



FUNDAMENTALS OF FORMATION OF THE PHILOSOPHY OF JADIDISM

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Article history:	Abstract:
Received: September 4 th 2021 Accepted: October 3 rd 2021 Published: November 17 th 2021	This article analyzes the foundations of the formation of the philosophy of Jadidism, the historical conditions of the late XIX and early XX centuries. The main ideas of the philosophy of Jadidism, their role in the process of social development and their political, social, enlightenment and educational significance today are revealed.
Keywords: Jadidism, Enlightenment, Independence, Philosophy Of Jadidism, Ideas Of Jadidism, Social Ideas, Political Ideas.	

INTRODUCTION.

The historical process is based on certain laws. It is important to understand and evaluate it philosophically, to understand the place and role of the participants in this process. Every society goes through periods of formation, development, reaching the peak of its development, and gradual decline throughout its history. There are a number of objective and subjective reasons for this process, which is inherent in the development of human society. One of the reasons for this, and perhaps the most tragic, is the stagnation of social thought. The Jadids, who emerged in the early twentieth century with their ideas of enlightenment, independence and social development, made a huge contribution to the development of social thought in our country. "The history of mankind shows that every nation has the right to build its life and future independently only if it is free and free. "No fee, no fee!" This was the great goal of our great ancestors who sacrificed their lives for the liberation of the nation. "[1]

LITERATURE REVIEW.

It is known that by the second half of the XIX century, the competition between the powerful states of Europe for the establishment of a common domination over Turkestan began. As a result of 40 years of invasion by the regular army of the Tsarist government, the three Uzbek states in Central Asia - the Kokand and Khiva khanates and the Emirate of Bukhara - were abolished. A total of 598,000 soldiers and civilians were killed as a result of the brutal actions of Tsarist Russia during the occupation. "[2] Hamid Ziyoev, a doctor of historical sciences, writes, "The Russian government kept Turkestan in a three-part colony. The purpose of dividing the country in this way was to prevent the unity of Uzbeks, Tajiks, Kazakhs, Kyrgyz, Turkmen and Karakalpaks and to unite into one big family. With the same goal in mind,

the invaders sowed the seeds of national conflict. Russian has been given the status of the state language in the country, and national languages have been pushed into a corner. As a result, the need to promote and learn the Russian language is growing. Russian-language schools have been opened in the country. They were tasked with educating people loyal to Russia. Therefore, the Russian government did not even consider allocating funds for the provision of schools and madrassas, deliberately hindering the development of the national language and national culture as much as possible. "[3]

The Jadid movement emerged in such a complex historical situation. At any time in history, the focus of human activity has always been the desire to know existence. Not only knowledge, but also the desire to change it on the basis of acquired knowledge and experience, we witness the creation of the basis for renewal in the life of society (social, political, economic, scientific, technical, spiritual). So, another key factor in human development is the desire to know the being, to analyze and understand it in depth, to draw viable conclusions on the basis of the acquired knowledge, and to apply the discovered ideas to life.

Enlightenment, one of the main ideas of the philosophy of Jadidism, was primarily aimed at the prosperity and liberation of the country, the liberation of people from the mire of ignorance and superstition, the solution of their spiritual and economic problems.

"Remember the events that took place in Turkestan at the beginning of the century. Why was the enlightenment movement in this country stronger than ever in those years? After all, it was only through enlightenment that it was possible to awaken the country, which was in the throes of Tsarist Russia, and to open the eyes of the people. Enlightenment has not lost its significance for us today, nor will it. Only if we can bring up intelligent, highly spiritual people, we will be able to achieve our goals, prosperity and



development will be established in our country, "wrote the First President Islam Karimov.

Of course, the Jadid movement did not arise spontaneously. There were certain objective conditions and reasons for its emergence. In the mid-nineteenth and early twentieth centuries, there was a need for renewal in society. A number of social, political, legal and moral issues arose. A group of intellectuals who began to work to solve these problems became known among the people as the 'Jadids'. The Jadids first realized the need to awaken the national consciousness of the people, to impart modern knowledge, to express to them their identity. As a result, they entered the field of social life as people who were against backwardness, medieval ignorance, in order to educate the people on the basis of modern requirements. They were also called "Jadids" because of their opposition to conservatism, dogmatism, antiquity, and their desire for innovation, innovation, and reform. They established new schools, reading rooms and libraries, modern theaters, reformed the education system in schools and madrassas, called for the abolition of obsolete or unacceptable customs and traditions among the people, and fought against ignorance and backwardness. Most importantly, they fully understood the importance of the press, a system of regular propaganda and propaganda: they began to publish newspapers and magazines, trying to use stage productions for the purpose of propagating spirituality and enlightenment.

The political foundation of Jadidchik's philosophy was imbued with the ideas of independence and freedom. Because the Russian state ended the national statehood in the region and ruined its independence. He created a political-administrative system that ensured his interests and used it to plunder the wealth of the country and keep the population in obedience.

Jadidism was, in essence, primarily a political movement. The cycles of its formation can be conditionally divided into 4. In the territory of Turkestan, Bukhara and Khiva these periods were: 1895 - 1905; 1906 - 1916; 1917-1920; Covers the years 1921 - 1929.

The main ideas and goals of Jadid philosophy were:

- Liberation of Turkestan from medieval backwardness and religious superstition;
- Sharia reform, enlightenment of the people;
- The struggle for the establishment of an autonomous government in Turkestan;
- Building a free and prosperous society in Bukhara and Khiva through the establishment of a constitutional monarchy and parliament, and later a democratic republic;

- Introduction of a stable national currency and the formation of a national army; There are some differences between the Turkestan Jadids and the Bukhara and Khiva Jadids. The social basis of the Jadids in Turkestan was the intelligentsia. They were at the forefront of the struggle against the colonialism of Tsarist Russia, advocating that Turkestan, which had become the raw material base of tsarism, be first an autonomous and then an independent state.

The socio-political, cultural and ideological ideas and movements of the Ottoman Turkish Empire also had a strong influence on the emergence and development of the Jadid movement in Turkestan. Especially during the reign of Sultan Abdulhamid II of Turkey, a number of laws aimed at bringing the country out of backwardness and their implementation were important for the people of Turkestan. Progressive reforms in Turkey have led to the widespread popularity of European culture and lifestyle in the country. This positive trend has also affected Turkestan.

RESEARCH METHODOLOGY.

Many intellectuals from Turkestan, Khiva khanate and Bukhara emirate went to Turkey and studied there. feelings began to awaken. The peoples of Turkestan also welcomed the February Revolution of 1917 in Russia with great joy. Freedom was in their imagination: freedom, liberty, independence were about to be achieved.

The idea of uniting the Turkic peoples is firmly on the agenda. The issue of uniting the Uzbek, Kazakh, Kyrgyz, Karakalpak, Bashkir, Tatar, Turkmen peoples and building a federal or autonomous state on this basis has been growing. However, in the words of Munavvarqori, many people did not understand the difference between a republic and an autonomy. In particular, the representatives of Turkestan were not fully ready to build a real republic and its state structure. Kazakh and Bashkir representatives - Mustafa Chokay, Zaki Validi and others. Realizing that St. Petersburg would never give them independence or autonomy, they came to Turkestan and began working with local Jadids.

When the autonomy of Turkestan was engulfed in blood by the Soviets in February 1918, the Jadid movement underwent a drastic change. Most of the Turkestan Jadids, who did not want to reconcile with the Soviet regime, worked in the ranks of the independence movement and in secret national organizations, while some were forced to work in Soviet government offices.

The situation was slightly different in the Bukhara Emirate and Khiva Khanate. In 1920, the Red Army invaded the territory of both states. Bukhara People's Soviet Republic and Khorezm People's Soviet



Republic were formed. The Jadid movement entered a new stage of development, the path of reconciliation with the Soviets.

ANALYSIS AND RESULTS.

In August 1921, the Turkestan National Unity Organization was established in Bukhara under the leadership of Validi. It plays an important role in consolidating the independence movement. The National Unity of Turkestan and the National Union, led by Munawraqori, cooperated. The main goal of both organizations was to protect the Republic of Bukhara, in general, the Turkestan region from the influence of Sovietization and Russification, to achieve the independence of Turkestan. In 1925, the National Independence Organization was formed on the basis of the National Union. The last years of the Jadid movement are not marked by active political struggles. During this period, the Soviet regime began to organize various political activities ("Group of Eighteen", "Inogamovchilik", "Kasimovchilik", "Badriddinovchilik", etc.) and mass repression of national intellectuals. In November 1929, the Jadid movement was dealt a severe blow with the arrest of 38 people led by Munawraqori (later their number increased to 87).

Thus, the Jadid movement was able to rise from political enlightenment to the level of a political organization. According to Soviet literature, the movement and its members were not "representatives of the liberal bourgeoisie," as described in Soviet literature, but the most educated and noble representatives of the democratic process, working for the fate of all the peoples of Turkestan.

After the violent establishment of Soviet power in Turkestan, some of the Jadids withdrew from active political life and engaged only in artistic creation (A. Burhanov, A. Avloni, S. Ayni, etc.). Some Jadids worked in the cultural and educational structures of Soviet institutions (U.Khojaev Munawraqori, Hamza, S.Tursunkhodjaev, T.Norbotabekov and others). Some Jadids continued to hold senior state and government positions as "local communists" (Fayzulla Khodjaev, Abdulkadir Muhiddinov, Nizomiddin Khodjaev, etc.). Sharifkhodjaev, Abdulhamid Oripov, etc.).

All prominent members of the Jadid movement perished as a result of the massacre carried out by the Soviet dictatorial regime in the 1930s. The Jadid movement was unjustly condemned in the Soviet era as "nationalism", pan-Turkism, and pan-Islamism, and the reading of Jadid literature was banned.

CONCLUSION

During the years of independence, the attitude to the movement and philosophy of Jadidism has changed radically, and the interest in its objective, scientific study has grown significantly. In recent years, museums and monuments dedicated to the memory of such enlighteners as Ishakhon Ibrat, Mahmudhoja Behbudi, Abdulla Avloni, Abdulhamid Cholpon, Abdulla Qodiri have been created. Creative schools were built. In the Republic of Karakalpakstan, in all regions, branches of the Museum of Victims of Repression have been opened. New

books, films, and studies dedicated to the victims of repression are being created. The purpose of this is to restore historical justice, the truth, so that our people would know those days and never forget them, to appreciate the present.

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