

## Enlightenment Movements of Jadids and Their Role in Raising the Morale of the People

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**Scientific and theoretical significance.** The scientific and theoretical significance of this article is that in the activities of Jadidism, first of all, education and

enlightenment of the people, the strong focus on education at that time was shown.

**Findings:** This article discusses issues such as the role of Jadids in society life.

Changes in the life of any society are manifested in the historical conditions of their time. These changes in society have played a major role in historical figures, especially the advanced intelligentsia, who have promoted useful, promising ideas for society. We know from history that our people experienced some difficulties. It is the Jadid movement that has seen these difficulties with its own eyes and left an indelible mark on our history.

Jadidism has gone through a complex path of development, from enlightenment to a powerful political movement. The colonization of Turkestan, its various declines, the difficult economic situation of the people, the economic backwardness of the developed countries of the world, cultural backwardness, social stagnation urged the Jadids to use the experience of world development to find a way out of this situation. Enlightenment movement emerged as the first way to solve the problems that had arisen.

Why was the issue put that way? The focus of the Jadids was on the task of reforming education in the first place. They not only theoretically proved the need for such reforms, but also opened new schools, libraries, reading rooms, wrote textbooks and put a lot of effort into implementing their ideas.

Prominent representatives of Jadidism, which form the core of the national intelligentsia, are Munavvar qori Abdurashidkhon ogli, Ubaydulla Asadullojaev ogli, Abdulla Avloni, Toshpolat Norbutaev, Mahmudkhoja Behbudi, Khojimumin Shukrullo, Fayzulla Khodjaev, Abdurauf Fitrat, Solitaire center, Ubaydulla Hizbara, Ubaydulla set the task of reaching.

In the words of Abdullah Avloni, a well-known representative of the Jadids, education was "a matter of life or salvation, or destruction or happiness, or disaster" for the nation. They saw the need to study history as a factor in the awakening of a nation that understood itself in the upbringing of the nation. "Abdurauf said that which ever nation wants to live (prosper, develop), it

is necessary to know the history of Fitrat, because history is like a mirror." The ideology of the Jadids included such historical tasks as the correct understanding of the role of religion in human spiritual development, the activation of market formation processes, the establishment of progressive democratic institutions, the formation of specific development in the country. Important conditions for the implementation of these tasks were the need to update the concept of Islam, to clear it of prejudices, to solve the problems of mastering the achievements of science and technology. By explaining the progressive role of Islam, the Jadids sought to explain the need to reform education, the economy, culture, and all spheres of society in general.

Mahmudhoja, who was well versed in the Qur'an and its descriptions, proved in one of his articles how much Islam attached importance to popular education and all sciences, including history, by quoting examples from Qur'anic verses and hadiths. Jadids can be a historical example not only in relation to the Motherland and national values, but also in understanding the universal, progressive achievements. At that time, Western technology was much more advanced. The Jadids envisioned their future state system on the basis of the unity of all nations. In this regard, Behbudi said that it is necessary to protect the interests of both Christians and Muslims, and in general. If we, the Muslims of Turkestan, want to carry out reforms together, our reforms must serve the well-being of the intelligentsia, enlighteners, the rich, the clergy and the scholars.

Central Asian Jadidism was significantly influenced by the Turkish and Iranian revolutions of 1905-1911. The representatives of the national intelligentsia in these schools set themselves the goal of achieving the constitutional restriction of the monarch's power and the creation of conditions for strengthening the economic value of the national bourgeoisie. They select from the practice of the democratic movement in the struggle against the colonialism of the countries of the East and Europe those who conform to the conditions of the country, renounce those who do not conform to the conditions, or accept them with some modification.

The Jadids, who looked at the past, studied it, and analyzed its own period, planned its development paths. Almost all of them received higher religious education. "Jami, Navoi, Fuzuli poetry, philosophical works of ancient Eastern thinkers enriched the achievements of foreign culture, including both Eastern and Western cultures. We will try to analyze a number of their works from the historical point of view in order to more accurately reflect the historical worldview of the Turkestan Jadids, including the past, present and future. The Jadids were well aware of the philosophical truth that the prediction of the future is based on the experience of the past and the present, and relied on it in their writings. "Mazi is the scales of the future," he wrote. M. Behbudiy. An in-depth study of the history of Turkestan and the study of the flourishing periods of its development as well as the critical stages of its development were important contributors to the practical enlightenment activities of the Jadids. There are numerous publications that require a special and careful study of their historical works. In order to understand that the Jadids' interest in the history of their homeland is wide and comprehensive, Furkat's "Development and Criticism", "Istanbul", "Muhammad's History", "Contemporary History of Islam", Mirza Qori's "Our Owns", Ibrat's "History of Fergana", It is enough to list such works as "Historical culture", Behbudi's "Mirzo Ulugbek". In this regard, Abdurauf Fitrat's "Guide to Freedom" is particularly noteworthy. The history of society Fitrat is divided into three parts: the history of science and literature, educational history, political history. Fitrat's view that the emergence of a common world of history studies the formation and development of a nation and state, the social structure of peoples, and their political rights is also logically correct. The history of a state is a private history, that is, a part of the general history. Now back to the first part of the classification. Fitrat's distinction between the sacred history and the fact that he not only respects religiosity, but also the history of specific

events that took place at a certain point in time, shows a good knowledge of the history of Islam. It is impossible not to mention the historical worldview of Muhammadkhoja Behbudi, one of the great thinkers of the XX century.

What role has Behbudi played in history in social consciousness, its development and progress? This attitude is clearly expressed in the article "History and Geography", which belongs to a number of problematic centuries. It says that the sciences of history and geography were considered to be heresy and sin until then. Behbudi, on the other hand, proves the necessity of these sciences for his time, while at the same time proving them, adding them to the field of Islamic sciences, emphasizing that these sciences have long existed in the life of society, not the invention of the Jadid schools. Behbudi combines natural and social sciences under the concept of "smart sciences". It is impossible to be an ordinary Muslim, a statesman, a cleric or a scholar without knowing the history of the people, the history of the country, the history of Islam, says Behbudi. According to him, history explains everything about the causes of the prosperity and crisis of the state, the state of people's faith, the decline of Islam, the destruction of the divine foundation of Islam. To be a perfect and just person, one must know history well, no knowledge can be perfect without the knowledge of history.

How did the Jadids assess the political situation in Turkestan? For example, Behbudi linked the development of his people not only with enlightenment, but also with political change, the achievement of independence. In most of his articles, Russian tsarism exposes colonial policies, as if they were adopted for the benefit of the local population, but in fact criticizes the laws aimed at aggravating its situation. But Behbudi is convinced that independence cannot be achieved without a struggle. In his article, The Statement of Truth, he argues, "Right is taken, not given." He agrees with Munavvar Qori, the author of a similar article entitled "Freedom is taken, not given."

"If all the people of Turkestan unite, there will be no bloodshed. Land and property will not be divided. Oni is also happy. A thousand times over, we are an alliance to disagree, and we will be miserable because of our disagreement. The whole Turkestan Union will come up with a 15 million-strong spelling that will shake the earth. "

When the Jadids came to the conclusions about the state-building in Turkestan, it was important that they reflect the economic development of the country. One of U.Khojaev's articles give a complete picture of the economic situation and character of the region's intelligentsia. Aiming to create an objective picture of this, the author visited Kokand, Andijan and Namangan and saw the situation with his own eyes. A study of the state of affairs in the economic sphere led him to the sad conclusion that Muslims throughout Turkestan were living in extremely difficult economic conditions. Factories ginning industry, under the control of representatives of European nations why are Muslims here weak, uninitiated and weak? exclaims the author. In his view, the reason for this is that they do not understand that only diligence, activism and hard work can change the situation. The situation of Andijan Muslims is much better. Although, according to the author of the article, scientific thinking and the level of cultural development in general lags far behind, here trade, entrepreneurship, business, production are concentrated in the hands of the population and are successfully developing. Usmon Khodjaev points out that Tashkent and its intellectuals have a significant impact on the city's youth. It is impossible to disagree with the opinion that U.Khodjaev's cultural and scientific backwardness is leading them to the pursuit of knowledge and enlightenment. The author was convinced that the whole of Turkestan was burning with enlightenment and that its flames would not be extinguished. After all, if we want to look at the legal status of Turkestan at that time, we have to refer to the works of M. Behbudi. Behbudi writes about the difficult legal situation in Turkestan in his articles "Law of Europe", "Rights are paid, not

given", "Project", "Project on judges and the rich". The Jadids again focused on important issues of cultural heritage and the self-awareness of the people. Muhiddin Darsaodat reminded libraries of the enormous cultural and scientific heritage of the people. According to him, Farobi, Ibn Sino, Ulugbek are indeed the founders of social and scientific reforms in Central Asia. In his fair opinion, the study of the works of these thinkers will promote the development of the country in a positive direction, raise the people's understanding of national identity to a higher level.

According to the Jadids, the main basis for development in Turkestan is the development of the economy in the necessary direction. They also considered the development of important press and public education. When Taj Rizoboldi wrote, "There is no nation without a national press," he looked far ahead. But what prevented Turkestan from coming out of the whirlpool of stagnation, stupidity and ignorance?

What did the Jadids see as the reason for the factors that prevented them from breaking through the backwardness of progress? First and foremost, it is in unnecessary and harmful rituals that seem to be protected by the Sharia, but are in fact exacerbated by the unfamiliar, mundane lives of people under Muslim rules. "What is gnawing at us?" In his article, M. Behbudi asked such a question, and referring to the lavish weddings and funerals, he answered this question with a completely extravagant rituals and the cost of them.

These issues were raised especially sharply on the eve of the February Revolution. In these years, especially the new style of secular education will go hand in hand with the ideas of strengthening the best aspects of national identity, political independence, the struggle for democratic forms of government, based on Jadidism, the movement to introduce culture.

In implementing their ideas of building a developed state, the Jadids paid special attention to the struggle against bigotry, indifference and backwardness. In carrying out these tasks, they relied on progressive, educated youth. In what ways did they reach the development of European countries in their work. Emphasizing the importance of language learning and scientific and technological progress, the Jadids, taking into account the specifics of Turkestan's past and present, programmed its future as follows: building a free independent state based on the principles of strong secular power, inviolability of private property and freedom of bank capital. This state was to be benevolent to the free development of cultures in all directions while maintaining respect for Islam. The Jadids dreamed of raising the level of culture of the people to the international level, and for this they considered it necessary for young people to study in the best educational institutions in Europe.

In short, the intellectuals first decided to start the struggle against tsarism on the political-enlightenment front, to awaken the people from centuries of backwardness. In such a historical context, the Jadid movement has found a favorable ground for development in the Turkestan region. In the struggle of the Jadids for the independence of Turkestan, the main directions were: expanding the network of new methodological schools; sending talented young people to study abroad; establishment of various educational societies and theater troupes; building a national democratic state in Turkestan by publishing newspapers and magazines, raising the socio-political consciousness of the people. This work could be done only if a strong party of Jadid intellectuals was formed. They have made an invaluable contribution to the development of the country, using all their scientific potential and energy, and in this way they have sacrificed their lives.

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