



Differences between the Jadid Movement that Arose in Turkestan in the Late Xix - Early Xx Centuries and the Ancient Figures Opposed to Them

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Abstract: This article discusses the struggle between two opposing forces: progressive Jadid intellectuals, who are considered supporters of innovation, and supporters of the old, conservative movement of antiquity, who tried to preserve religious, spiritual and national values. and social institutions that have been formed over the centuries of the existence of the Muslim community. The main purpose of this article is to scientifically substantiate how a series of reforms carried out by the Jadids, who put the interests of the people above their personal interests, eventually faced strong resistance from the ancients.

Keywords: Turkestan country, conservative, ancient, freedom, independence, enlightenment, Emirate of Bukhara, Khanate of Khiva, Khanate of Kokand, Koran and Hadith, modern schools, sharia, progressive intelligentsia.

After Russia, using its military advantage, occupied the territory of Turkestan, in the late XIX - early XX centuries, a very changeable and complex internal historical situation arose that threatened the fate of the nation. On the one hand, Russian colonialism was strengthening politically in the country. And the Russian occupiers, who went for colonization and violence, are now Russifying the local population, breaking their pride and losing their identity in order to have moral superiority, instilling their ideology, strengthening politics.

And secondly, our nation and people have lost their political and moral rights, will and desire. Thirdly, Muslim fanaticism (conservatism and heresy) has in general increased. The socio-political and economic situation and the spiritual life of the people collapsed. In addition, resistance to innovation, worldly enlightenment and development among the fanatics among the religious figures increased. This is completely contrary to the religion of Islam and Sharia.

At a time when our nation and people are faced with such a two-sided extremely sad and dangerous socio-political situation and situation, a movement of a new progressive group has arisen among religious figures who are considered to be among the Muslim intelligentsia. The founders of this movement were called "jadids" [1]. "Jadid" is an Arabic word meaning "new". That is why advanced, progressive national intellectuals, striving for innovations and reforms, engaged in innovative activities, deserved the name "jadid" in history and are the spiritual shield of the Nation and Motherland, Muslim peoples and entered the battlefield.

Although the period of the history of the Uzbek people from the end of the XIX century to the beginning of the XX century was a short period of time, this period is considered very important in the historical destiny of the nation. During this period, the ideas of Jadidism became widespread, with the aim of bringing Turkestan out of centuries of backwardness. The political activity of the Jadids was directly influenced by the ideas of freedom and independence. The modern educational movement not only carried out reforms in the field of school and education, art and literature, and printing, but also completely changed the cultural and educational life of the people. Until that time, during the existence of three independent states in Central Asia (the Emirate of Bukhara, the Khiva and Kokand khanates), society and the way of life of people were in harmony. Most people were illiterate and far from enlightenment. It became inevitable that such an ongoing way of life would sooner or later lead society to decline. .

One of the goals of the Jadidists was to open the minds of people through enlightenment[2]. That is why the Jadids, who are considered the advanced intelligentsia of the people, correctly understood the true essence of such a task and came forward on this path. To realize such a great task, a joint movement was launched, uniting the progressive intelligentsia around one society. The leaders of this movement are Mahmudhoja Behbudi, Abdukadir Shakuri, Saidahmad Siddiqi-Aizi in Samarkand, Munavvarkori Abdurashidkhanov, Abdulla Avloni, Ubaydullohoja Asadullahodjaev in Tashkent, Abdurauf Fitrat, Sadridin Ayniy, Faizulla Khodjaev in Bukhara, Khamza Hakimzade Niyazi, Obidzhan Makhmudov Ibrat in the Fergana Valley, as well as Bobookhun Salimov, Polvonniyoz Khadzhi Yusupov[3] and others in Khiva.

The team directly opposed to the activities of the Jadids was Kadymchi. As a result of two different approaches to the same problem, these two groups become a group opposing each other. In the main controversial issues in the relationship of the modern (Jadid) and the ancient (Kadimchi), the ancients dealt with a problem based on the Qur'an and hadith. Modern (Jadid) educators dreamed of reforming society without abandoning the religion of Islam and without deviating from the Koran and Sharia. Mullah Hashim Khairati, who was considered one of the progressive people of that time, touched on the dispute between these two categories and wished that the intelligentsia lived as a union:

He wrote - Ajabki, yangi ila eskilikning da'vosi,
Muravvaj qildi ana ushbularning savdosi.
Menimcha, ikkisi bir din kitobini o'qitur,
Qay o'rinda ekan yangilarni bajosi[4].

Meaning:

Strange, the claims of the new and the old,
Stimulated their disputes.
I think they both read the same religious book.
What is the value of new.

In order to develop the sphere of education among the people, on the initiative of the Jadids, new method schools were opened in many regions. The visit of Ismail Gaspirali, who is considered a Crimean Tatar educator, to Tashkent, Samarkand and Bukhara in 1893 was a direct impetus to the further development of educational ideas. After this visit, modern schools began to operate in many regions of Turkestan. But there were also forces against these educational movements, these are people who are considered to be supporters of antiquity.

Initially, the mosques and madrasahs that existed in Turkestan did not establish links with the newly emerging modern schools. People living in the "hot womb" of the recession in the country met the ideas of the fighters with sharp spears. Thus, the Jadid movement was suppressed by some groups in the late XIX and early XX centuries.

Many of the reforms introduced by the modernists (jadid) were condemned by the ancients (kadyimchi). In their worldviews, the ancients relied not on the consciousness of an individual, but on the consciousness of a community, watered by the experience of several generations. According to their opinions, it was noted that the society would decline due to the denial of the rich heritage of past traditions and scholars[5]. The ancients tried to preserve the existing social consciousness with old concepts. In particular, since Bukhara was an Islamic state in the XVI century, when it was founded on the basis of the rule of the khanate, religion and politics were not thought of separately [6], and this process retained its ideological influence in society even during the emergence of the emirate from the XVIII century. Scholars and religious leaders had great influence in the political arena and among the people. To prevent such continued religious fanaticism, on April 8, 1917, the Jadids held a demonstration in Karki and Bukhara.

Faizulla Khodzhaev and Abdurauf Fitrat lead 150 people who have gathered for a demonstration in Bukhara. Although the Jadids sought to limit the absolute power of the emir by introducing democratic reforms within the existing power of the emirate and establishing a constitutional monarchy, this exercise met with strong opposition from conservative old-timers. The contrast between modern and ancient changes dramatically. Clashes begin between the Jadids and the ignorant mullahs. A group of over 7,000 well-organized anti-reform mullahs occupies the threshold of Ark, the emir's residence. The mullahs threaten to kill anyone who dares to approach Ark. As a result of the suppression of the demonstration, many people were injured, more than 30 demonstrators were imprisoned. The Ark and the residences of the inhabitants of eastern Bukhara[7], which were the main residence of the Bukhara people from the early Middle Ages, will be seriously damaged. Thus, the events that took place in Bukhara awaken a number of modern people.

It was the ancients who took up arms and fought against the Jadids in order to maintain the power of the emir in Bukhara. From this incident it can be understood that during this period the politics of the country were in the fire of religious fanaticism.

The Jadids were looking for ways to update the concept of Islam (correctly explain all Islamic teachings), cleanse it of fanaticism, and use the achievements of science and technology. The Jadids sought to improve the way people live by using new methods and technologies.

The ancients looked at sharia as a means of preserving national and traditional values. The recognition of Sharia as a factor that preserves national-traditional values is not only the theory of the ancients, but these views are also expressed in the opinions of some modern figures. According to the ideology of the Jadids, Islam played an important role in the spiritual development of man and the development of society. They are well aware that without solving this problem it is impossible to solve other problems. To this end, in 1909 Mahmudhoja Behbudi, in 1910 Abdullah Avlani and in 1915 Abdurahim's son Abdurauf Fitrat created works on the history of Islam. It is also known that the Jadids carried out a number of activities related to the reform of the national way of life and national customs. In the work of Nusratilla Kudratilla "Wedding", some extra costly traditions that have caused family and personal tragedies are sharply condemned.

The extravagance practiced by the Jadids in their ceremonies is strongly criticized. Mahmudhoja Behbudi, the great educator who became famous in Turkestan as the father of modernity, in the article "A'molimiz yoinki murodimiz", submitted to the magazine "Window", calls on Muslims to follow the verse "Kulu va ishrabu va lo tusrifu" [8]. In the recent past, during the reign of the existing khanates, sheikhs and khodjas were treated much better, so they had the opportunity to change the rules of Islam in their own interests, so as not to lose their positions.

It is also commendable that the Jadids were defenders of moral standards associated with the mentality of the local population. The 17-year-old young modern educator Cholpon addressed the people: "O relatives . . . we have a big request that you do not take an example from European fashion, glass and depraved customs and do not imitate them in this way, but study science, art and craft, we must emulate cultures of industrial similarity in this regard. European fashion and depraved morals will make you destitute and enslaved. Avoid it!"[9].

His comments are a prime example of the information above. During this period, the intelligentsia, correctly realizing that many Muslim countries lag behind other countries in terms of science and development due to the fact that they put everything in accordance with Sharia, began efforts to prevent this lag. It was during this period that modernists criticized "ancient" scholars who used Islamic beliefs and Sharia law to their advantage. The ancients believed that the beliefs that had been formed and firmly established in all spheres of public life were unshakable, and, without making a single change in the traditions and rituals that had existed since the Middle Ages, they did not distort religion in their own interests during interpretation. In order to avoid such bloodshed, the national intelligentsia set itself the goal of achieving the correct interpretation of Islamic rules, verses of the Koran, hadiths and Sharia, and fundamentally updating the education system.

In the 1st volume of the textbook "Kitobi muntaxabi jug'rofiyai umumiy va namunai jug'rofiya", published by Mahmudhoja Behbudi in 1905, in the section "An example from the words of the new rulers", the views of the father of the Jadids are clearly expressed, that they are divided into "modern" and "old". It quotes: ". . . our youth, who do not know the truths of Islam and whose geographical wisdom is natural, and who do not know the truth of Islam, see the old myths in Muslim books and lose faith in Muslim books. Recently, our young people with such lack of faith are sharply conspicuous. Now we need a remedy for this. Thank God, the solution is to study old and new sciences and make an effort. But, unfortunately, our ancients, especially the old and new in Turkestan, do not know each other and, perhaps, hate each other. Dear people old and new, you should be informed by each other, share your thoughts, knowledge and interests, and look for a cure for your pain. "If only we ourselves are left behind, perhaps just as our religion is left behind, our faith will also be left behind, and we will be responsible for this world and the next world"[10].

From the above information, it can be understood that the opinions expressed by the father of the Jadids are the bitter truth. There were a lot of people who could not remain indifferent to these events, as a vivid example of this, one can cite the events and campaigns conducted by the Jadids. Such problems are often seen in all aspects of people's lifestyles. In order to lead Turkestan out of the swamp of backwardness, modernists tried to use all available opportunities. To realize this impartial dream, we must first unite. In Turkestan, two opposing factions were supposed to try to prevent the above problems, but this action was carried out only unilaterally.

It is known from history that Behbudi, the father of the Jadids, was one of the supporters of the two groups to solve existing problems. Behbudi correctly understood that the division of the intelligentsia of the nation, whose common task is to bring Turkestan out of centuries of backwardness, into groups of modernists and old-timers will inevitably have a negative impact on the struggle for freedom and independence: "Muslims of Turkestan, without separating from Russia, we must put an end to our conflicts and disagreements between the old-timers and modernists and unite . . . if we, the Muslims of Turkestan, work together to strive for reforms and unification, to unite the intelligentsia and advanced people with the rich and scientists, then we will do a great service for the prosperity of our religion, nation and homeland"[11].

The main goal: the intelligentsia, which made it their highest duty to create an independent and free state by awakening the people's consciousness in Turkestan through education and enlightenment, could not unite with the ancients in this way. Unfortunately, the age-old dream that originated in the hearts of the progressive intelligentsia and the Turkestans did not come true. For a long time, more than 120 years,[12] Turkestan turned into a free commodity base of the Colonial Empire[13].

As a result of the wars between modern and ancient, both sides made huge mistakes:

- the struggle between these two groups was effectively used by the Russian Empire, which sought to make Turkestan dependent on itself. The process of colonization of the region accelerated.
- two opposing groups: modernists and ancients, being representatives of one religion, instead of solving internal problems together, forced wars among themselves.
- after Turkestan became a colony, modernists and conservative scholars could not jointly assume the role of leaders of national liberation movements carried out by the people.

- there was division even among the enlightened Jadids. In the spring of 1917, the chief judge read out the decree of the emir, which did not affect the foundations of the existing system and did little to improve the situation of the people. To implement the decree, the Young Bukharians formed a committee of "Young Bukharians". Mahmudhoja Behbudi, the son of Mulla Khan, Mirza Ghulam supported the decree with restrained actions. Faizulla Khodzhaev, Abdurauf Fitrat and Usman Khodja called for deeper reforms and urged their supporters to demonstrate immediately. It can be seen from this that a certain part of the Jadids approved the Emir's decree, and some of the Jadids are not satisfied with this decision, and we see their readiness to hold another demonstration. This shows that there were also certain disagreements among the Jadids.

The conclusion is that the Jadid movement and a group of the ancients formed in Turkestan: having united for the development and benefit of the Motherland, awakening the people's consciousness, bringing it to the top of enlightenment and increasing the number of people with intellectual potential, we see that the intransigence between the two groups led to an increase in disputed questions. In such a difficult situation, we should not ignore the efforts of progressives such as Mahmudhoja Behbudi, a mature educator who wants to unite the two existing groups into one body and soul. No matter how hard the Jadids tried to reach a compromise with the ancients, they never managed to achieve this goal. During this period, it was very difficult for the Jadids to realize the goals they set for themselves, since the established command policy was in a whirlpool of religious fanaticism. As a result, the land of Turkestan for a long time remained a colonial territory, considered the most important prey in the clutches of tyranny.

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