

**DEVELOPMENT AND ENLIGHTENMENT ACTIVITIES IN TASHKENT,
FERGANA, BUKHARA, SAMARKAND, AND KHIVA**

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Annotation: This article provides information about the activities of the Jadids and their views on the upbringing of a well-rounded generation.

Keywords: Jadid, Jadids, Soviet regime, ideology, enlightenment, economic pressures.

By the early 20th century, dozens of Jadid-style schools were established in the cities of Tashkent, Samarkand, Bukhara, and the Fergana Valley. The Jadids aimed to educate and enlighten the youth in these schools, promoting the ideas of national statehood through them to establish an independent state in Turkestan. By this time, an entire generation of Jadid intellectuals emerged in Turkestan, contributing significantly to the spiritual and educational development of the region and the advancement of national culture. Notable figures included Mahmudkhoja Behbudi, Abduqodir Shakuri, Said Ahmad Siddiqi Ajzi in Samarkand; Munavvarqori Abdurashidkhanov, Abdulla Avloni, Ubaydullahkhoja Asadullakhujaev in Tashkent; Abdurauf Fitrat, Sadriddin Aini, Fayzulla Khodjaev in Bukhara; Hamza Hakimzoda Niyoz, Obidjon Mahmudov, Abdulhamid Cholpon, Ishaqkhan Ibrat in the Fergana Valley; and Bobokhun Salimov, Polvonnioz Hoji Yusupov in Khiva.

The late 19th and early 20th centuries marked a period of significant transformations in global civilization. During this time, profound reforms took place, and the two World Wars brought substantial qualitative changes in scientific progress. The influence of one society over another not only affected daily life but also revolutionized people's philosophies. In Central Asia, as in other regions, representatives of new and innovative thinking began to emerge during the late 19th and early 20th centuries.

In the second half of the 19th century, the socio-economic system in Central Asia was underdeveloped, the living standards of the citizens were extremely low, and the influence of Islamic religious leaders was strong in cultural and spiritual life. As people increasingly sought to revive the traditions of Sufi philosophy in their worldview, differences arose with forces opposing this trend.

"The 19th century marked the end of an era and the beginning of the next century

in terms of social-philosophical, religious-ethical, political, and cultural development, distinguished by the diversity of ideological and theoretical perspectives. Before the emergence of the Jadid movement, various spiritual, ideological, and theoretical currents existed in Turkestan, including traditionalists, reformists, Bedilists, Mashrabites, as well as different forms of thought pertinent to Central Asia and Turkic peoples, embodying various social-philosophical content and directions of educational doctrines and theories."

Thus, during this period, not only the Jadid movement but also other ideological doctrines emerged. There was a growing tendency among people to revive the traditions of Sufi philosophy. Efforts began to reprint the works of medieval Muslim thinkers. Classical literature on the philosophy of Kalam and Sharia ethics was translated from Arabic and Persian into Turkic languages and published. In mosques and madrasas, Bedil recitations and traditionalist movements led by religious scholars gained momentum. The enlightenment movement in Central Asia was a result of people's aspirations for scientific progress, universal values, and the elimination of socio-economic and cultural-spiritual backwardness.

The Jadids sought to adapt the experiences of development and reform movements from various countries to a national basis. The main idea of the struggle against colonialism took shape in these complex conditions. This period is described as follows: "History shows that every small movement serves as a foundation for a significant movement in the future. Today's defeat plays a role, to some extent, in achieving tomorrow's victory. Without this, it is difficult to imagine the progress of society."

Jadidism emerged in Turkestan at the end of the 19th century, developed at the beginning of the 20th century, and quickly reached its peak. Jadidism was a social movement that maintained its position and direction even after the 1917 Bolshevik revolution until the establishment of the socialist dictatorship. Some sources refer to Jadidism as a movement, while others call it a current.

B. Qosimov emphasizes that Jadidism is not just an attitude but a movement. Social, political, and educational movements have been referred to as educational movements only recently. The notion that the goal of Jadidism was to limit its scope to the socialist-communist ideology and prevent other broad national movements from gaining popularity was a false notion. Jadid scholar B. Qosimov explains the character and purpose of the Jadid movement in three ways:

- It attracted all layers of society. The principle of adaptation was essential.
- It fought for independence. The initial result of this practical movement was the autonomy of Turkestan, which the world saw with zeal and determination.
- It aligned education and culture with socio-political goals.

This character and direction have been recognized by a number of scholars.

Today, the work of Jadids has led to various discussions among the wider community. In fact, the Jadid movement did not only occur in Turkistan.

In Turkistan, Jadidism emerged in the 1880s as a direct influence and consequence of the modernization movement among Russian Muslims, particularly those in the Caucasus and Volga regions. Ismail Gasprinsky's newspaper "Tarjuman" (1883) and the school he founded, known as the "Usuli Jadid" (later renamed "Usuli Savtiya") in 1884, played a significant role. Abdulla Avloniy mentions that during this period (1894-1904), the interaction between the indigenous peoples (traditional-modern) began under the name "Jadidism." Readers and scholars referred to themselves as "Jadids."

The main task of Jadidism was the establishment of the new method of Jadid schools. Its aim was to reform society, making it more progressive with the younger generation. Therefore, the issue of educating young people according to the requirements of the time became the primary concern of Jadid leaders. The period from 1900 to 1925 marked the emergence of the concept of "Jadidism" as the most progressive and dynamic era of initiatives and efforts.

In the socio-philosophical, religious-moral, political, and cultural development of Uzbek philosophy, "the beginning period of the last and the next hundred years of the 19th century is characterized by the diversity of speculative and theoretical formations." In Uzbekistan at that time, various intellectual and ideological trends - including ancient thinkers, Jadids, reformers, innovators, and scholars related to Central Asia and generally Turkic peoples - along with various forms of progressive thinking and socio-philosophical content and directions such as the "Chig'atoy circle," as well as many significant gatherings, possessed advanced intellectual teachings and theories. Hence, not only the Jadid movement but also other movements emerged during this period.

From the second half of the 19th century, prominent intellectuals understood that the main reason for the loss of state independence was the political, socio-economic, and cultural backwardness of Central Asian society. They emerged from various social strata and were predominantly from the educated elite, forming the forefront of progressive movements. It was from this foundation that later the Jadids emerged, evolving their goals and paving the way from knowledge to politics.

According to researchers, the foremost goals in the views of the new intellectuals were to eradicate the prevailing lawlessness among all social strata, reform the old educational system, and curb obsolete and futile customs. They were critical, particularly of religious conservatism and wasteful spending on customary practices. If such views were initially articulated by enlightenment figures like Ahmad Donish, it was intellectuals such as Sadriddin Ayni, Abdulvohid Munzim, Mirkomil Burkhanov, Usmonkhodja Polatkhodjaev, Kholikhodja Mehri, Mulla Vafo, and

Abdurauf Fitrat who further developed their ideas and perspectives.

Although officially starting its practical activities towards the end of the 19th century, Jadidism had already begun to manifest its goals in the early part of that century (at the beginning of the nineteenth century). "In Turkistan, for the first time, the necessity of learning European technology was raised by Sayyid Muhammad Hakim Khan of Kokand (the uncle of Olim Khan), who traveled to Russia, Turkey, Iran, and other countries and returned in 1843" (Aydinov, 2011). Introducing the Turkistanis to the philosophical observation of the outside world began to educate the youth who were developing philosophical ideas. It can be seen that getting acquainted with the outside world, the history and culture of other peoples and states, was one of the first reasons that changed the thinking of the youth of Turkistan. It is known from history that globalization has always been present, only manifesting itself at different times. The result of these processes was the emergence of Jadidism in education through various means. The social, political, economic, and cultural environment for the goals and movements of Jadidism in Turkistan was fully prepared by the end of the 19th century.

The Russian government pursued a policy of gradually russifying the population in the country. In 1870, the Russian Ministry of Public Education adopted a decision stating that the purpose of education should be aimed at the complete russification of all local residents. Similar views were expressed by N.O. Ostroumov, who stated: "The Russian government must take action to assimilate the local population with the Russian people. In this direction, it is necessary to develop the culture of the local population to a certain extent."

The inclusion of Turkestan into Russia created a relatively favorable environment for the development of the country's economy compared to the feudal system. The introduction of new institutions such as banks, railway stations, factories, and lithography contributed to changing the lifestyle of the local population. Railways were constructed, new economic connections emerged, and lithographic printing became widespread. Representatives of the progressive Jadid movement in Turkestan established the first social, political, and scientific societies like "Tarbiyati atfol," "Umid," "Nashri maorif," "Barakat," "G'ayrat," and "Taraqqiy parvar." These societies published newspapers and journals to increase the cultural influence and ideological authority among the people. Under the direct leadership of the Jadids, numerous newspapers and journals were launched in cities like Tashkent ("Taraqqiy," "Shuhrat," "Xurshid," "Sadoyi Turkiston"), Samarqand ("Samarqand," "Oyna," "Hurriyat," "Shu'lai Inqilob," "Mehnatkashlar tovushi," "Bolalar yo'ldoshi," "Tayoq majmuasi"), Buxoro ("Turon," "Buxoroi Sharif"), and Qo'qon ("Sadoyi Farg'ona"). This reflects the social-philosophical thought of the time, which had a nationalistic character. Consequently, one of the social movements that emerged in Turkestan was Jadidism,

which aimed to achieve independence and promote national identity. It was understood that promoting national identity involves understanding the social-historical, cultural-civilizational life, values, and nature of a particular nation. Jadidism was shaped and developed with these goals in mind.

At the end of the 19th century and the beginning of the 20th century, social, political, and philosophical views in Turkestan aimed primarily at utilizing the education system in nurturing the youth and benefiting from an innovative approach to education. Initially, the establishment of special Jadid schools aimed to provide education to the youth, but later, the formation of Jadid schools became widespread. These schools emerged in various regions in a distinctive manner. Regarding the activities of Jadid schools, attention should be paid to the following observation: "We, the people of Turkestan, have also begun to establish new schools in this world with the hope of progress and development like others. We have started to educate our boys, but we have not yet attached any importance to the education of our girls." In 1910, these "usuli jadid" or Jadid schools were closed. However, the closure of these schools did not suppress the Jadid movement; on the contrary, it contributed to its further development. From this, it can be seen that Jadidism had a broad social and educational perspective aimed at advancing societal issues and enlightenment goals. However, attitudes toward Jadid education only gained recognition during the years of independence.

The main goal of the Jadids was to cultivate youth who had embraced worldly knowledge and enhance their intellectual prowess, steering away from the outdated traditional educational system. In addition to this, they aimed to modernize societal lifestyles, establish a modern national and contemporary army, develop a new legislative concept, taking into account both religious and secular, ethical norms, reform the state governance system, devise measures to eliminate regional backwardness, prepare national cadres for all areas of societal development, and advance issues such as establishing diplomatic relations with states and shaping foreign policy concepts.

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In the second half of the 19th century in Turkestan, the socio-philosophical

thought that emerged had its distinctive feature in raising the banner of criticism against injustice and the subjugation of human reason, as emphasized by A. Donish, Furqat, Muqimiy, and others. Later, Behbudiy, Fitrat, Munavvar qori, Abdulla Avloniy, Hamza, and Cho'lpon, among others, advanced this banner to a new level. "In the early 20th century, global events such as the 1905 Russian Revolution had a significant impact on the formation and development of democratic ideas among the peoples of Turkestan. Such political and economic changes did not fail to influence the progress of societal thought. The clandestinely articulated democratic demands and the aspirations for enlightenment and patriotism were swiftly expressed, aligning with the lifestyle and goals of certain individuals. During this period, the Jadids, who had initially faced criticism from both sides, were later targeted as "red enemies" after the October Revolution, thus becoming the victims of their own era's turmoil."

Looking into the history of the Jadids of Turkestan, various literary works provide their own definitions based on the context of their time. For example, Fayzulla Khodjaev delineated two directions within the movement, stating, "Thus, the organization of Jadid activities, by September revolution, and its consequences led to a division, with one part integrating into the Bukhara Communist Party and aligning its destiny with the October Revolution and the fate of the world communist movement, while simultaneously engaging in the struggle for the world social revolution. The other part of the Jadids, up until February, remained in a position that did not abandon its national ideology."

In Turkistan, the activities of the Jadids varied according to regional contexts. For instance, if we analyze the Turkistan Jadids, Bukhara Jadids, and Khiva Jadids, although their main goal was aligned with the pursuit of freedom, differences can also be observed in their internal structures. "The Turkistan Jadids followed a path similar to the Bukhara Jadids. The majority of Turkistan Jadids did not grasp the concept of revolution and remained within the framework of national bourgeois ideology." Thus, it is evident that the Jadids' activities were segmented into pre-revolutionary and post-revolutionary phases. For instance, we can observe unique situations in the national movements in the Fergana Valley, young Buxoro movements, young Khiva movements, as well as the distinctive activities of youth in Tashkent. The emergence of the enlightenment movement in Samarqand contributed to the social development, elevating Jadidism to a political level. As a visible socio-political trend of its time, Jadidism significantly contributed to the growth of national self-awareness and the development of the national-liberation ideology.

In summary, the main goal of Jadidism in Turkistan was to implement innovative initiatives in all areas necessary for societal advancement. Alongside this, Jadids aimed to change the lifestyle of the people and develop their spiritual essence. They placed the provision of political, economic, and spiritual progress at the forefront of the

national development agenda. In their political activities, they pursued the goal aligned with the aspirations for independence. We can see this movement in the struggle of the Jadids against the oppression of Tsarist Russia. The Jadids recognized the necessity to fight against oppression for national development. These goals formed the basis of the Jadids' political activities, prompting them to stand up for the freedom of oppressed peoples.

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