

JADIDIST MOVEMENT AND POLITICAL MOVEMENTS IN TURKESTAN

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Annotatsiya: Ushbu maqolada Turkistonda jadidchilik harakatining vujudga kelishi va boshqa siyosiy kuchlar hamda ularning faoliyatini o'rganishga oid ma'lumotlar keltirilgan.

Kalit so'zlar: Turkiston, jadidchilik harakati, Osiyo, ilm-fan, texnika taraqqiyoti, ziyoli qatlam.

Abstract: this article provides information on the emergence of the Jadidist movement in Turkestan and the study of other political forces and their activities.

Keywords: Turkestan, jadidism movement, Asia, Science, Technical Development, intellectual layer.

Аннотация: В статье дается информация о возникновении джадидистского движения в Туркестане, а также изучается деятельность других политических сил.

Ключевые слова: Туркестан, джадидистское движение, Азия, наука, техническое развитие, интеллигенция.

In the second half of the 19th century, Asia, including Turkestan, lagged far behind Europe in terms of science and technology development. Due to ignorance, the miserable condition of the country's population, Turkestan is lagging behind the European and world civilization, and opinions began to appear in the advanced intellectual layers of their time about how to get rid of such a tragic life, to achieve liberty and freedom. At the beginning of the 20th century, the name of Ismail Gaspirali, the great reformer of Muslim schools in Russia and the organizer of the "Tarjiman" magazine, became famous throughout the East. He opened a new school in Bogchasaroy based on the easy recitation method compared to the complex reading method of the old schools. He taught there, wrote textbooks, had a great influence on the worldview of advanced intellectuals in Turkestan with his works exposing the policy of tsarism in the East. In short, he was a model for the creation of new schools.

The Jadids began to appear on the stage of history from the end of the 19th century to the beginning of the 20th century as a patriotic political force that forced serious debilitating changes to the colonial policy strategy of Tsarism. Jadids were not only intellectuals who supported the advanced methods that appeared in Turkestan at the end of the 19th century, but at the same time, they also aimed to fight for the widespread spread of the Turkish-Islamic legal heritage in the nation, prejudice, development and national independence. had eaten The emergence of this movement was greatly influenced by the philosophical and religious currents of Babism and Baha'ism, which developed widely in the countries of the Middle and Middle East, and the "Ittihad va taraqqi" ("Young Turks" movement) movement in Turkey. By the beginning of the 20th century, Babism and Bahatism began to spread widely in the Caucasus, then in Tashkent, Ashgabat and other cities of Turkestan, and had a great impact on raising the cultural and educational level of the people. "Turkestan", "Islah", "Asia" and other libraries and reading rooms were established by Babis and Baha'is in Tashkent alone, and they played a major role in spreading enlightenment among representatives of different strata of the people. "Ittihad and Progress" in Turkey had advantages over "Ittihad and Progress" in Turkey. They had almost no cosmolytic idea, the idea and ideology of struggle against Russian imperialism and its colonial system was strong. Even the Russian revolution of 1905 and the Turkish revolution of 1908 did not have the idea of fighting against imperialism and colonialism. Jadids tried to attract the khan and amir in the Bukhara Emirate and Khiva Khanate to their ideas and interests. At the beginning of 1900, the Jadids of Bukhara managed to get permission from the emir to open new schools. But the opening of such new method schools was against the interests of Russia, therefore Russia's threat to the emir increased, and the emir suppressed the Jadids. Russia will take all possible measures to prevent any back-and-forth relations with Muslim countries, especially Turkey. Tsar colonizers started fighting against the new method schools opened in Central Asia, campaigning about these schools as "anti-Islamic" and "non-Islamic schools", employing spy agencies, and even exerting strong pressure on the emir of Bukhara and Khan of Khiva. The situation has reached such a level that there are many casualties related to this matter. Tsar authorities intensify the fight against Islam. Even in 1903, the tsar forbade the holy Hajj for the people of Turkestan by decree. This caused a strong protest among the local Muslim population. After the coup of 1905, the Turkic peoples in Russia and their fraternal ties with Turkey became stronger. Literature in the spirit of Jadidism, published in Crimea, Kazan, and Istanbul, which were one of the centers of the Turkic world in its time, began to spread widely in Turkestan as well. As an alternative to the "Young Turks" campaign, which arose due to the Turkish revolution of 1908, "Young Khiva" societies were created in Khiva and "Young Bukhara" societies in Bukhara.

These societies eventually acquired the status of political parties. In a short time, such political organizations of the Jadidchilik movement became powerful organizations in large cities such as Tashkent, Samarkand, Bukhara, Khiva, Kokand, Andijan. The people of Turkestan have more and more sympathy and trust in the old people. It should be noted that at the beginning of the 20th century, Turkestan jadids, who raised the flag of national liberation and began to show significant activity in ensuring the unity of the forces of national unity, attracted the attention of the world community. In the spring of 1906, on the assignment of the second bureau (military intelligence) of the General Staff of the Republic of France, Major Lyacoste got closely acquainted with the social and political situation in Turkestan for two years. He publishes his observations in the form of a report in the magazine "Committee Asia Francais". The article aroused great interest in Europe. This article described the activities of social and political forces and parties in the territory of the Turkestan Governorate. It is noteworthy that with the keen eye of the French intelligence officer, it was determined which party and which political current is the strongest in Turkestan, which caused serious concern to the Russian political police. Major Lyakost, as the most important and bright future organization in the Turkestan region, is not the social democrats (Bolsheviks and Mensheviks), or the socialist revolutionaries (left and right works), or the cadets and liberals, but the young sarts (official came to the conclusion that Turkestan Jadids were called "Yosh Sartlar" in comparison to Young Turks. The intelligence officer pointed out that Turkestan has its own faction with strong Jadid influence, and that in January 1906 he sent a representative to St. Petersburg to the Congress of All-Russian Muslims. indicated that he could strike. In the atmosphere of the Jadidism movement, Jadidism literature also appeared and took a perfect form. In both prose and verse, a new literature filled with the ideas of renewal, waiting for backwardness and ignorance, fighting against Russian occupation, achieving enlightenment and freedom, and gaining independence was formed. Abay was one of the first representatives of such literature. After that, Sheikh Ahmed Mahdum came to the field. The fact that a great blessed land like Turkestan, which produced such great breeds in the Middle Ages, faced a crisis in recent centuries due to ignorance and superstition, the oppression of medievalism and colonialism, which was strong here, a new awakening in the country, a new Ismail Gaspirali took an active part in the struggle for enlightenment and literature with sharp journalistic articles about the protection of Muslim women's rights. "Bukhara and Bogchasaroy", "From Bogchasaroy to Tashkent" (1893), "A new history of Turkestan" (1905), "What did I see in Bukhara? (1908), "Letter from Turkestan" and others. Under his influence, textbooks, press and literature samples for new method schools began to appear in Turkestan as well. Mahmudhoja Behbudi (1871-1919) is one of the major representatives of the Jadidist movement in Turkestan.

He left a name in history as the "Father of Turkestan Jadids". He was one of the pioneers of the struggle for independence. Faizulla Khojaev said this about Behbudi; "In terms of his political and social activities and breadth of knowledge, there is probably no one who can match him among the moderns of Turkestan of that time." Behbudiy Gapirinsky showed enthusiasm in establishing "usuli jadid" schools in Turkestan, providing them with textbooks and manuals. He wrote dozens of articles about the possibility of new type of schools becoming an important factor in our national and cultural development. He created such textbooks as "Brief General Geography", "Children's Letter", "Brief History of Islam", "Islam in Practice", "Introduction to Population Geography", "Brief Geography of Russia". It is known that he established a publishing house and printed textbooks, manuals, and maps.

These are important not only as textbooks and manuals for the first Uzbek schools, but also from the point of view of the development of our language and writing culture. In 1913, Behbudi published the newspaper "Samarkand" and the magazine "Oyina". It is known that the newspaper was first published twice a week with 2, then 4 pages, and stopped after 45 issues due to financial constraints. "Oyina" was the first magazine published in the Uzbek language in the country. He was very popular among the people. At first it was published once a week, and from 1914 every fifteen days. Munavvar Qori Abdurashidkhanov is one of the founders of the national press. In September 1906, he published and edited the magazine "Khurshid" ("Sun"). He edited such press publications as "Najot" (1917), "Kengash" (1917), "Hurriyat" (1917), "Asiyo", "Haqiqat", "Turon". Abdulla Avloni (1878-1934) is a famous poet, teacher and thinker of the Uzbek people, one of the mature representatives of the Jadidists. Abdulla Awlani created textbooks and reading books for the school he opened, such as "The First Teacher", "The Second Teacher", "School Gulistani", "Turkish Gulistan Yahud Ahlaq". He established "Jamiyati Hayriya", which provides support for school and educational work. He created the "Nashriyot" company and opened the "School Library" bookstore in Khadra. He is one of the organizers of the professional theater group "Turon", founded in 1913. Abdurauf Fitrat (1886-1938) is one of the major representatives of the Jadidist movement. As one of the organizers of the fighters of Bukhara, he works diligently to make the people enjoy enlightenment and culture. Fitrat entered literature as a poet and literary critic. He created a drama called "The Debate". He also created works such as "Saikha", "Traveler Hindi", "Rahbari najot", "History of Islam" in 1908-1913. Fitrat dreamed of seeing his motherland free and liberated. For such advanced ideas and thoughts, he was accused of blasphemy and rebellion among many moderns, and the tsarist authorities accused him of opposing colonialism, and during the period of the communist ideology, he was a supporter of nationalism and the idea of pan-Turkism. , they accused him with the fabricated label

of "enemy of the people". The national poet of Turkestan, Cholpon (1898-1938), who founded Jadidism in Andijan, established the "Turan Library" in the city and a large reading room next to it. The conclusion is that when the Russian colonialists ruled over the land of Turkestan, they mobilized the people for national independence, for an independent Turkestan, against exploitation, coercion and violence, under the influence of the country's passionate, nationalist, patriotism movement. Only because the country's production forces and development were lagging behind during the last centuries, and the social-political, ideological-theoretical level of the people was not sufficiently in line with the requirements of the time, this struggle was successful as a united great force. Political and social disunity, "know yourself, ignore others" mood damaged the national mood and national unity.

The people of the country did not massively support the Jadidism movement. This movement did not go beyond spreading the ideas of enlightenment and culture among the people, it remained confined in its narrow circle, it could not rise to the level of a party of political struggle and could not involve the masses in a programmatic struggle against tyranny and tyranny. Russian Bolsheviks skilfully took advantage of the lack of theoretical and political maturity of the Jadid movement and split it into two. A group of Jadids, believing the false and empty promises of the Bolsheviks, went over to their side and joined the "Yosh Bukharalik" and "Yosh Khivalik" groups. As a result, the forces fighting for national freedom and independence were weakened and disorganized. In November 1918, the Turkistan Eastern Institute was established in Tashkent. The charter of the institute stipulates that its main task is to train commentators who are well-versed in the languages of the local population of Turkestan and neighboring countries.

The Uzbek people with a long history, despite social and political obstacles, like other peoples of Central Asia, brought forward thinkers, great scientists, and left immortal masterpieces and thoughts to humanity in the field of science and spirituality. As a result of the demarcation of the national state in 1924, the map of the region was redone. During the years of Soviet power, an unjust national policy was implemented in the republic under the leadership of the Communist Party. At this time, the content of educational work in schools changed based on the purpose of the system. Religion and the Holy Qur'an were completely ignored. Events were distorted in history classes. In the literature classes, great importance was attached to familiarizing with the works of more Russian writers, and textbooks of Russian pedagogues were used. As a result, Uzbek pedagogy turned into a fake science formed within the framework of Marxian-Leninist theory. Starting from the 1957-1958 academic year, some educational institutions of family pedagogy began to train teachers with education in family pedagogy for primary school, and special faculties were opened for this purpose.

Between 1959 and 1975, a network of internet schools, special schools and extended day groups developed in the republic. Special schools for children with physical disabilities were established, the network of training and professional development of pedagogues was expanded. From the very beginning, the left current of the Khiva Jadid movement, along with their Turkestan colleagues, had set themselves the goal of increasing the political activity of the people by opening new style Jadid schools in Khiva Khanate. The Jadids of Khiva were not only engaged in educational work, but also engaged in the fight against the Khan system. In the Khiva Khanate, the Jadidist movement became a huge social and political force. From August 1914, the role of Polvonniyoz Khoji Yusupov, Husayn Matmuradov, Nazir Sholikarov, Jumanyoz Sultanmuradov, Mulla Bekchon Rakhmanov, Bobohun Salimov and others played a significant role in the ideological and organizational formation and strengthening of the "Yosh Khivaliklar" movement. The "revolutions" that took place in Russia at the beginning of the 20th century (1905-1907, February 1917) overthrew the rule of Tsar Nicholas II had a great impact on "Young Khiva". They, like the Russian proletariat, fully realized the need to overthrow the Khan's rule and establish a democratic order in the Khiva Khanate. They organized thousands of demonstrations on the streets of Khiva, and even went to Asfandiyar Khan and demanded from him to allow the "Administrative Mashrutiya" system. The khan, frightened by the growing "revolutionary" movements in the khanate, had to accept the offer of "Yosh Khivaliklar". However, Khan of Khiva worsened the situation, relied on the reactionary forces, invited Junayid Khan to Khiva with his armed forces, and planned to crush the "Young Khiva" movement. This was a disaster for the Khan. Junayid Khan executed Asfandiyar Khan, took over the entire power in Khiva and established his own dictatorship.

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