

THE JADIDS' STRUGGLE FOR JUSTICE

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Annotation: The Jadidism movement, its function in education, and its progressive ideals of enlightenment are highlighted in this article. In the late 19th and early 20th centuries, the Jadidism movement arose in Central Asia as an enlightenment movement. Its founders wanted to eradicate illiteracy and advance society by combining secular and religious knowledge. The article examines Mahmudhoja Behbudi's and other Jadids' attempts to educate and increase public awareness through the creation of new-method schools, newspaper and journal publishing, and play staging. The Jadids' fight against colonialism, the persecution and repression they endured under the Soviet Union, and their goals for national liberation are also covered. The significance of researching and taking lessons from the Jadids' legacy in contemporary Uzbekistan is emphasised in the article.

Key words: jadidism, enlightenment, education, spirituality, justice, freedom, culture, human dignity, revolution.

The Jadidism movement is a cultural-educational and social-political movement that made a fundamental turn in all directions for its time. A layer of national intellectuals capable of making a historical turn had emerged. At first, they put forward the idea that it is possible to join the ranks of progressive countries through the awakening of the people, modern education and training. Along with religious subjects, they began to organize the teaching of secular subjects in educational institutions, to compile and publish the curricula of these subjects. They made the issue of education and training their main task. Mahmudhoja Behbudi emphasized how necessary secular sciences are for the people and says: "To survive in the world, secular science and knowledge are necessary, a nation without modern science and science will be destroyed by others".*

In order to reform the education system, the Jadids jointly organized a fund with the support of wealthy intellectuals and sent young people to study abroad. Unfortunately, the fate of those who studied abroad was miserable during the Soviet era. At first, those who

* Ислом Каримов. Юксак маънавият-енгилмас куч. Маънавият.2016. Б-95.

returned after completing their studies were imprisoned, they were punished for fabricating various political fabrications. The last group could not return home.

In order to awaken the people, modern writers widely used social satire and humor. They read and wrote about how illiterate and uninterested in science the people are, and how they spend their time on meaningless activities. In particular, Abdulla Qadiri writes in his poem "Our situation":

Behold our plight, how we lie in ignorance,
We sell conscience for money when it comes.
Neither manners, nor science, nor good words to our son,
Nor do we teach the people who have the command of God.
Our work consisted of this at this time,
We spend ten days raising quails in summer and winter.
And smoking weed poppy seeds every day,
Let's put a mold on the baby and play with oh-oh-oh.
We're old, we're old, maybe we're in a good time,
If we suddenly see, we will kill a man.
If it turns out to be good for the nation,
We count it as a moment and shoot together until the storm.
Come on, young people, intellectuals, be enthusiastic this day.
We will wake up those who are sleeping if we can"[†].

After Tsarist Russia conquered Central Asia and incorporated a large part of it into its structure, the progressive thinkers of the nation thought about the reasons for defeat and colonization. Even the common people began to think that why divine justice did not protect the believers from the infidels, that means they forgot some of Allah's requirements. Advanced intellectuals and even progressive religious scholars came to the conclusion that Islam is a religion of science, that we have forgotten science, development, work aimed at creativity, and we have remained in the grip of backward customs, misinterpreted lust, contentment, and patience. They put forward the idea of educating and enlightening the people, reforming the educational system in general.

The idea of Jadidism is based on the desire to establish justice, educate the people in order to free them from darkness and tyranny, and make them legally and politically enlightened. The Jadids worked to establish a just state where people live independently and freely.

Tsarist Russia considered the Jadidist movement in the Muslim lands as an enemy of its policy. He persecuted them throughout his life with all kinds of slanders, arrested them by organizing conspiracies, and exiled them. The Soviet state even sentenced most of them

[†] Жадид газетаси. 2024-йил, 1 январь, № 1(1). Б-7.

to be shot. Jadid killed his leaders and did not reveal their graves, or if they had died and buried before, he insulted them in their graves. An example of this is the grave of Ismail Gasprinsky, a son of the Crimean Tatar people, the founder of Jadidism. Begali Kasimov writes in the book "Enlightenment of the Awakened Nation" that the Soviet state: "Destroyed his grave in Salachik (Bokghasaray) and built a piggery on top of it. He placed a "lunatic asylum" in a legendary, beautiful and holy corner... "Zanjirli" madrasa, where he worked... was turned into a toilet"[‡]. Why was it necessary to humiliate this person so much? The fact is that Ismail Gasprinsky founded Jadidism, which gradually turned into a national liberation movement, called for unity among the Russian Empire and neighboring Turkic peoples, and for this purpose founded the newspaper "Interpretator" (Tarjimon), which was distributed among these peoples.

He tried to preserve the language and culture of the Turkic peoples, introduce them to their history, develop their worldview and teach them to think modernly. For this, first of all, he opened schools under the new name "Usuli Jadid" to enlighten the people and teach secular subjects to students.

Mahmudhoja Behbudi, the leader of Turkestan Jadids, established a press and a theater with the aim of informing the people about the lack of schools that are being established in order to share enlightenment, to express their identity, that the people are trapped in their ignorance due to ignorance, and also about the events happening in the world.

Behbudi founded "Samarkand" newspaper and "Oyna" magazines and published articles devoted to legal and political enlightenment of the people. Through the drama "Padarkush", he called on parents to educate their children in an educated and moral manner.

The progressives of the Jadids put forward the idea that it is difficult to achieve justice and freedom only through enlightenment, and that it is necessary to prepare the people for direct struggle. These were ardent fighters like Abdurauf Fitrat, Munavvar Qori Abdurashidkhanov, Cholpon.

Abdurauf Fitrat says in one of his famous poems "The Star of Mirrih":

Do people like us exist?
Two-faced criminals, devils.
Leeches who drank the blood of their comrades without bleeding,
Brother carnivorous tigers?

[‡] Бегали Қосимов. Уйғонган миллат маърифати. Тошкент "Маънавият" 2011. Б-181.

Do you have the blood of the poor?
Those who drank like chumps?
Do you have the whole world?
Those who broke their wallets?
Have you burned a country,
Hogans who boil their own pot?
Do you have a stomach, on the way to the stomach,
Those who sold your family, your country, everything?"§

One of the representatives of Jadid, the poet Cholpon, considered the task of fiction, his poetic duty, to awaken the people from the sleep of ignorance, to call them to fight for freedom:

Who are the angels crying in my heart?
Mothers and youths of the East?
Who are these souls that cry before me?
Are slaves the people of your country?

Injustice is not only when the human dignity of the people was destroyed by the colonizers, but it also reveals that the people are suffering from the pain of bigotry, ignorance and slavery within us:

It's others who laugh, I'm the one who cries
Others who play, I'm the one who moans.
The other who heard the tales of men,
I'm the one who listened to the song of slavery... **

The Jadids had high hopes for the February Revolution in Russia, and then for the October Revolution. He considered the thesis of the Bolsheviks, especially Lenin, that "every nation should determine its own destiny" to be very fair. But their hopes faded after the "Kokan Autonomy" was crushed and soaked in blood. Jadids themselves were

§ <https://e-tarix.uz/milliyat-insholari/maqolalar/749-maqola.html>

** Миллий уйғониш даври ўзбек адабиёти. Маънавият – Т. 2004. Б. 287

persecuted. The Soviet state, Marxist ideology looked at the concept of justice with the eyes of classism and partisanship. Whatever benefits the proletariat is fair. He considered that law is a relative concept, there is no abstract fair law, it is a bit of nonsense. Based on these views, Jadid persecuted the enlightened ones and forced them to sympathize with their policies. Those who did not follow this path were punished with various fabrications, most of them were shot.

In new Uzbekistan, the study of the scientific heritage of our ancestors is being encouraged again. "Jadid" newspaper has been launched since January 1, 2024. The more we study the scientific heritage of the ancient enlighteners, the more our thinking grows.

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