

The Role of The Jadid Movement in Our National Awakening

Yakubov Azizbek Islamjonovich

Master, Faculty of History, Tashkent State Pedagogical University, Tashkent, Uzbekistan

E-mail address: p21008472@gmail.com

Abstract: *"Jadid" is an Arabic word meaning "new". That is why the progressive, progressive national intelligentsia, which strives for innovation and reform, has historically been called "jadid". Their movement was called Jadidism. The emergence of this movement was directly related to the socio-political and democratic reforms in the domestic environment and the international arena at that time. By the end of the 19th and the beginning of the 20th centuries, Turkestan had a very dangerous and difficult internal historical environment that threatened the fate of the nation. On the one hand, the colonialism of the Russian Empire was politically strengthened. The Russian invaders, who were obsessed with colonialism and violence, are now viciously chauvinistic, like the Russification of the local people, the breaking of their pride, the loss of their identity, in order to gain moral supremacy by assimilating their ideology. strengthened policy. On the other hand, our nation and people have lost their political, moral rights, will and aspirations. Third, Muslim bigotry (conservatism and heresy) is on the rise.*

Keywords: Jadidism, Jadidism movement, national awakening, nation, heresy, religious and secular enlightenment, science, culture, Russification policy.

Introduction

The socio-political, economic and spiritual condition of the nation has deteriorated. In addition, there was growing opposition among religious leaders to innovation, secular enlightenment, and progress. This was in stark contrast to Islam and the Shari'a.

When the fanatics are mired in heresy, they become intoxicated with the sleep of social ignorance and serve the interests of the colonialists without realizing it, due to the weakness of their intellect and intellect.

At a time when our nation and people are facing such a tragic and dangerous socio-political environment and situation, a new progressive group of Muslim intellectuals has emerged among the patrons of the religion. Having earned the great title of "jadid" (new), they jumped on the battlefield as a spiritual shield for the Nation and the Motherland, the Muslim peoples. The Jadids rightly realized that the only way to save the nation from the danger of submission and self-destruction was first education and enlightenment, and then reform.

That is why the Jadids did not call the nation and the people to revolt and revolt, to savagery like revolutionary destruction. On the contrary, educating them armed with religious and secular enlightenment, science, culture and news, awakening them from the sleep of self-expression, social and spiritual ignorance, lifestyle, thinking, spirituality, culture, decided to change their literature and education.

Materials and methods

This wisdom of Abdullah Avloni became the main program of belief and practice for the Jadids: "Education is for us a matter of life or salvation, or destruction or happiness, or disaster." Indeed, at this time there was a contradiction between the upbringing of the Jadids, who protected the nation from destruction and calamity, and the "education" of the colonialists, who subjugated the nation spiritually and subjected it to destruction and calamity.

The Jadid movement did not, as some historical literatures state, "become first a cultural-enlightenment movement and then a socio-political movement." It was a socio-political, cultural-enlightenment and reformist movement from the very beginning, by its very nature and purpose. However, in order to liberate and beautify the Motherland, to liberate the nation and the people, to make it prosperous and civilized, the Jadids first focused on cultural and educational work.

Orientalist N.N. Veselovsky (1848-1918) testifies that the main goal of the colonialists was to make the people absolutely dependent and dependent, to establish political freedom in Turkestan and to carry out national death: "We think that we brought culture to Turkestan. We brag that we have given peace and tranquility to the subjugated Asians. But they have a great feeling that this is the nation and its national pride ...

We need to understand the situation of Muslims. Political death (the loss of the nation-state and the loss of political rights) is severe, and national death is even more severe. Under our rule, they (Turkestans) fell into a similar situation. There are national interests that will one day manifest themselves, whether the people are hungry or full. "

A certain group of missionaries regularly works in Turkestan to implement the policy of Russification. N. Ostroumov, M. Miropiev, VP Nalivkin and other extreme chauvinists were the most prominent of this group. Ostroumov held a higher position in Turkestan than the governor-general due to his missionary duties. VP Nalivkin developed a "program" that "semi-savage Asians should always be made to tremble in fear and panic" and submitted it to the colonial administration for execution.

Result and discussion

By the beginning of the twentieth century, enlightenment, socio-political, cultural and enlightenment education had become the main factor, the most important spiritual weapon, in order to save the nation from national death and bring it to independence. The Jadids saw this as the basis of the struggle for the freedom of the homeland. Contrary to Muslim bigotry, they promoted the ideas of religious and secular enlightenment. The rules of the Shari'a, because of their knowledge of the Qur'an, also challenged the backwardness of the clergy and the belief that progress was against Islam. It should be noted that the emergence of Jadidism was primarily due to the role of secularism in Islam, progress and science, and Sharia law.

These two hadiths of the Prophet Muhammad (peace and blessings of Allaah be upon him) were the spiritual basis and strength for the Jadids to create bold innovations and to promote secularism: you are not good ... ", "Be moderate in religion, be moderate, be moderate, because whoever aggravates the deeds of this religion will be overcome by deeds".

The conclusion is that, first of all, Jadidism emerged as a manifestation of progress in Islam, the interest in science, and secularism in the new era. The Jadids developed Islam by protecting it from various heresies. Second, the emergence and development of Jadidism was strongly influenced by the following democratic, national liberation, and reformist movements in the East and the West:

1. The Reformation and the Nahda (Renaissance) Movement in the Muslim World, founded by Jamal al-Din al-Afghani (1839-1897) and Muhammad Abda (1848-1903).
2. The Russian social democratic and revolutionary movements, which began in the 1890s and achieved great victories in 1905-1907 and 1917.
3. Anti-monarchist, constitutional democratic, social-national awakening movements in Turkey: Tanzimat (1840-1860), Young Ottomans (1865 to 80s), Young Turks (1889-1918) and democratic-revolutionary movements of 1908-1909.
4. The contribution of the Crimean Ismailbek Gaspirali (1851-1914) to the emergence and development of the Jadid movement was enormous. He was the first Muslim founder of Jadidism in Crimea in the 1880s to be occupied by Russia. His works "Tarjimon" (1883-1914), published in Russian and Turkish, "Russian Islam" (1881), "A look at the balance of European culture" (1885) and other works, as well as textbooks and manuals for the Jadid school were sent to Turkestan. came in quickly.

References

1. A. Fitrat From the series of two articles "Russians in Turkestan" *Hürriyet* 1918 No. 63-64
2. Address of Mahmudho to Behbudi youth Tashkent magazine "Oyna" No. 21 of 1914, pp. 390-391
3. Mahmudho'ja Behbudi "We need four languages, not two" *Glass Magazine* No. 1, 1914, pp. 12-14
4. Abdulla Avloni. A Brief History of the Prophet and the History of Islam & Abdullah Avloni. Selected works. 1-2 vols
5. Essays on the history of statehood of Uzbekistan -T.: Sharq, 2001