



LATE 19TH AND EARLY 20TH CENTURIES JADIDS

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Annotation

In this article, his supporters and followers appeared in these countries, such as the end of the XIX century and the beginning of the XX century, the activities of the Jadids in Turkestan, the activities in Bukhara, the opening of the Jadid school. In Turkestan, Mahmudhoja Behbudi, Munavvar Qori, Abdulkadir Shakuri, Fitrat and others are considered to be his allies.

Keywords: Turkestan, Jadids, socio-political, eastern, western, school, society, social.

Relevance of the Topic

There are different views in the literature on the Jadids, a socio-political movement that operated in Turkestan in the late 19th and early 20th centuries. Some of these views suggest that the Turkestan Jadids did not rise above minor reforms in enlightenment and culture, that their political goals were limited, and that their vision of the state was unclear. Didn't the Turkestan Jadids really have a clear concept, a clear vision of the social system, the state? Isn't their understanding of the state really worth paying attention to? Before answering these questions, let's take a look at the essence of seriousness, albeit superficially[5].

The centuries-old history of human society has given rise to a variety of movements, doctrines, political currents, and sects. The main reason for this was the relentless pursuit of humanity to build a just, humane society, to get rid of oppression and violence, slavery and tyranny, inequality and ignorance[18].

In the nineteenth century, the struggle for freedom to get rid of national oppression was the main social program because feudal backwardness led the East to become dependent on Western tyrants. Freedom, independence, man could be achieved only when he got rid of feudal backwardness, ignorance. To do this, it was necessary to radically reform the existing system in society, so that the progressives emerged as rigid, radical forces, that is, "jadids" (new) who opposed the "old" (old). Therefore, the Jadids emerged as a political current in Egypt, Turkey, and Turkestan. True, their level of formation and development was not the same[46].

Even in the lands occupied by Tsarist Russia, national liberation movements by the end of the 19th century eventually brought the Jadids to the stage of history. The





peoples and nations that fell into the chain of national oppression could only escape from the clutches of a powerful empire when they acted together. To do this, first of all, it was necessary to awaken the national consciousness, to achieve a sense of identity of the nation. Ismail Gasprinsky from Crimea was one of the first to come up with this idea. He believed that the formation of national pride and national self-awareness, patriotism, love for the motherland in the oppressed peoples - the basis for preparing them for the struggle for national liberation[24].

In his search for ways to bring freedom and liberty to the oppressed peoples, to save them from material and spiritual poverty, I. Gasprinsky came to the conclusion that in one of his articles in 1895 "for the development and improvement of science, first of all, new and absolute 'We need a good idea,' he said. Therefore, the Turkic peoples, in general, the Russian Muslims, first of all, put forward the idea that they should get rid of centuries-old ignorance, feudal backwardness, acquire secular sciences, modern science and technology and rise to the level of developed nations [11].

The idea was to reform the education system, which shaped the level of human worldview. As a result, he embarked on the introduction of the 'method savtiya graduation', which was new in the Muslim world, and achieved the expected results. Gasprinsky advocated the introduction of this method not only in the Caucasus, but also in Turkestan, on the Volga [21].

His supporters and followers also appeared in these lands. In Turkestan, Mahmudhoja Behbudi, Munavvar Qori, Abdulkadir Shakuri, Fitrat and others were his allies. This new and positive idea of Gasprinsky's was the idea of enlightenment. His ideas, such as the creation of various societies, the creation and use of a press that protects the national interest, and the holding of conferences (congresses and congresses), were also supported by his Turkestan colleagues [34].

At the same time, at the time of the Jadidism, there was a group that wrote petitions to the Russian emperor without joining the movement, aiming to obtain certain concessions. One of the prominent historians of the 1920s, E. Fyodorov, based on archival documents, notes that there was such a group among the local population in Central Asia, including Tashkent, and called this group an "Islamist group" and assessed its activities as follows. : In connection with the events of January 1905, some of the rich people of Tashkent gathered in the house of someone and asked for permission to establish an independent Sharia court for Muslims, return the property of the foundation, restore the rights of judges, bury the dead in cemeteries in Tashkent rab applied to Oqposhsho[13].

Their biggest political request was to set up a separate administration for the old Muslim city. Obid Qoriev, an elected member of the 2nd State Duma from the old part





of Tashkent, will be in charge of bringing these applications to the attention of the Tsarist government. However, this application and other similar letters were left unanswered. The Islamist group was "... hostile to Uzbeks and Kyrgyz (Kazakhs - BD) in Central Asia and to another sect in Bukhara[42].

This sect may have originated under the influence of the Tarjumon newspaper, and its name jadidism is "." The first group later went on to form a group of scholars (sects), while the latter formed a sect of Jadidism. Although the scholars and Jadids only agreed with each other in most cases, in most cases they were in opposition to each other, even in a hostile mood. Thus, "old"ness was more evident in the group of scribes. The Jadids had to resist both the "ancient" and the tyrants. Thus, the struggle of the Jadids for the freedom and liberty of the nation, for its material and spiritual upliftment, is the essence of the political current associated with their name[28].

It should be noted that the political level of the Turkestan Jadids was lower than that of the Jadids on the Volga, in the Caucasus, and even in the Alash Horde. This was due, first of all, to the fact that the Tatars, Bashkirs, Caucasians and Kazakhs fell into Russian tyranny earlier than the Turkestans and entered the struggle for their rights earlier. An incident that took place in Turkestan at the end of the 19th century also caused the Jadids to engage in mixed activities[9].

Before noting what happened, it should be noted that after the conquest of Turkestan by Russia in the second half of the XIX century, the peoples of the region were put in a chain of tyranny. Our liberal ancestors could not easily get used to the fact that the shackles of national tyranny were struck on their feet: they fought for freedom[40]. The revolts of the 19th century led by Polatkhan, the Dukchi Eshan uprising, the "plague uprising" in Tashkent, the uprisings against the tyrants in Zarafshan and the Fergana Valley are vivid examples of this. Among these revolts and uprisings, the Duke Eshan (Muhammadalikhan) uprising of May 1898 is noteworthy in two respects[38].

First, the uprising took place at a time when the dictatorial Tsarist government was firmly convinced that the local population could no longer stand up for freedom and independence. In the eyes of the tyrants, the revolt was led by an "illiterate", "ignorant and ignorant" priest - Eshan. Thousands of people followed him in the struggle for freedom and independence. This incident forced the dictators to make some "edits" to the policy they were pursuing in Turkestan[14].

The tyrants were convinced that it was very dangerous to keep the people in complete ignorance. In the end, they came to the conclusion that the people should be educated, but only on the basis of a system that would evoke a feeling of warmth towards the





Russians. It was concluded that this could be achieved only by superficially teaching the Russian language and culture, assimilating them into the Russian way of life[27]. According to the dictators, the old method of education, based on scholasticism, also needs to be partially changed. So that a fanatical ignorant crowd against them does not emerge from there. Thus, in the late 19th and early 20th centuries, tsarist administrators were forced to increase the number of Russian-language schools for the local population, and opened free evening courses that taught Russian to adults as well[12].

The story of Duke Eshan also taught a lesson to the representatives of the indigenous peoples who were burning for freedom and independence. A kingdom with a powerful, modern army with a regular army is impossible to escape from the clutches of Russia with unconscious, unorganized primitive weapons[37].

Although Japan is far from Turkestan in terms of distance, the Russo-Japanese War of 1904-1905 rekindled sparks of hope in the hearts of the peoples of the region. "If Russia is a powerful, huge empire, why is it losing to a small Japan like itself?" "So Russia is not as strong as we thought," "Did you hear that the Japanese are also Muslims?" "The Japanese are also Turks," "Will the Japanese come and liberate Turkestan from the Russians ...", in markets, teahouses, and rumors. Locals are beginning to believe that there is a force that can defeat Russia as well. Importantly, it encourages the hearts of the fighters who have embarked on the path of national liberation[10].

At the beginning of the 20th century, such a great historical event took place that it became a factor in creating certain conditions for the Turkestan Jadids to carry out the tasks assigned to them. It was the Russian Revolution of 1905-1907, the revolutionary movements in Iran and India. In 1905, the Russian emperor Nicholas, threatened by revolutionary movements, was forced to sign a document called the Second October 17 Manifesto[29]. According to the manifesto, Russian citizens were promised freedom of speech, press and the right to form societies. The nations and peoples under Russian oppression were accustomed to seizing the "flax-like" opportunity that had arisen. This opportunity was not in vain either. On June 14, 1906, they began publishing the first national newspaper, Progress[26].

Today, the scientific, technical and cultural innovations coming from the developed countries of the world are received differently by Muslim countries. The diversity of opinions and views on this issue is leading to a conflict of interest. In the late nineteenth and early twentieth centuries, this situation was also present in the countries of the Islamic world, leading to conflicts between the Jadids and the ancient[22]. While the Jadids were in favor of adopting European culture and





introducing innovations in the country, the ancients could not accept these changes based on their religious beliefs. One of the main tasks facing historians is to study the impact of the activities of two groups on socio-political processes and its historical significance through generally accepted research methods. Research centers and universities in the United States, Great Britain, France, Turkey, the end of the XIX century and the beginning of the XX century. the works of Jadid representatives on the reform of the state and society are being studied[32].

During the years of independence in Uzbekistan, a number of studies on the history of the Jadid movement have been conducted, and the movement of the ancients who worked at the same time with them has not been studied as a separate study. In this work, the activities of archaeologists are being studied through the introduction of a large-scale archive and national press materials into scientific circulation[44]. The study of socio-political processes in the Bukhara Emirate in the late XIX - early XX centuries, the emergence of the Jadid movement, the views of the Jadids and the ancients on the reform of the state and society, as well as the attitude of the Bukhara Emir to these two groups[35].

Decree of the President of the Republic of Uzbekistan No. PF-4947 of February 7, 2017 "On the Strategy of Actions for the further development of the Republic of Uzbekistan", No. PP-2789 of February 17, 2017 "Activities of the Academy of Sciences, scientific - Resolution "On measures to further improve the organization, management and funding of research", PQ-2995 of May 24, 2017 "On measures to further improve the system of preservation, research and promotion of ancient written sources" This research will serve to some extent in the implementation of the tasks set out in the Resolution of the President of the Republic of Uzbekistan and other relevant regulations, as well as in the coverage of certain aspects of the history of Uzbekistan related to colonialism and the Soviet era.

The purpose of the Topic:

The end of the XIX - beginning of the XX century is the study of the activities of the Jadids and antiquities in the Bukhara Emirate [11-46].

Reliability of the results of the article topic. The Central State Archive of the Republic of Uzbekistan (MDA), the State Archives of Bukhara and Samarkand regions, a wide range of scientific literature, local and foreign press materials of that period, as well as memoirs of Amir Abdulahadkhan and Amir Alimkhan, based on the works of local historians, conclusions, suggestions, recommendations are put into practice, the results obtained are confirmed by the competent authorities [43].





The emergence and development of the reform movement in the East in the early nineteenth century had a direct impact on the Central Asian khanates. In particular, in the Emirate of Bukhara during this period there were attempts to reform Islamic ideas, to change the system of madrasah education [32]. The services of well-known Tatar scholars Abu Nasr Kursavi (1776-1812) and Shahobiddin Marjani (1818-1889) are of special importance in this regard. Through their efforts, certain changes took place in the socio-cultural life of Bukhara and stimulated the active participation of local intellectuals. Through his works, Abu Nasr Kursavi explained the basic principles of Islam through the Qur'an and the hadiths, and advocated the need to correct the errors that had entered the religion and to abandon them [15].

However, his ideas provoked the displeasure of ignorant scholars, and the use of his works was banned for a long time in the Emirate of Bukhara. Thirty years after Abu Nasr's death, Shahobiddin Marjani secretly got acquainted with Kursavi's works in Bukhara and became his colleague [33]. After that, Shahobiddin Marjani, in collaboration with Ahmad Donish (1827-1897), was active in spreading the ideas of enlightenment in Bukhara. Together with teachers Fazil, Muminkhoja Vobkandi, and Mullah Khudoiberdi Boysuni, he developed a program that reflected reformist ideas and required madrassas to offer secular classes in addition to religious classes, as in medieval Islamic culture. Although both enlighteners did not achieve their goals in Bukhara, their reformist activities influenced the emergence and development of the Jadid movement in Bukhara in the late 19th and early 20th centuries [36].

Ahmad Donish, the ideological successor of the religious and enlightenment activities initiated by Abu Nasr Kursavi and Shahobiddin Marjani in Bukhara enriched with content delivered to his countrymen. He showed the need to take a critical look at the life of society and try to change it for the better, and set an example for them in this regard. Ahmad Donish generalized the socio-political views of the peoples of the East, studied the state-building and legislation of Bukhara and Russia, and developed his theory. His work "Navodir ul - vakoe" and the progressive ideas in it served as the main source in the formation of socio-political views of the enlighteners of the late XIX century. Through his reformist ideas, Ahmad Donish in a sense influenced the activities of the Jadids and antiquities not only in the Emirate of Bukhara, but throughout Turkestan[23].

Changes in the economic, social and political life of the world at the end of the XIX century, innovations in technical development have created the need to modernize all spheres in the Bukhara Emirate. When the Emir of Bukhara Said Abdullah Khan (1859-1910) came to power, he began reforms. At that time, there were a number of shortcomings in the social life of the country, bribery and extortion were rampant





among officials, and drug addiction, gambling, and gambling were widespread in the society[31].

In order to eliminate these shortcomings, Amir Abdullah Khan began to regulate the judicial system and dismissed officials who were corrupt and corrupt. Cannabis smoking, opium consumption, gardening, the slave trade, executions, and corporal punishment were officially banned by order of the Emir. In 1886 he ordered the closure of part of the prisons in the emirate. The canteen in Bukhara was buried. He also took a number of measures to protect the health of the population[16].

Conclusion

The following conclusions were made as a result of scientific research on the activities of the Jadids and antiquities in the Emirate of Bukhara (late XIX - early XX centuries):

1. At the beginning of the XIX century there was a crisis in the belief in Islam and education, which played an important role in the socio-political life of the Bukhara Emirate. As a result, Tatar scholars Abu Nasr Kursavi and Shahobiddin Marjani, who came to Bukhara for higher education, came up with enlightenment ideas such as reforming madrassas, schools, and even parts of Islamic traditions, introducing secular sciences, and facilitating literacy [20].
2. The system of government in the Emirate of Bukhara is based on an absolute monarchy, and the oppression of the people by palace officials and local governors is growing. Ahmad Donish realized the need to introduce a constitutional monarchy and electoral system in place in European countries and developed recommendations for its introduction in the emirate.
3. The Emir of Bukhara Abdullah Khan focused on the development of agriculture, trade and industry for the welfare of the people and the development of the country. The Emirate has introduced scientific and technological innovations in Russia and Europe, which serve the development of the country [17].
4. During the reign of Amir Alimkhan in 1910-1916, he issued decrees aimed at reforming all spheres of the country and tried to implement them. He has done a number of things to reform the education system in schools and madrassas and to end wasteful weddings.
5. At the beginning of the XX century the movement of young Bukhara people appeared. They established new methodological schools in Bukhara and sent them to Orenburg, Istanbul and other cities to study under the auspices of the Tarbiyai Atfol society. The first media outlets in Bukhara founded the Bukhara Sharif and Turon newspapers.





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