
Samarkand Jadids and Their History

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Abstract: In the late nineteenth and early twentieth centuries, Turkestan's intelligentsia was able to escape the colonial oppression of Tsarist Russia, establish its own national statehood, and achieve economic and cultural development in a country with a low level of development due to political, cultural, and economic crisis. In this article written about they should take measures to spread enlightenment to the people, and that the Jadid movement should play a major role in this regard.

Keywords: Jadidism, Jadids, Dukchi Eshan, leadership of Ismailbek Gasprinsky, Turkic languages.

Jadidism (Arabic: jdyd jadīd - new) is a socio-political, enlightenment movement that played an important role in the life of Turkestan, the Caucasus, Crimea, and Tatarstan in the late 19th and early 20th centuries. Jadidism first appeared in the Crimea in the 1880s. It spread to Central Asia in the 1890s.

Jadidism originally functioned as a cultural movement. Representatives of this sect called for the struggle for development, the development of Turkic languages, the enrichment of literature in these languages, the study of secular sciences, the use of scientific advances, and the struggle for equality between women and men. Later, the Jadids propagated the ideas of Pan-Turkism.

Jadidism was described in Soviet literature as a "bourgeois-liberal, nationalist movement." During this period, the names of mostly criticized Jadid representatives were revived after the disintegration of the SSRI.

Jadidism first appeared in Crimea in the 1880s under the leadership of Ismailbek Gasprinsky. Representatives of the Jadid movement often called themselves progressives, and later Jadids. The progressive forces of the time, especially the intelligentsia, felt that the local population was lagging behind the rest of the world, and realized the need to reform society. Jadidism was essentially a political movement. It has periods of formation and defeat, which can be conditionally divided into four.

In the first period, the establishment of tsarist Russia in Turkestan was observed. With the help of his political agents, he not only limited the powers of local khans and emirs, but also turned them into puppets, creating conditions for Russian and Western investors to work and live, and pursue the interests of various companies and joint-stock companies. At the same time, the demands and needs of the local population have been ignored, and their religious beliefs and customs have been ignored. Highly qualified judges were replaced by inexperienced ones, and corruption and social and political injustice were rampant. Restrictions on madrassas and schools, the replacement of local place names with Russian terms, and even the crucifixion of judges during trials were reported. The situation of that period was well described by Muhammadali Khalfa Sabir oglu (Dukchi Eshan) in his "Address".

Progressive forces for the future of the nation existed among almost all sections of the people - artisans, peasants, merchants, landowners, and scholars. The intelligentsia first decided to start the struggle against tsarism from the age of backwardness - the political and educational front. In such a historical context, the Jadid movement found a favorable ground for development in the Turkestan region.

Among the Jadids, leading scholars, modern experts in industry and agriculture, and cultural figures emerged, dreamed of a prosperous country and an independent homeland, and struggled along the way. The Jadids' struggle for Turkestan's independence was dominated by the following: expanding the network of new methodological schools; sending talented young people to study abroad; establishment of various educational societies and theater troupes; building a national democratic state in Turkestan by publishing newspapers and magazines, raising the socio-political consciousness of the people. This work could be done only if a strong party of Jadid intellectuals was formed.

The main ideas and goals of Jadidism were to liberate Turkestan from medieval backwardness and religious superstition, to reform the Sharia, to educate the people, to fight for the establishment of an autonomous government in Turkestan, to establish a constitutional monarchy and parliament in Bukhara and Khiva, and later a democratic republic. and building a prosperous society, introducing a stable national currency, and building a national army. In Tashkent, Fergana, Bukhara, Samarkand and Khiva, the Jadid movement was formed from cultural and educational societies and associations opened by certain groups of free-thinking and progressive people.

While pointing out these factors that lead to the study of the Behbudi language, he said that Turkish and Persian are "happiness" for the local people because they are the same mother tongue, and that every Turkestan knows these languages well, even without "education". 'kidladi. "How can those who know this language perfectly enjoy Firdavsi, Bedil, Sa'di, Masnavi" written in Persian, as well as Fuzuli, Navoi, Baqi, Somi, Abdulhaq Homid, Akrambek, Sanoi, Nabi, Noji, and Tolstoy written in Turkish? 'y, the Turkish translation of the contemporary work of Jules Verne and the ulama' can be so much enjoyed.

Why did Behbudi want Turkestans to focus on learning Russian? According to him, in order for a nation not to be completely destroyed by other nations, they must work side by side with other developed nations, both commercially, industrially and politically. There is no one among the Turkestans who can even speak in Western languages, including Russian, from the rostrum for the benefit of the nation and the homeland. In order to eliminate these shortcomings, it is necessary to learn the Russian language, study at Russian universities and be aware of all the laws. Behbudi raised the issue of language learning as a political issue and repeatedly stressed that it would pave the way for the formation of intellectuals capable of serving the interests of the Motherland.

Jadidism was described in the Soviet literature as a "bourgeois-liberal movement." After the disintegration of the SSRI, the name of the Jadid movement and its representatives was restored. Historians, literary critics, linguists, philosophers, jurists, art historians, and educators have made initial strides in studying the scientific and literary heritage of the Jadids. During the years of independence, the two-volume works of Fitrat, Cholpon, Abdulla Avloni, Behbudi, Abdulla Qodiri, Sidqi Khandayliqi, Ibrat, Ajzi, Sofizoda in one volume, as well as the works of Fayzulla Khojayeov, Munavvarqori, Polvonniyoz Haji Yusupov were published. 20 famous representatives of the Jadids included "Unforgettable Images. Representatives of the Jadid Movement "(Tashkent, 1999). Their activities are included in textbooks and manuals.

Jadid scholar Begali Kasimov says Jadidism is a movement, not a movement. Jadidism, as a social, political, and enlightenment movement, performed the following tasks: 1. It was able to involve all segments of society in the reform process. 2. Carried out political activities for national independence. 3. Able to direct education and culture, the press to socio-political goals. In Turkestan, the so-called "Jadid" intelligentsia was formed in the first decade of the twentieth century. The group was formed by enlighteners from Tashkent, Samarkand, Bukhara and Kokand. Munavvarqori Abdurashidkxonov and Abdulla Avloni in Tashkent, Mahmudkhoja Behbudi and Abdulkadir Shakuri in Samarkand, Sadridin Aini and Fitrat, Usmonkhoja in Bukhara, Ashurali Zohiri and Mahmudjon Obidov in Kokand were at the center of this "jadid" group.

In Turkestan, the issue of bilingualism was raised by Behbudi in 1909, long before he published *Oyina*, in an article addressed to the Translator [Behbudi 1906]. Behbudi wanted to emphasize the importance of Turkish and Persian for Turkestans, and argued that both languages should be included in school education. Behbudi tries to prove his point with the following arguments: 1. Most of the urban population in Turkestan is fluent in Turkish and Persian; 2. In some areas a mixed form of these two languages is used; 3. Applications to official bodies are written in Turkish; 4. Shari'a fatwas are written in Persian and recorded in Turkish, and this method is used throughout Turkestan. At the end of the article, Behbudi concludes that both Turkish and Persian should be taught together in Turkestan schools, based on his own evidence.

On September 16-18, 1999, Tashkent hosted an international conference entitled "Central Asia in the Early 20th Century: Reforms, Renewals, Progress and the Struggle for Independence (Jadidism, Autonomy, Independence)", which included the United States, Germany, France, Italy, the Netherlands, Prominent scholars from Turkey, Russia, India and other countries exchanged views with their Uzbek counterparts on the latest findings in world science on the Jadid and independence movements. The Jadid movement was recognized as a global event. An international scientific council was set up at the conference to study the issue.

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