

## ANALYTICAL APPROACHES TO THE COMMUNITY MANAGEMENT SYSTEM OF SAMARKAND JADIDS

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### Abstract

The state is considering the idea of Samarkand Jadids, who entered the life and socio-political processes of society. It is indicated that the social environment in Samarkand in the corner differed from the Turkestan Jadids in that they served to mobilize the intelligentsia of their time. Since the inception of the Jadid movement in Turkestan, it is clear that the Samarkand Jadids had their own ideas. The scientific and analytical views are shown that the Jadid movement is based on a sense of patriotism, which served to form a national position, such as national liberation,

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### Introduction

From a historical-philosophical perspective, the emergence of the National Awakening movement and the formation of new socio-political views at its core are among the most significant features of this period's socio-political and cultural life. In the works of the Jadids, particular and unprecedented importance was given to the issues of the nation's and homeland's future and destiny. During this period, the socio-political views of Samarkand Jadids were artistically expressed and substantially renewed. Today, philosophically analyzing the principles by which these renewed socio-political views are reflected in reality and studying them on a scientific-theoretical basis is among the urgent tasks facing modern scholarship. Therefore, examining the formulation and resolution of socio-political issues in the Jadids' activities remains one of the pressing scientific challenges awaiting answers today. These include:

- The essence and socio-political idealism of freedom issues in the views of Samarkand Jadids at the beginning of the 20th century;
- The socio-political and ideological ideas of the Jadids.

Studying the creative activities of Samarkand Jadids, analyzing the works of enlightened intellectuals that contribute to enriching human spiritual and moral outlooks, and drawing on ideas that serve the development of the country remain relevant today. This is also evident in the scope of current scientific research. We can say, 'The dream of a perfect society, where knowledge, enlightenment, and justice prevail, has accompanied humanity since its inception. During the National Awakening period, the concept of enlightenment led the way in Uzbek literature, with new aesthetic perspectives forming and new genres entering the realm of artistic creation.

Therefore, before researching the socio-political views of this period, it is essential to look at European Enlightenment literature. Familiarity with this period allows us to observe, 'on one hand, that the works of 18th-century European Enlightenment thinkers were beginning to be translated into Arabic and Persian, and on the other hand, that as representatives of Muslim populations started studying in Turkey, Russia, and European educational institutions, Enlightenment ideas from Europe began to spread into our region and influenced the formation of Jadidism to a certain extent' [2.10]. A

similar situation arose in the Muslim East at the end of the 19th and the beginning of the 20th centuries. Historical conditions at that time should also be considered. By then, the historical context had shifted, and the nation was undergoing a period of socio-political, intellectual, and cultural crisis. The agenda called for reforming all aspects of national life to achieve independence and freedom. These transformations in societal life became the central theme of the Jadids' activities. We believe that this is why the study of the Jadids' work cannot be separated from social reality.

Jadidism is a social movement. It is a process that emerged on the historical stage as a system of social, political, and educational movement in the development of society. Until recently, it was often referred to solely as an enlightenment movement. Why was this intentional? What was the purpose behind this?

In fact, narrowing the scope of Jadidism was a result of the false notion that only socialist-communist ideology could grasp and dominate the broad public consciousness, while others could not. Because in the activities of the Jadid movement, we see the following manifestations:

It was able to attract all social strata of society at the time and served as a new awakening ideology;  
The people directly fought for independence and freedom. Through their enthusiasm and initiatives, the autonomy of Turkestan became the initial practical result of this struggle;  
The main objectives were aligned with the goal of adapting education, culture, and press to social-political goals.

The Jadid movement in Turkestan emerged as a direct influence and result of the progressive movement of Russian Muslims in the 1880s, especially the impact of the Caucasus and Volga regions. In this process, Ismailbek Gasprali's Tarjimon newspaper (1883) and the Usul-i Jadid (also known as Usul-i Saviya) school, founded by him in 1884, played a pivotal role.

Additionally, in the early 19th century, dissatisfaction with the old school-madrassa system led to the use of the term Jadid, which was associated with the literature of early 20th-century Turkey, particularly referring to its specific trend. Similarly, in our context, we encounter terms such as "Russian Jadidism," "Bukhara Jadidism," and "Turkestan Jadidism." In our view, the movement was universal, but its manifestations were specific — the essence remained the same: renewal. This renewal appeared in various forms depending on the region.

The Russian government also exploited this movement to Russify the local population. However, the standard was to preserve the local people's religion and beliefs while using European science and knowledge to protect them. The emergence of Turkism, Islamism, and local Uzbek identity was not by chance. In fact, the Jadids had strong ideas and philosophies. For example, Dukchi Eshon, a prominent figure, advocated for achieving independence through force and was also a religious reformist and political fighter. Many of our Jadids rejected him. Some of our Jadids consciously collaborated with the Soviets and became communists. This too must be taken into account. This was especially evident in the struggle for independence. In this regard, three paths can be identified: first, the struggle to free oneself from Russian dependence through force, seeking independence by force (Dukchi Eshon's uprising, the 1916 labor movement, independence movement); second, the path of reconciliation — achieving enlightenment through Russian assistance, obtaining rights in the area of enlightenment, and restoring national characteristics (I. Gasprali, M. Bexbudi); third, the path of cooperation — joining the programs of the Russian administration and later the Soviet government, and seizing independence when the opportunity arose.

At the beginning of the 20th century, Jadid literature emerged from the socio-political views of the Jadids, and each creator who felt responsible for the nation's future prioritized depicting socially beneficial topics. For this reason, traditional images were subject to critique. One of the prominent figures of this period, Vadud Mahmud, emphasized, "The time has come to scrutinize scientific works from a scientific perspective, academic works from an academic point of view, works on education in their own context, and literary works by the standards of art; in short, it is the era of "critique-analysis" [3.71].

This can be exemplified by the relationship between social foundations and artistic literature. Once the issue of awakening the nation for progress was put on the agenda, artistic literature was directed toward this goal. 'The humanistic concept of Navoi, the anti-clerical spirit in Turdi and Mashrab, the recognition of people's power in Ogahi, and the realistic satire of the Muqimi era form an organic connection. These should be seen as different stages at different times within a unified process of the entry of social ideals into literature' [4.69]. Enlightenment ideas gradually permeated the content of traditional poetry and took on a unified essence in Jadid literature. Socio-political issues first appeared in poetry, and later found a place in drama and prose as well.

In particular, the socio-political views of the Samarkand Jadids were expressed in their works. 'Every work is built on the creative intent of its author. The designated purpose plays an important role in defining the form and content of the work. Besides the unity of content and form, their harmonious illumination by the creator's ideals is one of the criteria indicating the perfection of artistry' [5.11]. The Enlightenment movement at the end of the 19th and beginning of the 20th centuries is distinguished more by its socio-political content rather than by spiritual experiences and emotional upheavals, with a strong focus on the ideology of freedom.

Vadud Mahmud highlighted, 'The decline in our social and economic life under the ultimately destructive despotism following prolonged disorder is openly visible in the history of our literature. There has never been a time in our history when our economic and social state was so degraded' [6.11-12]. Mahmud's views emphasize the significant impact of numerous social problems on the social life of that era. Indeed, the socio-political issues our people faced during this period reflect turbulent interpretations of events. Unlike the ideals of the past, the ideas of the National Awakening period transformed from concepts of enlightenment into practical actions. In his article "Turkish Literature Before Navoi," Vadud Mahmud referred to the time of Navoi as the 'golden age' of Central Asia [7.30].

In the views of the Samarkand Jadids, the relevance of socio-political issues increasingly took on a modern form. In many literary works of this period, ignorance, apathy, and thoughtlessness were harshly criticized.

In conclusion, Vadud Mahmud's views reflect the ideas of enlightened intellectuals who served the interests of society and were deeply concerned for the people's fate. For the development of social ideals, as Fitrat suggested, works that 'stir emotions and make the blood boil' are necessary. In the works of the Jadids, enlightenment and ignorance were central themes until 1917; however, the turmoil of 1916-1917 introduced a tone of melancholy and hopelessness. Indeed, the Jadids, who extolled the noble qualities characteristic of a new society and its members, now placed the human factor at the center of their works. The year 1917 was a harsh and tragic one, both for the Jadids—who were leaders in the movement for national independence—and for the people, as history records.

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