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THE PECULIARITIES OF THE DEVELOPMENT OF JADID LITERATURE

ABSTRACT

The article discusses the main trends in the development of the socio-political enlightenment movement of the Jadids, and in particular the evolution of views on spirituality, morality, culture, education of thinkers of the late XIX th and early XXth centuries. Jadidism (Arabic - "new") arose at the end of the XIX th century and lasted until the first quarter of the 20th century.

Jadidism causes a lot of interest and questions among generations not only in Central Asia, where the movement originated, but also far beyond its borders in Muslim and Christian states. This interest, first is justified by the fact that the teachings of the Jadids, or Jadids, contained provisions on humanism and enlightenment, which are always relevant.

Jadidism united supporters of renewal in society. Russia opened many Russian-native schools in Turkistan. The Jadids opened their new schools, in which they taught children religious and secular sciences and also taught Russian and foreign languages.

Key words: Jadids, movement, Muslim, national, new direction, independence.

INTRODUCTION

The end of the XIXth - beginning of the XXth century was a stage of fundamental changes in the six-million-strong society of Central Asia, characterized by the emergence and development of bourgeois relations, cultural, spiritual and moral upsurge in society. This is the time of maturation and entry into the historical arena of such progressive social and political movements as Jadidism.

Jadidism, which arose as an enlightenment movement at the turn of the 19th-20th centuries and went back into the depths of history at the end of the 20s of the last century, when the Soviet government began to eradicate the "old" intelligentsia, and destroyed everyone who was involved in the ideas of Jadidism, until now has been of great interest not only in Central Asia, but also far beyond its borders¹.

The Jadid movement (from the Arabic "jadid" - new) originated on the territory of the present Republic of Tatarstan and spread to Bukhara, Khiva and Turkestan in the end. XIX -

¹ <https://mytashkent.uz/2010/08/28/vozniknovenie-dzhadidizma-kak-pervoosnovyi-natsionalnoy-idei-chast-1/>

early. XX century the Turkestan Jadids were headed by Mahmudkhoja Behbudi, Abdukadyr Shakuri, Munavvarkari Abdurashidkhanov, Abdulla Avloni and dozens of other educators. With a view to the socio-cultural development of Central Asia in a new direction, the Jadid leaders proposed a number of reforms in the field of education, historiography, literature, printing, religion, and art. They came up with ideas of reassessment and improvement of ethics, faith, justice, health care, the advancement of women, all aspects of life. This movement brought together representatives of various aspects of society, which differed from each other in terms of social affiliation and their views on certain problems. However, the common thing for the Jadids of Turkestan was that they acted as carriers of the ideas of independence, freedom and struggle for a brighter future.

MAIN PART.

The end of the nineteenth century witnessed the appearance of the cultural enlightenment movement of Jadidism in Central Asia². The movement of Jadidism is not limited to educational creations, Jadidism is also a political movement. The Jadidi, in addition to education, also used the press to achieve their political goals. The first printed edition of the Jadids is the newspaper "Tarzhimon" - "Translator", which was published by Ismail Gasparali in 1883 in the Crimea. The second newspaper of the Jadids is called "Tarakkiy" - "Development", then the newspaper "Khurshid" edited by Munavvarkori, "Shuhrat" - "Glory" edited by Avloni. The educational activity of the Turkestan Jadids played an important role in the development of the national periodical press. Through newspapers published at their own expense, the Jadids promoted the advantages of the new method schools and advocated the training of national personnel. In the periodical press, the Jadids also carried out active propaganda directed against ignorance and fanaticism, old rites and traditions, for the implementation of reforms in the economic, political and cultural life of colonial Turkestan.

In addition, on the pages of the periodical press, the Jadids raised a number of problems that are not only of historical interest, but are in tune with the present. These are such problems: as the training of national personnel in educational institutions of the developed countries of the world, primarily in Europe; the use of the religion of Islam as a means of educating the peoples of Turkestan in the spirit of high morality, patriotism, solidarity; creation of conditions for attracting women to socially useful work, political and cultural life; granting broad democratic rights and freedoms to citizens, regardless of social and national origin, religion.

The Jadids wanted to bring about change by adapting Islam to new conditions – still preserving the basis of Islam, but reforming it to better meet the needs of society and rejecting

² Khalid A. The politics of Muslim cultural reform: Jadidism in Central Asia. – Los Angeles. – London: Berkeley, 1998. – 353 p

the traditional customs and superstitions³. The international relations of the Jadids were very comprehensive. They were familiar with the programs of the Jadids in Russia, Turkey, Egypt and other countries, exchanging experience with the Jadids of other countries through trips and conversations. Revolutionary events of 1905-1906 in Russia had an impact on Turkestan. Later, a number of Jadid newspapers and magazines appeared in Turkestan: "Osiyo" ("Asia"), "Samarkand", "Sadoi Turkiston" ("Voice of Turkestan"), "Sadoi Fargona" ("Voice of Ferghana"), "Oyna" ("Mirror"), "Turon" and others. Most of them did not last long, but they played an important role in the spread of reformist thought⁴.

All Turkistan Jadids considered Gasprinsky their spiritual teacher. The Jadids of Turkestan literally grew up on the ideas of Gasprinsky, reading his "Tarzhuman" ("Translator"). The newspaper "Tarzhuman" was published once a week in the city of Bakhchisarai in 1883-1918. Its main purpose as the newspaper stated, it was "to wake up and renew the worldview of Russian Muslims"

The problems of the economic development of Turkistan occupied a special place on the pages of the Jadid periodical press. These are such problems as the creation and development of national industry; opening of national banks; development of agriculture; domestic and foreign trade; restriction of export from Turkestan of minerals and other material wealth; organization of their processing on the spot, export from the region not of raw materials, but of finished products; introduction of achievements of science and technology into production, etc.

At that time, most of the people were illiterate and therefore, these newspapers and books of the Jadids did not enter many families. Therefore, the Jadids decided to take advantage of the theatrical stage. For the first time in Samarkand Behbudi, then in Tashkent Munavvar kori, Avloni, in Kokand Khamza Hakimzade Niyazi organized a drama troupe. In order to ensure the repertoires of these drama troupes, the Jadids - playwrights began to write dramas and thus, the genre of drama appeared in Uzbek literature. The play "Padarkush" by Mahmudhoj Behbudi is considered the first drama in Uzbek drama⁵.

Various studies of the activities and creative heritage of Behbudi show that in many respects he directly adhered to the method and style of Gasprinsky's work. Behbudi started appearing on pages of "Tarzhuman" from the end of 1904. It can be argued that the practical cooperation between Gasprinsky and Behbudi begins precisely with this moment. As you know, Gasprinsky regularly urged his subscribers to donate to charitable causes for the needs of Muslims and various public affairs.

³ Khalid A. The politics of Muslim cultural reform: Jadidism in Central Asia. – University of California Press, 2016. – 124 p.

⁴ [file:///C:/Users/acer/Downloads/dzhadidizm-v-turkestan-i-prosvetitel'skaya-deyatelnost-dzhadidov%20\(1\).pdf](file:///C:/Users/acer/Downloads/dzhadidizm-v-turkestan-i-prosvetitel'skaya-deyatelnost-dzhadidov%20(1).pdf)

⁵ <file:///C:/Users/acer/Downloads/714-%D0%A2%D0%B5%D0%BA%D1%81%D1%82%20%D1%81%D1%82%D0%B0%D1%82%D1%8C%D0%B8-2286-2-10-20220711.pdf>

Behbudi, in response to such a call, sent a certain amount of money to the editorial office of "Tarjuman" in favor of the Petersburg mosque and the newly opened school for girls in Samara. And he turned to the editorial office of the newspaper with the question: "How are the collected money directed to destinations? On behalf of the editorial board, Gasprinsky thanked Behbudi for the donated money and answered his question in detail⁶.

Another area of activity of the Turkestan Jadids, which was important for its time, was theatrical creativity. The Jadids immediately appreciated the theater as a sharp weapon of ideological struggle. Beginning in 1911, they regularly published articles in the periodical press, where they proved the usefulness of the theater for spiritual enlightenment. While distinguished historiographical convention represents movements designed to reform Islamic communities in Central Asia as a means of reviving the 'Golden Age of Islam'⁷, Jadidism, according to Khalid, appeared in the late nineteenth century with a critique of conventional Muslim education. Jadidism advocated the wide-ranging transformations in many fields of communal life such as the reform of customary religious practices and the cultivation of new forms of cordiality.

CONCLUSION.

As has been expressed in the introduction, the exploration of the Jadids from the perspective of historical, socio-cultural, religious and political in a historical-chronological order has been conducted and based on the evidences and historical facts provided throughout the article.

The movement of the Jadids with its vitality, features of educational activities, focus on solving national tasks is fundamentally different from the traditional enlightenment and religious reformation. Jadidism seems to have emerged as a religious-cultural and anti-colonial movement and against the ignorance and backwardness of the Muslim countries that lagged behind Western countries. Moreover, this stresses the importance of political and educational issues rather than mere religious ones – which is, again, indicative of the religious-cultural and political significance of Jadidism.

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⁶ Абдирашидов З. Исмаил Гаспринский и Туркестан в начале XX века: связи – отношения – влияния. – Ташкент: Академнашр, 2011.

⁷ Eden J., Sartori P., & deWeese D. Moving beyond modernism: Rethinking cultural change in Muslim Eurasia (19th-20th centuries) //Journal of the Economic and Social History of the Orient. 59 (1/2), 2016. – pp.1-36

