



## JADIDISM

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**Abstract:** this article is about the Jadidism movement in Central Asia and its socio-philosophical analysis, the emergence of Jadidism and the views of enlightened intellectuals are considered in it.

**Key words:** modernism, social, philosophy, science, enlightenment, development.

Modernism arose in Turkestan at the end of the 19th century, took shape at the beginning of the 20th century, and rose to its peak in a short period of time. Modernism is a social movement that managed to maintain its position and direction even after the Bolshevik coup of 1917 until the establishment of the socialist dictatorship. One of the main goals of the program was to make the youth of the nation enjoy modern science. For the ancients, knowledge and enlightenment were the only weapons. Jadids wanted to fight for socio-political, economic and cultural development in the country with the help of this weapon.

The originality of Jadidism was revealed primarily in its high intellectual and spiritual intelligence, which was formed on the basis of mastering not only Eastern, but also Western culture. All of them received high religious education, the works of Navoi Jami, Fuzuli enriched with high humanitarian ideas, the influence of the philosophical views of medieval Eastern thinkers. were brought up under and improved their intellect with the achievements of foreign - both Eastern and Western cultures. These developments determined the unique importance of the philosophical worldview.

Jadids movement is a political force of the late 19th and early 20th centuries the most advanced of the complexly entangled Turkestan society reflected his views. It is of world importance development of society based on humanism and national values met the needs and interests of the native population of the country. M. Behbudi, A. Fitrat, U. Asadullakho'jaev, Munavvar Qori, A. Avloni, S. Ainiy, F. Khojaev, T. Norbotaev and other famous names with this movement depends.

Jadidism has followed a complex path of development from enlightenment to political movement. The economic plight of the masses, lagging behind the economically developed countries, and stagnation of thinking prompted modernists to search for practical means of bringing Turkestan out of this depressed state.

It seemed that it was possible to solve the problems that were brought to the Jadids at first through enlightenment. Therefore, in the first phase of the movement, the reform of teaching in Muslim schools was the focus of the Jadids. They not only theoretically justified the need for such reforms, but at the same time, they made great efforts to implement their ideas by building new schools, libraries, study halls, and publishing textbooks. .

Jadids worked on the basis of Islamic philosophy. As the current researchers of the topic write: "Islam and science, Islam and advanced development are the philosophical basis

of research on intellectual and socio-political reforms in Muslim countries in the second half of the 19th century" [1].

That's why it is one of the important directions of the work of the Jadids modernizing Islam, purifying it of heresies, acquiring scientific achievements and advanced technologies. First of all, they severely criticized religious figures who adapted the essence of Islam to their own interests and showed how political games using religion as a weapon can lead to serious consequences.

The beginning of Jadidism was aimed at educating young people through modern knowledge and conquering the world through knowledge. First, they opened private Jadid schools to educate young people, then the formation of Jadid schools spread widely. Such schools began to open in different regions of the region in a unique way.

Enlightener, literary critic, dramatist, philosopher, political figure, theoretician and practitioner of cultural studies, Mahmudhoja Behbudi was one of the great leaders and theoreticians of Jadidism movement. "In terms of political, social activity and breadth and depth of knowledge, none of the Turkestan jadids of that time could match him," he wrote. F. Khojaev [2].

M. Behbudi was not only a scholar of Islamic traditions in philosophy. In his works, he often refers to the legacy of O. Kant, is seriously interested in the new currents of European philosophy, such as positivism, neo-Kantianism, neo-Hegelianism, and Maxism.

All of Behbudi's works, from the issue of education to the topic of independence, are devoted to important problems that determine the fate of Turkestan. All his ideas can be seen as a coherent theoretical concept of development of society and country. Of course, he was not limited to dry theory, but also developed practical methods of implementing innovations.

Abdurauf Fitrat was one of the major representatives of Jadidism. Continuing the traditions of Farobi, Beruni and Ibn Sina, A. Fitrat based on the idea of strengthening the Islamic religion with the achievements of secular sciences, developed the classification of sciences. A scientist divides all sciences into theoretical and empirical sciences. He classifies religious and secular sciences separately. He includes the hadiths of Muhammad, the interpretation of hadiths, jurisprudence and theology. He adds philosophy, physics, mechanics, algebra, optics, music, astronomy, geometry, medicine, geography, history and linguistics to secular sciences. Reflecting on the subject of philosophy, Fitrat mentions knowledge of consciousness, ethics, theology and thinking as its main task.

Jadidism, as it is known, occurred at the stage of a fundamental turning point in the social development of the Central Asian region. The perception of local patriots about the crisis situation in colonial Turkestan, that the country is still lagging behind the global processes, that the authoritarian actions of the indigenous population are severely suppressed everywhere, and the stagnation in the spiritual sphere is the impetus for the emergence of the idea that the society should be comprehensively reformed.

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