

THE ROLE OF MANIFESTATIONS OF THE JADIDIST MOVEMENT IN THE FORMATION OF POLITICAL CULTURE AMONG YOUTH

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ABSTRACT

This article examines the socio-political views of the Jadids, the first socio-political movement that embarked on the path of struggle for national independence in Turkestan was the movement of Jadidism. The Jadids proclaimed their main goal to build a secular democratic state by reforming its economic, political and cultural life, working out their own way of introducing the peoples of Central Asia to the achievements of world civilization.

KEYWORDS

Jadidism movement, national independence, publishing, national identity, development of national culture, secular democratic state, spiritual heritage.

At the end of the XIX — beginning of the XX centuries in Turkestan, the decisive action of the peoples for national independence began. The first socio-political movement that embarked on the path of struggle for national independence in Turkestan was the Jadidism movement. The Jadids considered themselves supporters of innovations and initially advocated the reform of the old system of Muslim education, sought to promote European scientific and technical thought, the eradication of religious ignorance, dogmatics and fanaticism, to arouse interest in the history of Islam as opposed to the penetration of alien moral ideals.

In the first period of their activity Jadids focused on the implementation of religious reform and educational research. In their theoretical works we find a call: to restore the former power of the Muslim peoples through the simplification of traditional rituals and liberation from all the superficial and fanatical. They proposed to revise the traditional socio-philosophical system not only from the standpoint of the development of culture, science and education, but (and this is the main thing) also in the light of the tasks of the anti-colonial struggle.

In order to reform the education system, the Jadids began to create their own national schools, teaching in which was based on new methods. These schools were supposed to be a means of protecting national culture, Islam, traditions and customs. They began to be called "new-method" ("jadidi-usul").

In Jadidi schools with a new method (jadidi-usul), children learned to read and write in just a few months. In schools, in addition to religious disciplines, subjects such as arithmetic, geography, and the basics of natural science were taught.

Initially, the Jadids, based on the ideas of Ismail Gasprinsky, opened new-method schools and began to use the sound teaching method in them instead of the old method of memorization. In these schools,

along with religious subjects, secular sciences were taught. The Jadids and their schools played an important role in educating the masses and growing their political consciousness.

The most prominent representatives of the movement were Mahmudhoja Behbudi, Abdullah Kadiri, Abdurauf Fitrat, Chulpon, Munavvar Kori, Sadridin Aini and others. However, soon the Jadid movement went beyond enlightenment and became an ideological weapon of the progressives of Turkestan in the struggle for national independence.

The main content of the national idea of Jadidism — the unification of all the indigenous peoples of Turkestan — is presented in the artistic and journalistic works of Behbudi, Fitrat, Fayzulla Khodzhayev, Chulpan and other progressive patriots. Mahmudhoja Behbudi, the founder and one of the theorists of Jadidism in Turkestan, revealed the essence of this principle in this way: "History knows that rights are not given, but acquired. Any nation, any people can protect their rights, religion and politics only by combining efforts and their own aspirations. We, Muslims, in particular, Muslims of Turkestan, do not want anyone to threaten our religion and nation, and in turn, we declare that we have no purpose to threaten anyone". He justified the idea that no one and no government will voluntarily grant freedom to the people. Behbudi strongly expresses the idea that freedom is gained through struggle and unification.

The Jadids, who took an active part in the organization of various parties and societies, became leaders of the national movement. The Turkestan autonomy was also supposed to have its own customs, treasury, federal bank, and conclude trade and economic agreements with certain states. Since 1905, the Jadids have established publishing activities and started publishing newspapers "Sadoi Samarkand" ("Voice of Samarkand"), "Sadoi Fargona" ("Voice of Fergana"), "Tarakkiyot" ("Progress"), "Khurshid" ("The Sun"), the magazine "Oina" ("Mirror"), etc. All this contributed to the growth of political and national consciousness of the local population. Soon, the process of forming various organizations from among representatives of local nationalities began in the Turkestan Region.

Jadidism manifested itself in a peculiar form in the Bukhara and Khiva khanates, which is connected with the historical, socio-political and spiritual processes of that time. But there were those who served this government and tried to influence the adoption of such decisions that would meet the goals of the national revival of Turkestan. Jadidism developed mainly in three directions:

- 1) cultural and educational - the development of national culture and art, the improvement of the spirituality of the people, the implementation of reforms in the public education system;
- 2) socio-political — the creation of political parties, organizations, national press, designed to educate people in the spirit of devotion to the Fatherland, to form the ideology of independence, to increase political activity in the struggle for national independence;
- 3) political — the acquisition of political independence and the establishment of civilized relations with other states of the world. The Jadids proclaimed their main goal to build a secular democratic state by reforming its economic, political and cultural life, working out their own way of introducing the peoples of Central Asia to the achievements of world civilization. The fate of the Jadids turned out to be tragic. It was only after Uzbekistan gained independence in 1991 that the processes of reviving spiritual values and the republic's entry into world civilization began. What the Jadids dreamed of has become a reality. The beginning of a qualitatively new stage in the development of socio-political thought in Uzbekistan is connected with the restoration of national independence, the transition from a totalitarian system to normal democratic development.

On this occasion, the President of the Republic of Uzbekistan Sh.Mirziyoyev noted: "...This year we should honorably celebrate the 145th anniversary of Mahmudhoja Behbudi, an outstanding scientist and public figure who, in a difficult period of our history, boldly stood up for the freedom of the Motherland and the enlightenment of the people. In general, we need to study deeply the history of the Jadid movement, the legacy of our enlightenment ancestors. The more we study this spiritual heritage, the easier it will be for us to find answers to the questions that concern us today. The more actively we promote it, the more our people, especially young people, will appreciate the current peaceful and free life".

However, the Jadids understood that the colonial system of administration in Turkestan not only does not meet national needs, but also causes enormous socio-economic damage to the camp. Therefore, from the struggle for a new-method secular education, the strengthening of the best aspects of national identity, the intensive development of culture, the movement eventually resulted in a struggle for political independence and democratic forms of government.

The Jadids were convinced that the Turkestan region, being part of the Muslim world, but representing an independent unique phenomenon in world history, must find its rightful place in the complex and contradictory future that the twentieth century was opening.

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