

The Role of Jadidism in the Cultural and Educational Development of Turkestan

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Annotation

This article analyzes the emergence, development, and historical significance of the Jadid movement in Turkestan at the end of the 19th and the beginning of the 20th centuries. Special attention is given to the educational, cultural, and social reforms promoted by Jadid intellectuals such as Ismail Gaspirali, Mahmudkhoja Behbudi, and Abdurauf Fitrat. The article also highlights the contribution of Karakalpak Jadids to the spread of secular education, national consciousness, and enlightenment ideas among the population. The activities of the Jadids played an important role in the modernization of society and the development of national identity in Central Asia.

Keywords

Jadidism, Turkestan, enlightenment, education, reform, cultural development.

It is well known that within the framework of their activities, our great Jadids set priority tasks not only for political issues but also for the improvement of education and upbringing, spiritual and educational work in Turkestan, and the upbringing of a harmoniously developed younger generation. The activities of our great Jadids, whom we speak of with pride, were carried out at the end of the 19th century and the first quarter of the 20th century. At the same time, the Jadid movement ushered in a new era of revival in Turkestan. That is, during this period, the opening of Jadid enlightenment schools, the development of literature and art, and the establishment of the press service created a fundamental turning point in the cultural and spiritual life of the population. For greater clarity, we will connect the roots of Jadidism with the meaning of the word

"Jadid." In his book "National Revival," the renowned Jadid scholar and professor Begali Kasimov provides a broad explanation of the word "Jadid": The original meaning of the word "Jadid" is "new," but it does not simply mean "new" or "a new supporter." Perhaps this term is actually a broad term such as "new thinking," "new person," "new generation." When discussing the Jadid movement, it should be noted that "Jadidism emerged as a new era of development and secularism, stimulating science in Islam." The Jadids preserved and developed Islam from various fanatical innovations," S. Kholboev expressed his opinion.

We must mention the merits of the Crimean Ismail Gaspirali, who made a great contribution to the emergence and development of the Jadid movement. Ismail Gaspirali can be considered the founder of the Jadid movement. Because in the Crimea in the 80s of the 19th century, in order to make the population literate among the Muslim countries conquered by Russia, Ismail Gaspirali founded the Jadid movement. He initially published the newspaper "Tajrimon" (1883-1914) in Turkish and Russian, and developed the works "The Balance of a Glance at European Culture" (1885) and "Muslimism of Russia" (1881), as well as substantiated manuals and textbooks for Jadid schools. His works quickly entered Turkestan and, as a result, became the foundation for the development of the Jadid movement.

Mahmudkhoja Behbudi and Munavvar-qori Abdurashidkhanov jointly led the Jadid movement in the Turkestan region. In the Khiva Khanate, the Jadid movement was led by Pahlavaniyaz Yusupov, while in Bukhara, it was led by Abdurauf Fitrat and Fayzulla Khojaev. These individuals made several proposals for the creation of the state of the people of Turkestan, the promotion of the ideological and theoretical directions of Turkestan Jadidism, and following the path of modern development.

Mahmudhoja Behbudi (1875–1919) was a founder of the Jadid movement, a playwright, and a public figure. Behbudi studied first in the madrasas of Samarkand,

then in Bukhara, at the age of 18 he learned Arabic from his younger uncle Adil and worked as a scribe in the qadi's office. From a young age, he read the magazines and newspapers published by Ismail Gaspirali, expanded his worldview, and engaged in personal reading. Behbudi founded his own printing house and "Behbudi Library," and in 1913, he published the newspaper "Samarkand" and the magazine "Oyna" in Samarkand. He considers the theater important in opening the eyes of the people, and the staging of his first dramatic work in Uzbek literature, the drama "Padarkush," on February 14, 1914, at the Colosseum Theater in Tashkent became the founding date of the Uzbek theater and the most important historical event in large-scale cultural and educational work in Turkestan.

Another prominent representative of the Turkestan Jadid movement, public figure Abdurauf Fitrat, paid great attention to the scientific and spiritual development of the people. He lived between 1886 and 1938, serving as the spiritual leader of the Bukhara Jadidism and the "Young Bukharans" party. Fitrat considered the ideas of modernization and independence, national revival as the most important aspects of his activity. It carries out important work in educational activities, such as the organization and development of new method schools and the updating of textbooks. In this regard, he wrote articles on the development of the nation, social problems, and the education system in the "Oyna" magazine, and in the "Grammar of the Uzbek Language," he paid special attention to language issues in his scientific work.

At the beginning of the 20th century, on the basis of enlightenment work, socio-political reforms, and national self-awareness, Jadid movements were also carried out in the territory of Karakalpakstan. Among the most important representatives of the Jadid movement were Sayfulgabit Majitov, Zholmirza Aymurzaev, Kasim Avezov, and Abdurakhmon Utepov. As a result of their activities, they contributed significantly to the self-awareness of the population, the education of youth, the teaching of secular

knowledge, the creation of new-method schools and educational facilities, the writing of textbooks and manuals, and the literacy of the population.

In conclusion, the Jadids, whom we speak of with pride, and the Jadidist actions they carried out are a huge factor in the education and upbringing of today's young generation, in their self-awareness, in our national statehood, and in our spiritual and educational development. It is necessary to always honor the courage of our Jadid ancestors, who, despite difficult conditions, sacrificed their lives for the upbringing of the younger generation. Indeed, during their activities, these Jadids carried out spiritual and educational work, actively contributed to the realization of national identity, the enlightenment of the people, the education of youth abroad, and the dissemination of their opinions and views to the general public.

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