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JADIDISM AND SOCIO-POLITICAL SITUATION IN TURKESTAN AT THE BEGINNING OF THE XX CENTURY

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ABSTRACT

This article covers in detail the socio-political situation of the beginning of the XX century, the troubles of national bourgeois chauvinism, the struggle of the Jadids against the repressions of the Tsarist Empire, the relations of religion and science, as well as the selfless efforts and initiatives of Mahmud Khoja Behbudiy, the interpretation of Jadidism by researchers. In addition, the personality and mentality of Mahmud Khoja Behbudiy, discussions with contemporaries, efforts to integrate the new world into the consciousness of the people, and the wise struggle against the prevailing ideology will be highlighted.

KEYWORDS: *Enlightenment, jadid, Education, press, Turkestan nations, Newspaper, National awakening, Muslims, Nationalism, Ideology.*

INTRODUCTION

Today, the study and research of the spiritual heritage of our ancestors is of great importance in the formation and development of national pride, honor and dignity, patriotism, nationalism in our youth. In particular, the scientific and philosophical heritage of the representatives of Jadidism, in particular Mahmud Khoja Behbudiy, serves as a methodological basis in this regard. The socio-political situation in Turkestan at the beginning of the twentieth century, the vices of national bourgeois chauvinism, the struggle of the Jadids against the repressions of the tsarist empire, religious and scientific relations, as well as the selfless work and initiatives of Mahmud Khoja Behbudiy, his personality and believing that his attempts to introduce them into the minds of people, his rational struggle with the mainstream ideology was a true example of courage among his contemporaries. However, we see that various researchers expressed their views without expressing their views one-sidedly and deeply. In particular, the German scientist

I. Baldauf does not correctly reflect on the works, and the teachings of Behbudiy, at least does not attach importance to the fact that the Jadids themselves quite clearly explain what meanings are hidden in the term "Jadid". Perhaps one-sided, but for some reason ignoring these factors should not lead to the formation of misconceptions and concepts in science and philosophy. However, since H. H. Niyazi began to study the statements "Vakt", "Tarjumon", day after day began to study old superstitions, madrasah readings, changes in the life of the people, such issues as culture, economy, A. Badri Jadids "... thoughts and illusions, the desire should free us, the poor and the poor from grief, that is, from the oppression of emirs, princes and the rich, and make efforts and progress for our comfort and peace", while the enlightened Abdurashidkhanov said that "the loss of the tsarist government was a desire the Jadids. It is no secret that our political task and goal should also be this, "he admitted, arguing that these ideas and actions are ten or even a hundred times more difficult than" removing the rotten parts of something and putting in place a new one."

Apparently, A. Khalid and I. Baldauf thought more abstractly and, more importantly, considered means of communication and new forms of communication as a decisive factor. Given that these definitions were relatively recent, only in the next two decades, it is clear that the descriptions of the dictatorial Soviet period are somewhat "all-encompassing". For example, Academician I. Muminov writes about this: "The colonial methods of the police, patriarchal-feudal and capitalist forms of exploitation of the masses were the main reason for the growth of the liberation movement in Turkestan." According to the scientist, during this period the concept of democratic life in public thought became larger; its influence expanded, intensified, and became more significant than in previous times. Satisfied with the situation, the academician said that in the political situation of 1907-1910, national progressive thinking was severely persecuted by the tsarist police and attacks by the Jadids, he says and continues: "Many scientific works and articles have been written about Jadidism, in which Jadidism was emphasized. Some people see Jadidism as a progressive movement, while others point to Jadidism as a movement that played a progressive role in its early days, but later opposed the revolution. But the Jadids need to be approached specifically. "As an example of a "concrete approach" I. Muminov asks the question "How can you characterize the activities of the Jadids and ideologists?" And he answers: there was an attempt to resist the revolutionary liberation movement, the spread of the philosophy of dialectical materialism. The leaders of the Jadids, relying on deep-rooted traditions, almost did not demand reforms in confessional schools and madrassas. Thus, they tried to convey the influence of religion and clergy to the general public in new but dangerous ways. Theoretically, in philosophical questions, the Jadids defended the principle of fideism, that is, a combination of science and religion. They did everything in their power to help the tsarist military administration with the help of the Malays and to fight the growing social democratic movement among the local workers in Central Asia. "Indeed, most researchers of communist ideology came to this conclusion long before Ibrokhim Muminov. For example, the secretary of the Central Committee of the Communist Party of Uzbekistan A. Ikramov at the congress of cultural workers on October 4-5, 1927, noted that "the Jadid schools served the interests of the bourgeoisie and prepared the necessary personnel for the bourgeoisie," and literary critic O. Khoshim "Jadid literature reflects the idea of the Uzbek bourgeoisie and the circumstances that she experienced works for her, burns, cries, "he said. Professor A. Saadi tried to prove that "the Jadid movement was the bourgeois wing of the national liberation movement based on

capitalism (industrial capitalism) against the war-torn feudal imperialism of Russia", and continued: it was the movement of the bourgeois intelligentsia. In this bourgeois wing of the national liberation movement, the ideological leaders were also petty-bourgeois intellectuals."

In short, since the second half of 1927, the historical services of the Jadids to the peoples of Central Asia, as well as aspects of their thinking and worldview, have been severely criticized. For example, the historian H. Tursunov wrote that "these strata of the national bourgeoisie, in alliance with the Russian bourgeoisie, opposed the ideological views of the local population, opposed the revolutionary movement in Russia and Turkestan as a whole." The peoples of Central Asia promoted their views and fought for it ". "The Jadids," says the author", presented themselves as supporters of cultural development, fought against feudal regimes, and suddenly became supporters of a reaction that betrayed the views of the masses." Academician T. N. Koriniyazov also took part in the discussion on the essence of the Jadid movement from the point of view of the Communist Party. The national bourgeoisie, "he wrote," has entered into an alliance with the Russian bourgeoisie, which has seized power and sought to take advantage of the growing spirit of national liberation among the workers." To this end, he created the organization of local bourgeois nationalists "ShuraiIslamiya" and the society of the reactionary clergy of the Ulema. Through these organizations; they promoted the slogans of pan-Turkism and pan-Islamism against the revolution. Education in many Uzbek schools under the " leadership» of the Jadids was poisoned by the spirit of bourgeois nationalism.

T. N. Koriniyazov is also forced to say that "the ideological trend of pan-Turkism and pan-Islamism, promoted by bourgeois nationalists and completely contrary to the interests of the people, has jeopardized the fate of our Uzbek national culture." Thus, the Turkestan Jadid movement is based on extremely reactionary doctrines, whose representatives are carriers of bourgeois-nationalist ideas, and contradict the aspirations and plans of the working people. This continued until the late 80's, when meaningless definitions migrated from articles to pamphlets, from them to monographs, textbooks.

In 1991, when the ideology that prevailed during the "decisive victory of socialism", "developed socialism" or "pre-communism" was blurred, Kh. Vakhidov "put forward" the following comment. "Although the Enlightenment as a cultural and historical phenomenon, as a whole, objectively expresses the needs of a dying capitalist society, its bourgeois orientation cannot be interpreted in the same way as the democratic one". The author means that the class nature of the bourgeois enlightenment, which objectively expresses the needs of capitalist society, must be scientifically justified and proven. Because "... historical facts exist as objectively as, they actually, exist. Comparing them with a certain (even assumed) point of view leads to the silencing or exaggeration of the weaknesses of certain persons or events."

Unfortunately, the comments marked by a period of repression and stagnation were recently repeated by the Doctor of Historical Sciences, Professor G. Khidoyatov. "The Jadids" he wrote in his book "My Dear History", have become an important social and political movement. Their leaders and patrons hoped to solve all their problems by agreement and cooperation with the tsarist government. "They sympathized with the Russian government. It was a clear betrayal of the national interest".

The social and philosophical views of Mahmud Khoja Behbudiy were described from the same point of view, that is, in accordance with the principles of class. It should be noted that

Mahmud Khoja Behbudiy was the most criticized person during the Communist ideology. For example, in the dissertation of the researcher R. Aslanov on the worldview of the famous Samarkand Jadid Said Ahmed Siddiqui Aizi, he is considered as a representative of progressive social thought, progressive and representative of the emerging bourgeois interests of Behbudiy and Munavvarkori.

However, in the thinking of Behbudiy and Aizi, there was no sharp difference in views on the system of science and education, national development, but there was unity and cooperation. Therefore, Behbudiy protected Siddiqui from the antiquities, through the magazine "oyina" at the time of the proclamation of the "infidel". The researcher R. Aslanov was either completely unaware of these cases, or deliberately closed his eyes.

The famous article by S. Kasimov from the Uzbek Soviet Encyclopedia is not without drawbacks. "Behbudiy's work is contradictory and reflects the mood of the local liberal bourgeoisie, which forms ideological, political and ideological views. In the complex work of Behbudiy, there are 2 main important periods. Before the Great October Revolution, Behbudiy promoted the ideas of the Jadids, which contradicted the ancients... On the one hand, he called on the people to master science, defended the right of women to receive knowledge, encouraged the opening of schools in a new way, the study of secular sciences, tried to understand the phenomena of nature, the roundness of the Earth, rotation and hanging around its axis, lunar and solar eclipses tried to explain from a scientific point of view ... On the other hand, in his practical activities and works, he expressed views in the spirit of counter-revolutionary bourgeois nationalism, described views in the spirit of nationalism, called for the use of scientific education as a tool for squeezing foreign capital out of Turkestan, and tried to combine science with religion in the interpretation of certain natural phenomena...»

To prove the failure of these "charges" against the personality and thinking of Behbudiy, we think that it is enough to describe the conditions of the early twentieth century, the complexity of the environment itself. In our opinion, the recognition of Usman Yusupov is particularly characteristic. "How were we?" In response to a question, he said: "If there is a revolution (the state coup on February 1917) you will see that the Mensheviks, the Social Revolutionaries, the Jadids were shocked. ... One said: "The rich can also be for the workers!" another shouted: "First we must defeat the Germans, and then make a revolution," and a third said: "Our brothers are Turks, and we must be with them ..." Not knowing who to listen to, my head was splitting: you are like a drowning man, you do not seem to be unconscious, you are ready to grab someone who will give you a hand, you run away and save yourself...»

As you know, the multi-faceted activities of the representatives of Jadidism—a stable national intelligentsia—are of great historical importance, served to increase national consciousness and strengthen the idea of independence. This can be understood from the descriptions of the Jadid movement and its representatives, their scientific and creative heritage. For example, in "Nezavisimosti: popular science annotated dictionary" the term "Jadidism" is interpreted as follows: Jadidism originated in the late XIX - first quarter of the XX century in the national bourgeois environment, which developed in the Turkic-Muslim lands (Crimea, the Caucasus, Volga-Bulgaria and the Southern Urals, Turkestan). Since then, it has served as the ideology of the national liberation movement in Turkestan - the ideology of the national independence of Turkestan. This dictionary also gives a very brief scientific description of

Mahmud Khoja Behbudiy, which cannot be ignored. Mahmud Khoja Behbudiy, in it says, is the founder and leader of the Jadid movement in Turkestan," the report says. He was one of the propagandists of the progressive ideas of the famous progressive intellectual, scientist, public figure Ismail Gaspirali (on behalf of the Crimean city of Gaspr, in Russian Gasprinsky), a well-known scientist, public figure, in forming ways to solve problems and tasks that the era dictates and exposes the need. Mahmud Khoja Behbudiy put forward the following three rules: 1) act in accordance with the requirements of the time; 2) training of national personnel who determine the fate and prospects of the nation; 3) go beyond national borders and become a nation that can think globally, work at the level of world standards in political, economic, cultural and educational relations and dialogue with foreign countries.

Hence the famous literary critic A. Aliyev expressed: "... it is impossible to imagine Behbudiy without the movement of the Jadids, the movement of the Jadids without Behbudiy." Our scholars, such as Sadriiddin Aini, Fayzulla Khodjaev, Abduraufofitrat, Abdulhamid Cholpon, Laziz Azizzoda, also highly appreciated the role of Behbudiy in the history of Turkestan. "The service of Behbudiy," wrote Laziz Azizzoda, "is the same as that of Jean-Jacques Rousseau of France, Lomonosov, Chernyshevsky, and Dobrolyubov of the Russians, Fathali Akhundov and Najarbek Vazov of the Caucasian Turks, and Sh. Marjani and K. Nosiri of the Tatars. "If, in addition to Navoi and Ulugbek, a third statue of a scientist and cultural figure is erected in Uzbekistan," the author said at the end of the article, "it will undoubtedly be a monument to Behbudiy."

In conclusion, first of all, it is impossible to consider the works, teachings, worldview and thoughts of Behbudiy one-sidedly. Secondly, to ignore the socio-political situation of the early twentieth century is to depart from an objective assessment of the science, philosophy, and essence of the Jadid movement of this period. Third, the attitude of the leaders of the Jadid movement to the arbitrariness of tsarist Russia was realized not only through education, but also through the development of national values, customs and traditions of the national liberation movement. Fourthly Mahmud Khoja Behbudiy and the representatives of Jadidism, in pursuit of their goals, opposed the policies of the dominant ideology and preferred to act more wisely than to stop their activities.

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