

Spiritual Modernists In Turkestan In The Late 19th And Early 20th Centuries

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Abstract: In this article, you can learn about the Jadidism movement, its origin, brief information about Jadidism, the new method school and its activities.

Key words: Jadids, new method school, newspaper, library, Islam, theater.

The Jadids are a reform movement among Central Asian Muslim intellectuals, mainly Uzbeks and Tajiks, from the first years of the 20th century to the 1920s. It got its name from "usuli jadid" (new method), applied to modern schools promoted by reformers instead of "old" (old) schools: traditional schools and madrasas. "Jadid" or "jadidchi" became synonymous with reformer, while "old-fashioned" or "old-fashioned" came to mean anti-change.

Jadids, first of all, decided to bring Central Asia into a new era. They were essentially Muslim modernists because their perception of the modern world and their attention to its problems arose from the culture and society of Muslim Central Asia. Thus, they belonged to a common Muslim modernist community from the Ottoman Empire and Egypt to Persia and India, and they could speak to each other in their common Turkish and Iranian languages, but unlike the Young Turks, they did not reject Islam. On the contrary, they sought to harmonize the teachings of Islam with the norms of modern society.

At first, Jadids saw their work as educational and assumed moral and cultural leadership because they were convinced that the path they chose would lead to a bright and prosperous future. They were equally sure of who their opponents were, and they waged a determined struggle against the conservatives within the ulama. The mullahs had no intention of relinquishing their cultural dominance, which they had exercised for centuries, and the Jadids were filled with anxiety lest ignorance and secret traditions condemn the Muslims of Central Asia to eternal backwardness and subservience to others.

Jadids believed in science as the most effective means of solving society's problems and were knowledge spreaders. Fearing the shortcomings of schools and many madrasahs, they established new schools themselves. They understood their didactic mission in a broad sense: they wrote school textbooks, created newspapers and filled their columns with exhortations to study and reform, wrote poems and dramas, expressed their ideas tried new forms of fiction to popularize and create new literature. They established publishing houses to publish their works and bookstores to distribute them.

At first, the Jadids did not have an official, written program. However, their actions clearly showed their determination to overcome ignorance and backwardness by establishing new schools and creating new literature, fighting against entrenched scholars and broadening the worldview of madrasa students, and exposing the oppressions of the emirs.

The unity of purpose and diversity of origin of the Jadids can be learned from the biographies of their leading supporters.

Abdurauf Fitrat (1886-1937 or 1938) was also highly respected by his contemporaries. He was a real enlightener who simultaneously engaged in many projects, such as social criticism, literary creation, journalism, and politics. He studied at a madrasa, but the four years he spent at Istanbul University (1909-1913) and his first-hand acquaintance with the Young Turks movement were decisive. He became one of the most radical leaders of Jadids and was an early critic of the Bukhara Emirate system in his works such as *Munozarayi Madrasayi Bukhara*. After 1917, he participated in the reconstruction of Central Asia under the auspices of the Soviet Union, but he could not reconcile his aspirations with the requirements of the new regime.

Mahmudhoja Behbudi (1874-1919) was the most prominent person among the Jadids. He came from a rich family; his father was a mufti, he himself received a good education in both religious and secular sciences, and became a mufti. He traveled extensively, including a pilgrimage in 1899 and a visit to Russia in 1903-1904. He was a zealous founder of new schools of style and an ardent promoter of the local press.

Sadriddin Ainiy (1878-1954) came from a family of humble village artisans, but studied in several madrasas and was engaged in classical Persian poetry. He participated in small gatherings of intellectuals in Bukhara, was early attracted to the idea of Jadidism, and dedicated himself to full-fledged education reform. Later, he adapted to the Soviet regime and became a leading literary figure of the new Soviet Tajikistan.

Monavvar Qori (1878-1931) was from a cultured family. He was active as a founder of enlightened, new method schools, founder and editor of newspapers.

Abdulla Avloni (1878-1934) was born in the family of a weaver. Studied at school and madrasa. He founded new-style schools, edited two short-lived newspapers, was a prolific author (poetry, plays, and school textbooks), and played an important role in education after 1917.

To'lagan Khojamiyrov, better known as Tavallo (1882-1939), came from a family of scholars and writers and received a traditional Islamic education. He was a supporter of the renewal of Muslim culture and modernization of Muslim education and was known as a poet. In his small book of poems, *Ravnaq al-Islam* (1916), he urged his readers to work for a cultural and economic revival in Turkestan.

After 1917, although he supported the new Soviet regime, he sought to create a flourishing intellectual life.

Haji Muin Shukrulla (1883-1942), who grew up in modest circumstances, regularly contributed to the Jadid press, was a well-known author and author of plays on Jadid topics.

The representatives of the generation, which can be called the second Jadid generation, were more active in their social activities and more experimental in their literary works than their elders.

Hamza Hakimzada Niaziy (1889-1929) was born in the family of a doctor in Kokhan. Although he studied at a madrasa, he studied at school in Russian. He studied Russian there. He opened many new style schools and wrote textbooks for them. In addition to reformist and revolutionary dramatists, he wrote poetry and the first Uzbek novel, thus becoming the leading playwright of the new Uzbekistan.

Abdulla Qadiri (1894-1938) studied Russian in traditional schools and a school belonging to the Russian nation and was influenced by the reformist press. He was a prolific writer and the founder of the modern Uzbek novel in the 1920s.

Faizulla Khojaev (1896-1938) came from a wealthy, religious family and had a traditional school. Until 1917, he studied in Moscow and had contacts with liberal Russians. He was a radical activist who emphasized political struggle and allied with the Bolsheviks, becoming the political leader of Soviet Uzbekistan in the 1920s and 1930s.

Abdulhamid Cholpan (1897-1938) was born in a wealthy and famous family. He received a traditional Islamic education and also attended a Russian school and learned the Russian language. This in turn opened the way for him to study European literature and culture.

The Jadids intended to expand their curriculum to provide students with the knowledge they needed to take their place in the modern world and thus survive competition outside of Central Asia. Arithmetic, natural sciences, history and geography became regular subjects, Arabic and Persian languages, and here and there Russian were systematically taught.

Jadids never eliminated religion from their schools. In fact, they used to pay a lot of attention to the teaching of Islamic beliefs and the recitation of the Qur'an, but the approach has changed. New textbooks written in the vernacular (Uzbek, Turkish, or Tajik) were used, and instead of teaching students to memorize sacred texts, teachers sought to make them truly understand the teachings and traditions of their faith. In the madrasa, the Jadids emphasized the need to focus on the sources of Islam for proper learning, rather than commentaries and interpretations, as was the practice. Yet, in a way, they kept Islam separate from the rest of the curriculum. During the old regime, religion covered every subject, but in the schools of the new method, it became a separate subject along with history, geography and other subjects.

Jadid newspapers and periodicals appeared after the Russian Revolution of 1905, when restrictions on the press were relaxed. Their founders were greatly influenced by reformist Tatar and Azerbaijani publications, in particular, "Terjuman", "Vaqt", "Ershad" and "Hayat". The most striking feature of all their publications was their didactic content and tone. They cover a wide variety of topics, but focus on education and socio-economic development. Editors favored an informative and critical article, which sometimes took up a quarter of each issue and was almost always committed to a moral or social cause. In these newspapers, poets (Avloni and Tavallo) and publishers (Ainy, Behbudi, Cholpan, Fitrat) tested their ideas and improved their literary skills.

Jadids, striving for enlightenment and reform, also turned to literature. They sought to create new prose and poetry to serve as another means of persuading the general public to accept their vision of modern society. Traditional literature struck them as anachronistic, as it placed entertainment and artistic formulas above enlightenment and socio-economic development. They used new themes and genres to criticize prevailing social, political and spiritual evils, especially in their early works, which were full of seriousness and enthusiasm. These changes were evident in poetry. While many poets remained faithful to the traditional metrical system, Fitrat and Cholpan began to create in other styles, relying on the oral language of Turkish folk poetry. The most profound literary influence of Jadidism was felt in fiction. In particular, Kadiri and Cholpan realized themselves as creators of literature, while focusing their talents on the service of social activism. Qadiri's short story "Juvonboz" (1915) is about pure Jadidism.

Over time, a new sense of community was formed in Jadids. They often talked about the nation. Sometimes this term was applied to the Muslims of Central Asia, and sometimes, more narrowly speaking, to the Muslims of Turkestan. Thus, at first, ethnic identities permeated the wider Muslim community. For example, the history of Islam taught in schools of the new style, and the language was called the Muslim language. Many moderns also used the term vatan, which traditionally referred to a place of birth, i.e. a city or province, but after 1900 it denoted a larger area united by a common culture. In the works of Cholpan "Doctor Muhammadyar", Avloni and Hamza, Vatan means "Turkestan". Ethnicity was also present in the minds of many Jadids. Because they recognized the Muslims of Turkestan as Turks and thereby excluded the Tajiks. Although these new categories did not become clear after 1917, language had already become a defining feature of ethnicity. The students of the Turkish Jadids stated that only Turkish (Uzbek) is suitable for the new method schools because they do not understand the Persian language, which is the traditional language of education.

The Jadids also viewed women as members of society and sought to elevate their status in two areas, namely education and marriage. They were united in calling for equal opportunities for women in education, and Hamza emphasized the importance of a good education for the bride in his novel "New Happiness" (1915).

The most consistent promoters of women's rights were women writers, such as the Uzbek poet Anbar Otin (1870-1916), who shared the principles of Jadidism. He wanted to put an end to the practice of betrothal between young girls and older men, and demanded to send more girls to schools and madrasahs

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