THE INFLUENCE OF THE JADID MOVEMENT ON THE CULTURAL, POLITICAL AND CULTURAL LIFE OF TURKESTAN

Abstract: This article examines the impact of the Jadid movement on the cultural, political life of Turkestan

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In the ideology of the Jadids in the moral formation of the individual and the development of society, Islam played a large role. They clearly realized that without the fulfillment of this task, the solution of other issues is not possible. It was for this purpose that Mahmudhoja Behbudi - in 1909, Abdullah Awloni - in 1910, Abdurauf Fitrat - in 1915 created works devoted to the history of Islam. In these works, published under a single name, they revealed the main stages of the emergence and spread of Islam, and also opposed the misinterpretation of Islamic dogmas.

The first steps taken by the progressive educators of Turkestan in this direction were the unification of the tenets of the Islamic faith, actions aimed at correct interpretation of the verses of the Qur'an and the Hadiths, the Shariah codes, the reform of the education system in accordance with the requirements of the time.
The National Progressive Society accused the representatives of the Muslim clergy - opponents of science. They widely propagated the need for men and women to observe the principles of the Islamic faith.

Jadids considered science to be the driving force of progress and prosperity, the only way to combat ignorance. In their opinion, in order to be a true Muslim, along with religious sciences, one should have extensive secular knowledge in mathematics, physics, chemistry, medicine, history and other sciences. In support of this they quoted the verses of the Qur'an and the Hadiths.

Ideas of Jadids concerning Islam should not be interpreted as a desire to change the basic teachings of Islam. In their work they correctly interpreted both the Koran and the Islamic doctrine as a whole. All Jadids were devoted to Islamic faith and Muslim traditions. They opposed measures, traditions and rituals that were harmful to Islam, and also expressed extreme dissatisfaction with all kinds of negative manifestations that harmed the development and progress of society. The Jadidas succeeded in putting an end to the dogmatic dogmas and ignorance in the minds of people and awakening in them the desire for progressive ideas.

Jadids had their views on the socio-economic development of the region. They knew the social component and way of life of the population of the province, its occupations and conditions of existence. They were clearly aware of the increasingly deteriorating situation of the people.

In their opinion, without ensuring the economic independence of the state, it was impossible to achieve political and legal freedom. They considered it necessary to declare land, mineral resources and terrestrial resources, water in the common property of the peoples of Turkestan, to start training local personnel capable of developing all spheres of life, building plants and factories, and also manufacturing products in the province itself.

Jadids promote the idea of sending young people to developed countries, in particular Germany, for education, which will serve the country and the people. The local population was collecting funds. Many articles have been published on
the comparative analysis of the development of trade, industry and agriculture in the province and abroad.

So, Ubaidullahodja, the son of one of the educators of Turkestan Asadullahhojee from the Tashkent mahalla "Karyagdy", was studying in Russia in the field of jurisprudence, and having returned home, he became the first Uzbek lawyer with higher education. He corresponded with the great Russian writer Leo Tolstoy.

Progressive figures of Turkestan followed closely the political processes of the early 20th century in the world. Programs of foreign political parties were studied. Proceeding from the peacefulness and restraint of the Uzbek people, they sought to solve all problems exclusively by peaceful means, categorically denying bloody clashes and wars.

On the eve of the February 1917 events in Russia, Jadidism grew into a powerful political trend. If after the First World War the Jadids were in favor of establishing a parliamentary monarchy, after February events they began to put forward much broader political demands, such as the expansion of the rights of the local population, the reform of the regional administration, the provision of seats in the State Duma on the basis of the population in edge, ensuring the freedom of the local press. At the same time, a number of national-political parties and organizations are being created, among which are Shura Islomiya (Islamic Council) and Ittifok (Soyuz). Jadids were able to lead all layers of the social composition of the indigenous population. The activity of the Jadids had a strong influence on the increase of the enlightenment of the population, the strengthening of the sense of national self-consciousness and the desire to fight for freedom. The movement of the Jadids was formed as the main force opposing the colonial policy in the province.

In early May 1917, the Jadids unite all the freedom-loving organizations of Tashkent into a single organization called the Central Council of Muslims with a common charter. 350 delegates took part in the work of the constituent congress,
among them were Azerbaijanis, Tatars, Turkmens and representatives of other peoples of the Muslim world. Everyone approved the proposal to name the future state Turkestan, which would include Bukhara, Khiva and Turkestan governor-general. Despite the October events in Turkestan and the seizure of power by the Bolsheviks, the Jadids proclaimed an independent autonomous republic called the Turkestan autonomy centered in Kokand, which lasted 72 days and was crushed by the Soviet government.

Source used: