

The Emergence of Jadid Enlightenment on the Path of National Liberty

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Abstract:

issues such as the emergence of Jadid enlightenment and the formation of statehood ideas, the importance of Jadid press in socio-political processes, the implementation of national and statehood ideas of the Jadids, the role of the Jadid intelligentsia in the development of Uzbek culture, the importance of new method schools in the promotion of the national ideas of the Jadids are highlighted.

Keywords: Jadid enlightenment movements, national statehood, national liberation, enlightenment, independence and freedom.

Jadidism arose as a movement aimed at enlightening the peoples living in the extraordinary economic, social, and cultural conditions that prevailed in Turkestan in the late 19th and early 20th centuries, conducting social and cultural reforms in the life of society, and ultimately implementing the ideas of national independence. During World War II, the country's economic situation worsened. The local population of the region was also involved in political struggle. The Jadids emerged as the leaders of the emerging national-democratic forces. They placed great hopes on the democratic revolution and, striving to implement its ideas, began to strengthen national unity.

This, in turn, led to the emergence of a new path of struggle, and the decisive step of our people on the path to independence gave rise to the Jadid movement. The word "Jadid" in Arabic means a new method. After all, the Jadid movement was a new political movement at the end of the 19th century, including Turkish-Islamic legal relations, national education, development, and the problems of national independence.

It is known from history that in most cases, a large nation destroyed a small nation. Sometimes this process was carried out through brutal wars, sometimes in the form of the loss of the language, history, and traditions of the nation. The policies of the British against the Anglo-Saxons, or the

policies of Europeans against Indians, the indigenous peoples of the Americas, were applied to the Turkic peoples by Russian colonizers.[1] Of course, this policy, which in the end caused terrible consequences, was clear to the intellectuals of the Turkic peoples. Therefore, they began to work to reveal the fundamental goals of the Tsarist movement, which began under the guise of bringing culture. It is appropriate to highlight the actions of Ismailbek Gasprali (1854-1914), a son of the Crimean Tatar people, at the beginning of such movements. One of his goals was to unite the Turkic peoples, distant from each other in all respects, and to direct them towards one goal. Due to I. Gasprali's dedication to the cause of national liberation, many described him as the father of the nation: one of the successors of Gasprali's Enlightenment views in Turkestan, Mahmudhoja Behbudi, said of his mentor: "In a very short historical period, he was inclined to unite the Turkic-Tatar peoples of Russia into a single national family through goodwill." [2]

From Mahmudkhoja Behbudi's thoughts, we can see that the Crimean Tatar children, including I. Gasprali, positively evaluated his actions on the path to national liberation, and in a certain sense, managed to unite the Turkic peoples and was able to follow his followers with their ideas on the path to national liberation. The newspaper "Tarjumon," published through the efforts of I. Gasprali, set this goal before itself. All Turkic-speaking peoples could read it without a dictionary. I. Gasprali, as a mature political scientist and publicist, made a number of speeches about the future fate of Muslims under Russian rule. The pamphlet "Russian Muslims," written in Russian in 1881, was the first serious work for this purpose. In it, the author primarily raised issues of ensuring equal rights for Muslims living in Russia, their national and religious protection. In his opinion, religion cannot be lost. Muslimism is not only a belief, but also a life. Continuing his thoughts, he noted that the only means of spiritual improvement for the nation is to rely on one's own language and educational tools and to strive for innovation. Therefore, he opposed the Russian-tuzem and Russian-Tatar schools. He emphasized the need to develop community schools, mosques, and madrasahs for Muslims, as well as to implement a number of reforms in certain areas. He promoted his ideas not only in the press, but also in direct dialogues with intellectuals from different countries.

The issues raised in the pamphlet "Russian Islam" were opposed by Russian chauvinists. At a meeting convened in Tashkent on August 30, 1882, M.A. Murapiyev openly expressed his objection to the views of I. Gasprali. "If we accept the proposed project, we will awaken the Muslim fanaticism that has been dormant up to now, and in doing so we will have kept the snake in our chest," [3] he said in his speech, frankly expressing Russia's policy towards the East. Therefore, the ruling state has always opposed the provision of modern knowledge to the colonial countries, and this policy was continued even in the Soviet era.

The respect of one people for another people begins, first and foremost, with respect for its culture, history, language, and customs. The Russian officers had the opposite effect.

I. Gasprali published a number of articles in the newspaper "Tarjumon" and promoted the ideas of restoring the freedom and identity of the nation. In this regard, the articles "Teacher," "Labor and Development" are quite instructive, in which some aspects of English and French education and economics are interpreted and encouraged to learn from them; Of course, the free opinions in the newspaper angered the tsar's officials, but to a certain extent, the Muslims' minds opened their eyes. Similar newspapers and magazines began to be published in various cities of Central Asia. The number of I. Gasprali's colleagues in journalism and education increased. In 1884, I. Gasprali opened a school of teaching "usuli jadid" - a new method. Initially, 12 children studied there. They learned to read in forty days. The children's parents and foreigners examined them. Excellent results in teaching were recognized.[4] Inspired by this, the author created the first textbook for "usuli jadid" schools, consisting of four parts, "Khojai Sibiop," "Children's Teacher." The textbook also attracted the attention of a number of Turkestan educators. Following his example, they created a number of textbooks in a new style, which, of course, testified to the incomparable growth of I.

Gasprali's influence among Uzbek enlighteners. The emergence of textbooks such as "Muntahabi geografiyai umumiy" ("Brief General Geography") by M. Behbudi, "Ustozi avval" by Saidrasul Azi-zi (1901), "Adibi avval" by Munavvar qori (1907), and "Birinchi muallim" by Abdulla Avloni (1910) testified to the growing attention to "usuli jadid" schools.

The Turkestan school of enlightenment has a rich past and heritage. Mahmudhoja Behbudi, Munavvarkori Abdurashidkhan ugli, Abdulkori Shakuri, Ashurali Zahiri, Saidrasul Saidazizi, Ishakhan Ibrat, and Ahmad Donish began their work at the end of the 19th century, believing that enlightenment is the only way to liberate the country and people from national oppression and neglect. These selfless people fought with all their strength against the totalitarian regime and ignorance, spiritual slavery and oppression. Our ancestors, enlighteners, traveled the world, became acquainted with the knowledge, traditions, and culture of the peoples of the world, and deeply felt that only with the light of science can one lead the colonial country, its shackles, to freedom, and to sacrifice one's life. For this reason, first and foremost, in the development of school education in our country, both theoretically and practically, they showed a greater or lesser example of courage.

It seems that Jadidism and Enlightenment are also a great historical movement that arose with the goal of enlightening the nation and raising its spirituality.

The main ideas and goals of Jadidism; The liberation of Turkestan from medieval, feudal backwardness, prejudices, the rejection of the "Usuli qadam," the bringing of the country, the people, the nation to the path of modern development, the construction of a national state, the construction of a free and prosperous society in the constitutional, parliamentary and presidential style, the granting of the status of the state language to the Turkic languages, the creation of a national army, etc. in Turkestan is distinguished by the fact that Jadidism was a social movement that opened a new page in the history of Their worldview was dominated by ideas such as patriotism, nationalism, enlightenment, and progress. The Jadids prioritized the liberation of the country from colonial oppression. The Jadids perceived the need to cultivate national consciousness in order to achieve freedom and independence. They wanted to create a national revival through this. They considered this to be education and upbringing, enlightenment. That is why the Jadids worked tirelessly to establish a new system of education and upbringing. At the end of the 19th and beginning of the 20th centuries, the historical significance of this movement was very great. During this period, the spiritual crisis of society deepened, and without raising national culture and enjoying universal values, it was impossible to create an opportunity for socio-political and economic development, where enlightenment and educational work were widely established. The Jadids, that is, the Enlighteners, were devotees who were ready to mobilize all their strength and talent for the spiritual perfection of the nation. While trying to bring the nation out of the mire of backwardness and superstition, the Jadids put forward the idea of reforming the education system in schools and madrassas based on the provision of secular knowledge through strict adherence to Sharia, and in this regard, they themselves showed an example of practical action. In the Jadidist movement, spirituality is clearly manifested in the following; firstly, they did not achieve freedom, independence, and bloodshed through various bloody wars, but by educating the population, raising their enlightenment to the level of understanding the origin of dependence and its consequences for the fate of the nation; secondly, in the idea that the development of national consciousness is the main factor in ensuring national unity, and the creation of national unity is the main factor leading to its development; thirdly, within the framework of their organization, the represent They opened schools at their own expense, printed newspapers, magazines, and books. This movement is based on true spirituality. Because they did not work to escalate wars, ignorance, and confrontation, but to achieve freedom and progress through achieving high enlightenment and political awareness. With these aspects, the Jadid movement occupies a special place in the development of our national spirituality.

Among its bright representatives, Bekhbudi, Fitrat, Chulpan, A. Kadiri, A. Avloni, Munavvarkari, F. Khujaev, Sufizoda, Tavallo, and I. Ibrat tried to propagate the ideas of Jadidism in extremely difficult conditions. They have done a great deal to elevate the perfection of the nation, to prevent its dignity from falling into war. Despite severe material difficulties and ideological and political pressure, the enlightened Jadids sought to create opportunities for the nation's spiritual growth. They took on all the work in this direction because they realized that raising the national consciousness of the nation and strengthening the sense of national pride in difficult and responsible turning points in history is one of the priority tasks.

Bekhbudi, Fitat, Munavvarkar and other zealous Jadids for the nation opened schools, taught in them themselves, wrote and published textbooks, and showed zeal in this way. They did not even spare their own funds on this path. Such kind deeds as generosity and generosity are extremely necessary for our current independent development. We dream and strive to build a free civil society. President Islam Karimov, in answer to the reporter of the newspaper "Turkiston," said: "We are building our future with our own hands." "The solution of these great and complex tasks facing our society today is primarily related to the issue of education and enlightenment. It is necessary to draw the attention of the general public to this issue. It is necessary to raise enlightenment ideas in people through the press and television, to strengthen such noble qualities as patronage of schools and educational networks, generosity, and generosity."

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