



THE FORMATION OF THE JADIDISM MOVEMENT

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ABOUT ARTICLE

Key words: Jadid, school, colonial, local, press, reform, science, national revival, Russia, Turkestan, military, police, uezd, newspaper, new method.

Received: 17.06.2024

Accepted: 22.06.2024

Published: 27.06.2024

Abstract: The Jadidist social-political movement, which emerged in Turkestan at the close of the 19th and the start of the 20th centuries, is covered in this article. The causes of the rise of Jadidism, the status of the early enlightenment movement within Jadidism, and recently established educational institutions are discussed.

INTRODUCTION

At The late 19th and early 20th centuries in Turkistan's history were a time of significant transformation and significance for the country's future. In his "speech at the solemn ceremony dedicated to the Day of Teachers and Coaches" on September 30, 2020, Honorable Shavkat Miromonovich Mirziyoev, the President of the Republic of Uzbekistan, emphasized the core principles of the Jadidism movement, saying things like: "...I, along with many intellectuals, always think of one idea with great dreams: TheThird in our country." In the 20th century, our wise ancestors could have achieved a renaissance. "Why, these selfless and fervent individuals dedicated their entire life to the concept of a national revival and used all of their resources to bring the country out of ignorance and backwardness, to save our nation from the swamp of ignorance" .

At this point, the President regretfully mentioned that it was not possible to fulfill the tasks set by the ancestors: "...Unfortunately, the current situation and social system did not allow us to realize the noble goals set by our ancestors" .After the conquest of Turkestan, the country became the main supplier of cotton for the colonialists and the object of social, economic and national oppression . Turkestan has become an open source of raw materials and a market for the sale of finished products. Here cotton cultivated areas expanded and it became the main type of crop . Turkestan became a source not only of raw materials for the Russian Empire, but also of tax revenues for the state treasury. The amount of debts owed by the local population was increasing year by year. Injustice towards society was prevalent in the nation. For instance, an employee from Uzbekistan with the same experience and skills would make between 40 and 50 percent less money than an employee from Russia. This is only evident in the instance of the cotton gin owned by F.I. Polinsky. Eighty-five rubles went to a worker from Uzbekistan, eleven rubles to a worker from Russia, and six rubles to a juvenile . Not only did the state

of the nation's peasants deteriorate during this time, but tens of thousands of artisans and craftsmen also did. Economic difficulties were the impetus for the rise of the people against oppression.

Methods

It is well known that Turkestan was governed by an autocratic government built on military-police authority, and that the colonial tsar's officials believed they were the unquestionable rulers of the nation. The military rulers of the Russian colonists opposed the establishment of contemporary national schools in the nation that followed the European model. The local population's dislike of the current system grew as a result of a rapid drop in their standard of life, violations of Sharia law, and the repression of religious and national values. By this point, common people as well as Jadids had developed a dislike of the colonial system and a suspicion of the imperial authorities. Before the emergence of the national press in Turkestan, "Tarjumon" published in Bogchasaray, "Vaqt" published in Kazan, "Yulduz" and other newspapers and magazines had a significant influence on the activities of jadids. Through these publications, the progressives got acquainted with the ideas of the national revival of the peoples of the world. For example, Ishaqkhan Ibrat, the leading progressive, was regularly familiar with the newspaper "Tarjumon" when he was studying at the Tunqator madrasa in Kokan in 1883-1885. In the "Ishaqiya" library, which he established, there were even volumes of the "Tarjumon" newspaper from 1884. Social injustice in Turkestan, the colonial policy of the tsar's administration naturally caused the discontent of the progressive intellectuals of the local people. It is known that the word "jadid" means "new", "innovation". Any innovation is naturally met with resistance. The modern enlightenment movement that started in Turkestan, Bukhara and Khiva, as well as in some foreign countries of the East, faced great obstacles in its time.

The colonial policies of the tsar's administration, coupled with social injustice in Turkestan, inevitably inflamed the anger of the progressive intellectuals living there. The meaning of the term "jadid" is well recognized to be "new" and "innovation". Resistance to any innovation is inevitable. The contemporary enlightenment movement, which began in Turkestan, Bukhara, and Khiva as well as in several other Eastern foreign countries, experienced significant challenges during its period. Aware that progress stems from science, sophisticated thinkers choose enlightenment as the primary prerequisite for eliminating backwardness. The last quarter of the 19th century saw the opening of the nation's first new method schools for this reason. Ishaq Khan Ibrat established one of the first schools in 1886.

CONCLUSION

The progressives opened public publications, printing houses, and organized theater performances in order to spread enlightenment among the masses and raise the political consciousness of the nation. In the late 19th and early 20th centuries, the Russian Muslims, especially the Turkish peoples, were far removed from the concepts of modern science and culture. It was Ismailbek Gasprinsky who first brought the idea of emancipation of Russian Muslims to freedom through enlightenment into a systematic way of action. The newspaper "Tarjiman" founded by Ismail Gasprinsky, the idea of the school "usuli savtiya" developed by him entered Turkestan from the end of the 19th century. After the death of Ismail Gasprinsky on September 10, 1914, Avloni, Hamza, Ashurali Zahiri wrote eulogies for him.

The Jadids considered it one of the first tasks to make the masses of the people knowledgeable and enlightened, and to introduce the teaching of specific subjects in madrasahs. Social, economic and political issues in the country were widely discussed at the meetings of local societies organized by Jadids. There was a significant impact of modernity on the activities of local societies.

By 1916, the "Taraqqiparvar" society was established by the Jadids in the city of Andijan. The reputation of the society among the masses caused the colonialists to take extreme measures. Such societies as "Taraqqiparvar", "Ghayrat", "Ko'mak", "Tarbiyai atfol", "Shamsinur" were organizations that were actively involved in the social and political life of the country and had a significant influence and reputation among the public.

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