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The History of Origin of the Philosophical Doctrine of Jadidism

Ashurova Khurshida Saghdullaevna
SamSIFL (PhD) assistant professor

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Abstract: The military campaigns of The Tsarist Russia in the second half of the XIX century in the 60-80s of the XIX century. It was a turning point in the socio- economic life of Turkestan. A unique system Of socio-economic, legal and political relations began to enter the country. The power and potential of the government on the territory of Turkestan has lost its status, it has been revealed that it has fallen into a whirlpool of crisis and backwardness. The intensification of the oppression of both Tsarist Government officials and local rich people and officials in Turkestan has had an unprecedented negative impact not only on economic but also on social, cultural, enlightenment and spiritual life. The Tsarist Government and the local state administration should increase the social consciousness of the people, keep abreast of scientific and technical innovations. It has been scientifically and philosophically analyzed that it is not interested in having an idea about the life of world countries and its population.

Key words: colonialism, jadidism, enlightenment, freedom, secularism, curriculum, patriotism, education system, stability, youth education, national education, upbringing, environment, Jadid concept, family, etiquette, morality.

The emergency of Jadidism in Turkestan and its intended purpose was primarily a social phenomenon promoted by the intellectuals of the time. The main basis of the doctrine of Jadidism was the liberation of

the people and the homeland from tyranny. As a result of the scientific revolutions in the world in the XIX century, the process of raising education and upbringing for a new level took place. Such changes in the world at that time had a significant impact on the minds of Turkestan intellectuals. As a result, the doctrine of Jadidism emerged in order to turn Turkestan into an independent state. For Turkestan, the greatest loss of the 19th century was its conquest by The Tsarist Russian Empire.

The division of Turkestan into three khanates, the arrival of khans who were indifferent to the life of the people, incapable of governing the state, pursuit of their own interests, as well as wars and conflicts seriously hampered the socio-economic and political development of the country. Therefore, the indicators of socio-economic development in this country have declined. Consequently, the spiritual values formed over the millennia have been lost, and the carefully preserved traditions of generations have been in decline. By this time, all spheres of social life began to be occupied by disorder, chaos and violence. As a consequence, the power and potential of the government on the territory of Turkestan lost its position, it fell into a whirlpool of crisis and backwardness. It was in this situation that Turkestan wrapped itself in its shell and became detached from world civilization, and as a result, by the beginning of the 19th century, it began to lose its former prestige.

During this time, the importance of Central Asia as a raw material market increased due to the development of cotton production in the light industry of the Tsarist Empire. During this period, trade with the Central Asian khanates grew rapidly, and by this time, Kokand, Khiva and Bukhara had become Russia's main trading partners in Asia, and therefore the main consumers of Russian industrial goods. Due to the events that took place in Russia's foreign relations in the 50-60s of the XIX century, Tsarist Russia further accelerated the process of conquest of Central Asia. In this regard, in the words of the Jadid Haji Muin of Samarkand,... the indigenous people, formerly the rulers, were subject to the Russian state as a doomed nation completely lost. Turkestan was easily occupied by the troops of Tsarist Russia.

The second half of the XIX century was a turning point in the socio-economic life of Turkestan. Due to the military campaigns of Tsarist Russia Turkestan in the 60s and 80s of the XIX century, a unique system of socio-economic, legal and political relations began to enter the country. The introduction of such social relations, formed in Russia, into occupies Turkestan through the policy of the use of force, undermined the traditionally existing relations and their national foundations. These relations, which were introduced through violence, have eroded the traditionally established closeness in the region in the region and their opportunities for development on a national basis. Central Asia, part of Russia, was an agrarian country with an economic structure in which the majority of direct producers were peasants. The level of Socio-economic development of the different peoples living in the region was not the same.

The growing oppression of the local rich and officials in Turkestan, as well as the Tsarist government officials, had an unprecedented negative impact not only on economic but also on social, cultural, enlightenment and spiritual life. Not only the Tsarist Government, but also the local government was not interested in raising the social consciousness of the people, keeping abreast of

scientific and technical innovations, gaining an idea of the life of other peoples and countries. Since, on the one hand, the local state system fought with all its might against any event that could open the eyes of the people and illuminate social and cultural life. After the country was colonized by Tsarist Russia, the national system of government and the national idea of ideological independence were destroyed. Most of Central Asia was Annexed by the Russian state. Russia has invaded the country by force, weapons and violence. Much of Central Asia passed to Russia under the name of the Governor-General of Turkestan. The Kokand Khanate was abolished and the Khiva Khanate and the Bukhara Emirate became small, semi-colonial states of the Russian Empire.

The annexation of Turkestan to Russia allowed the region to enter the system of capitalist relations, certain conditions for the growth of productive forces, furthermore a radical change in the socio-political environment, the demographic situation. The abolition of the Kokand Khanate, the complete defeat of the Emir of Bukhara and the khan of Khiva, the construction of railways, the emergence of new economic ties awakened the minds of progressive people in Turkestan. Based on this, it can be said that the political, socio-economic and spiritual foundations of the ideas and movement of Jadidism in Turkestan had been completely exhausted. They realized that the decline of the medieval system, that is, the underdevelopment of social life and the backwardness of developing countries in terms of science, enlightenment and technology, as a result, lagged far behind Europe. Indeed, the difficult economic situation of the masses oppressed by colonialism and, in general, the fact that Turkestan lags far behind the economically developed world, prompted the Jadids to seek measures for social development.

In the socio-philosophical, religious moral, political and cultural development of national philosophy, the period of the last and the beginning of the last century of the XIX century is distinguished by the diversity of ideological and theoretical formations In

Turkestan at that period there were various spiritual and ideological currents-ancient, Jadid, reformist, bedilist, mashrabkhan, as well as various forms of thought belonging to Central Asia, the Turkic people in general, moreover socio-philosophical content and direction "Chigatay Gurung" there were gatherings, the enlightenment doctrines they put forward, the theories. This means that not only the Jadid movement were formed during this time. However, the focus on the philosophical essence of the doctrine of Jadidism.

The establishment of regular trade relations with Russia, the abolition of slavery and the slave trade, the cessation of wars, and the subsequent ban on opium trade were events that had a positive impact on the development of Turkestan. These incoming updates have led to a number of innovations, some changed began to occur in the lives of people. From this period in Turkestan can be seen the desire of The Tsarist Russia to fight against the colonial policy and to use various means to achieve independence. In particular, one form of protest against Russian oppression was popular uprisings, which were almost religious in nature. In doing so, the people showed their protest in order to gain their independence, and protect their national values. It must be acknowledged that these popular uprisings developed gradually from the early years of colonialism to its decline. According to reports, similar uprisings have happened in Samarkand. The people began to express their displeasure slowly at the beginning, and then loudly. At the same time, in 1904-1907, the villages of Samarkand region were covered by the liberation movement, led by Namaz Pirimkul ogli, who began to struggle against tyranny in general

Consequently, different types of political organizations began to emerge. Along with such

movements, the emergence of Jadid movements accelerated. One of the social movements that emerged in Turkestan was Jadidism, one of the measures to bring the country to independence and to realize national identity. It is known that the understanding of national identity is the knowledge of the socio-historical, spiritual and cultural life, values, as well as the nature of a particular nation. Jadidism was formed and developed for such purposes.

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