

The Jadids Movements and its Effect on the Life of the Country

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Annotation:

Turkistan Jadids are committed to the liberation of the people from backwardness and religious prejudice, reforming the principles of Shari'a, promoting the nation and achieving national autonomy. Jadids sought for the ways to renew and uplift the society through national unity, spiritual and enlightenment reforms. This article discusses the mentioned ideas of the author.

Keywords: jadid, enlightenment, jadid, national revival, press, autonomy, national idea, "Behbudiya", "Turan", Temple, "Discussion".

The end of the 19th century, the national rise between Central Asia, the Caucasus, the Mediterranean Siberias, was represented by the cultural movement, the ultimate rise between Central Asia, the Caucasus, and the Medium Siberia, the late XIX century.

Huge cultural and educational, financial change, socio-political changes in the world, began to enter Turkestan, even though it was slowly in this or that in this way. In the name of Abdullah Avloni, the words of the newspapers were called "Young Bukhadians", "Young Hashars", "Young Divans", Yoshlar Turkans He worked in the names[1].

The activities of the Jadid movement began from school, education, and then passed to the press, art and politics. In Russia and its colonies, Ismailbek Gallensky (1851-1914) was founded in the Jadidian movement. He opens the first school "Method Jadid" in 1884 at the senior.

Annexist, recognized as the father of the Tashkent County Employee, told Gadirsky's influence on Hazipirsky's intellectors: They recited the newspaper Isscer and books in the garden alone, through which the country was great schools, and the means, the sacrifice of Ismail Gaspirsky and Teachers were great."[2].

The main ideas and purposes of the Jadidship (despite the event of the period and the event of the period and the territory Constitutional monarchical and parliament in Bukhara and Khiva, subsequent installation of a democratic republican system, the introduction of a proven national currency and establishing a national currency.

In Tashkent, Fergana, Bukhara, Samarkand, and Khiva, a body of society and associations, opened by some groups of loudspeaker and prosecutor, was formed.

The action of action was not easily. In the opinion of Professor Kagili, Bukhara and Khorezm's munits, the aspiration of the news of Turkestan, Bukhara and Khorezm are expanding, in Russia, especially in Russia, in Russia, the pursuit of Turkish peoples. Ideas such as panislamism (Islamic) and Panturkism (Turkish) have emerged that the Ministry of Internal Affairs could not be silent. The Jadid opened schools and released the newspapers also served as panislamity, and government began to oppose the activities in this direction. [3].

The Jadid is as a general action:

1. Was able to attract all the layers of society. He served as an ideology of awakening.
2. Mainif and the culture, according to socio-political goals.
3. He struggled for independence. The Uzbek Autonomy, which saw the world at his zeal and initiative, was the first results of practical action on this road.

Although Gadidian Movement is formed in Turkestan in Bukhara and Khiva, the historical conditions in these regions have given unique features on the Gadidic movement in it. Bukhara and Khivadi also aimed to reform education, limiting the existing regime, reformed in the existing regime, to reform in the existing system, and to empower the development and national development.

The program of wrestling for the celebrity of Jadids is seen in three main areas. 1. By opening, multiplication of new school schools. 2. By opening various educational societies. 3. By sending promising talented young people to abroad.

Ismail Gadirsky, who opened the first Jadid school in the gadic school, will also send a project to reform the country's Muslim schools. After rejection, 1893 is coming to Turkestan, Bukhara, Samarkand, Tashkent, will hold meetings with the progressive intellectuals. In Bukhara, Amir persuades Abdullahad Abdulleah to open. This school is named Muzaffariya.

Thus, the process of opening new schools and creating textbooks for schools began to begin. Terms of scientific science was put forward. In 1999 in Andijan Shamsuddin Domla, in Kokand, Saloxiddin Domla, Abduqaddir Shakhrahki first opened up Jadid schools

We will consider some of the talks of Turkestan, founded by new school schools, creating textbooks.

Munawar Abdurashidkhonov (1878-1929) is the leader of the Central Asian Jadid movement. The twentieth century was the Uzbek national press and the founder of a new way, one of the national theater organizers, the writer and poet. In 1901, the method in Tashkent opened a Jadid school and formed special curricula for these schools. His "postboli first" (1907), "Method account", "History account", "History of Tajwid", "History Anbiya", "History Islamia "(1912)," the earth "(1916-1917), four-part" Uzbek language lessons "(along with Shorasul Zunnun and Qayum Ramadan) are among them.

Another largest representative of the Jadid movement - Mahmudkoja Qebbudiya (1875-1919). At his initiative, new schools of Samarkand were opened in Samarkand. The writer writes textbooks

and textbooks for these schools in 1904-1909 "Booklaw," brochure geography "," Bookat ul-Atfoliya "," Bookat ul-Atfol "," Bookat History Islam "," Mukday History ".

One of the largest representatives of the Jadid movement in Bukhara - Abdurauf Fitrat in Bukhara (1886-1938). In 1909, a discussion in the 1909 Discussion was the idea of input of the Bukhara Emirate - the idea of imposing change and the new education system called "Method Jadid". Fitrat's whole body, with the heart of fire and vibrant, and a new world to developed the country with his work and activities.

As Fitrat's "Indian tourist's story" is published in 1912 in Istanbul, with a certain level of objection to Bukhara. At the same time, why did Bukhara, who were science and sanctuary, decided? Any day, why did the land of Abu Ali ibn Sina, the land of farewells to the world, fell into vacation? Is there a way to get rid of this dark darkness?, As soon as you ask, show enlightenment as a response.

In the Khorezm room, on the help of Tawfiqiq Bikefik, Yusuf Akhmedov, the Khandik schools were opened, while the Khan and his officials were originally intended for children. Soon their number had reached 8. A school has also been opened for girls in Urgench in the 1906-1907 academic year[4].

We have already learned that the new method of movement of the National April Movement, opened schools and studied it to provide it. However, the Jadid representatives did not build this, but also built libraries for the broadest population.

Behbbudi, later in 1908, is the title known as the Benbusmiya library, and from 6 to 110, from 9am to the population, to 6am and night night. He will establish people with people who are[5].

In 1910, on the initiative of Jadids, headed by Munavvar Qori Abdurashidkhonov, will emerge in 1910. The third of the five initiative, which is forward to the spirituality of young people in Uzbekistan today, is also dedicated to a widespread promotion of the reader. The topic promoted by Jadids is still relevant.

The second task of the Jadids in the educational sector we were above was to create charity and education communities. In this regard, companies such as Turon, Society Charity, Education have been opened. The organization of Turkestan Jadidigi Charitable Units of local youth, set up in Tashkent on 12 May 1909, headed the local youth to teach abroad, sponsor. With his help, young people were sent to Higher SchoolBus and Madrassis in Cities of Russia, Orenburg, as well as Istanbul, and Istanbul and Kirira.

The "Education Atron, which was formed by Jadids in Bukhara on July 1909 in Bukhara, sought to read young people such as Osmankhodja Pulatkhoja, the son of Ato Khoja, Mazhar Burkhanov. The number of people sent through this society was reached in 1911 and 30 in 1912 [6].

As for the purpose of the "Education Atra" society, they were the following: 1. Training of illiterate. To further resume the knowledge of literate knowledge. Expiration of press publications. 2. Losing married vices, dirt, drunkenness and other similar similarities. 3. Active participation in political life. The organization was able to include their people in the Amir group. They also became aware of secrets of the state. They made the punishment of the poor guilt and moved to the same similarities [7].

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the simplest cause and my uncle's mind, "he wrote.

Jadids also founded national literature. National romance was formed.

In the ministry, the romantic seat was observed in Khakamoda. He called the "New Saodat" work National Roman and began the first researches in this regard [9]. But one of the largest representatives of Uzbek literature Abdullah Qadiri was founded for romanticism. His "last days" was published in 1922 in the Journal of Incolob.

It is necessary to know the language in order to get into the world. This requirement, too, has not fallen from the agenda for Uzbekistan, which is going on to independent development today, has not lost its importance. Behbudiy 1913 speaks that in the article "We need not two languages" written in Oya in the magazine. [10].

Today, the foundations of national Ideas, the National Aphanizer, on this a hundred years ago, was also placed on the agenda and discussed.

The idea of enlightenment should be understood by most nations. Indeed, the theory and practice of the press, the first time of the press, the theory and theatrical, theater, all of them have been served. Thus, the transformation of every idea into a national idea and our Jehovah says in two conditions.

1. The idea should be followed by the deepest, original needs, standards and living, their basic traditions, and the possibility of the possibility.
2. The idea should be understood by the nation, to settle down, turn into the mind, turn to the herb, and endless passionately.

These are the active organizers of the Jadidian movement in Turkestan: Mahmudkhoja Behumani, Abdukodir Siddiqiya, Abdulla Avlonatabekiyev, Toshpolatbek Norbäbekov (Tashkent), Abduraf Fitrat, Fayzulla Khojae V, Usmonkhoja Pulatkhodjaev Abdulvahid Burkinov, Sadridin Ahodi, Abidjon Mahmudov, Hamza Hakimzodov, Muhammadhan Valley (Fergana Valley) can be able to list the name (Fergana Valley), Boboovun Salimov (Khorezm).

In this article, we talked to the development of the Jadidery Stream and its Enlightened Areas of the country. The socio-political views of the Jadid activity, the ideas of national independent independence, national independence and statehood (Munais, Behuman, Polvoniniyaz Yusupov, Fitrat programs), the practical actions and struggles of this are a special topic.

In conclusion, Jehovah's ancestors tried to create opportunities for the spiritual growth of the nation, during the complex, responsibility of the nation, to strengthen the sense of national pride. They took them.

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