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## Theoretical-Methodological Issues Of The Development Of The Dynamic Movement And Social-Philosophical Thought In Central Asia At The End Of The Xixth Century And The Beginning Of The Xxth Century

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### ANNOTATION

The article discusses the issues that the end of the 19th century and the beginning of the 20th century were a period of sharp turns in the development of world civilization. In the second half of the 19th century, the socio-economic system in Central Asia was backward, the lifestyle of citizens was extremely low, and the influence of the leaders of the Islamic religion on the cultural and spiritual life was described. In a situation where the desire to restore the traditions of Sufism in the worldview of people is increasing, the emergence of differences with the forces against it is of particular importance.

**KEYWORDS:** modern movement, new method, spiritual life, cultural life, philosophical thinking, school.

### Introduction

The end of the XIXth century and the beginning of the XXth century was a period of sharp turns in the development of world civilization. During this period, there were deep reforms, the First and Second World Wars, and fundamental qualitative changes in the development of science. The complete influence of a society by a foreign society made a revolution not only in life, but also in the philosophy of people.

At the end of the XIXth century and the beginning of the XXth century, in Central Asia as well as in other regions, representatives of a different way of thinking and a new vision were formed. In the second half of the 19th century, the socio-economic system in Central Asia was backward, the lifestyle of citizens was extremely low, and the influence of Islamic religious leaders was strong in their cultural and spiritual life. In a situation where the desire to restore the traditions of Sufism in the worldview of people is increasing, differences with the opposing forces have arisen<sup>1</sup>.

### Materials:

"The XIXth century is the period of the last and the beginning of the next century in socio-philosophical, religious-ethical, political and cultural development, and is distinguished by the variety of formation of

<sup>1</sup> <https://www.bukhari.uz/?p=23165&lang=oz>

ideological-theoretical and ideological views. Before the emergence of the Jadid movement, there were various spiritual-ideological and ideological currents in Turkestan, ancientists, reformists, Bedilists, Mashrabkhans, as well as various forms of thinking, socio-philosophical content and orientation, which were related to the Turkic peoples of Central Asia<sup>2</sup>.

The effort to find the identity of the society in a short period of time is reflected: "It is known from history that every small action serves as the basis for tomorrow's big action. Today's defeat will more or less play a role in the realization of tomorrow's victory. It is difficult to imagine the development of society without it. Modernity appeared in Turkestan at the end of the 19th century, was formed at the beginning of the 20th century, and rose to its peak in a short period of time<sup>3</sup>.

Modernism is a social movement that managed to maintain its position and direction even after the Bolshevik coup of 1917 until the establishment of the socialist dictatorship. In some sources, modernity is called a flow, in others it is called a movement<sup>4</sup>.

"Modernity is not a flow, but a movement," says B. Kasimov<sup>5</sup>. Although the difference between the current and the movement is quite large, the goal was to reduce the scope of modernism by condemning it. The historian B. Kasimov explains the nature and scope of the modernist movement into 3 types:

- He was able to attract all layers of society. It served as the ideology of revival.
- Fought for independence. The autonomy of Turkestan, which the world saw with his zeal and initiative, was the first result of practical action in this direction.
- Adapted education and culture, the press to socio-political goals. Now let's briefly dwell on how the jadids started these actions.

### **Methods:**

Jadidism first arose in the 80s of the 19th century in the Crimea under the leadership of Ismailbek Gasprinsky among the Crimean Tatars. The representatives of the jadid movement often called themselves progressives, later jadids. The advanced progressive forces of that time, first of all, the intellectuals, felt that the local population was lagging behind the global development and understood the need to reform the society. Jadidism was essentially a political movement.

It has periods of formation and defeat, which can be conditionally divided into four. In Turkestan, Bukhara and Khiva, these periods are 1895-1905; 1906-1916; 1917-1920; Includes the years 1921-1929. In the first period, Tsarist Russia firmly established itself in Turkestan. With the help of his political agents (representatives), he not only limits the powers of local khans and emirs, but turns them into puppets, creates conditions for the work and living of Russian and Western investors, and looks after the interests of various companies and joint-stock companies.

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<sup>2</sup> Nazarov. O'zbek falsafasi. –T., 2003.

<sup>3</sup> Tulak. XX asr adabiyoti. –Andijon, 1993.

<sup>4</sup> <https://www.bukhari.uz/?p=23165&lang=oz>

<sup>5</sup> Qosimov. Milliy uyg'onish: Jasorat, ma'rifat, fidoiylik. –T., Ma'naviyat, 2002

At the same time, the demands and needs of the local population were not taken into account, disregard for their religious beliefs, customs, and their disdain increased. Judges with a high academic and life level were replaced by inexperienced people, bribery and social-political injustice escalated.

They went as far as restricting the activities of madrassas and schools, replacing local place names with Russian terms, and even putting crosses on the necks of judges during court proceedings.

The situation of that time was well described by the son of Muhammadali Khalfa Sabir (Dukchi Eshon) in his "Address" (1898) to the people. Progressive forces thinking about the nation's perspective existed among almost all classes of people - artisans, farmers, merchants, landowners, scholars. The intellectuals initially decided to start the struggle against tsarism from the political-educational front, awakening the people from centuries-old backwardness.

The Jadidism movement found a favorable ground for its development in the Turkestan region under such historical conditions. Advanced scientists, modern experts in the fields of industry and agriculture, culture figures grew up among the ancients, they dreamed of seeing the country prosperous and their homeland independent, and they fought for it.

Mahmudhoja Behbudi, Abduqadir Shukuri (Shakuri), Ajziy (Samarkand), Munavvarqori Abdurashidkhanov, Abdulla Avloni, Majid Qori Qadiri, Ubaidullahhoja Asadullakhojayev (Ubaidulla Khojayev), Tashpolatbek Norbotabekov (Tashkent), Fitrat, Fayzulla Khojayev, Usmonkhoja Po are among the founders of the jihadist movement in Turkestan. Lathojayev ) Khorezm) stood. The Russo-Japanese War of 1904-1905, the 1st Russian Revolution of 1905-1907, the Iranian Revolution of 1905-1911, and the Young Turk Revolution of 1908 in Turkey had a strong impact on the modern worldview. The Jadids gathered around their newspapers and magazines, new method schools, various libraries and reading rooms, and amateur theater groups.

### **Results:**

Mahmudhoja Behbudi, Abduqadir Shukuri (Shakuri), Ajziy (Samarkand), Munavvarqori, among the founders of the Jadid movement in Turkestan, the following directions were the priority in the struggle of Jadids for the independence of Turkestan: expansion of the network of new method schools; sending talented young people to study abroad; creation of various educational societies and theater troupes; building a national democratic state in Turkestan by publishing newspapers and magazines, raising the socio-political consciousness of the people.

These things could be done only if a strong party of Jadid intellectuals was formed. The actual idea of the Jadids is as we mentioned above: freeing Turkestan from medieval backwardness and religious superstition, reforming the Sharia, spreading enlightenment to the people, the struggle to establish an autonomous government in Turkestan, a constitutional monarchy and parliament in Bukhara and Khiva, and later a democratic one. was to build a free and prosperous society by establishing a republican system, introducing a stable national currency and creating a national army.

### **CONCLUSION:**

In short, jadidism went through a complex development path from enlightenment to political movement. The difficult economic situation of the masses of the people, their lagging behind economically developed

countries, and the stagnation of their thinking prompted the moderns to find practical means of bringing Turkestan out of this depressed state.

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