

THE EMERGENCE OF THE JADIDISM MOVEMENT IN TURKESTAN

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ABSTRACT	KEY WORDS
<p>This article is prepared on one of the most relevant topics today – “the emergence of the jadidist movement in Turkestan”, which tells about the prevalence of Enlightenment ideas in the Turkestan region and the reforms carried out by the jadids in the colonial conditions of the late 19th and early 20th centuries.</p>	<p>Jadidism movement. Ideas of the Enlightenment. Ismailbek Gaspirali, Munavvarqori Abdurashidkhanov, Abdullah Avlani, Makhmudkhoja Bekhbudi. Jadid schools,”usuli savtia”. Jadid National Press. Political views of the jadids.</p>

Introduction

In creating the great future of Uzbekistan, the path of evolutionary development was chosen in achieving it to the level of developed countries of the World, Universal and national values, customs, traditions, moral qualities and qualities inherent in the Uzbek people, historically decided.

Abdullah Avlani, one of the Jadid figures, said a few years ago that "education is for us either life, or mammoth; either salvation, or salvation; or happiness, or disaster," suggesting that it is one of the most important parables for youth education even in today's globalization.

The historical experience of the developed countries of the world is evidenced by the fact that as soon as they set foot on the path of independence and development, they focused primarily on the training and education of young people.

The main goal of spiritual and educational renewal of society consists of many important issues such as peace of the land, prosperity of the motherland, achievement of people's freedom and prosperity, education of a perfect person, social cooperation, religious tolerance. At this point, it is worth citing the following points of our first president, Islam Karimov: “...we imagine the future of our state not in its own shell, but in a deep assimilation of universal and democratic values. We see our perspective using the experience of the countries that have developed to liberalize the management of the state and society, to introduce human rights and freedoms, the color of thoughts into our lives more broadly. We are in favor of a peaceful, free and prosperous life, mutually beneficial cooperation with the whole enlightened world, the international community. "In general, the harmony of Science and education is an important factor in modern development.

Independence was considered a great historical event in the history of our motherland, and this historical process freed our people from prolonged dependence and colonization. Our First President

Was I. As Karimov noted " the activities of our jadid grandfathers, who raised the idea of enlightenment high during the Tsarist colonial period, are another example of this. Hundreds of enlighteners, such as mahmudhaja Behbudiy, Munavvarqori, Abdurashidkhanov, Abdullah Avlani, is'hoq Khan Ibrat, Abdurauf Fitrat, Abdullah Qadiri, Abdulhamid Chulpan, Usman Nasir, whose noble deeds done by selfless people with the aim of self-interest, peace and prosperity will never fade from the memory of generations".

Factors and means of strengthening independence can come in different forms, manifestations. One of the main factors that ensure independence is eternal is the deeper improvement of spiritual and educational upbringing.

In the territory of the late 19th-early 20th centuries, which was plagued by crisis from political, cultural, economic climate, with low development due to colonization, the Turkestan intelligentsia took measures to get rid of the colonial oppression of Tsarist Russia, establish its own national statehood, pave the way for economic and cultural development, spread damage to the people. A huge role in this regard was played by the jadidist character. Jadidism was a national democratic threat against Russian colonial policy, which set the goal of enlightening the peoples living in the backward economic, social and cultural conditions in Turkestan of the time, conducting social and cultural customs in the life of society, ultimately introducing the ideas of national independence into Khayat. Jadidism first functioned as a movement in the field of culture. Representatives of this current called for the struggle for progress, the development of Turkic languages, the enrichment of literature in these languages, the study of secular sciences, the use of the achievements of Science, and the struggle for equality of women and men. Later jadidists promoted panturkism ideas. Jadidism was, in essence, a political movement. In the Turkestan region, jadidism is divided into three according to its character, place of distribution and direction; jadidism of Turkestan, Bukhara, Khorezm. There is some discrepancy between the jadids of Turkestan and the jadids of Bukhara and Khiva. Intellectuals formed the social basis of jadidism in Turkestan. They stood in the front lines of the fight against the colonization of Tsarist Russia, in favor of the fact that Turkestan, which was becoming a source of raw materials for chorism, was initially an autonomous, and then an independent state. In Turkestan, the ideas of jadidism began to spread from the 90s of the XIX century. This character played an important role in the socio-political life of the country until the late 30s of the 20th century. Today, the historical scientists of the Republic distinguish the following three stages in the jadidic character:

- 1) from the end of the XIX century to 1915 - enlightenment;
- 2) from 1915 to February 1918 - autonomy;
- 3) from February 1918 to the late 20s-Soviet activities. Jadidism among the Muslim peoples dependent on Russia first appeared in the Crimea in the 80s of the XIX century. Its founder was Ismailbek Gaspirali (1851-1914), who profoundly mastered the religious-secular sciences. Ismailbek established a jadid school in 1884 to issue literates of 12 children in 40 days. His teaching method gained fame under the name "method savtia", i.e. "method of sound". "Jadid "is an Arabic word meaning" new". Supporters of the novelty, who adopted ismailbek's ideas, took the name "jadids", while his ideas took the name "jadidism". Ismailbek Gaspirali creates a textbook, founded his own newspaper" translator " (1883-1914), which promotes jadidism widely among Turkic peoples. This newspaper also spreads to Tashkent and other cities.

1. Karimov I. A high morale is an invincible force. T., Spirituality, 2008. B.125

2. Karimov I. A high morale is an invincible force. T., Spirituality, 2008. B. 49

I. Gaspirali visited Central Asia in 1893. In Bukhara, amir persuades Abdulahad to open a jadid school. This school is given the name "Muzaffariya". Shamsuddin domla in Andijan in 1899, Salahiddin domla in Kokand in 1901, Munavvarqori Abdurashidkhanov in Tashkent, and Abdukadir Shakuriyya in Samarkand were the first to open jadid schools. Major exponents of jadidism kharagat also created textbooks for jadid schools. Of particular note are the textbooks of Saidrasul Azizi "Master first" (1903), Munavvarqori "Adibi first" (1907), Abdullah Avlani "first teacher", "second teacher" (1912). The main ideas and goals of jadidism were:

- Liberation of Turkestan from medieval backwardness and religious prejudice;
- reform of Sharia and spread enlightenment to the people;
- The struggle for the establishment of an autonomous government in Turkestan;
- Building a free and prosperous society in Bukhara and Khiva by establishing a constitutional monarchy and parliament, and later a democratic republican system;
- the introduction of a stable national currency and the formation of a national army.

In general, the ideas of the jadidist movement that arose at the beginning of the century occupy an important place in the struggle of the Turkestan rings for national liberation, independence, first against Tsarist Russia, and then against the Soviet colony.

The Russo-Japanese war of 1904-1905, the 1st Russian Revolution of 1905-1907, the Iranian revolution of 1905-1911, The Young Turks revolution of 1908 in Turkey strongly influenced the Jadid worldview. The jadids gathered at the top of their newspapers and magazines, schools of the new method, various libraries and libraries, amateur theater troupes. Many of them were prominent creators of this period – poets-writers. They have historically created new national literature with their works. Literature went in harmony with the events of the era. As early as the 1910s, the ideas of enlightenment and liberation became its central theme. The concepts of "nation" and "Homeland" entered the literature.

During the jadidism movement, their own press was formed. The jadids were represented in Tashkent in 1905-1906 by "progressive" (editor Ismail Obidov), "Khurshid" (editor Munavvarqori), in 1907-1908 by "Sharht" (editor Abdullah Avloni), "Asiya" (editor Ahmadjan Bektemirov), "Tujjor" (editor Saidkarimboy Saidazimboy's son), in Tashkent by "Sadoyi Turkestan" (editor Ubaydullahuja asadullakhojaev), "sadoyi Fergana" (edited by Obidjan Mahmudov) newspapers were published in Kokand, and "Oyina" (edited by mahmudkhoja behbudiy) magazine was published in Samarkand. The press not only moved the language of the nation to its pages, but put the issue of what things to do in the first place.

In conclusion, the jadidism movement left an indelible mark on history as a movement that was able to awaken in our people the ideas of enlightenment and the formation of national statehood in Turkestan.

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