

**ROLE OF JADIDISM IN AWAKENING THE NATIONAL CONSCIOUSNESS AND REALIZING THE  
IDENTITY OF THE NATION**

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**Abstract:**

In order to understand who the Jadids were, it is necessary to know the history of that period very well. Modernism appeared in the late 19th and early 20th centuries. If we want to understand the historical reasons for the emergence of modernism, we need to go a little deeper into history, understand the objective reasons for the backwardness of the Central Asian khanates, which occurred in connection with the weakening of the Great Silk Road in the 16th century, the rise of philosophy and enlightenment in the 19th century. We feel that the ideas of the old-timers are gaining new strength today. We should study our ancient and rich history more deeply, especially the work of our ancestors who boldly raised the ideas of knowledge, human freedom, people's freedom, love and loyalty to the Motherland and national values in extremely difficult conditions. Their valiant struggle and selflessness towards great goals should serve as a real example school for all of us, first of all, for our youth in building New Uzbekistan.

The article examines some aspects of the Jadid's movement based on historical sources.

**Keywords:** Modernism, national development, enlightenment, new method schools, clergy, Islam, social system, spirituality, social renewal, social environment, secular education, economic development, tyranny, colonialism, local population, different strata

**INTRODUCTION**

A human society has emerged, where a person works based on ideas that express certain beliefs that develop and improve in their daily activities. Usually this belief is expressed through certain social teachings. In this sense, it is impossible to find a society of individuals that is not related to social doctrine. After all, people have been living their lives relying on a certain ideology formed on the basis of spiritual experience and worldview settled over the centuries.

In creating the great future of Uzbekistan, in making it rise to the level of the developed countries of the world, the path of evolutionary development is chosen, universal and national values, customs, traditions, moral qualities and virtues specific to the Uzbek people, historically settled, come into play. As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, said: "When talking about the education of the young generation, I would very much like that each of us, especially our sons and daughters who are coming into life, follow these thoughts of our grandfather Abdurauf Fitrat." Here is what our great ancestors wrote: "It is up to the people to move towards a clear goal, to become statesmen, to be happy and to be respected, to be worldly lovers or to be humiliated by being weak, to bear the burden of misfortune, to be neglected, to be subordinated to others, and to be slaves and captives. it depends on the education received from their parents in childhood." Look, what priceless words are worth gold!" [1].

## **RESEARCH RESULTS AND METHODOLOGY**

The historical experience of the developed countries of the world shows that when they took a step on the path of independence and development, they paid the main attention, first of all, to education and upbringing of young people. This focus on education has paid off in historical experience. That is why our state and government paid special attention to the education sector at all stages of reforms. Uzbekistan's prospects depend largely on the quality and process of education.

The following opinion of our President in his address to the nation on December 20, 2022 is "Salvation is in education, salvation is in upbringing, salvation is in knowledge. Because all good goals are achieved thanks to education and education. These words of our enlightened grandfathers should become practical actions of our deputies and senators, political parties, local councils, the entire state apparatus, and the general public" [2] we all need the program to be implemented.

That in the centuries-old history of mankind, there have been various forms of movements, doctrines and political currents, and at their core lies the desire to constantly seek to create a just, humane society built on the basis of equality of citizens, to get rid of tyranny and violence, slavery and tyranny, inequality and ignorance should be noted separately.

Historical experience shows that Jadidism was a strong progressive movement that formed the idea of national liberation and tried to implement it with its activities, which was an important impetus for the growth and development of national identity awareness, because it was based on universal and national values in the world, matured development demands of society and the country's roots. It was an action that met the necessary interests of the rural population. The main factor that causes the feudal backwardness of the people of Turkestan, getting rid of ignorance is the national development movement, for which it is necessary to radically reform the existing system in society, and those who implement it are those who oppose the hardened and old forces, that is, the "old" (old) came to the field as "jadid" (new)[3]. Therefore, Jadids emerged as a political movement in Egypt, Turkey, Tatarstan and Turkestan. True, their level of formation and development was not the same.

Even in the lands occupied by Russia, by the end of the 19th century, national liberation movements finally brought the Jadids to the stage of history. The people and peoples who fell under the chain of national tyranny could escape from the clutches of the powerful empire only when they acted together. For this, first of all, it was necessary to awaken the national consciousness, to achieve the realization of the identity of the nation. In order for a slave to realize that he is a slave and be freed, it was required that he develop the ability to consciously look at his situation [4].

The main ideological-theoretical direction of Turkestan modernism was put forward by Behbudi, Munavvarqari, Fitrat, Cholpon, who proposed to build a single and whole nation and state of Turkestan, to follow the path of modern development.

When it comes to Turkestan modernism and enlightenment, it is necessary to distinguish it from the traditional Eastern enlightenment, as well as from the Islamic religious reformism of that time. Traditional Eastern Enlightenment was the spiritual and spiritual ground for modern Enlightenment. Kursavi's and Domla Ikrom's reform attempts, which started in Islam, paved the way for the Jadid movement from the point of view of Islam and Sharia, religiously and legally.

In this sense, Jadidism followed a complex path of development from enlightenment to powerful political movement. Colony in Turkestan, its decline, difficult economic condition of the people, economic lagging behind the developed countries of the world, cultural backwardness, stagnation in

social consciousness - urged the moderns to use the experience of world development and quickly find ways out of this situation. The first way to solve the outstanding problems arose as a movement of enlightenment [5].

## **RESULTS AND DISCUSSIONS**

The Jadids' program of struggle for public 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. Creation of various educational societies, as well as publication of newspapers aimed at creating a strong sect of intellectuals.

In the ideology of Jadids, historical tasks such as correct understanding of the role of religion in human spiritual development, activation of market formation processes, creation of progressive democratic institutions, formation of unique national development in the country were concentrated in the ideology of Jadids. Important conditions for the implementation of these tasks were to renew the concept of Islam, purify it from bigotry, and solve the problems of acquiring scientific achievements and advanced technology. However, these ideas should not lead to the conclusion that the Jadids sought to rewrite the entire teachings of Islam. The reason is that in their activities, they tried to correctly interpret the Qur'an and the entire Islamic teaching in general. In their works, they criticize that some clerics have distorted the essence of Islam for their own interests, and they have shown how serious the consequences of political activities using religion are [6]. In addition, Jadids sought to explain the need to reform all spheres of education, economy, culture, and society in general by explaining the progressive role of Islam. They were never confined to a national framework and gravitated toward western civilization, taking into account that the west was far more advanced than the east in terms of technology and production. This led to the development of Jadidism as a major political trend.

## **CONCLUSION**

As a conclusion, it can be said that the Jadid's movement was a real progressive movement that was able to attract different layers of the local population, to awaken in their minds the idea of strengthening the unity of the country, and rightfully, it caused the awakening of new and modern thoughts in the worldview of our people.

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