

## **Independence as the Expression of Democratic National Ideas in the Jadids and the Jadid Press in Practice**

**Urinova Bozorgul Zokirovna**

Candidate of Historical Sciences, Associate Professor of  
the Department of Jurisprudence and Social Sciences  
at Bukhara State University  
dagotys@mail.ru

### **Abstract**

The efforts of the Jadids and the Jadid press for independence, the mobilization of their democratic national ideas in the development of science, culture and spirituality are analyzed in this article.

**Keywords:** independence, freedom, Jadids, autonomy, democracy, federation, idea, value, movement.

### **INTRODUCTION**

After the Uzbekistan attained its independence, one of the biggest achievements of our press is the increased desire to fully and comprehensively throw light upon the path of national journalism of Uzbekistan. In the conditions of independence, along with the political, economic and cultural spheres, a new attitude towards the press has raised. The restoration of the truth about Jadids press is directly related to the realization of national independence. Because, under the pressure of the communist ideology during the rule of the former USSR regime, the formation and development processes of our press, especially the national press at the end of the XIX and the beginning of the XX century, were not studied. Islam Karimov said: “Years will pass, centuries will pass, new generations will live in a completely new society, in the independent Uzbekistan, which (I am sure of it) will become one of the most advanced countries in the world, and will study the history of the motherland, the history of the struggle for independence”.

**Main part:** In the course of studying the history of the struggle for the independence of the national state, special attention was paid to the scientific analysis of the specific characteristics and conditions of the national liberation movements. In this regard, in particular, emerge of the ideas of the Jadids of the struggle for independence are considered. One of first conclusions of Behbudi was that social justice cannot be restored until the nation becomes independent and establishes its own independent state [1]. At the moment, such an idea forms the basis of the national independence movement.

In this respect, the words of professor Begali Kasimov are very didactical: “The ideas of modernism, like the strong winds of early spring, opened up the medieval life, which had been like covered with cobweb, to the lowest layers. Like a bolt from the blue, it said that the issue of life and death of the nation and the motherland is actual. Flashing like lightning, it illuminated the wounds on his bosom. Like a rainfall, it gave life to the educational and theater sprout of the heart of Turkestan” [2].

These ideas were based on the struggle for national awakening and independence. The essence of Jadidism was an intense and exciting process, from understanding the nation and the Motherland to fighting for their interests. At the same time, this movement also educated the nation. The movement raised the nation to the level of being able to analyze every disaster that befell him as fate and find a solution. In particular, our Jadids realized that in order to live and develop the nation, first of all, it should be free and independent, and they paid special attention to awakening the nation in whole [3].

In fact, Jadidism was a national democratic movement against Russian colonialism, and it set itself the goal of enlightening the people living in the backward economic, social and cultural conditions of Turkestan at that time, carrying out various reforms in the life of society, and ultimately implementing the ideas of independence. Jadidism first appeared in the Crimea in the 80s of the XIX century among the Muslim nations dependent on Russia. Its founder was Ismailbek Gaspirali (1851-1914), who had deep knowledge of religion and worldly knowledge.

The program of Jadids of struggle for national enlightenment consisted of three main directions:

1. Expansion of the network of new method schools;
2. Sending promising, talented young people to study abroad;
3. Publication of newspapers aimed at forming various intellectual societies and organizing a strong sect of intellectuals.

Mahmudhoja Behbudi, Abdurauf Fitrat, Munavvarqori Abdurashidkhanov, Ubaydullohoja Asatullohojaev, Abdulla Avloni, Abdulhamid Cholpon and other intellectuals have shown enthusiasm for the implementation of this program.

The international relations of the Jadids were wide-ranging, they were aware of the programs of the Jadidism streams in Russia, Turkey, Egypt and other countries, and exchanged experience through mutual trips and dialogues. The revolutionary movements in the Russian Empire in 1905-1906 had an impact on Turkestan as well. Active forces have begun to coalesce and the Jadids have intensified their enlightenment activities. This can be seen not only in schools, but also in press activities, including the emergence of newspapers. For example, in 1906 under the editorship of Ismail Obidov “Taraqqi” newspaper, under the editorship of Munavvarqori “Shuhrat” newspaper, and under the editorship of Ahmadjon Bektemirov “Osiyo” newspaper was published. But soon, based on the announcement of the ardent chauvinist N.P. Ostroumov, the tsarist administration banned these newspapers as well. [4]

In the new wave of enlightenment, press publications such as “Samarkand”, “Sadoi Turkiston”, “Sadoi Fargona”, “Bukhoroi Sharif”, “Turon” in 1913-1915, and “El Bayrogi”, “Kengash”, “Hurriyat”, “Ulug Turkiston” newspapers and “Oyna” magazine in 1917 appeared.

On the eve of the Russian February democratic revolution, Turkestan jadidism became a mature political movement. At the same time, a number of organizations such as “Shuroi Islomiya”, “Ittifoki Muslimin”, “Turon” were established by national political parties and organizations, including the Jadids. Jadids focused on the development of spirituality in society. They need to establish new schools, publish newspapers, textbooks and manuals, introduce new

cultural and technological methods of the West, and promote them in Turkestan to create national-secular education, renew and enrich spiritual life, and raise awareness of national identity. Those who seek to create ground. It cannot fail to recognize that such a political approach is a theoretical factor that directly serves the development of the foundations of building immediate state in society. Of course, they were far from the literal manifestations of democracy.[5] Sources that shed light on the struggle against colonial policy and its social-political foundations in Turkestan are expressed in the works of Munavvarkori Abdurashidkhan, Behbudi, Avloni, Khuvaido and others. In their time, the Jadids paid great attention to the development of the principles of the construction of national-cultural autonomy in Turkestan, the introduction of the form of statehood and its management laws, the organization of judicial bodies, and the creation of state structures. However, we see that the political conditions of this period, as well as the understanding of the peoples, are somewhat limited in their views on building an independent democratic society in Turkestan. "Turkistan cultural autonomy project" Program of Behbudi [6] envisages a form of state autonomy, not a fully independent, democratic society.

At the All-Turkistan Muslim Congress in 1917, a debate on the construction of statehood has been held. However, their views on democracy and federation cannot go beyond the constitutional monarchy.[7]

The way of thinking of Jadids formed under the influence of the existing social reality of the end of the XIX and the beginning of the XX century and the contributions of Jadid thinkers to the history of our nation are especially valuable. During this period, a force that served to realize the national identity, promoted the ideas of freedom of the Motherland, and called for the struggle for national liberation came to the field. In order to get rid of colonialism and gain independence, people had to acquire modern knowledge and culture. The names and works of most of the Jadids were humiliated under various "brands of disgrace" during the time of the established USSR regime. In most cases, it was deleted from the history of our nation under the sentence of "anti-Soviet", "harmful literature".

It should be noted that it is a historical fact that Jadidism and the creators of Jadids occupy an important place in the history of Uzbek culture, spirituality, and social thinking in general. It is a matter of great importance to fundamentally clarify the essence of this movement, to get rid of the "blames" put by the ideologues of the USSR, and to give its correct and scientific assessment.

Independence was a social ideal for the nation of the Uzbek people. The basis of this ideal goes back to a long history and it has never faded from the hearts of our people. By determining the ways of national development, independence allowed turning the social ideals that the Uzbek people and nation have been dreaming of into reality. The social-historical factors that made independence a social-national ideal have been studied. It refers to the movement of Jadidism and the lives of our heroes who fought for the freedom of our country. For example: "Since the true essence of the Jadids movement is related to the independence, freedom and liberty of the nation and the country, these ideas have been hit hard by both the right and the left".

The phrase "expressing the idea of independence" made the Jadids openly hostile to the tsar's autocracy, so they turned the main social-political and philosophical-aesthetic ideas towards human perfection and spirituality. [8]

It can be seen that the Jadids considered the establishment of an independent, national democratic state as their social-political ideal. Since they did not have the opportunity to express their opinions openly, they saw this ideal in science, culture and international harmony, organization, common Turkestan, spirituality, and education of the new generation. The phenomenon of Jadidism is that in the next three centuries, it was the first attempt to build a nation-

state. It fought for a single independent Turkestan and founded the idea of national independence, encouraged to wake up and move the sleeping East, to remember freedom, national pride, its great ancestors, rich culture and in general, all the values that were forgotten under the pressure of the colonial system. The doctrine of the ancients was the true doctrine of its time. Because it was able to lead not only progressive individuals, but also thinking young people, as well as all progressive intellectuals. Their activity and program became a model and ideal for the future.

**Conclusion:** Briefly, even in the years of independence, the Jadids press appeared as a unique national idea, and due to the impetus to the awakening of the nation, it found its expression in the press of the independence period. We would not be wrong if we say that the study of materials related to the history of Jadids media, or more precisely, the history of our national press, scientific research of the activities of Jadids media served for the real spiritual revival and purification of our society, and the realization of the identity of the Uzbek people. Because, after Uzbekistan gained independence, restoration of culture and spirituality, national values and traditions, returning to understanding of true history and identity became one of the priority directions of state policy.

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