

## HISTORIOGRAPHY OF VIEWS OF NATIONAL-PROGRESSIVE JADIDS OF TURKESTAN

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### ANNOTATION

The colonial system in Central Asia in the XIX-XX centuries despite its strict boundaries, social and political shifts took place under the influence of world integration processes, and the movement of national-progressive intellectuals to renew and reform society became an impetus for the formation and development of modernism. Studies on this topic show that the Jadidism movement was a very strong impetus for national self-awareness. The goal of the national intellectuals was to solve the problems of the society based on universal and national values and to find a way for the future development of the society. This article describes the historiography of Turkestan moderns' national views and services to independence.

**Keywords:** Cultural backwardness, stagnation in the consciousness of society, national-progressive intellectuals, "foundation of science", modernism, scholasticism, religious confessions, tolerance, discussion, ethics, national heritage, historiography.

### INTRODUCTION

Central Asian khanates from the second half of the 19<sup>th</sup> century. The occupation by Russia led to socio-political and cultural tension brought To this, on the one hand, the country of the Russian Empire turning it into a colony and raw material base, on the other hand - fragmentation, economic stagnation. consistent with developed countries lack of communication. religious fanaticism of the population and religion in education it was caused by the predominance of sophistry (scholasticism). Advanced of this era representatives understand the essence of this negative event trying to get the society out of trouble, using a new method, that is, a new method began to be applied to all aspects of society, especially to the sphere of culture. The

name of this movement is modernism ("jadid" - means "new") also came from this. Actually it is first a new one calling for fundamental changes in spirituality, religion and education was thinking.

From the end of the 19th century to 1917, Jadidism went through a complex path of development, from enlightenment to a powerful political movement. Cultural backwardness, stagnation in the consciousness of the society encouraged the moderns to look for ways out of the situation of tension based on the experience of world development, the beginning of solving the problems was the movement of enlightenment. This was the first stage of the struggle for development.

### MAIN PART

The Jadids tried to assimilate the achievements of both Eastern and Western cultures. The question of the correct understanding of the role of religion in the spiritual maturity of a person and the development of society occupies an important place in the ideology of modern times. Without solving this urgent problem, other problems could not be solved, because the bigoted scholars used the religion of Islam to justify all the negative aspects of the society. Until it was founded by the religion of Islam, there was no way to get an excellent education close to world standards, to introduce its new forms. That's why national development workers think and speak even when you speak! they tried to carry out the reform of religious ideas.

Jadids, who are representatives of the ideas of religious tolerance, were literally national enlighteners due to their religious and worldly knowledge, broad outlook and aspirations. Not only did the famous representatives of the Jadidism graduate from the madrasah, but they also had a religious rank. For example, Mahmudhoja Behbudi belonged to the mufti clan, he was once the mufti of Samarkand. After graduating from madrasa, Munavvar Qori Abdurashidkhanov became the imam of the Darkhan Mosque in Tashkent. At the same time, the Jadids explained the need to treat other religions with patience and respect. For this, in their works, they referred to the history of Europe and Asia and showed the points of contact between the two cultures and two world religions.

The development of any multinational state depends on social stability, economic-political foundations and moral rules, as well as the mutual solidarity of people's associations and religious confessions. The experience of the development of



Central Asia, where the teachings of Zoroastrianism, Buddhism, Christianity and Islam exist, shows that this region is a special center of interreligious tolerance. At present, interreligious harmony and historical traditions of sabming have become the basis for harmonizing the relationship between the state and religion in Uzbekistan. Striving to create conditions in the society that allow each person, each belief and each culture to be fully manifested with the help of the development of internal spiritual values while preserving their uniqueness and uniqueness is one of the important aspects characterizing the development of the republic.

In this field, religion began to play a vital role in the spiritual life of the society of Uzbekistan and had a positive effect on the lifestyle of the country's population. At the same time, it should be noted that the original religion of Islam has always been distinguished by its tolerance towards other religions. This evidence was given by Metropolitan Vladimir of Tashkent and Central Asia: "Allah of Muslims is the same God that Christians believe in, the Creator and Ruler of the universe. Just like us, Muslims believe in the Creator's Omnipotence and Omniscience, Mercy and Justice. Ancient rulers and prophets are glorified in the Qur'an as well as in the Bible. Both Orthodoxy and Islam call people to have the same vital and moral qualities. Christianity is often called the religion of love, and Islam is the religion of justice. it is clear from the above that it is necessary and permissible to study historical experience in order to achieve inter-religious harmony.

The issue of inter-religious tolerance is becoming more important due to the change of the current global problems. A consistent study of religious texts shows that almost all of the ulama have specific regulations regarding freedom of religion. Islam is no exception. In the Qur'an, special importance is given to the cultivation of patience towards those who believe in other religions and those who have a different worldview. In the Qur'an, the call to be patient in relation to others is expressed in different forms. In some verses, it is emphasized that religion has a voluntary character and does not recognize coercion. On the other hand, Muslims are advised to forgive the ulama for the harm inflicted by representatives of other religions. In some parts of the book, praiseworthy qualities of those who believe in other religions are listed. In addition, the Qur'an calls on Muslims not to reject the requests of foreigners who seek refuge.



The progressive leaders of the country understood that the multifaceted world entering human thinking forces him to search for new spiritual trainings and other, rational principles of communication with the multi-ethnic and multi-confessional environment, which is the historical reality. With their religious and worldly knowledge, and their desire for development, they became supporters of the ideas of religious tolerance. This principle played a key role in achieving the goal of enjoying the cultural and technological achievements of the European peoples. The Jadids believed that this experience would help to bring Central Asia out of stagnation. For this, first of all, it was necessary for them to theoretically justify the idea of the compatibility of Islam and development, and the relationship of Islam to the problem of interdependence of society and human development.

Many publications on this topic have created a more logical concept of modern tolerance. First of all, they tried to prove that this idea is reflected in the religious teaching itself, especially in the teaching of Islam. Mahmudhoja Behbudi, the leader of Central Asian modernism, began by defining the three main world religions. He saw the unity of all peoples and nations in monotheism. According to his information, there were more than 300 million Muslims at the beginning of the 20th century. Describing the second group - Christians, they are 400 million. he says that there is no confession in the world that has the strength of Christianity and worldly knowledge. At the beginning of the 20th century, the number was 10 million. Describing the Jews who are the people of Prophet Moses, he notes that this people unites in small communities and lives in almost all countries, but does not have its own state.

By such a simple method, Behbudi tried to instill respect for the representatives of this religion, and believed that Muslims should respect the holy books of the religion in addition to the Qur'an. Taking into account the high level of multi-confessionalism of Turkestan society, as well as the importance of maintaining peace among representatives of different confessions, national patriots - Jadids tried to prove that Islam welcomes the friendship of Muslims with Christians, Jews and others. Thus, drawing a colorful picture of the world's confessional situation, the reformers fought against narrow religious boundaries, tried to unite all the peoples of Turkestan and get rid of internal conflicts and oppositions. Abdurauf Fitrat, another prominent representative of Jadidism, revealed the idea of brotherhood and respect for other



religions in his works "Munozara" (a discussion between a Farangi and Bukhara mudam in India about Jadid schools) and "Indian Beach Statement". and emphasized the need to use the achievements of development.

A European and Indian, Christian and Muslim who knows the Qur'an and Hadith equally well, evaluated the education system, socio-economic and political life in Turkestan and Bukhara in the late 19th and early 20th centuries. It was a wonderful artistic method used to achieve the desired goal. In particular, one of his characters – Farangi (European) described the attitude of the Muslims themselves and the European population towards Islam. But if the Europeans learned the rules of Islam and reached a high level of social development, why could not the Muslims benefit from its teachings? Fitrat asks. According to the author, the tragedy of Muslims is that they do not follow the true faith, but a religion that someone has deliberately misinterpreted for their own benefit for hundreds of years. In order to show Europeans' respect for the Islamic religion, A. Fitrat tries to instill in his countrymen a sense of patience and humanity towards their co-religionists and the culture, traditions and customs of other nations.

Abdulla Avloni, one of the leading teachers of his time, described the positive and negative qualities of a person based on not only famous Muslim thinkers, but also Aristotle, Hippocrates, and Socrates in his work "Turkish Gulistan and Ethics". According to the author, Muslims condemn unjustly harming those who want to believe in Islam, especially threatening the honor, reputation, or life of a scholar. In his opinion, the instructions contained in the Qur'an and hadiths are aimed at ensuring peace and harmony in the society, promoting cultural and inter-civilizational consensus, and eliminating the factors that cause the situation in the society. In particular, Abdurauf Fitrat wrote that Christian scientists took the "foundation of science" that should be studied from the works of medieval Muslim thinkers. In general, science has nothing to do with religion or nation. Consistency of the West and the East in the field of knowledge development was one of the main ideas of the moderns. "Oyna" magazine published an article by an author named Aini, who believes that the acquisition of secular knowledge is the only means of combating religious conflicts.





## CONCLUSION

Thus, the most important direction of the Jadids' activity is the Islamic religion and the idea of adaptation of development, society and man was a theoretical justification of the Muslim attitude to the problem of dependence. In general, our aim is to reform society spiritually. Compatriots are consistently analyzed in the field of activities in education in the spirit of tolerance and tolerance of other religions the old ones-interreligious harmony, stability in society and its future is one of the important factors ensuring its successful development. any form of coercion in matters of Islamic faith condemns, therefore, every Muslim is in line with his choice should respect the choice of the other person:

1. Regardless of the ethnic and confessional affiliation of another society despite their positive achievements in science, culture and technology the development of the Central Asian society only when it is effectively used it will be possible to get out of cultural and technological stagnation. Islam religion is not only against such appropriations, but also against them approves, although the desire for progress is in the essence of this religion;
2. Foreign languages are an important means of getting to know the world experience is to know. First of all, indigenous people representatives of the whole empire to quickly adapt to new conditions helps to participate in the processes, secondly, local acquaintance of the team with the latest achievements of European civilization provides;
3. All during the period of the highest political activity of Jadids tolerance, religious tolerance and friendliness towards peoples "Autonomy of Turkestan" is a national-territorial phenomenon was reflected in the idea of creating autonomy. This is universal humanity the idea of building a nation-state based on world experience for the first time there was an attempt.

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