

THE JADID MOVEMENT FROM THE POINT OF VIEW OF FOREIGN SCIENTISTS

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Annotation

This article analyzes the contribution of the Jadid movement to the development of national statehood and civil society in Central Asia by foreign scholars.

Key words

Turkestan, independence, Renaissance, modernity, enlightenment, education, Muslim world, freedom, movement, school, theater, publishing house and library

Although many studies have been created in a number of countries of the world on the formation and development of the idea of Jadidism, which is a unique socio-political phenomenon according to its essence, the national statehood and A detailed study of the regional identity, the great contribution to the development of the civil society on a conceptual and systematic basis remains an urgent issue.

In fact, the Jadids sought to process the experience of development and reform efforts in different countries on a national basis. The main idea of the struggle against colonialism was formed in this complex situation. "It is known from history that every small movement serves as the basis for tomorrow's big movement. Today's defeat will more or less play a role in tomorrow's victory. It is difficult to imagine the development of society without it."

Today, the work of the Jadids is causing various disputes among the general public. In fact, the jadid movement did not arise only in Turkestan.

Jadidism was born in Turkestan in the 80s of the 19th century as a direct effect and result of the progressive movement of Russian Muslims, particularly in the Caucasus and the Volga region. Ismail Gasprial's "Tarjiman" newspaper (1883) and "Usuli Jadid" founded by him (the second the school (1884) played an important role. Abdulla Awlani said that this movement was called Jadid, "During that period (1894-1904), the conflict between the old and the new (ancient-new) began among the local peoples. Mullahs used to call newspaper readers "jadidchi".

Today, in many countries of the world, including Turkey, Azerbaijan, Turkmenistan, Kyrgyzstan, Tajikistan, the USA, Russia, Germany, and Japan, research on the scientific heritage of the Jadids is being conducted. Historian scientist Mehmet Tutuncu spoke about the Turkestan-Azerbaijan research center, and said that this center conducts research and research on Turkestans, Jadids and immigrants abroad, "a number of studies have been conducted in Europe to study Jadids". or from modernism to independence" was published.

Turkish scientist Temur Khojaoglu admits that our ancestors lived abroad with the concern of the nation's pain.

Jadids went to Germany, Poland and other foreign countries and wrote a book about their struggle for independence. Together with Mustafa Chokai and Ahmad Zaki Walidi, he started publishing Turkistan newspaper in Turkey and Yash Turkistan newspaper in Paris. They fought against the Soviet Union through the press and opinion, and fought for the freedom of Turkestan. "The Jadidism movement is not just an ordinary movement. At the beginning of this movement there is the movement of Ismail Gaspirali. Jadids thought about why all the Turkic peoples who lived in Russia were backward and how they could progress. Because at that time, the Turkish and Muslim world was always lagging behind and being colonized. The Jadids raised the question of how to get rid of it. Fighting is a very important act. The reason is that it contains important instructions for the Islamic world to stand on its feet.

Historian scientist Temur Khojaoglu said, "Some young people believe that Jadids were against Islam. But this is wrong. For example, Mahmudhoja Behbudi was a mufti. Munavvar Qori was a Qori. In other words, all Jadids held fast to religion. Only they fought against those who misunderstood Islam and propagated it wrongly. In the Middle Ages, scientists Al-Biruni, Al-Khwarizmi and Ibn Sina firmly held both religion and science. However, in Central Asia after the 16th century, science began to decline and superstitions increased. Therefore, young people should know that Jadids were not against Islam, but tried to understand Islam correctly.

The Jadids, who were the leading figures of their time, came to the field with the idea of achieving national development by spreading knowledge and enlightenment, radically reforming the field of education in extremely difficult and difficult conditions. For this purpose, they established schools and theaters, publishing houses and libraries, newspapers and magazines at their own expense, and sent talented young people to study abroad. These noble initiatives and actions of theirs resonated strongly in the life of the society and became a powerful wave. I

think that in our region, which was the site of two great renaissances in history, the third renaissance could be realized by our ancestors. Unfortunately, the authoritarian regime did not allow them to fully realize their noble ideas and practical actions. Today, while we are building a free civil society and a legal democratic state in our country, we rely on the humanistic views of our ancestors and draw spiritual strength from their legacy.

In conclusion, today it has become an urgent issue to study the life path of the Jadids who were the founders of the ideas of the national liberation struggle, as well as the scientific heritage left by them. This can be known from the above-mentioned opinions of foreign scientists. To date, we have "general information about about 30 Jadids", and at the present time, information about about 300 Jadids has been found. The spiritual heritage left by them serves as an example for educating our youth in the spirit of patriotism.

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