

The Development of the Jadid Movement in Turkestan and the Role of Ishaqkhan Tora Ibrat in it

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Abstract: This article provides information on the emergence of the Jadid movement, known as a socio-political and educational movement that emerged in Turkestan at the end of the last century, the main goal of the movement, and the role of Is'hoqkhan tora Ibrat, one of the major representatives of the Turkestan Jadid movement, in the development of the Jadid movement.

Keywords: New Uzbekistan, Third Renaissance, Turkestan, Jadid, history, governance, education, reform, Taraqqiy, Khurshid, Shuhrat, Sadoi Turkestan, Sadoi Fergana in Kokand, Bukhara in Bukhara Sharif, Turan, Oyna.

Introduction

Today, the idea of a “New Uzbekistan,” which has deeply touched the hearts of our entire nation and is becoming a nationwide movement, embodies the dreams, aspirations, and hopes of our ancestors. Under the leadership of our esteemed President Shavkat Mirziyoyev, the noble steps our people are taking toward understanding their national identity and building a New Uzbekistan are closely connected with acts of respect for human dignity, justice for human memory, and the pursuit of truth. To convey historical justice and truth to the people, it is essential for our nation to know, study, and never forget its past. This serves as a great school of life for us, reminding us that the days gone by will never return and that the path we have chosen is the right one. We all know well that at the beginning of the last century, our patriotic and national-minded forefathers, the “Jadids” advocates of renewal, freedom, justice, equality, enlightenment, and national self-awareness bravely raised these ideas as their banner and courageously entered the arena of struggle.

The goal of these great figures was to equip the people of Turkestan, who had long remained in the whirlpool of ignorance and backwardness, with worldly knowledge, advanced professions, and skills, and to lead them onto the path of universal development. The new-method schools, theaters, libraries and museums, newspapers and journals established by the Jadids, as well as charitable societies created to send Turkestan's children abroad for study, awakened our people from centuries of slumber and gave immense strength to the national liberation movement. Our Jadid ancestors carried out the Third Renaissance, sacrificing their own lives in this path, aiming to achieve national independence, progress, and prosperity through enlightenment, mastering both secular and religious knowledge, and modern sciences and crafts. Their philosophical ideas laid the foundation for today's wide-ranging democratic changes, including educational reforms, marking the beginning of a new era of awakening in Uzbekistan, known as the Third Renaissance.

The fundamental reforms in education are undoubtedly the first important steps in this direction. One of the historical issues related to understanding self-identity, fostering national pride, and raising national consciousness is the history of our ancestors' struggle for freedom and against colonial oppression in the path of their homeland's independence. Through current wide-ranging democratic changes, particularly in education, the main goal has been to establish the foundation of the Third

Renaissance. Educating the younger generation in the spirit of patriotism and respect for the heritage of the Uzbek people is one of the key objectives.

The idea of “Human is sacred, memory is holy” emphasizes showing the highest respect for the devoted ancestors who fought for independence and promoting the courage and exemplary activities of the enlightened Jadids, which plays a crucial role in forming ideological resilience among youth. By the end of the 19th and beginning of the 20th centuries, issues of generosity, charity, and patronage in Turkestan took on a new form, giving rise to various societies, associations, and institutions aimed at providing social services, unconditional help, and mutual support to the population.

In particular, the establishment and development of charitable societies emerged as a significant direction for the Turkestan region. The issue of creating Muslim charitable societies in Turkestan was first discussed in 1906 in the newspaper *Taraqqiy*. According to one of the 1908 issues of the *Vaqt* newspaper, the author expressed regret that no charitable society existed in Turkestan at that time. The publication emphasized that instead of organizing social and economic support societies, opening schools, or helping the poor, the youth were indulging in entertainment, and the wealthy were engaging in extravagance at weddings. The Jadids considered it their main goal to introduce innovations and reforms happening in the world community to the Turkestan region and, by utilizing them, to educate the new generation.

During the Jadid movement, they developed their own press. Understanding the crucial role of the press in shaping the people’s worldview and raising national consciousness, the Jadids published newspapers in Tashkent in 1905–1906 such as *Taraqqiy* and *Xurshid*, in 1907–1908 *Shuhrat*, *Osiyo*, and *Tujjor*, in Bukhara in 1912 *Buxoroyi sharif* and *Turon*, in Samarkand in 1913 *Samarqand*, in Tashkent *Sadoyi Turkiston*, in Kokand *Sadoyi Farg‘ona*, and in Samarkand in 1913–1915 *Oyina*, as well as the journal *Al-isloh* in Tashkent in 1915.

Additionally, in 1917–1918, they published their series of articles in newspapers such as *Najot*, *Kengash*, *Turon*, *Ulug‘ Turkiston*, *Shuroy Islom*, *Turk so‘zi*, *Turk eli* in Tashkent; *Hurriyat* in Samarkand; *Tirik so‘z*, *El bayrog‘i* in Kokand; and in journals *Kengash* and *Yurt*. The Jadid enlighteners saw achieving progress in science and knowledge as closely linked to various cultural reforms. From the earliest Jadid schools to the emergence of the first press, and even the first theater troupes—never before seen in Turkestan—these developments were entirely new for the society. The Jadids acted as organizers, practitioners, and promoters of these innovations, applying all their talents and abilities.

Jadid enlighteners fully understood that the school is the cradle of progress. They established schools, theaters, and libraries to raise the cultural level of the people and enhance national spirituality and culture. At the end of the 19th and beginning of the 20th century, this movement had immense historical significance. During this period, the moral crisis in society deepened, and without raising national culture, embracing universal values, and widely promoting enlightenment and education, social, political, and economic development would have been impossible. The Jadids, as enlighteners, were devoted individuals ready to mobilize all their energy and talents for the spiritual advancement of the nation.

The Jadids worked to free the nation from backwardness and superstition, promoting the idea of reforming the education system in schools and madrasahs by providing secular knowledge while still observing Sharia law, and they set practical examples in this regard. The most important social-philosophical idea of the Jadid movement was that freedom and independence could not be achieved through uprisings, massacres, or wars that lead to bloodshed, but rather through educating the population and raising their enlightenment. They understood that the development of national consciousness was a key factor in ensuring national unity, and that unity, in turn, was the main factor leading to progress. The proponents of the Jadid movement did not limit themselves to promoting their ideas; they also took concrete steps to increase the general literacy of the population. They opened schools at their own expense and published newspapers and books. At the core of these activities was genuine courage, because their efforts were aimed not at war, ignorance, or intensifying conflicts, but

at achieving freedom and progress through high enlightenment and political awareness. Through these efforts, the Jadids became the ideological leaders guiding Turkestan society toward a bright future. Being an ideological leader is not within everyone's reach; it requires high intellect, deep knowledge, foresight, confidence in one's ideas, and firm belief. The Jadids embodied these qualities, earning their rightful place in the pages of national history. By promoting the most advanced ideas of their time, they not only raised public awareness, initiated mass movements, but, most importantly, created opportunities to unite the nation.

Thanks to independence, great efforts have been made to promote secular knowledge, study history, introduce advanced culture, and teach foreign languages, while also inspiring the people with social, political, and philosophical topics aimed at the public good and the nation's future. Among the Eastern countries visited abroad, much attention was given to informing the public about the culture of European cities such as Athens, Sofia, Rome, and Istanbul, as well as Western culture and scientific progress. The role of Ishoqxon To'ra Ibrat, a progressive intellectual who emphasized in his article "Who Reforms the Nation?" that moral and ethical education is the responsibility of religious scholars, was invaluable in the development of the Jadid movement in Turkestan.

Ishoqxon Ibrat spared no effort or knowledge for the welfare of his people and the education of the younger generation. In 1913, the enlightened poet established a library in his home. Special symbols were printed on the publications and books issued at the printing press. Ishoqxon created an image of the sun radiating light for the press and wrote the word "ilm" (knowledge) inside it, symbolizing knowledge as a sun that spreads light. Some scholars and clergy who opposed such innovations declared the use of these items to be heretical. Nevertheless, despite such resistance, the Jadid enlighteners, prioritizing the welfare of the people and the nation over their own interests, never grew tired of promoting education and culture among the public. Enlightened figures like Ibrat, who viewed this activity as their human duty and firmly believed in the ideas they considered true, continued their efforts to spread knowledge and innovations regardless of any opposition. Ishoqxon Ibrat expressed his pedagogical and enlightenment views in works such as *Tarixi Farg'ona*, *Tarixi madaniyat*, and *Mezon uz-zamon*. During his travels abroad, he visited cities advanced in technology and culture. He believed that the cities of Turkestan could also take their place among cultural cities. He saw the only way to achieve this was through knowledge and education:

"In Russia, we have cities like Petrograd, Moscow, Odessa, and similar places. In France (meaning Europe), Paris, Berlin, Vienna, Madrid, London, Rome, Washington, and in the East, Tokyo, Istanbul. Beyond these, there are many other cities, which, even if small, have achieved culture. How did these cultural cities attain culture? Through knowledge and learning... The tool that achieves and guides culture is knowledge." All of Ishoqxon To'ra Ibrat's works historical, scientific, literary, and socio-political reflect his social and philosophical ideas and aim to develop the worldview and way of life of the people, guiding them out of the mire of ignorance.

In conclusion, it should be noted that special attention must be given to the upbringing of the younger generation in schools, and this should be taken as a primary task based on the philosophical ideas of our Jadid ancestors. The Jadids considered the young generation as those for whom the struggle for freedom, independence, and the nation's future and prosperity was essential. For this reason, they paid particular attention to children and the fate of the homeland.

It is important to emphasize that through their schools, the Jadids sought to instill not only a national spirit in the younger generation but also universal values, the prosperity of the homeland, and its beauty. They implemented the principle that children and youth should independently familiarize themselves with contemporary events and global developments, be aware of the nation's situation, and understand daily life. In summary, the Jadid movement served as a key factor in the national, cultural, and social awakening and development of Turkestan's youth.

Through their articles and works, the Jadids addressed pressing issues and life's challenges via social, political, cultural, and moral approaches. They encouraged young people to study, acquire knowledge, participate in production, and elevate their cultural and moral level. By bringing the achievements of

global progress to Turkestan, they nurtured skilled scientists, modern specialists in industry and agriculture, and cultural figures devoted to serving the homeland and making it prosperous.

In the Jadids' activities, the pursuit of culture, enlightenment, innovation, and progress, as well as encouraging youth and the entire nation toward these goals, remained their leading idea until the end of their lives. By analyzing their socio-political, cultural, and moral activities under any difficult circumstances, and based on their social-philosophical ideas at the beginning of the century, it can be concluded that the Jadids understood the importance of saving the people of Turkestan from illiteracy, slavery, and poverty under colonial oppression, recognizing youth as the main force in this path and making great efforts to raise their intellectual level. The social-philosophical views of the Jadid ancestors regarding protecting the interests of youth and creating appropriate opportunities for their rightful place in society continue to be relevant in every field today.

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