

REFORM MOVEMENT IN TURKESTAN

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ANNOTATION

In this article described development of ideology of reformist movement in Turkestan in the beginning of the 20th century. On the basis of historical documents set of socio – political views of jadids, who the patriotic activity in conditions of colonial Turkestan promoted activization of liberation movement is shown, to awakening of national consciousness of wide broad masses, influenced to no small degree formation national democratic organizations and societies among indigenous population.

Keywords: Reforming movement, jadids' ideology, jadidism, education, new method schools, national intelligentsia, national press, modernism in Islam, freedom, independence.

INTRODUCTION

The movement for the renewal and reformation of society, which went down in history as Jadidism, was one of the prominent socio-political movements of the past that contributed to the growth of national self-consciousness and played a significant role in the formation and development of the national liberation ideology in Turkestan. The participants in this reform movement were called Jadids, that is, those who were supporters of innovation. The Jadid movement expressed the most progressive direction in the complex intertwining of political forces of the Turkestan society in the late 19th - early 20th century. It was based on world humanitarian and national values, met the urgent needs of social development and the vital interests of the indigenous population of the region.

Jadidism arose at a turning point in the social development of the Central Asian region. The awareness by the national reformers of the depth of the crisis in colonial Turkestan, its growing lag behind global processes, the widespread suppression of the freedom-loving aspirations of the indigenous population, and stagnation in the spiritual sphere were the impetus for the birth among them of the ideas of urgent reform of society.

However, the reform movement has gone through a difficult historically ambiguous path. Jadidism has become an arena for the clash of different philosophies and ideological approaches to the prospects of social development. It was internally differentiated on key issues of social development, and, above all, in the conceptual understanding of the ideology of breaking the basic foundations of colonialism.

At the first stage, the participants in the movement did not seek to change the entire existing social system. The task of modernizing the spiritual sphere was seen as a priority. By creating new method schools, organizing regular newspapers, publishing textbooks and teaching aids, especially in the natural disciplines, promoting the need to borrow Western technology and technology, use the achievements of European culture, they paved the way for the emergence

of national secular education, renewal and enrichment of spiritual life, the rise of the national self-awareness.

The first Jadid groups arose in Turkestan at the beginning of the 20th century. Its most prominent representatives were the people who formed the backbone of the national intelligentsia: Mahmudkhoja Behbudi, Munavvar Kory, Abdulla Avlony, Ubaydulla Khodjaev, Toshpulat Norbutabekov, Abdurauf Fitrat, Ismail Obidov, Akobir Shomansur-zade, Saidahmadhoja Siddiqi, Nosirkhon Tura, Obidjon Makhmudov, Ashurali Zokhi, Pulat Saliev and others.

Being people with a sensitive heart and an enlightened mind, the initiators of the reform movement perceived with deep pain the historical dead ends in which their people found themselves by that time. The hopeless poverty of the broad masses, who were under the double yoke of both imperial and local despotism, the menacing lagging behind the economically developed countries of the world, cultural regression, and stagnation of thought prompted them to look for effective means of accelerating social progress.

Under the prevailing conditions, the advanced Muslim intelligentsia saw in the ignorance and lack of enlightenment of the people the main reason for the country's social backwardness. Therefore, the main way to solving urgent problems was presented in education. As a result, at the first stage, the Jadids focused on the task of reforming education. Moreover, they not only theoretically substantiated the need for this reform, but also made active efforts to implement their ideas in practice. They opened new method schools, libraries, reading rooms, wrote textbooks and manuals. One of the first new method schools in the territory of the region was opened in 1898 in Kokand by Salohuddin domla. In the same year, a Jadid school was opened in Tokmak. In 1899, Mannon Kory in Tashkent and Shamsiddin Domla in Andijan supported this initiative.

Since 1900, the network of new method schools has been consistently expanding in Turkestan. Tashkent, Samarkand and Kokand became major centers of Jadid schools. By 1910, about 50 such schools had been created in Turkestan, and in the most diverse regions of the region [1]. At first, due to the lack of development of precisely defined training programs, there was a variety in teaching methods depending on material resources and individual characteristics, the degree of preparedness of the teacher, in some they taught only mechanical reading and writing, in others spoken language, and thirdly, the training took place integrally: reading, letter, conversation.

Another activity of the Jadids is the public propaganda of the ideas of enlightenment through the media. The first national newspaper of the Turkestan Jadids was the newspaper "Tarakkiy" ("Progress"), published on June 27, 1906, which was edited by a prominent public figure of Turkestan Ismail Obidov. Along with "Tarakkiy" Turkestan Jadids began to publish other newspapers in Tashkent: in 1906 – "Khurshid" ("Sun"), in 1907-1908 – "Shukhrat" ("Glory"), "Tujor" ("Merchant"). Moreover, the newspapers "Khurshid" and "Shuhrat" were published and edited by one of the prominent leaders of the Jadid movement in Turkestan, Munavarr Kora Abdurashidkhanov. The "Tudzhor" newspaper was published by Saidazimbay, a major Tashkent businessman [2].

Later, a number of Jadid newspapers and magazines appeared in Turkestan: "Osiyo" ("Asia"), "Samarkand", "Sadoi Turkiston" ("Voice of Turkestan"), "Sadoi Fargona" ("Voice of Fergana"),

“Oyna” (“Mirror”), “Turon” and others. Most of them were short-lived, but they played an important role in the spread of reformist thought.

If we consider the theoretical views of the early reformers in a concrete historical plan, then we can single out several basic provisions that dominated the entire subsequent ideology of Jadidism. Firstly, realizing that the progressive development of Turkestan is impossible without enlightening the people, familiarizing the broad masses with the achievements of Russian and world culture, the enlighteners rightly believed that spiritual liberation should come with social deliverance from colonial oppression and burdensome duties. Criticism of colonial-feudal political and legal institutions occupied a central place in the works of the reformers. In their writings, they criticized the holders of power, denouncing such manifestations of colonial-feudal despotism as lawlessness and bribery, unbearable exactions. The Jadids condemned the system of electing representatives of the local administration of colonial Turkestan and protested against the tax policy of tsarism.

True, many problems of social renewal in the ideology of early Jadidism only became apparent. Nevertheless, in the context of the colonial regime, the condemning criticism of the enlighteners of the established social practice, their promotion of ideas about the illegality of the power of the oppressors was an important step towards the formation of the ideology of national independence.

The initiators of the Jadid movement organically linked the acceleration of historical progress with the modernization of Islam and the formation of socio-economic prerequisites for the creation of a civilized market space.

Unlike many educators in Europe and Russia, the Jadids did not reject religion, they were not atheists. On the contrary, as in our days, they advocated the preservation of Islam as a necessary factor contributing to the unification of Muslims to achieve social progress, as a means of educating the peoples of the region in the spirit of high morality, patriotism, friendship, solidarity, and consolidating their efforts in the struggle to overcome the crisis. states. The Jadids considered the Islamic religion as the most important means of spiritual purification. But for this, they believed, she herself had to cleanse herself of medieval scholasticism.

Modernization of Islam was seen by the Jadids in mastering the achievements of science and advanced technology in the close unity of the fruitful precepts of the original Muslim religion and taking into account modern realities. At the first stage, the initiators of the reform movement came out against the monopoly of confessional education, frozen in medieval scholasticism, for the introduction of a new methodological system of education. However, with the progressive development of their ideology of the reform of Islam, it acquired more and more conceptual depth and interconnection with the needs of social progress.

The reform movement of Turkestan led to a rather impressive breakdown of traditional idealistic systems, the activation of secular education. At the same time, it reflected the interests of the nascent national bourgeoisie, the realities of emerging commodity-market relations. Speaking for the reform of traditional education, for the creation of new method schools and theater troupes, for the opportunity for a Muslim to deal with banking and financial capital, the Jadids thereby rejected the right of the clergy to the ultimate truth. They actually overthrew some of the outdated medieval dogmas of Islam, recognizing the special role of

secular sciences (mathematics, geography, history, grammar, etc.) in accelerating socio-economic progress. Many early publications of the Jadids testify to the organic linkage of the needs of spiritual and economic renewal. So, Mahmudhoja Behbudi in the magazine “Oyna” (“Mirror”) published by him frankly wrote: “... You, dear ones, should try to teach your children modern knowledge so that they serve religion and the nation, and the service of the nation and religion is possible only with knowledge and money” [3, 391].

Thus, the undoubted historical merit of the reformers represented by the Jadids was their development of evolutionary reformist principles for resolving urgent social problems, their choice of the most effective way of formational and institutional transformations and the elimination of the colonial regime. Their conceptual ideas served as a spiritual forerunner of modern transformative practice, the genetic basis of the current strategy and course of large-scale reforms that are being carried out in Uzbekistan.

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