



**FORMATION OF THE REVOLUTIONARY MOVEMENT IN TURKEY AND THE EDUCATIONAL PROCESSES IMPLEMENTED BY THEM**

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<b>A B S T R A C T</b>	<b>KEY WORDS</b>
<p>This article analyzes the social processes that led to the jadidism movement. Also, the main marifian views of the jadidist movement and the fundamental content and essence of the ideas they put forward are comparatively revealed. The importance of this article is highlighted by the main reasons for the actions of new-minded intellectuals among the people of Turkestan against colonial oppression.</p>	<p>intellectuals, colonial politics, ideas of National Liberation, Western Science, new method, progressive societies, national-political organizations, socio-political movements, political opinions, progressives.</p>

**INTRODUCTION**

by the beginning of the 20th century, the colonists, threatened by the revolutionary changes taking place on a global scale, began to establish political control over their colonial policies from among the inhabitants of Turkestan. Because it should be said that Tsarist Russia, as a result of the widespread spread of the jadidism movement, the main goal of which was national independence among Muslims, the Turkish, Iranian revolutions, progressive publication and the penetration of literature into these lands, led to an increase in the socio-political activity of the local population, in particular the intelligentsia, by the beginning of the 20th century. In particular, Russian colonial policy had its own aspects that differed from those of England, France.[ U.Dolimov. 2006. 25 p.]. Moreover, the lowest development of the standard of living of the population, the violation of Sharia standards, the destruction of national and religious values, an increase in the number of crimes of various levels, further increased the hatred of local residents towards the existing system. Therefore, different social classes were forced to think about different ways and ways to get rid of colonial oppression.

Research methodology. The Tsarist government, fearing the increasing activity of the population, took measures to ban progressive publications entering the territory from Muslim states in order to cut off the Turkestan peoples from World Development. Despite this, the penetration of literature here, devoted to the details of revolutionary events in Muslim countries, which have achieved some progress, did not stop. It is necessary to note that the penetration of such literature into the country has manifested its significant influence on the increase in socio-political activity of various segments of the population and the formation of ideas of National Liberation. Ismail Gasprialibey, who lived during this period, promoted a policy of equality against such a policy of Tsarist Russia and made a demand below: "dear Russian compatriots, We need knowledge, light. Take our request seriously: give us light

and knowledge. This requires permission to learn to read and write in our native language"[I.Gasprinsky.1991.29-PP.]. Russian authorities and intellectuals are cutting down the branch of the tree they are sitting on by encouraging the opening of the jadid schools [ M.Palace. 1987. 30 b.].

One of the notable exponents of the jadidism movement in Turkestan is the fact that is'hoq Khan ibrat opened a school in Toraqurghan. From this time on, it should be recognized that the lesson in Turkestan has been in countries of Asia and a number of European countries and has studied their advanced experience. At the same time he studied more than ten foreign languages, got acquainted with the achievements of Western science and techniques. After returning from the trip, as a patriotic intellectual, he began a consistent practice for the development of his home country, becoming an activist in the jadidism movement.

Thanks to the movement of the jadids, by the beginning of the 20th century, dozens of new method schools begin to operate in the Valley. Especially the revival in social and political movements, which began after the defeat in the Russo-Japanese War, was a great impetus for the increase in Turkestan Jadid activity, and the jadidist movement began to take a political turn under the influence of these processes. In particular, the progressives opened mass publications, printing houses, organized theatrical performances in order to widely develop science and education among the public, to raise the political consciousness of the nation. The services of Munavvar qori, Mahmudhoja Behbudiy, Abdullah Avlani, Sadriddin Ayniy, Fayzulla Khojaev, Toshpolatbek Norbotabekov, Abdurauf Fitrat and others were invaluable in this regard. Early progressive societies in the Turkestan region were influenced by socio-political movements in Iran and Turkey after the first Russian Revolution of 1905-1907, according to the data provided by the researched sources. Revolutionary movements in Asian countries have served as a milestone in the development of socio-political and religious thought in the Muslim world, in particular in Turkestan.

Analysis and results. Early progressive societies in the Turkestan region were influenced by socio-political movements in Iran and Turkey after the first Russian Revolution of 1905-1907, according to the data provided by the researched sources. It is necessary to note that revolutionary movements in Asian countries have served as an important stage in the development of socio-political and religious thought in the Muslim world, in particular in Turkestan. The defeat of Russia in the Russo-Japanese war of 1904-1905 led to a sharp decline in the prestige of the regime of the deposed Tsar in front of all oppressed peoples in the Empire. This gave impetus to the development of political thought and led to the formation of a sense of confidence in the fulfillment of dreams of achieving national liberation. It can be substantiated that the revolutions in the East and the various ideological currents that entered the territory from those lands were an important factor for the unification of opposing forces on these lands, the emergence and development of national-political organizations.

According to the literature analysis, the commonality towards common religious and national goals prompted Russia's progressive Muslim intellectuals to jeepsacket at the top of a single idea. At the same time, in 1905, the II Congress of Russian Muslims was called in Novgorod. The Congress was attended by about 150 delegates from different regions of Russia. The first Muslim Congress declared the formation of the All-Russian Union of Muslims ("Union muslimin"). The Charter of the union, however, was drafted by Alimardonbek Topchiboshev, who was the editor of the newspapers "Caspian" and "Hayat", and it is necessary to note that it was approved in January 1906 at the II Congress of Muslims in the city of St. Petersburg.

During the years of the first World War, the country's intelligentsia began to actively interfere in socio-political life. In the same period, the number of national publications and societies in Turkestan increased, and bold steps were taken towards recovery from backwardness and national development by the jadids. Also, in the 1916 City of Kokand, a society of "Courage" is formed by progressives. The goals of this society were, firstly, to provide textbooks, notebooks and teaching aids to the schools of the new method, and secondly, to print and distribute books, newspapers and magazines in the local language among the erli people. The jadids of Turkestan had started their early activities from enlightenment, among other progressives in the country. While the sacred idea of leading the motherland to freedom and national independence was in the minds of the most progressive-looking jadid intellectuals, it was difficult to implement it in the current conditions. It could only be achieved through tireless educational and political activity. Even jadid dramaturgy separately it is necessary to note that it peaked during this period. In particular, carrying out research work in this regard, brogan Shuhrat Rizaev writes about his activities: "the primary purpose of the theater was to raise the educational and cultural level of the nation with a new, immensely influential art form, to call for science and education, and secondly, as we noted, the theater was to provide material assistance to savtian schools, other educational institutions, charitable societies, Rizaev. 1997. 58 p.]. The jadids could not imagine the independence and progress of the land without mature Specialists armed with modern knowledge. Towards this end, in the late 20th century, the jadids realized the need to open new method schools throughout Turkestan and began an effort to establish them. The formation of such schools was hindered by Tsarist administrators on the one hand, and social reality on the other, by those who evaluate it from the point of view of their narrow worldview. The method of savtian schools also differed from the older method schools in the quality of Education. From 1901, New Schools began to open in Kokand and Tashkent, and from 1903 in Samarkand [X.Muin. 1926. No. 2.]. These confessions were echoed in the press of the time. Not every novelty in the marriage of Turkestan peoples was overlooked by colonial administrators, of course. The emergence of new method schools in Turkestan at the beginning of the 20th century also began to worry them in ideation. In these schools, local children var US students would be educated here, it would be easy to make local students look like themselves, it would be possible to establish a local layer subordinate to the Russian chorizim. For this reason, general Kaufman argues that the main goal of the educational system is to educate citizens useful to Russia, regardless of what their religious beliefs are [E.Halid. 2003. 39 b.]. When the Jadid newspaper "Sadoyi Turkestan", published by the colonists in Tashkent, was shut down, the well-known jadid Ubaydullohoja Asadullohojaev had arrived in Andijan from Tashkent. His arrival in Andijan is also the result of the ruling mustabid government's policy of conducting persecution and repression against national progressives. The closure of the first intelligentsia of our national press without the exit of any number of newspapers, such as "progressive", "Hurshid", "Fame" and others, can be judged as a manifestation of the policy of the Tsarist authorities, which sought to keep the Turkestan peoples in all respects at a complication. A similar sad episode had also hit the head of the newspaper" Sadoyi Turkestan". As in the whole of Turkestan, the colonial administrators in Andijan viewed the jadids as their most dangerous enemies. Also, Behbudi, in one of his articles, proved to what extent Islam attached importance to public education and barchafans, including the science of history, by citing Quranic verses and samples of Hadith [M.Behbudi. 1914. 505 P.]. The secessionists were well-established propaganda and propaganda among the people. In particular, Muhammadrasul Rasuliy's reading book "kindergarten" writes those below:" for the first-grade students of primitive schools, it is

a book of recitation of the muse, taken from various books and written with open language and light procedures " [M.Rasuliy. 1915. 57 b.] Of the local Rich who had their prestige among the people, Ahmadbekhoji Temirbekov, Poshshakhoja Umarkhojaev, uezd judge translator Orazaliev Akbarali Boytursunovich and others were members of this society.

Conclusions and suggestions. In conclusion, it can be said that at the beginning of the 20th century, the socio-political situation in Turkestan became dire, the disenfranchisement, desecration of the local population was overstated, Turkestan became a cheap labor and raw material base for the colonists. Enlightened intellectuals felt that Turkestan, along with the transformation of the metropolis into a raw material base, was lagging behind World Development on the social, economic and political fronts. It can be said that such thoughts about the future fate of the Turkestan territory ultimately necessitated the search for specific ways of the struggle for independence. In such a situation, that is, the only and one way to fight the colonial government, which has a strong political-military base, for the future of the nation, was to arm the people with secular science, to train specialists within the framework of international demands. It is necessary to note that this is the reason for the origin of the jadidist movement in its place.

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