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## A SOCIO-PHILOSOPHICAL APPROACH TO THE ESSENCE OF THE JADIDISM MOVEMENT

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### ABSTRACT

This article is devoted to the analysis of the essence of the Jadid movement from a socio-philosophical perspective. The Jadid movement represents the aspirations of the progressive-minded children of Turkestan for enlightenment, social, political and economic reforms. The study examines the socio-political, spiritual and scientific aspects of the Jadid movement, as well as the contemporary interpretation of its religious and philosophical worldview. The article analyzes the purpose and essence of the Jadid movement, its historical scope, influence on culture, education and politics, as well as external and internal factors.

### KEYWORDS

Jadidism, social movement, enlightenment, political movement, spiritual awakening, science, Islam, national culture, reform.

### INTRODUCTION

The Jadid movement is a movement aimed at ensuring educational, socio-political and cultural reform that emerged in Turkestan and other Muslim regions in the late 19th and early 20th centuries. It mainly reflected

the struggle against colonialism in the East, aimed at cleansing Islam of heresies, developing education and enriching society with new ideas. The political essence of Jadidism and the protection of national values



through spiritual reforms were of great importance. In this regard, it was considered important to adopt the positive aspects of European culture, but to preserve national and Islamic values. Jadidists also sought to increase the well-being of the population, ensure economic growth and develop society in accordance with the requirements of the time.

## LITERATURE ANALYSIS

Many researchers have expressed their opinions on the essence of Jadidism. Among them, one can find literary critics, historians, philosophers, politicians, and educators. In this regard, we should note the opinions of literary critics B. Kasimov, N. Karimov, philosophers Kh. Ashurova, S. Abduvohidov, Z. Rakhimova, and other researchers.

## METHODOLOGY

In this study, the socio-philosophical aspects of the issue were analyzed using the method of comparative and historical comparison.

## ANALYSIS AND RESULTS

There are many opinions and views on the essence of Jadidism. Many researchers have conducted research to reveal its essence. B. Qosimov, who is known as the last Jadidist and the author of many works dedicated to Jadidism, expresses the following opinion about Jadidism: “Jadidism is not a trend, but a movement. It is a social, political, and educational movement” [11:6].

Literary critic N. Karimov reflects on the naming of this movement in his treatise “Mahmudkhodja Behbudiy”. In his opinion, “M. Behbudiy and his comrades chose the path of “arming” the people and society with enlightenment, the initial and necessary stage of the struggle for freedom. This, in due time, was called the “Jadidist movement”. Later, historians called it the “national awakening movement” [10:2], “Jadidism was based on universal and national values in the world, responding to the mature needs of social development and the interests of the indigenous population” [1:6]. Based on the above considerations, we can say that in most studies conducted during the Soviet period about the purpose of this movement, Jadidism was assessed only as an enlightenment movement, which led to a narrowing of its essence. In fact, this movement was aimed at fulfilling the national interests and needs of the population by recognizing universal and national values. In our opinion, Jadidism is a renewal movement that began with the activation of its dynamics by the population of a certain region in order to get out of the situation in which they themselves found themselves.

In highlighting the socio-political essence of the Jadid movement, researcher S. Abduvohidov pays attention to the political side of the issue. The researcher argues: “Jadidism was, in essence, first of all, a political movement” [7:31]. In our view, Jadidism initially emerged as a spiritual and educational movement, and later, under the influence of various changes in the



country and external factors, turned into a political activity.

M. Rahimova puts forward the following idea in her scientific research: "Jadidism initially began in the direction of enlightenment, and later took on the form of a political movement. In their activities, the issues of the struggle for the national rights of the peoples of Turkestan became increasingly clear, and ultimately became a higher goal" [12:12].

In her article "On the Colonial Policy of Tsarist Russia by the Samarkand Jadids," Kh. Ashurova provides the following information about Jadidism: "The Jadid movement emerged as a product of socio-economic and political life based on colonialism and national oppression" [3:73].

In our opinion, one of the socio-philosophical factors of the emergence of Jadidism was the issue of external and internal oppression and violence, and the freedom of the individual was closely linked to the freedom of the state. This article also makes the following observation about the activities of the Jadidists: "Its true essence and goal were aimed at restoring the independence of Turkestan. Jadidism became a cultural-literary and socio-political movement in a short period of time. Jadidism gradually grew from the stage of enlightenment to the political stage" [3:73]. The Jadidism movement chose the path of gradual

transition, characteristic of the peoples of the East, rather than revolutionary or radical movements.

In addition, any social, economic, and political reforms are formed on the basis of spiritual and educational views. In order for political movements to be positively perceived in society, it is necessary to awaken and elevate the spirituality and consciousness of the people. Spirituality is the main tool for people to understand themselves and the interests of others. Spiritual life has always been closely related to material life. These two concepts always complement each other. Jadids also paid great attention to the use of material and spiritual factors to implement their actions. D. Tagoeva, in her article "Ideas of a prosperous life in the thinking of Jadids," positively evaluates the work of Jadids for the welfare of the population. In his opinion, "Jadids believe that it is necessary to create both a material and a spiritual basis for changing the life of the people of Turkestan, filling society with new ideas" [6:21]. Improving the lifestyle of the people, comprehensively supporting the disadvantaged part of the population is one of the main goals on the way to building a just society. M. Behbudiy, M. Abdurashidkhanov, A. Fitrat, A. Cholpon, I. Ibrat and other Jadidists expressed their views on the development of science and education, which is the basis for the future prosperous life of the people. Mahmudkhoj Behbudiy in his article "How Nations



Develop!” discusses the national ulema and the national ulema that develops.

The scholars and thinkers of every nation guide their nation, give advice in mosques for the morality of the population. In schools and madrasas, they teach the knowledge necessary for this world and the hereafter, and publish articles in newspapers and books for the nation's tomorrow.

The scholar of a progressive nation keeps up with the times. He works with enthusiasm and money to keep his nation up with the times. He also calls on the wealthy of the nation to support the nation with money. The wealthy of the time, the people of knowledge and enlightenment, open modern schools and spend money to educate modern people so that their nation does not lag behind the times. The government also provides funds for those studying in secondary and higher schools. Behbudi mentions that not only in the world, but also in the nations under Russian rule, government officials and the wealthy are devoted to the education of their nation: “The wealthy of our Russian, Armenian, Jewish, and other compatriots in Russia always make great contributions and donations to their nations, just as the wealthy, scholars, and intellectuals of our Muslim brothers in the Caucasus, Crimea, and Kazan generously donate their wealth, money, pens, and knowledge to their brothers” [8:202]. Through this article, he urged government officials and progressive representatives

of his time to sponsor science for the development of the nation.

The Jadids' development of ideas aimed at reforming the state system and administration in the context of economic life at that time and developing the nation, bringing society as a whole to a new stage of development, creating a market economy in the country and integrating it with world countries, can be considered the cornerstone for the sustainable development of the national economy. In order to form a sense of prosperity in the worldview of the population, they aimed to improve economic knowledge among young people, create an entrepreneurial environment, and instill the concepts of using property for the right purposes. Most of the Jadids were children of educated families and were aware of both religious and secular sciences. Therefore, they considered the use of secular sciences as the main tool to reduce the influence of traditions based on fanaticism and unrelated to Islam.

Kovalskaya S. expressed the following opinion about this in her article: “The Jadids, while preserving national traditions, promoted educational reforms based on the achievements of world science and had a special influence on Muslim teachings. Most of the Jadids were the sons of wealthy merchants and industrialists, had secular and spiritual education, and had extensive travel experience” [5:76]. We can understand from the essence of the above views that



the representatives of the Tatars, Bashkirs, Kazakhs, Turkestan, Bukhara and Khiva, who were the inhabitants of the Muslim lands on the territory of Russia at that time, who were called progressives, were aware of the development of science in the world and its necessity. Many of them traveled to foreign countries and were people with a broad outlook in the spiritual-educational, economic-political spheres. Personal, political, and socio-economic rights granted or protected by government must be ensured for the well-being of society and the realization of people's economic potential.

The Jadid movement was assessed in national historiography as a cultural-enlightenment, intellectual movement, therefore all research was conducted in this direction. However, the fact that this movement was a movement aimed at reforming Islam did not go unnoticed by researchers. In fact, it emerged in the field of Muslim education with the aim of reforming, renewing, and modernizing it, that is, this movement emerged within Islam itself.

Jadidism, by its very nature, was a unique type of spiritual and cultural movement that promoted spiritual awakening, brought Muslims closer to European culture, and aimed at restructuring society in accordance with the demands of the times[9:262].

Turkish scholar Ahmed Rashid, in his article “Is the Revival of Central Asia Islam or Nationalism?”,

expresses his thoughts on the essence of Jadidism and its goals and objectives. According to the scholar, “Jadidists wanted to carry out reforms to protect their identity from Russian expansionism and cultural hegemony” [2:31]. Therefore, the goal of the actions of the Enlightenment was also to protect the national culture against the economic, political, and military expansionism of the Russians [4:39] and the cultural hegemony aimed at assimilating Russian culture into Muslim peoples. Continuing the idea of the goals of the Jadidists, the above author states, “They emphasized the need to adapt Islam to the times, expand education, and give women more freedom, as only in this way will the Muslims of Central Asia be able to resist the threat of assimilation and determine their own future” [2:31]. Ahmed Rashid also gave a one-sided opinion in his comments about Jadidism as a movement that arose to oppose the process of assimilation, the merging of Russian and indigenous cultures. In our opinion, the enlighteners preferred to accept the part of other nations that served their development, without denying them. Of course, they understood that such cultural tools also had a positive impact on the development of national cultures.

The above two definitions are analyzed from the point of view of culture, and Jadidism was correctly approached by those who promoted European culture, Islamic reform, and modernity. However, Jadidism encompasses broader socio-philosophical concepts.



Ontologically, Jadidism focuses on understanding the existence of man and his purpose. This direction emphasizes the identity of man, his importance in life, and his relationships, in particular, the relationship of man with God and society. In Jadidism, the process of human self-understanding is carried out through understanding the essence of existence. This helps to determine the place and task of man in the world.

## CONCLUSION

The Jadid movement influenced all spheres of social life. The goals put forward were to improve the living conditions of the people, develop science and education, and establish a just society. M. Behbudiy, M. Abdurashidkhanov, and other Jadidists considered the development of science and education and the improvement of the well-being of the people to be their main goals. They also emphasized the need to develop modern education and science, and to implement economic and political reforms. The Jadidists aimed to determine the future of Muslim peoples by harmonizing Islam with the times, carrying out reforms in the field of education, giving freedom to women, and preserving national culture. They also sought to adopt European culture and science in accordance with their own culture and to preserve national traditions. This movement fought for noble goals, embodying enlightenment and socio-political reforms.

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