



## THROUGH THE GREAT SCIENTIFIC ACTIVITY OF OUR JADID ENLIGHTENMENTARIANS ON THE PATH OF JADIDISM.

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**Annotation:** the article provides information on the origin, activities of jadid and jadidism and their views on the issues of youth education, morality, etiquette, and knowledge, as well as provides the necessary information about the emergence of jads in the form of the jadidist movement in our country during the national renaissance.

**Аннотация:** В статье дается информация о происхождении, деятельности джадидов и джадидизма и их взглядах на вопросы воспитания, нравственности, нравственности и образования молодежи, а также дается необходимая информация о появлении джадидов в нашей стране в форме джадидистского движения в период национального возрождения.

**Annotatsiya:** Maqolada jadid va jadidchilikning kelib chiqishi, faoliyati va ularning yoshlar tarbiyasi, ahloqi, odobi, hamda bilim olishiga oid masalalari yuzasidan qarashlari haqida ma'lumotlar berilgan, shuningdek Milliy uyg'onish davrida mamlakatimizda jaidlarning jadidchilik harakati shaklida paydo bo'lganligi haqida kerakli ma'lumotlar berib o'tilgan.

**Keywords:** 20th-century Mamtakatimda national renaissance, jadid, jadidism, jadidism, panturkism, Ismail Gaspirali, Turkestan jadidism, (Abusaidov), Osmankhoja Steelkhojayev (Usman Khoja), Homidkhoja Mehriy, Abdulvohid Burhonov, Abdulqadir Muhiddinov, Sadriddin Ayniy, Abdurahman Saadiy.

**Ключевые слова:** национальное возрождение в нашей стране XX века, джадидизм, джадидизм, пантюркизм, Исмаил Гаспирали, Туркестанский джадидизм, (Абусайдов), Усманходжа Пулатходжаев (Усман Ходжа), Хомидходжа Мехри, Абдулвахид Бурханов, Абдулкадир Мухиддинов, Садриддин Айни, Абдурахман Саади.

**Kalit so'zlar:** XX-asr Mamtakatimizda milliy uyg'onish davri, jadid, jadidchilik, jadidizm, panturkizm, Ismoil Gaspirali, Turkiston jadidchiligi, (Abusaidov), Usmonxo'ja Po'latxo'jayev (Usmon Xo'ja), Homidxo'ja Mehriy, Abdulvohid Burhonov, Abdulqodir Muhiddinov, Sadriddin Ayniy, Abdurahmon Sa'diy.

After Uzbekistan gained independence, special attention was paid to restoring our true history. An example of this is the publication by the first president of our country, I.A. Karimov, of his work "There is no future without historical memory." In particular, this work provides some information about the scientific heritage left by our Jadids in history and their struggle for the country's independence.

Representatives of the Jadid movement often called themselves progressives, and later Jadids. The progressive forces of that time, primarily the intelligentsia, felt that the local population was lagging behind global development and understood the need to reform society. In essence, Jadidism was primarily a political movement. It has periods of formation

and defeat, which can be conditionally divided into four. In the territories of Turkestan, Bukhara, and Khiva, this period lasted from 1895 to 1905; 1906-1916; 1917-1920; It covers the years 1921-1929. [1.5]

In the first period, the establishment of Tsarist Russia in Turkestan is observed. With the help of his political agents (representatives), he not only limits the powers of the local khan and emir, but also turns them into puppets, creating conditions for the work and life of Russian and Western investors, pursuing the interests of various companies and joint-stock companies. At the same time, the demands and needs of the local population were ignored, and disregard for their religious beliefs and customs increased. Judges with a high level of life and scientific knowledge were replaced by inexperienced people, bribery and socio-political injustice escalated. Restrictions on the activities of madrasas and schools, the replacement of local place names with Russian terms, and even the imposition of crosses on judges during court proceedings were introduced. Muhammadali Khalfa Sobir o'g'li (Dukchi Eshon) well described the situation of that time in his "Xitobnoma" (1898) addressed to the people.

Progressive forces, thinking about the future of the nation, existed among practically all segments of the population - artisans, farmers, merchants, landowners, and clergy. The intelligentsia initially decided to begin the struggle against Tsarism by awakening the people from centuries of backwardness - from the political and educational front. In such historical conditions, the Jadid movement found a favorable foundation for its development in the Turkestan region.[2.18]

From among the Jadids emerged accomplished scholars, modern knowledgeable specialists in industry and agriculture, and cultural figures who dreamed and fought for the prosperity of the country and the independence of their homeland. In the struggle of the Jadids for the independence of Turkestan, the following main directions were prioritized: expanding the network of new-method schools; sending talented youth to study abroad; creating various educational societies and theater troupes; publishing newspapers and magazines, building a national democratic state in Turkestan by raising the socio-political consciousness of the people. This work could only be carried out if a strong party of Jadid intellectuals was formed

Turkestan Jadidism: There is a certain difference between the Jadids of Turkestan and the Jadids of Bukhara and Khiva. The social basis of Jadidism in the Turkestan region was formed by the intelligentsia. They stood at the forefront of the struggle against Tsarist Russia's colonialism, advocating for Turkestan, which had become a source of raw materials for Tsarism, to first become an autonomous, and then an independent state. The leaders of the Jadid movement in Turkestan were: Mahmudhoja Behbudi, Abduqodir Shukuri (Shakuri), Ajzi (Samarkand), Munavvarqori Abdurashidkhanov, Abdulla Avloni, Majid Qori Qodiriy, Ubaydullahoja Asadullahojayev (Ubaydulla Khojayev), Toshpulatbek Norbutabekov (Tashkent), Fitrat, Fayzulla Khojayev, Usmonkhoja Pulatkhojayev, Abdulvohid Burkhanov, Sadriddin Ayni, Abduqodir Muhiddinov (Bukhara), Obidjon Mahmudov, Hamza, Cholpon, Is'hoqxon Ibrat, Muhammadsharif So'fizoda (Fergana Valley), Boltihoji Sultonov, Rahmonberdi Madazimov, Fozilbek Qosimb. [3.25]

The Jadids are distinguished by their literature and art. Examples include the Russo-Japanese War of 1904-1905, the First Russian Revolution of 1905-1907, the Iranian Revolution of 1905-1911, and the 1908 Young Turks' Revolution in Turkey, which strongly influenced the Jadid worldview. The Jadids gathered around their newspapers and magazines,

new-method schools, various libraries and reading rooms, and amateur theater troupes. Many of them were prominent poets and writers of that time. They created a historically new national literature with their works. Literature accompanied the events of the time. As early as the 1910s, the ideas of enlightenment and freedom became his central theme. The concepts of "nation" and "homeland" entered literature. The interest in national poetry has increased. A new modern dastan emerged, journalism (Behbudi, Fitrat, Munavvarqori, Mirmuhsin) developed, and realistic prose took shape. That's why the literature of this period is Uzbek.

Such an awakening in literature also occurred in the cultural life of this period. The Jadids brought the national theater into the life of the Uzbek people. With the emergence of the national printing house, book printing began to be established. Having become acquainted with European polyphonic music, the Jadids called for the reformation of Uzbek traditional musical styles. In 1919, at the initiative of the Jadids, the National (Old City) Department of the Turkestan People's Conservatory was established in the Old City part of Tashkent (in the building next to the current "Turon" library). In this way, the Jadids sought to raise the value of the nation through art, to elevate almost all types of art. In the relevant sections of the special volume "Republic of Uzbekistan" - literature, theater, music, most representatives of Jadidism put on the agenda the issue of teaching secular sciences along with religious education to young people. They will study the educational methods and programs of Muslim schools. [4.21]

During the Jadid movement, their own press was formed. The Jadids published the newspapers "Taraqqiy" (editor - Ismail Obili), "Xurshid" (editor - Munavvarqori) in Tashkent in 1905-1906, "Shuhrat" (editor - Abdulla Avloni), "Osiyo" (editor - Ahmadjon Bektemirov), "Tujjor" (editor - Saidkarimboy Saidazimboy ugli) in Tashkent in 1907-1908, "Buxoroyi sharif" (editor - Mirzo Jalol Yusufzoda), "Turon" (editor - Ghiyos maxsum Husayniy) in Bukhara in 1912, "Samarqand" (editor - Mahmudxo'ja Behbudi) in Samarkand in 1913, "Sadoyi Turkiston" (editor - Ubaydullaxo'ja Asadullaxo'jayev) in Tashkent, "Sadoyi Farg'ona" (editor - Obidjon Mahmudov) in Kokand, and "Oyina" (editor - Mahmudxo'ja Behbudi) in Samarkand in 1913-1915, "Al-is Also, in 1917-1918, in Tashkent, "Najot" (edited by Munavvarqori), "Kengash" (edited by Ahmad Zaki Validi and Munavvarqori), "Tur." [5.32]

Moreover, the Jadids did not limit themselves to copying the thoughts of the nation through the press, but also raised the issue of what work should be done first. In 1909, a "Charitable Society" was established by the young intelligentsia of Tashkent. The issue of training specialists from among local youth to work in government agencies, industry, and commerce, as well as providing cultural and spiritual assistance to poor Muslims, was raised. These were measures taken to prevent the assimilation of the nation into other peoples.

During this period, the Jadids emerged as a socio-political force. The people felt their protectors in them. Abduvohidqori Abduraufqoriyev, elected from the Syrdarya region to the State Duma in St. Petersburg, was tasked with submitting a 12-point application to the State Duma from residents of Tashkent, Shymkent, and other locations. This document outlined many social requirements. On February 20-3, 1907, Abduvakhidkari met Muslim intellectuals such as Sadri Maksudi, Musa Jorilloh, Alimardon Topchiboshev in Petersburg and conveyed the pain of the Turkestan people to the chairman of the Muslim faction, Biglov. However, Abduvakhidkari was soon arrested and exiled to Tula. [6.15]

Thus, the Jadid movement in 1906-1916 defined its main course. The Jadids' publications introduced the people to the beginning of a new era, calling for self-awareness and unity. He revealed that the material and spiritual wealth of the region was being plundered. In his poems and articles, Cholpon revealed the true nature of the colonizers. The renowned lawyer Ubaydullaxo'ja Asadullaxo'jayev addressed the issue of establishing a higher education institution, regulating taxes, and paying serious attention to children's upbringing. Ubaydullaxo'ja Asadullaxo'jayev, who forced the famous writer to make concessions during discussions with Leo Tolstoy, exposed the corruption and tyranny of the Tsarist government officials and succeeded in removing some of them from government service. He provided practical assistance to the Muslim population, explaining the laws and regulations of the existing government.

The Jadid press, publishing the opinions of its representatives, demonstrated that it is "the key to the nation's consciousness, which always awakens the people from the slumber of ignorance," and also prepared the people of Turkestan for free thinking and a great political struggle. During this period, associations such as "Erk," "Turon," and "Teachers' Society" emerged. As Munavvarqori said, "All their hopes were directed towards liberating the local population from national and religious restrictions and oppression during the revolutionary process in Russia, equalizing their rights with those of Europeans, and creating broad opportunities for various schools and press organizations, as well as various societies." [7.12]

During this period, the Jadids worked under the slogan "Liberty, Equality, and Justice." Their attitude towards the 1916 forced labor recruitment is particularly noteworthy. The recruitment of Turkestanis for labor in the regions where the First World War was taking place was carried out in accordance with the decree of the Tsar of June 25, 1916. This unexpected measure, firstly, contradicted the 1865 treaty. Secondly, according to General Alexei Kuropatkin's conclusion, "the population and administration were completely unprepared for work outside the dwelling, and such a hastily implemented measure caused severe disorder." In such a difficult time for the population, prominent representatives of the Jadids Ubaydullahoja Asadullahojayev (chairman of the "Turkestan Committee for Recruitment for Labor") and the wealthy nationalist Mirkomilboy Mirmo'minboyev went to Petersburg to draw the attention of the Russian public to this issue and to cancel the decree. State Duma in 1916. [8.2]

Conclusion In the literature written during the Soviet period, Jadidism was defined as a "bourgeois-liberal movement." After the collapse of the USSR, the names of the Jadid movement and its representatives were restored. Historians, literary scholars, linguists, philosophers, lawyers, art historians, and educators have achieved initial results in studying the scientific and literary heritage of the Jadids. During the years of independence, the two-volume works of Fitrat, Cholpon, Abdulla Avloniy, the one-volume works of Behbudi, Abdulla Qodiriy, Sidqi Xondayliqiy, Ibrat, Ajziy, and So'fizoda, as well as the works of Fayzulla Xo'jayev, Munavvarqori, and Polvonniyoz Hoji Yusupov, were published. "Unforgettable Figures," which included 20 famous representatives of the Jadids. Representatives of the Jadid Movement" (Tashkent, 1999). Their work was included in textbooks and manuals. [9.3]

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