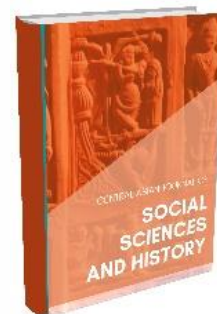




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Islam in the evolution of social and political views of the Uzbek Jadids, their role in the formation of the idea of National Independence

Kurban Badriddinovich Shadmanov¹

¹Doctor of Philosophical sciences, professor, English Chair Head of the Bukhara State Medical Institute

Shahobiddin Sharofiddinovich Shodiev²

²Teacher of the Bukhara State Medical Institute, English language Department

Tasheva Nafisa Zayniddinovna³

³Teacher of the Bukhara State Medical Institute, English language Department

ABSTRACT

In the article, the author reflects on the Jadids of the early XX century, the role and place of the Jadid movement in the history of socio-philosophical thinking in Turkestan as a huge socio-political force and leading ideology of its time. The authors claim that the main reason for the emergence of Jadidism as an educational, socio-political movement is the phenomenon of the internal situation in Turkestan and identifies the socio-political factors that influenced the formation of the social idea of the Jadid movement, the worldview of this political movement. The authors also state that at present when, thanks to independence, truly national values are being revived in Uzbekistan, and the state and people are striding confidently into their third Renaissance, then an objective and impartial study of the phenomenon of Jadidism as a special dramatic stage in national history in the struggle for independence, not only in the historical aspect, but also in its socio-philosophical foundations, is one of the important and urgent tasks that still await their fundamental illumination and comprehension.

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Introduction

Sustainable development at the present stage of development of the national self-awareness of society and the entire population of the state, in general, awareness of its place and role in today's atmosphere of globalization of contacts of the world community, requires a particularly careful attitude to the heritage of the past, especially to the spiritual wealth of such a region as Central Asia and Uzbekistan as its fundamental basis. Here lies the prospects for the humanistic factors of education and upbringing of the younger generation, which require a particularly delicate consideration and resolution.

One of the most important conditions for the formation of a harmoniously developed young generation, as well as a stable social and spiritual environment, is a comprehensive study and promotion of the scientific and spiritual heritage of enlighteners, poets and scientists of the past. Therefore, "we must pay special attention to the invaluable heritage of our great scientists and writers, saints, in order to instill the courage of our leaders and leaders in the minds of young people, to strengthen their sense of national pride" [9]. From this point of view, the conceptual ideas of the Uzbek Jadids about the reform of society, about education are more relevant than ever in today's strategy and large-scale modernization of our country.

Recently, publications on topics related to the history of the Jadid movement, in general, and the Uzbek Jadids of the early 20th century, in particular, revealing such socio-philosophical ideas of the Jadids as social cooperation, the formation of a harmoniously developed generation, questions of the native language and religion, family and marriage relations, issues of weddings and rituals, raising children, etc. At the same time, special emphasis in these works is placed on:

- a) identification of social and political factors that influenced the formation of the social idea of the Jadid movement, the worldview of the political movement;
- b) the study of ontological, epistemological, rationalistic and humanistic anthropocentrism based on the analysis of the works and articles of the Jadids and, on this basis, the study of the philosophical significance of the heritage of the Jadids;
- c) study of the ideas of the social role of religious and secular sciences in the development of society through their connection with Islam and the teachings of tasawwuf;
- d) substantiation of the role of the Jadids in the study of the foundations of the history of our national statehood, the socio-political idea of independence and the objective and subjective factors of its achievement; e) a philosophical analysis of the social and moral ideals of the Jadids, such as a perfect person, language, prosperity, religion and social function, family and marriage, education of youth [1; 2; 3; 4].

Methods and material

The methods of analysis, generalization, comparison, historicity and logic were used in the very investigation. The paper is also based on the principles of objectivity and systematicity. The material under the investigation was gained from original works of Jadids of Turkestan of the beginning of the 20th century as they are reflected in their public speeches. Mainly were used works of Abdurauf Fitrat, Faizula Khodjaev, Munavvarkori, Okhunraimov and Khusainbek, and Behbudi.

Discussion and results

Touching upon the idea of the movement of Jadidism and its essence, it is imperative to investigate the role and place of the movement of Jadidism in the history of socio-philosophical thinking in the East as a huge socio-political force and leading ideology. Although the influence of various foreign progressive socio-political, philosophical, religious trends can be traced in the emergence of this movement, nevertheless, the main factor that ensures this movement as a process of scientific awakening, the soil and conditions arose precisely in the very region - Turkestan at the beginning of the 20th century.

Before talking about the essence of the movement of Jadidism, it is necessary to impartially study and evaluate the true purpose, goals and prerequisites of this movement, referred to as the "blank spots" of Russian history. For, until recently, ideological opponents called Jadidism only an educational movement. In fact, Jadidism, firstly, was able to cover all strata of the population, served as the foundation of the ideology of revival, secondly, it fought for independence, and thirdly, Turkestan autonomy, formed on its initiative and direct participation, was the first result of practical actions on the way to this, fourthly, the Jadids coordinated the sphere of education and culture, the press in the plane of their socio-political ideas and goals.

The main reason for the emergence of Jadidism as an educational, social and political movement is the phenomenon of the internal situation in Turkestan, which, in turn, appears as a result of the conquest of Central Asia by the Russian Empire in the second half of the 19th century and the negative social and political consequences of this conquest. As philosophers note, despite the fact that Jadidism arose much later than, for example, the French enlightenment, it played a positive role in the cultural and educational life of Uzbekistan in the pre-revolutionary period [6, p.74].

Although in the philosophical works of the Jadids there were mystical judgments that reason connects a person with God, they still noted that reason, on the one hand, a psychological process, on the other hand, is a product of external influence, upbringing and education. The Jadids, continuing the philosophy of Farabi and Ibn Sina, opened the way to understanding the dialectical unity of the human mind and being. According to the Jadids, the unity of reason and being is in the divine mind. Consequently, based on the socio-political and ideological situation of their time, they strove to preserve scientific-rationalistic thinking and combine scientific concepts with religious beliefs. From this point of view, they believed that there could be no conflict between philosophical conclusions and the Qur'an.

The beginning of the XX century in Turkestan was marked by a whole outburst of a brilliant galaxy of educators - Jadids, who grew up on the foundation of a treasury of ideas and teachings of the Renaissance period of the 9th-12th and XY centuries of the ancient land of Uzbekistan. Whole regional schools and leaders of the Jadid movement appeared here, such as Abdurauf Fitrat and Faizula Khodjaev - the founders and ideological inspirers of the movement of the Young Bukharians in Bukhara, Behbudi in Samarkand, the founders of the Young Khiva people Bobo Okhunraimov and Khusainbek in Khiva, Munavvarkori in Tashkent [1;2]. Although the Jadids began their activities within the narrow framework of enlightenment at the initial stage of their movement, over time, Jadidism turned into a political movement that set itself the task of reforming and restructuring society

and power. This led to the establishment of the Council of Muslims party in Tatarstan on the initiative of the Jadids, in Turkestan - Shuroi Islomiya (Islamic Council), in Bukhara - the party "Young people", and in Khiva - "Young people". In our opinion, the increased activity of the Jadid movement, judging by their program, and their registration in a political movement had two reasons: firstly, the crisis of the Jadid movement in 1914-1915, associated with the closure of new-method schools, the government's obstacle to the activities of the Jadids in the fight against obscurantism and ignorance. Secondly, a new trend of young people who received education and foreign experience joined the Jadid movement. And, as a result, they no longer limited themselves to a range of cultural issues, but demanded that the movement be set up with specific political tasks, such as cutting taxes, limiting harassment from officials, and making life easier for farmers.

Considering Jadidism as a progressive movement of its time, one can see that all facets of the activity of this movement were subordinated, first of all, to social and political goals. This, in turn, allows us to understand how they perceived the idea of national development and the factors driving it forward. All the leading representatives of the Uzbek Jadids were well aware that the main factors of national development are the national mentality, national language, national revival and self-consciousness, questions of nation and religion, problems of acquiring socio-economic and political rights by broad layers of the population. According to the Jadids, the spirit of the nation and its vigor are the basis of national development. With their speeches and in polemics with opponents, they tried to show that everything that exists meets the interests of man. They substantiated the fact that it is absolutely wrong for a person to give up everything just like that, without effort, and that a person needs science to satisfy his own needs in order to live comfortably. They well understood the need for secular education for the effective use, production and processing of land resources (surface and underground), the use and creation of modern equipment for this.

The Jadids paid special attention to the fact that the Turkestan youth should know about their time and appreciate the historical time, study science and technology, study the language, be free from indifference, indifference, fanaticism and correctly understand the essence of the teachings of Islam. With their scientifically grounded views, they strongly criticized those conservative circles of scholars who tried to adapt the essence of Islam to their own interests, who did not want to take into account everything that was progressive and humane that was developed in Islamic laws. Modernization of Islam on the basis of its protection from religious obscurantism and a rational approach to religion, as well as the development of advanced science and technology as the basis of progress, the creation of joint-stock companies, which are the basis for the development and progress of society, investments, the achievement of private property, free access to banking and financial capital was defined as the actualization of living reality as the ideology of building a strong democratic national statehood.

These views and ideas of them were supposed to change some outdated religious rules, adapting them to spiritual and economic development in a new situation of social and cultural and spiritual upsurge of society at the beginning of the 20th century in the region, to instill in the minds and hearts of the general public and, above all, young people. ideas of freedom, independence, self-determination and, thus, bring the popular idea to expel the colonists from Turkestan. At the same time, the Jadids,

relying on progressive-minded youth and paying special attention to the study of languages and scientific and technological progress, thereby, taking into account the past and present of Turkestan, imagined the future as follows: strong secular power, inviolability of private property. The state built by them was supposed to respect Islam, but at the same time be tolerant of the free development of all cultural trends.

The Jadids dreamed of raising the cultural level of the people to the level of the world community, for this, in their opinion, young people had to study in the best educational institutions in Europe. They were well aware that the future of the state was in the hands of young people and, turning to them, the Jadids called on them to fight for the sovereign development of the nation. The Jadids also advocated that their native language should have an equal status with Russian. They raised this issue at the V Congress of Soviets of Turkestan in April 1918. Reflecting on the essence and tasks of religion, the Jadids deeply understood not only Islam, but also all world religions. For example, a prominent representative of the Jadids, Behbudi, writes that “living in a world without religion is devoid of humanity and culture. It is difficult to become cultured without faith” [7]. According to Behbudi, faith is associated with human psychology, and there is no person without faith. Representatives of different faiths differ from each other in their beliefs. The Jadids promoted and observed religious tolerance and freedom of conscience. They were loyal to interfaith marriages: “every Muslim has the right to marry people of another faith” [8]. In the public views of the Jadids, issues of family and family relations also received a wide place. They believed that society could not be reformed without building the foundations of the family, without fully educating children. These ideas are expressed by Fitrat as follows: “The well-being and honor of each nation undoubtedly depends on the internal discipline and consent of that people. Peace and harmony rests on the discipline of the families of this nation. Where family relationships are based on strong discipline, both the country and the nation will be strong” [5, p. 4]. “The desire of the people for movement, statehood, to be happy and respected, to be courageous, to fall into poverty with shortcomings, to put on the clothes of humility and drag out the burden of misfortune and be left unattended, to depend on others, to be their slave and prisoner, it all depends on upbringing, which they received from their parents since childhood” [5, p.336].

Summary

Summarizing the above stated, the following conclusions can be drawn:

1. the Jadid movement was formed in the conditions of a difficult socio-political situation in Central Asia and, in particular, Turkestan, and it played a great role in the formation of ideas of independence, patriotism, national identity, enlightenment, freedom, equality, justice in the national consciousness of the indigenous population;
2. Although in the Jadid philosophy directly questions of ontology and epistemology are rarely encountered, it clearly traces the unity of the general principles of cognition of life, such as scientific, historicism, logic, universality, ideology. The philosophical worldview of the Jadids was essentially aimed at uniting the people around one idea as a force capable of generalizing socio-historical experience and showing the future of society;

3. The great merit of the Jadids was that they fought for the unity of the national liberation movement. According to the Jadid concept, the main requirement for independence was the unification of the wise older generation and energetic youth.

4. The Jadids won the confidence of the people, first of all, by the fact that, as national democrats, they developed a peculiar concept of building a national state in Turkestan, formed the ideology of liberating the Motherland from the colonialists, entered the political arena as an alternative force to totalitarianism and the power of the Bolsheviks, carried out a huge activity in the creation of democratic mechanisms for the renewal of society;

5. At the present time, when, thanks to independence, truly national values are being revived in Uzbekistan, and the state and people are striding confidently into their third Renaissance, then an objective and impartial study of the phenomenon of Jadidism as a special dramatic stage in national history in the struggle for independence, not only in the historical aspect, but also in its socio-philosophical foundations, is one of the important and urgent tasks that still await their fundamental illumination and comprehension.

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