

The Throne of the Jijats, Which Influenced the Worldview of the Jadids

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Abstract: in this article, a scientific conclusion was drawn on the basis of the coverage of the zhikats, which at the beginning of the 19th century at the beginning of the 20th century were absorbed into the worldview of the jadids, were conceived and influenced by it.

Keywords: Jadid, education, teacher, science, politics, philosophy, repression.

The end of the XIX century the beginning of the XX century was a period of sharp turns in the development of world civilization. During this period, there were deep reforms, the first and Second World Wars, and fundamental qualitative changes in the development of Science took place. The fact that a society is completely influenced by iodine society has revolutionized not only life, but also the philosophy of people. At the end of the 19th and beginning of the 20th centuries, representatives of a different-minded, new outlook began to form in Central Asia, as in other regions.

In the second half of the 19th century, the socio-economic system in Central Asia was backward, the lifestyle of citizens was extremely low, the influence of the pioneers of Islam in their cultural and spiritual life was strong. In a situation when the desire to restore the traditions of the philosophy of mysticism in the worldview of humans was growing, differences arose with the forces against it.

"The 19th century is the period of the beginning of the last and next century in socio-philosophical, religious-moral, political and cultural development, characterized by the variety of formation of ideological-theoretical and ideological views. Until the emergence of the Jadid movement, there were educational teachings and theories in Turkestan, which had different spiritual and ideological currents, socio-philosophical content and orientation, which applied to the ancients, reformers, Bedouins, mashrabhans, as well as Central Asia, the Turkic peoples in general" [1].

So, during this period, not only the Jadid movement was formed, but also other ideological teachings. In the worldview of men, the desire to restore the traditions of the philosophy of mysticism was growing. It was during this period that work began to republish the works of medieval Muslim thinkers. Classical literature on the philosophy of the word, Sharia ethics was translated and published from Arabic-Persian into Turkic languages. In mosques and madrasas, Bedilkhanism, acts of antiquity by religious Ulama, sherkhanites flourished. The Enlightenment movement in Central Asia was the result of people's striving for the development of science, universal values, overcoming socio-economic, cultural-spiritual backwardness.

The jadids sought to process the experience of the movements for progress and reform in different countries on a national basis. The main idea of the fight against colonialism was formed and matured in these complex conditions. Of this period, it is said: "This Is What is known from

history that every small movement serves as the ground of tomorrow's big movement. This day's defeat will play a more or less role in the fulfillment of tomorrow's victory. Without it, it is difficult to imagine the development of society [2]”.

Jadidism came to the Square in Turkestan at the end of the 19th century, took shape at the beginning of the 20th century and in the short term reached its peak. Jadidism is a social movement that was able to maintain its position and direction until the establishment of a socialist dictatorship after the Bolshevik coup of 1917. Some sources call jadidism a stream, while some say it is an action.

Jadidy argues that movement, not flow, is B.Kasimov [3]. The social, political, enlightened movement has until recently been deliberately brought only as an Enlightenment movement. The goal was to narrow the scope of jadidism, a complication of the false notion that another from the socialist-communist ideology could not cover, occupy a broad popular consciousness. Jadid scholar B.Kasimov divides the character and motive of the jadidism movement into 3 types:

- Was able to attract all sections of society. Served as an ideology of awakening.
- Fought for independence. The autonomy of Turkestan, which the world saw with his enthusiasm and initiative, was the initial result of a practical move on this path.
- Adapted education and culture, the press to socio-political goals.

This character and direction has been recognized by a number of scientists. Today, the work carried out by the jadids is the reason for the emergence of various controversies among the general public. In fact, the Jadid movement did not arise only in Turkestan.

Jadidism in Turkestan came into the world in the 80s of the XIX century as a direct influence and fruit of the progressive movement of the same name, spread among Russian Muslims, in particular, in the Caucasus and the Volga region. An important role in this was played by Ismail Gaspirali's newspaper “translator” (1883) and the school he founded, “usuli jadid” (second name, “usuli savtiya”) (1884). Regarding the calling of the movement jadid, Abdullah Avlani wrote that “in the silent era (1894-1904), an old-fashioned-new (qadim-jadid) quarrel broke out among the indigenous peoples. Ghazit quotes the reader as saying that the mullahs were” jadidchi “by name”.

The foundation of jadidism, the foundation stone method, was the establishment of jadid schools. Still, as long as the goal was to renew society, only a new generation could make it. To do this, the issue of raising young people in accordance with the demand of the Times became the chief issue that was put before the Jadid allomas. 1900-1925 the emergence of the concept of” jadidism ” was the most pioneer of its time, the era of initiatives.

In the socio-philosophical, religious-moral, political and cultural development of Uzbek philosophy, “the period of the beginning of the last and next century of the XIX century is characterized by a variety of ideological-theoretical and ideological formations. In Turkestan, at that time, there were various spiritual-ideological and ideological currents – ancients, jadidists, reformers, Bedouins, mashrabhans, as well as various forms of thought that apply to Central Asia, Turkic peoples in general, as well as much more mature gatherings, such as “Chikhatoy gurungi”, which had a socio-philosophical content and orientation, educational teachings, theories that they put forward”[4]. So, during this period, not only the Jadid movement was formed, but also other movements.

From the second half of the 19th century, progressive enlighteners were very aware that the main reason for the loss of State independence was the political, socio-economic and cultural backwardness of Central Asian society. They came from among different social strata, and the most important was intelligence, becoming the first generation of progressive intellectuals. It was on this basis that the later jadids matured and developed their ideas and went from enlightenment to politics.

In the views of the new intelligentsia, above all, such goals as ending illiteracy, which prevailed among all social strata of the population, reforming the old educational system, ending backward, old and vain habits were put forward. According to the researchers, they were critical of traditional practices, especially religious fanaticism, which led to waste. If such views were initiated by such enlighteners as Ahmad Donish, their ideas and views were developed by Sadridin Ayniy, Abdulvohid Munzim, Mirkomil Burkhanov, Usmankhoja Steelkhojaev, Khalidkhoji Mehri, Mulla Wafo, Abdurauf Fitrat.

In fact, jadidism officially began its practical activities at the end of the 19th century, but their ideas were already showing their influence at the beginning of this century (the beginning of the nineteenth century). "The question of the need to study European techniques for the first time in Turkestan was first brought up by the Kokand Khan Syed Muhammad Hakim Khan (brother of Olimkhan) in 1843, when he returned from traveling to Russia, Turkey, Iran and other countries" [5]. Acquaintance with the outside world began to educate young people, whose philosophical observation among Turkestanis was progressing. It can be seen that acquaintance with the outside world is one of the first reasons that changed the history, culture of other nations and states, the thinking of Turkestan youth. It is known from history that all the time there was a process of globalization, only slowly manifested itself. As a result of such processes, the doctrine of jadidism began to manifest itself in different ways. The social, political, economic and spiritual ground of jadidism ideas and movement in Turkestan was fully matured by the last quarter of the 19th century.

The Russian government pursued a policy of gradual Russification of the people in the land. In 1870, the Ministry of people's Affairs of Russia decided that the aim of the Ministry would ultimately be to Russify all the local population. A similar idea was made by N.O. Ostroumov also said, "the Russian government should try to mix the local population with the Russian people. In this direction, it is necessary to develop the MA'orif of the local population to a certain extent" [6], he said.

The annexation of Turkestan to Russia created a somewhat favorable ground for the Khanate system in raising the economy of the country. In order to change the lifestyle of the local population, innovations such as a bank, a station, a printing house, a factory began to enter. Railways were built, new economic ties appeared, lithographs appeared. Early socio-political, scientific societies such as "Tarbiyati atfol", "hope", "publication maorif", "Barakat", "courage", "progressive parvar" were formed in Turkestan by progressive representatives of the jadids. These societies sought to increase the spiritual awareness of the people and raise their ideological potential by publishing newspapers and magazines. Dozens of newspapers and magazines such as "progressive", "Fame", "Khurshid", "Sadoyi Turkestan", "Samarkand", "Mirror", "Hurriyat", "Shu'lai Revolution", "Sound Of The Working People", "children's companion", "stick complex", periodical "Sharq", "young power", "Zarafshan", Bukhara "Turon", "Bukharoi Sharif", Kokonda "Sadoyi Fargona", etc. started. It can be seen from this that the socio-philosophical thought of its time had the character of National Liberation. In such a situation, one of the social movements that arose in Turkestan – jadidism was one of the measures to bring the motherland to independence and to realize the national identity. It is known that the perception of the national self is the knowledge of the socio-historical, spiritual-cultural life, values, as well as the nature of a particular nation. Jadidism was formed and developed with such goals in mind.

At the end of the 19th and beginning of the 20th centuries, socio-political and philosophical views in Turkestan aimed primarily at educating the youth of the nation and using a new system of vision education. Initially starting to educate young people by opening private jadid schools, later the formation of jadid schools began to record wide ears. In different regions of the region, such schools began to open in their own way. At the same time, when we pay attention to the following opinion about the activities of jadid schools, "we turkestanis will also be 15 years old, when new schools began to grow in this world with the dream of making it as progressive and

fulfilling as others. We have come to educate our single male children, but we have not attached any importance to the upbringing of our daughters so far” [7]. In 1910, these “usuli jadid”, i.e. jadid schools, were closed. But the closure of these schools could not weaken the movement of jadidism, but rather served for further development. From this “it can be seen that jadidism was a socio-philosophical direction formed with the aim of advancing broad social issues and Enlightenment ideas” [8]. But the reaction to the doctrine of jadidism only resumed its position during the years of independence.

The main goal of the jadids was to educate young people who have acquired secular sciences and increase their spiritual awareness, to instill new innovative ideas in an old-fashioned educational system that could not serve its function. In addition, they put forward several issues, such as the adaptation of the social way of life to modern life, the introduction of a national and modern army, the development and introduction of a new legislative concept taking into account religious and secular, moral norms, the reform of the state's system of government, the development of measures to eliminate territorial dispersion, the training of

The peculiarity of the development of socio-philosophical thought that arose in Turkestan in the second half of the XIX century is that A. Thinkers such as wisdom, Furqat, Muqimi raised the flag of criticism against the celebration of justice and human reason, as Abraham Mouminov noted. This flag was later taken to a new level by the likes of Behbudiy, Fitrat, Munawwar qori, Abdullah Avlani, Hamza and Chulpan. "The events in the socio-political processes that took place on a global scale at the beginning of the 20th century, the Russian Revolution of 1905, gave a great impetus to the formation and development of democratic concepts in the minds of Turkestan peoples. Such political and economic changes did not affect the progress of social thought. The implicit Democratic demands, enlightenment, and patriotic ideas that had been expressed had become increasingly transparent and became the lifestyles and goals of some individuals. While the jadids formed during this period were under double criticism, later after the October coup, the jadids were fired upon by the “Red Cannons”, which meant that the progressive-minded jadids fell victim to their time.

Looking at the history of the jadids of Turkestan, in different literature they were given their own definition, depending on the environment of their time. For example, on the activities of the jadids, Fayzulla Khojaev was one of the first to show that the movement was in two directions: “thus, until the beginning of the September Revolution, the stratification of the Jadid organizations that arose due to October and its consequences became permanently official, this movement was divided into two completely different parts: its first part entered the Communist Party of Bukhara, And the part of the jadids until October did not abandon its nationalist ideology, remaining in positions until February” [9].

The jadids, who carried out their activities in Turkestan, were also differentiated according to their territorial layer. For example, if we analyze it by dividing it into Turkestan jadids, Bukharan jadids and Khiva jadids, some differences can also be seen in its internal structure, although the main goals of these are absorbed into the liberation position. "The jadids of Turkestan, like the jadids of Bukhara, followed the path of stratification. A large part of the Turkestan jadids did not understand the revolution and remained in its earlier national bourgeois ideology”. It can be seen from this that the activity of jadids was separated into pre-revolutionary and post-revolutionary stages. For example, we can also see cases of mutual unity and identity in the activities of national movements in the Fergana Valley, Young bukharians, young khivans, intellectuals in Tashkent. The Enlightenment movement that arose in Samarkand rose to the political stage of jadidism as a result of its social development. As a prominent socio-political stream of its time, jadidism greatly served the growth of national self-awareness and the formation and progress of the national-liberation ideology.

In the conclusion of our opinion, the main main goal of jadidism that arose in Turkestan was to introduce innovative ideas in all areas necessary for the development of society. This made the jadids one of their main goals to change the way the people lived, to develop their spiritual

consciousness. The jadids brought out the idea of ensuring the political, economic and spiritual progress of society at the beginning of the position of national development in Turkestan. In their political activities, they promoted a goal that was imbued with the ideas of independence. This action can be seen in the struggle of the jadids against the aggression of Tsarist Russia. The jadids realized that it was necessary to fight dependence with national development. These ideas formed the basis of Jadid political activity. Therefore, the jadids urged the oppressed people to fight for freedom[10].

In conclusion, the end of the XIX century the beginning of the XX century was a period of sharp turns in the development of world civilization. During this period, there were deep reforms, the first and Second World Wars, and fundamental qualitative changes in the development of Science took place. There were many jihats that influenced the worldview of the jadids - these jihats acquired a very important nobility in their lives.

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