



The Role Of The Jadids In Elevating The Spirituality Of The People Of Turkestan

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Abstract: This article examines the social, political, and cultural significance of the Jadid movement that took shape in the late 19th and early 20th centuries in Turkestan. It highlights the processes associated with national self-awareness, the restoration of education, enlightenment, and national values, as well as reforms aimed at achieving progress. The article also analyzes the movement's activities through its three main fields: education, art, and the press, and its efforts to strengthen national consciousness and religious beliefs. It demonstrates how the essence of the movement, its struggle to preserve national identity under colonial conditions, and its alignment with the pressing democratic ideas of the time, were interwoven. The study is aimed at illustrating the historical significance of the movement in shaping national consciousness and adapting society to modern development.

Keywords: Jadidism, Enlightenment, Spirituality, Ideology, Education, Knowledge, Culture, Society, Development, Art, Press.

Introduction

The Jadid movement is considered one of the most important processes of the national awakening period that emerged in the Turkestan region at the end of the 19th and the beginning of the 20th century. This movement played a key role in elevating the spiritual and cultural life of the local people, strengthening national identity, and resisting the negative effects of colonial policies. The Jadids focused their activities on reforming the fields of modern science, literature, art, and education, opening new horizons for national awakening. The main goal of the Jadid movement was to free the people from ignorance and backwardness, develop a progressive worldview, and widely disseminate modern knowledge. In this regard, they sought to educate the population through new-method schools and printed publications, striving to ensure the harmony of religious and secular sciences. In this direction, they made significant contributions to the revival of national culture and values and to raising the spiritual level of the people.

In this context, it is appropriate to quote the words of our President, Shavkat Mirziyoyev: "It is well known to all of us that our Jadid forefathers, who emerged with the noble idea of "Unity in language, thought, and action", considered knowledge, enlightenment, and embracing worldly progress as the main path to lead our people out of

ignorance and backwardness and save them from the mire of negligence. In this noble cause, they demonstrated great dedication by establishing new-method schools, theaters, libraries, and publishing houses. They published newspapers and magazines to transform the worldview and lifestyle of society. They also sent young people to study in advanced countries.

... Today, in New Uzbekistan, our reforms aimed at building a just, free, and prosperous society, a people-oriented state, and a life of well-being align in every way with the noble ideas and programs of our Jadid forefathers”.

This article analyzes the impact of the Jadid movement on the spiritual life of the people of Turkestan, their reformist activities, and their contributions to national awakening. By studying these processes, we gain a deeper understanding of the historical and cultural advancement of the nation.

Methodology

This research applies a systematic and comprehensive approach to studying the role of the Jadids in elevating the spirituality of the people of Turkestan. Specifically, in the historical-analytical approach, the consistent and analytical study of historical processes is of primary importance in examining the Jadid movement and its impact on spiritual development. Through this method, the causes of the emergence, developmental stages, and historical context of the Jadid movement were explored. Additionally, in the comparative analysis, the influence of the Jadids' activities on the spiritual life of the people of Turkestan was compared with similar reform movements in other regions. This approach was crucial in identifying the distinctive features of the Jadid movement. The integrated application of these research methods enabled a deep and systematic study of the Jadids' role in enhancing the spirituality of the people of Turkestan.

Result and Discussion

In recent years, there has been an increased focus on studying the issues of social and cultural development within the framework of social sciences in our country. In particular, research is being conducted on the emergence of the Jadid movement, which became known in Turkestan at the end of the last century as a social-political and educational movement, and on the primary goals of this movement. The study of this relevant topic based on today's demands is of particular significance. The emergence of this movement in our region was not by chance.

In the 19th century, the Jadid movement, known for its enlightenment ideals, gained momentum and developed further in the early 20th century through the works and activities of progressive figures such as Behbudiy, Fitrat, Cho'lpon, Munavvar Qori, and Abdulla Avloniy. The Jadids promoted the idea of uniting the people of Turkestan and fighting for the national independence of the entire region. A significant aspect of the Jadids' activities in the upbringing of a well-rounded generation was their focus on freeing Turkestan from the fragmentation typical of the Middle Ages, guiding the people and the nation toward the path of modern development, establishing a national state, building a

free and prosperous society based on modern administrative methods, and promoting enlightenment .

At the end of the 19th century and the beginning of the 20th century, as a result of the intensification of Russian colonialism in Turkestan, the Jadid movement grew stronger in many parts of Central Asia. Since this movement was aimed at rebuilding the social and cultural foundations of the existing society, it faced strong opposition from the supporters of the old regime, the old way of life, and the old schools. The representatives of this opposing force were called “qadim” or “qadimchilar” (traditionalists), while those who sought to bring about the winds of new life were referred to as “jadid” or “jadidchilar” (reformists). Thus, at the beginning of the 20th century, the Jadid movement and the Jadidists emerged. In the rich social-philosophical, religious-ethical, and cultural development of the people of Turkestan, the first quarter of the 19th century stands out for its highly meaningful and revolutionary nature, as well as the diversity of ideological, theoretical, and ideological movement forms. This situation was a distinctive feature of the unique direction of social development. In the second half of the 19th century, Turkestan was occupied by Russia and turned into a colony.

The Jadid movement in Turkestan operated through three main sectors: education (establishing new schools, updating teaching methods), art (literature, theater), and the press (newspapers, magazines). The primary goal was, on one hand, to educate the nation, and on the other hand, to elevate its moral standards. The aim was to create a knowledgeable individual who, as a result of the harmonious integration of these two aspects, would recognize their identity and value. The Jadids of Turkestan made significant efforts to achieve this goal.

The representatives of the Jadid movement, in their enlightenment ideology, embraced, on one hand, democratic ideas that were crucial for the time, such as the pursuit of knowledge, benefiting from scientific and technological achievements, advancing scientific-natural studies, implementing freedom of speech and thought, establishing democratic statehood based on national governance, forming a layer of national ideas, and developing modern genres in literature and art. On the other hand, they focused on restoring the Turkish language and national values, which were losing their identity under the influence of colonial policies, enhancing national spiritual and ethical development, fostering national self-awareness, strengthening national consciousness, national thinking, and religious beliefs. Of course, in carrying out these tasks, they relied on the teachings of traditional Islam, the foundations of Sharia, and Hadith, which still held influence at the time.

Enlightenment is realized through the education system. Therefore, enlightenment is the combined essence of knowledge and culture, while education is the tool or means of spreading this essence. Enlightenment is primarily disseminated in general and secondary specialized schools and educational institutions. The concept of enlightenment is broader than that of education, as it encompasses all forms, types, and areas of spreading and elevating knowledge and culture. In society, enlightenment, that is, knowledge, is spread

through enlighteners. An enlightener is one who strives for enlightenment, ignites the light of knowledge and wisdom, and acts as a sponsor and supporter of enlightenment .

At that time in Turkestan, various spiritual-ideological and philosophical currents existed, including traditionalists, Jadids, reformers, Bedilists, Mashrabists, as well as various forms of thought related to Central Asia, Islamic regions, and Turkic people, such as the “Chig’atoy group”, which had a well-developed social-philosophical content and direction. These groups and movements put forward educational teachings and theories that had significant influence during that period.

It is also important to emphasize that the Jadid movement in Turkestan developed and matured through its interaction with its counterparts in the Middle East, the Crimea, Kazan, Ufa, and Azerbaijan, as well as with the famous “Al-Nahda” movement and the “Tajdid” (reform) idea. The intellectuals of that time, such as Said Ahmadkhon, Jaloliddin Afghani, Butrus al-Bustani, Jurji Zaydan, Muhammad Abduh, Abdurahman Kawakibi, Javad Husaynzadeh, Imam Rizouddin ibn Fakhridin, Shaykh Musa Jorulloh, Ismailbek Gasprinski, and others, were all linked to the religious-reformist and enlightenment processes that influenced and shaped the Jadid movement.

In this broad process, the idea of unity and the struggle for freedom of the oppressed people under colonial rule led to the emergence of the Jadid philosophy, its educational ideology, and reformist thought. The national ideology and goals established by the Jadids, especially their efforts to address tasks related to humanism, awakening national consciousness, and promoting a worldview aimed at education and enlightenment, became evident. By studying the various social and political changes in life and approaching the national philosophy and the worldview that needed renewal from the perspective of global development, many significant measures were effectively implemented by great scholars such as Mahmudkhodja Behbudi, Muhammad Sharif Sofizoda, Saidrasul Aziziy, Hamza Hakimzoda Niyazi, Munavvarqori, Abdulla Avloni, Ishaqkhon Ibrat, Cholpon, Fitrat, Abdulla Qodiriy, and others.

The foundation of the Jadid idea was not based on revolution but on reform and the pursuit of progress through the expansion of knowledge and education as widely as possible. The reason for this was that Turkestan had fallen far behind even its earlier stages of development and could not withstand the social and economic competition emerging between developed countries, eventually becoming a colony. The nationalist and progressive Jadids deeply understood this situation, believing that the only way to bring Turkestan to the level of developed nations was to renew the national consciousness and advance science, education, and knowledge.

Conclusion

The Jadid movement played a significant role in the spiritual and cultural development of the people of Turkestan and served as a crucial foundation for national awakening. Formed at the end of the 19th and the beginning of the 20th century, this movement aimed to foster national identity by arming the people with knowledge, education, and modern sciences under the conditions of colonial rule. Progressive Jadids such as Behbudi, Fitrat,

Cholpon, Munavvarqori, and others sought to renew society, teach the people to think independently, and establish a national state, pursuing lofty goals through their activities.

The Jadid movement succeeded in shaping a new way of thinking and worldview in society through education, literature, art, and the press. They established new-style schools, contributed greatly to the modernization of education, and played a significant role in the development of national literature and art. Their democratic ideals, their drive to advance science, and their efforts to restore the Turkish language and national values left a deep mark on Turkestan society. Additionally, the Jadid movement developed on shared ideals with other reformist movements in Central Asia, the Middle East, and the Turkic world, drawing inspiration from one another. This movement chose the path of scientific progress and spiritual renewal to bring society in line with the advanced countries of the time, resulting in a profound transformation in the social and spiritual life of the people.

Today, the rich legacy of the Jadids is highly valued in the national culture and education system, with their ideas continuing to contribute to the advancement of national development and spirituality. These studies further deepen our understanding of the historical significance of the Jadid movement, confirming that its examination holds immense importance for the development of contemporary society..

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