ogalikuf supported the initiative of his father, who repaired the school at the mosque, building a new-method school.

The Jadids, calling for reducing the costs of holding family celebrations, drew attention to the deplorable state of mosques, madrassas, and schools. They wrote that their repairs would often benefit and called rich people to patronage. S. Saifuddin wrote on this occasion: "At present, such temples as mosques and madrassas, such centers of science and education as schools are in ruins. And there are no people who would spend their money on their repair and reform. ... However, if spending ten, twenty, thirty thousand on a wedding is considered a God-pleasing thing, spending the same money on schools, madrassas, libraries and hospitals will it really not bring benefits equal to the benefits of spending the same money on a wedding?". It should be said that in the last decade, the President of the Republic of Uzbekistan and the Cabinet of Ministers have repeatedly drawn the attention of the population of the republic to unnecessary expenses in family celebrations. Therefore, we can say that the views and ideas of the Jadids are relevant today.

Thus, the Jadids used every opportunity to spread the ideas of enlightenment among the masses. They propagandized their ideas and views through newmethod schools, works of art, journalism, theatrical art. The Jadids made a huge contribution to the development of education in Central Asia.

As we have already noted, Jadidism has passed through two stages in its history: the first is the stage of enlightenment and the second is political. However, the views of the Jadids on the issues of statehood began to take shape at the first stage, and at the second - they have already acquired a complete form. Looking back to the past, the Jadids associated everything negative in society with the loss of national statehood. Thus, according to Mahmudhoja Behbudi, the khanates were cut off from the world for 50 years and could not use world achievements, which led to the loss of national statehood and this became one of the reasons for being under the yoke of colonialism. The colonial system forced the peoples of Turkestan to live according to European laws, which they did not know, and in order to protect their rights, it is necessary to





be educated. And M. Behbudi comes to the conclusion that highly educated specialists, in particular, lawyers, could benefit the nation by acting through the State Duma, courts and official administrative bodies in Turkestan. Thus, back in 1913, he put forward the following theory: the development of enlightenment and education among Turkestanis is necessary to protect their national and state interests.

The main part of the concept of the Jadids was the problem of unity of all the peoples of Turkestan, because they associated the future state structure with their solidarity. The Jadids' international ties were very comprehensive. They were familiar with the programs of the Jadid movements of Russia, Turkey, Egypt and other countries, exchanging experiences with each other through trips and conversations.

National progressives closely followed the political processes in Russia, studying the programs of political parties emerging there. However, relying on the peculiarities of the national mentality of the people - their peacefulness and restraint, they tried to achieve their goals peacefully, by legal means through appeals to the State Duma and speeches there. The tsarist administration, concerned about the growing political consciousness of the local population, vetoed the presence of representatives of Turkestan in the State Duma. Then the Jadids came to the conclusion that it was necessary to unite and create a single Muslim party in order to become part of the All-Russian Union of Muslims. In an article published in the Khurshid newspaper on October 11, 1906, M. Behbudi wrote that only in this way, relying on the progressive forces of the Turkic peoples of Russia, they can achieve political rights. Here he also expressed his negative attitude towards the Social Democratic Party, considering its program unacceptable for the norms of Muslim life and utopian. As it was reported to the Tashkent police Department, one of the underground groups, mainly consisting of representatives of the national intelligents and students, was headed by teacher Akhmadzhanov. A similar group consisting of 50 people was organized in Kokand. The Andijan Jadid society was called "Tarakkiyparvar" ("Progressives") and, judging by the report of the secret police, it was headed by Ubaydulla Khodjaev. In addition, during the years 1909-1916 agents of the tsarist have repeatedly reported to the government that school teachers are conducting propaganda work on reforms for the administration of the region.

The revolutions that took place in Turkey and Iran in 1905-1911 had a tangible impact on Jadidism in Central Asia. Representatives of the national intelligents of these countries set themselves the goal of limiting the monarchical power within the constitutional framework and strengthening the economic power of the national bourgeoisie, creating appropriate conditions and prerequisites for this. However, their experience was not mechanically adopted by the Jadids of Turkestan. From the





practice of the Eastern and European struggle against colonialism, for the achievement of democratic reforms, they used, with certain changes, only what was acceptable in the conditions of the region. On the eve of the February democratic revolution, the Jadidism of Turkestan was already a serious political force. If after the First World War, the Jadids fought for a parliamentary monarchy, then after the February revolution, their radical part put forward a broader range of demands, among which were deep reforms to expand the powers of the local population in the administration of the region, the allocation of seats in the State Duma, based on the actual size of the local population, ensuring basic democratic freedoms and, above all, in total, the freedom of the national press, the replacement of the monarchical system with a constitutional one, etc. How did the Jadids imagine the place of Turkestan in the Russian statehood? This is clearly reflected in the article by M. Behbudi, who wrote: "There will be a large Center (Markaz) and a Meeting (Majlis) in Tashkent, which will include several people elected from the five vilayats of Turkestan from each city and county. They should be in charge of legislation and law enforcement of all tax payment processes. This Majlis will become an intermediary between the Russian government and Muslims. They will support and actively work for the progress of Turkestan and for its development every trustee (vali) and steward (maymur) from Turkestan and from each vilayat. Naturally, the named attorneys (vakil) and deputies (mabius) in the majority should be from Muslims and a small number from Russians, and the case should be done not by order or by force, but according to." However, in order to achieve rights, according to M. Behbudi, it is necessary to be more actively involved in the social struggle, regardless of nationality, and, uniting with the Russian population, it is necessary to organize the "Union of Turkestan Muslims", electing representatives from "each county - these are the first conditions for the movement towards freedom and independence. He believed that the main condition for autonomous existence within the framework of a democratic state of Russia is the elimination of internal contradictions.

New forces have entered the political arena, declaring their desire to lead the unfolding democratic processes. The core of the nascent national democratic forces became the Jadids, prepared for this role by their previous activities. Linking the realization of their ideals about the progress and independence of the indigenous peoples of the region with the democratic revolution in the region, they actively joined in the implementation of the principles declared by it. The protection of the political interests of indigenous peoples in the unfolding democratic processes has been a priority in their activities in the political arena since the first post-February days. Mahmudhoja Behbudi was at the head of these ideas in Turkestan. National political





parties and associations began to emerge in Turkestan, in particular, in March 1917, the Jadids formed the organization "Shuroi Islomiya", which included representatives of the clergy and other social strata of the population. By that time, the Jadids had managed to attract various social strata from among the local population, awakening the desire for unification in the inquiry of people. Since then, the problem of gaining autonomy and independence has turned into a matter of life and death for progressives and fierce political battles have begun. They closely followed the political processes in the metropolis, studied the programs of emerging Russian political parties. Based on the specifics of the national mentality, the propensity of Turkestanis to peacefulness, they began to make attempts by peaceful means, public petitions, public debates in the State Duma and other legal means to achieve political concessions for themselves and create at least minimal conditions at the first stage that meet the objective needs of the national development of Turkestan. In June 1917, the conservative part withdrew from the "Shuroi Islomiya" and created its own organization "Shuroi Ulamo". In August 1917, elections to the city duma of Turkestan were held. In many of them, the organization "Shuroi Islomiya" received the majority of votes. In the elections to the Tashkent City Duma, Shura Ulamo won the largest number of seats (62). Trying to neutralize the influence of the Bolsheviks and realizing the need to strengthen the national movement, the progressives decided to merge the two organizations into a single party called "Turk Adami Markaziyati". In the period of preparation for the convocation of the Constituent Assembly, the movement took on the character of a struggle for independence. The Jadids, who realized that the moment of an acute struggle, not for life, but for death, for independence and autonomy, began to sharply criticize colonialism, finally abandoned the previous idea of a constitutional monarchy and advocated the granting of national-territorial autonomy to Turkestan. "Long live the United People's Republic!" - with such a slogan, the Jadid newspapers "Kengash", "Turon", and then the organ of Turkestan federalists "Turk Eli" began to be published since 1917. The progressives' policy documents focused on the development of mechanisms for the implementation of the principles of national-territorial autonomy, in particular, the organization of the highest authorities, administration and court of the region, designed to exercise the independent powers of Turkestan. The priority goal of the progressives was the formation of a democratic society where democratic rights and freedoms were to be granted and constitutionally guaranteed. Their undoubted merit was the promotion in those years of the idea of equality before the law of all nations and nationalities inhabiting Turkestan in all spheres of economic, socio-political, legal and cultural life. It is noteworthy that the Turkestan Jadids associated the implementation of their





ideas about state independence with peace and harmony between the various social forces of the country. They put a lot of effort and energy into getting seats in the Constituent Assembly. The October events in Turkestan and the seizure of power by the Bolsheviks did not allow them to achieve their goals. But, despite this, the Jadids, using their rights proclaimed by the new Bolshevik government in the Declaration of National Self-Determination, announced in Kokand the creation of an independent autonomous republic called "Turkiston Mukhtoriyati". Efforts to achieve progress are doomed to success only when the State itself is interested in it. This is what the Jadids understood, and therefore, knowing the real situation in which independence is impossible, they tried to establish an independent national statehood - Turkiston Mukhtoriyati within the framework of the Russian Federation. Of course, it was a state entity within the state, but with clear delineations of the competence of the Turkestan Republic. This was an understanding of the impossibility of complete separation at that time and at the same time a claim to political independence. If the Bolsheviks had reconciled themselves to this phenomenon, which is hard to imagine, then the National Democrats would have gone further. The Republic lasted only three months and was defeated by the Bolsheviks in February 1918. If the activity of the Jadids at the stage of enlightenment was aimed at uniting the peoples of Turkestan, then in 1917- 1918 one of the important goals of Turkestan Autonomy was the protection of national interests.

M. Behbudi justified the position that no one and no government will voluntarily give independence to the people. "It is known from history," he noted, "that rights are won, not given. Every nation and people can defend their rights, religion and politics only by applying their own efforts and joining forces. We, Muslims, in particular, Muslims of Turkestan, wish that no one encroaches on our religion and nation, and we, in turn, have no intentions of threatening anyone." "Independence is achieved only through struggle, and for this we must be united," he wrote. Addressing Turkestanis, as well as representatives of European peoples, Behbudi, in order to preserve autonomy, offered to temporarily refrain from disagreements and disputes. Hence, it is clear that in the views of the Jadids, this idea, unlike the above, has already grown from educational to political, that is, the fate of Turkestan Autonomy was directly linked to the unity of Turkestan society and its solidarity. Despite its sad end, the national progressive movement founded by the Jadids contributed to the growth of national consciousness, played a significant role in the formation and development of national liberation ideology.





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