

Jadids Movement and its Role in Raising the Identity of The Uzbek Nation

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ABSTRACT

Jadidism played a major role in the national awakening and the rise of national consciousness in the late 19th and early 20th centuries. Jadidism is a great historical movement that was created for the purpose of enlightening the nation and raising its spirituality. This article analyzes the emergence of Jadid activity and its goals and objectives, violation of national and religious values of the Uzbek people in the conditions of colonialism and dependence.

Keywords: Reform; Nation; Religious; Secularism; Development; Language; Culture; Enlightenment; Ignorance; Progress; Theater.

1. INTRODUCTION

Jadidism is based on the word jadid. The word “Jadid” means “new”. It does not mean simply “new” or “supporter of innovation”. Perhaps, it includes such broad meanings as “**new thinking**”, “**new person**”, “**new generation**”. The emergence of the Jadidism movement is directly related to the socio-political environment and situation in the internal and external arena of that time.

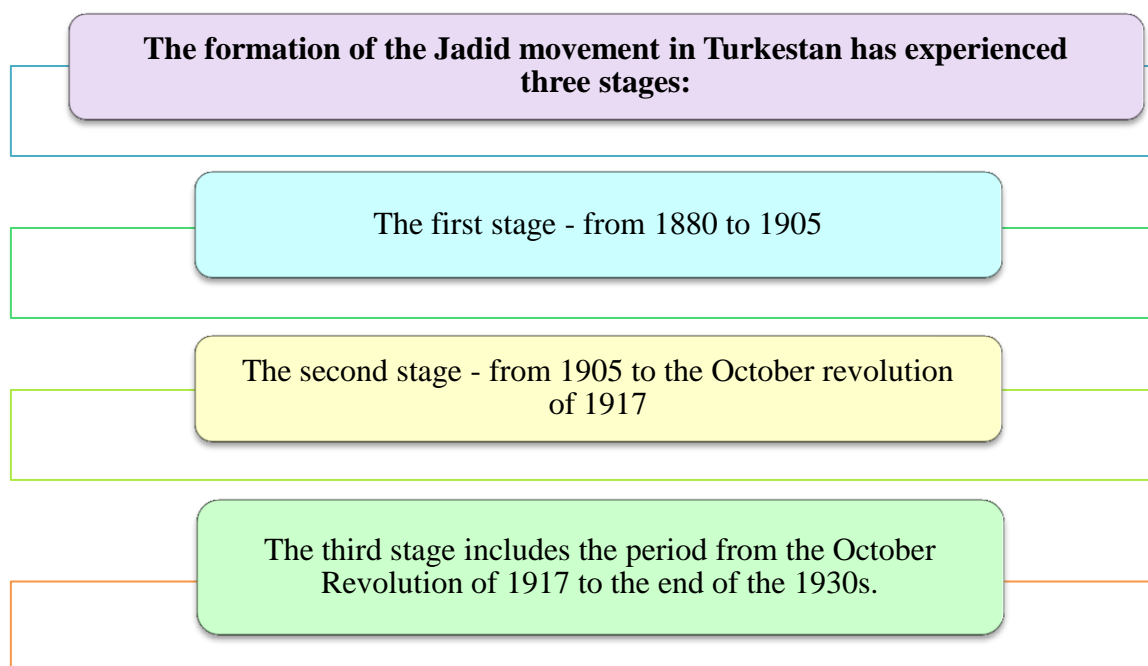
According to its purpose and essence, the Jadidism movement was a cultural, educational and political reform movement from the first day. But in order to make the homeland free and prosperous, to bring the nation and the people to freedom, to make it developed and civilized, the moderns first focused on cultural and educational work.

2. DISCUSSIONS

Jadids promoted the ideas of religious and secular enlightenment in opposition to Muslim bigotry. They fought against the backwardness of the religious leaders and the concepts that “Progress is against Islam” because they knew the rules of the Sharia and the “Holy Quran”. It should be emphasized that religious-secularism and Sharia practices in Islam played a major role in the emergence of Jadidism. So, the Jadidism movement firstly appeared as a manifestation of progress in Islam, encouragement of science, and secularism in the new era. Secondly, the emergence and development of the Jadidism movement was strongly influenced by the following democratic, national liberation, and reformist movements that developed in Eastern and Western countries:

1. Russian social democratic and revolutionary movements that achieved great victories in 1905-1907 and 1917; their impact on Turkestan.
2. Reformation and “nahda” (revival) movements in the Muslim world founded by Jamaluddin Afghani (1839-1897) and Muhammad Abdo (1848-1903).
3. Anti-monarchist, constitutional democratic, socio-national revival movements in Turkey: Tanzimat (1840-1860), Young Ottomans (until 1865-80), Young Turks (1889-1918) and democratic-revolutionary movements of 1908-1909.

Ismailbek Gaspirinsky (1851-1914) made a great contribution to the emergence and development of the Jadidism movement. In the 80s of the 19th century, he was the first to establish Jadidism in Crimea among the Muslim nations.



The main ideas and goals of Jadidism:

- liberation of Turkestan from medievalism, feudal backwardness, superstitions;
- taking the country, the people, and the nation to the path of modern development by introducing the “Usuli Zaman (Modern approach)” while denying the “Usuli Kadim (Traditional approach)”;
- building a national state, building a free and prosperous society with a constitutional, parliamentary and presidential system;
- granting the status of the state language to Turkic languages;
- formation of a national army and others.

In the late 19th and early 20th centuries, the historical significance of this movement was extremely great. During this period, the moral crisis of the society deepened, and it was impossible to create an opportunity for socio-political and economic development without raising the national culture and using the universal values of enlightenment and educational activities. So, Jadids were devotees who were ready to mobilize all their strength and talent for the spiritual development of the nation.

Spirituality in the Jadidism movement was evident in the following:

Firstly, they aimed to achieve independence not through various tumultuous and exterminating wars that lead to bloodshed, but by raising the literacy of the population, raising their education and culture to the level of understanding the origin of dependence and its negative consequences for the fate of the nation;

Secondly, it was reflected in the idea that the development of national consciousness is the main factor for ensuring national unity, and the creation of national unity is the main factor that leads to its development;

Thirdly, the representatives of the Jadidism movement did not limit themselves to the promotion of their ideas; they also carried out many practical works to raise the general literacy of the population. They opened a school at their own expense, published newspapers and books. Spirituality was at the heart of these actions because they did not work for wars, ignorance and escalation of contradictions, but for the achievement of freedom and progress by attaining higher enlightenment and political consciousness.

In these aspects, the Jadidism movement has a special place in the development of our national spirituality. Another feature of the Jadidism movement is that it promoted the most advanced ideas of its time and rose to the level of the largest mass and nation-unifying movement in raising the general enlightenment of the population. In this sense, this action is of great importance in the development of national spirituality of the population.

Behbudi, Fitrat, Cholpon, Abdulla Qadiri, Abdulla Avloni, Munavvarqari Abdurashidkhanov, Usman Nasir, Sofizoda, Tavallo, Ishaqkhan Ibrat tried to promote the ideas of Jadidism in extremely difficult conditions. They have done great things to improve the maturity of the nation and not to allow its dignity to decrease. Behbudi, Fitrat, Munavvarqori and other heedful Jadids for the nation opened schools, taught in them, wrote educational manuals, published them and showed initiative in this way. They even spent their money on this action. Such good deeds, such as generosity and gratitude, are extremely necessary for our current new path of development.

Mahmudhoja Behbudi (1879-1919) was the representative of Jadidism movement and one of its theoretical founders in Turkestan. Behbudi was one of the first promoters and founders of schools of the new method, as well as a great enlightener who created textbooks for these schools.

Behbudi was born in the family of a priest in the city of Samarkand. From a young age, he was interested in science; he had deep lessons in arithmetic, law, religion, Arabic and Persian languages. He had performed the pilgrimage and went to Mecca and Medina. He visited the cities of Egypt and Turkey. He also visited Russian cities such as Petersburg, Minsk, Kazan, Ufa, and Orenburg, where he became familiar with the culture of the new era.

Mahmudhoja Behbudi raised the issue that along with providing religious and worldly knowledge to the children, it is necessary to send the children of the nation to educational institutions in developed countries to receive modern education. **He put forward the following three rules:**

- 1) to act based on the requirements of the time;
- 2) to train national personnel who determine the destiny and prospects of the nation;
- 3) to become a nation capable of thinking on a global scale, working at the level of world standards in political, economic, cultural and spiritual relations with foreign countries.

Behbudi wrote many textbooks for schools. He wrote books such as “Risolai jug’rofiyai umroniy”(1905), “Risolai asbobi savob”(1908), “Amaliyoti islom“(1908), “Kitobi ul atfol”(1908), “Tarihi Islam”(1909).

Since 1913, Behbudi began to work widely in the field of press. He published “Samarkand” newspaper and “Oyna” journal. In 1911, Behbudi created the first example of Uzbek drama “Padarkush”. Avloni’s “Turon” troupe started its activity through this drama.

Munavvarqari Abdurashidkhanov (1878-1931) is a writer, trainer, editor, enlightener, public figure. From the end of the 19th century, he began to take an active part in modernizing movements. In 1901, he opened modern schools in his home, later in different districts of Tashkent. In 1907, he created textbooks “Adibi avval” and “Adibi soni” for these schools. He also prepared and published manuals such as “Tajvid al-Qur’an” and “Yer Yuzi”. He wrote a number of poetic and prose stories for children.

In 1909, he founded the association “Jamiyati Khairiya” in Tashkent and opened the society named “Turon”. In 1906, Munavvarqari published the newspaper “Khurshid”, one of the first samples of the Uzbek press. Later, he worked as a chief editor in “Najot” and “Kengash” newspapers, and as a department editor in “Sadoi Turkistan” newspaper. In April 1918, he became the founder of Turkestan People’s University and was elected its rector. On June 2, 1918, the pedagogical institute started working with his efforts. In 1918, he founded the scientific-educational society “Turk Ochogi”.

In the mid-20s, as a result of the increased persecution of national intellectuals, Munavvar Qori was removed from all positions. Due to his ideas for the development of the nation, Munavvarqari was persecuted by the former violent Soviet government. On April 25, 1931, he was accused of being a “nationalist” and shot.

Abdulla Awlani (1878-1934) is another great representative of Jadid movement, who promoted the ideas of national revival. He criticized that the nation is in a spiritual crisis, encourages everyone to be literate, acquire modern science, cultural achievements. Abdulla Awlani’s idea that “Science is the path, life, leader, and salvation of people” constitutes the program of the enlightenment and modernist movement.

Like his enlightened colleagues, he rendered unforgettable services in helping the oppressed people of Turkestan to enjoy the benefits of knowledge. In the book “Turkiy Gulistan yohud Ahloq” he expressed valuable thoughts about the role of enlightenment and science in the development of society. Enlightenment writer, playwright, pedagogue, publisher and public figure Abdulla Awlani died on August 25, 1934 in Tashkent. He was buried in the Botkin cemetery in Tashkent.

Abdurauf Fitrat (1886-1938) is one of the great representatives of Turkestan jadidism movement. Abdurauf Fitrat, like other Jadidists, was executed in 1937-1938 on charges of nationalism. In 1909-1913, he studied in Istanbul with the support of “Tarbiyai atfol” society. After returning from Turkey, he worked as a teacher in Bukhara. He took an active part in the “Yosh bukhoroliklar” movement, becoming one of its chief ideologists and ideological leaders.

In 1923-1924, he lived in Moscow and Leningrad, worked at the Institute of Oriental Languages. He taught Turkish, Arabic, Persian languages and literature to youth. He was elected to the professorship of Leningrad University. He wrote and published works such as “Abulfayzkhan”, “Bedil”, “Qiyamat”, “Satan’s rebellion against God”. As a musicologist, he conducted researches on the topics such as “Shashmaqom”, “Uzbek classical music and its history”, “Oriental music”.

Abdurauf Fitrat showed that family and community play an important role in the spiritual and educational development of a person, and praised moral qualities such as moral purity, wisdom, courage, justice, humanity, and patriotism.

So, in the implementation of their activities, the Jadids performed the following activities:

1. to develop new Uzbek literary language, struggle for press day, determination of creation of literature and theater understandable to the public;
2. to change the fate of women-girls by taking them out of the burqa (Islamic female religious dress) and ensuring that they attend modern schools and family reform, the political and economic equality of the local wealthy and merchant population with the Russian bourgeoisie, the struggle against the suppression of local officials by the Tsarist rulers, and thus the reform of colonial policy were at the center of their program;
3. The main goals of the Jadids were to encourage the acquisition of knowledge and to fight for social, economic and cultural development in Turkestan. Their ideological goal was to turn Turkestan, which was trampled under the feet of colonizers and local rulers, into a literate, enlightened, prosperous, independent country.
4. In general, Jadidism was a trend against the feudal relations prevailing in Turkestan, and it encourages the people to unite intellectuals and progressives, rich people and clerics to carry out reforms for the independence and development of the country.
5. First of all, it is necessary to look for the basis of the movement and ideas of Jadidism in the historical, socio-political situation and conditions that arose in Turkestan itself. It is known that Turkestan was under the regime of tyranny before and after the Soviet revolution. Therefore, the main ideas of the Jadids were connected with the goal of getting rid of this tyranny and gaining independence.
6. Fundamental socio-political changes and conditions in the history of our country require new approaches to assessing its past.

The main goal of the policy of the totalitarian system of Tsarist Russia was to limit the interests of the Uzbek nation, as well as other nations, and to have a negative impact on its development. They tried to keep the people in spiritual poverty while realizing their goal. This was confirmed by the opinions expressed by some Russian officials. For example, N.A. Kuropatkin, the governor-general of Turkestan in 1916-1917, expressed his attitude towards the oppression of the indigenous population during the tsarist period as follows: "For 50 years, we kept local peoples out of development, school and Russian life".

M.D. Skobelov, one of the generals who introduced the colonial policy of Tsarism in the East with blood and sword: "To destroy a nation, it is not necessary to destroy it, if we destroy its culture, language, art, it will soon decline." - he said.

Czarism tried to show the people to the world as "illiterate". Russian historians focused on rare manuscript sources in Turkestan. According to them, handwritten sources were considered an incomparable factor in conquering the country, managing it and disposing of its wealth.

The manuscripts came into the hands of the colonists in two ways:

1. Those who were unaware of the evil intentions of the colonialists (khans, emirs, beks, judges) gifted unique manuscripts. For example, in 1820, the book "History of the Muqimkhanids" by Muhammad Yusuf Munshi was

presented to Russian ambassadors headed by Negri. N. Khannikov, who was in Bukhara, took 166 rare works. These priceless treasure jewels are currently stored in the State Public Library in St. Petersburg under the name “Khannikov Collection”.

2. Manuscripts were transported by decree. For example: the contents of more than 150 volumes of manuscripts stored in the State Public Library in St. Petersburg under the name “Kaufman Collection”.

General Fon Kaufman confiscated 300 manuscripts, 18 Qurans, and 50 textbooks from the Khiva palace. 129 of the manuscripts are related to history, 50 volumes are related to jurisprudence, and they are now in the St. Petersburg Public Library. By decree, 200 seals, hundreds of coins, and rare ornaments were taken away. Even Khiva Khan’s throne was taken away.

So, at the beginning of the 20th century, it became practically impossible to find ancient manuscripts in Turkestan. Spiritual wealth was looted. And Turkestan was declared an illiterate nation. Every complaint, written application was translated into Russian. Time passed, people suffered. As a result, the needs of the country remain unsatisfied. People began to get poorer. Activities of schools and madrassas were restricted. That is, the government sold the *waqf* lands owned by the madrasahs, and the position of the chairman was abolished. Madrasah employees and students were separated from their source of livelihood.

Rus-Tuzem schools were established. Poor children could not study in it. The level of literacy in the country was developed due to the children of rich families studying in this school. They were 1.5-2%. In fact, this figure was 19.7% in the 1897 census.

The colonialists built Christian churches and temples in the country. The book “Bible” was translated into Uzbek by N. Ostroumov and distributed. In the mosques, it was made obligatory to recite a prayer in the name of the Russian Tsar after the prayer.

The complications were as follows:

- 1) Christian religious rights had been established in the country;
- 2) It was to teach the people to honor the Russian people by praying to the tsar, thereby encouraging them to forget their identity.
- 3) Spiritual poverty began in the country. The colonialists spread immorality and impurity against Islam.
- 4) Under new conditions (in places where Russians live), taverns were organized. Some Muslims with weak faith were also attracted to it.
- 5) Brothels were opened in the suburbs of the cities. Such chaos could not be tolerated.

Colonel V.V.Ivanov said that the heel of a Russian soldier’s boot is better than a thousand local people. People who could not stand these humiliations raised various uprisings. Including “Polatkhan”, “Dukchi Eshan”, “Qurbanjon Dodkhoh”, “Jizzakh Uprising”. Those who opposed the tyranny were young people, jadids and enlightened people. During the years of colonialism and dependence, the colonial policy towards the peoples of Turkestan was to destroy any form of state among these peoples, to stifle their socio-economic, political-cultural development, not to

give them freedom, to humiliate their national values, to destroy their national pride and spirituality, and to keep them in fear.

3. RESULTS

To be more precise, the Tsar Colonial Empire was replaced by the “Red Empire” on October 25, 1917, based on the Great October Socialist Revolution. We suffered moral and cultural losses, as a result of which it continued until 1991.

In 1917-1991, the attitude to spirituality and its consequences were as follows:

Firstly, history was falsified based on Communist ideology. That was done in order to make the people lose their identity, to persuade them to submit. For example, the Soviet regime hid the truth about Amir Temur. Amir Temur was condemned and sources about him were banned and falsified.

Secondly, the language issue. To protect the nation, it was necessary to protect its language. In 1937, learning the Russian language was made compulsory. The Uzbek language began to be excluded from circulation, and the Russian language became the state and main language of communication.

Thirdly, the issue of religion and religious values. It was announced that “religion is opium”. The leaders of Islam were imprisoned, exiled, and shot. Societies of the Godless were established. The science of atheism was taught. It was said that religious morals and culture are harmful. Graveyards were vandalized and set on fire, madrasas and mosques turned into warehouses and places for drying cotton.

Fourth, the issue of holidays and our customs. Holidays and customs were banned. For example, the celebration of Navruz was banned. Although this holiday had nothing to do with Islam. Respectable books (the Holy Quran and hadiths were poured into water and burned). It was forbidden to go to the funeral.

Fifth, the issue of cadres. The cadres were the flowers of the nation. The leaders of the Soviet government knew that if the people moved, it would be led by the intelligentsia. As a result, they repressed intellectuals from time to time.

Sixth, it was forbidden to study the heritage of Yassavi, Mashrab, and Nadirabegim as manifestations of feudalism.

Seventh, the orthography issue. The orthography was Arabic. It was shifted from Arabic graphics to Latin graphics in 1929, from Latin graphics to Cyrillic in 1940. As a result, we could not read books in Arabic. About 20,000 sources in Eastern languages remained unread and untouched. We were cut off from nearly 120 years of history.

It is known that in the years 1937-1953 terrible mass political repressions were carried out in the territory of the former USSR. As a result of its negative consequences, nearly one hundred thousand people were persecuted and 13 thousand people were shot in Uzbekistan. Among these people whose human dignity was lost and whose lives were sacrificed, there were not only dignitaries and intellectuals, but also hundreds of ordinary people, representatives of almost all nationalities living in our country.

It was our duty to restore the historical justice that affects the fate of our country, to reveal the closed pages of the recent past of our people and nation, to learn from this history, to form a conscious view of our present and future

life, and to immortalize the memory of innocent victims. In order to fulfill this human duty, in the year 2000, in Yunusabad district of our capital, in the place of the cliff named Alvastiko'prik on the shore of the Bozsuv canal, which had been neglected for several years, a memorial avenue of martyrs and later a museum and a fund were established. Since 2001, August 31 has been celebrated as the Day of Remembrance of the Victims of Repression. Every year on the morning of August 31, in this place, according to the ancient traditions of our people, recite the Quran, state and government leaders come here to remember the deceased and pay respect to their souls.

4. CONCLUSION

Above, we considered only some aspects of the attitude to the rich spiritual and educational heritage of the Uzbek people and its social consequences in the conditions of colonialism and dependence. In the years of independence, the attitude to our spiritual and educational heritage, which was trampled and insulted in the past, changed fundamentally. Our national spiritual heritage is being revived and is taking deep roots in the hearts of our people.

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Consent for publication

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