

On the Emergence of the Socio-Political Situation in Turkestan and the Jadidism Movement in the Late 19th and Early 20th Centuries

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Abstract:

In this article, the author discusses the emergence of the Jadid movement and ideas in Turkestan in the early twentieth century, the current historical socio-political situation and conditions. It also contains the author's views on the activities of Jadid enlighteners in Turkestan, the formation of national intellectuals and the emergence of the national press.

Keywords: Nation, Jadid, Justice, Russia, Turkestan, “Taraqqiy”, “Khurshid”, “Shuhrat”, “Sadoi Turkiston”, “Oyna”, “Turon”, Munavvarqori, Mahmudhoja Behbudi, repression, enlightenment, culture.

INTRODUCTION

We know that at the end of the XIX - beginning of the XX centuries, the exponents of the jadidism movement that arose in the Turkestan region had entered the field of history as the most progressive representatives of the people, distinguished by their cognitive potential, self-sacrifice characteristics, feelings of humanity, social, spiritual and political activities.

The emergence of Jadid schools, the transfer of such a reform in the Muslim Māori system, was a novelty in the cultural environment of Turkestan. Due to the concern of the Russian government, control over the activities of the new method schools in the Turkestan region was dealt with not only by local Russian administrators, but also by central political offices. The Ministry of internal

affairs carefully studied the goals and objectives of this movement. The order of the Ministry of Internal Affairs states that this reform, the purpose of the initiators of the movement, is to train Muslims to self-determination, to strive for separation (separatism), to act.

Proponents of school reform argue that the future of the nation, of Muslims, is formed in a Muslim school, the school must instill in its students the spirit of nationalism and Muslims in such a strong way that they are committed everywhere and always to their nation and religion, regardless of any external influence, the various situations, circumstances around them. The school should be the source of nationality, good marriage and a happy life. Supporters of the new method schools are trying to unite Muslims on the basis of the commonality of the language (Turkic). Their ultimate goal is to unite and divide Muslims on a religious, national basis, contrary to the interests of the Russian state, the Ministry of Internal Affairs notes.

METHODS AND LITERATURE REVIEW

The implementation of the order of the Ministry of internal affairs was taken seriously by the governor-general of Turkestan and inspections of educational institutions. First, they marked the most famous of the existing jadid schools in the region. They were Munavvar Qori Abdurashidkhanov, Eshon Khojkhon Hojaev, Sobirjon Rakhimjonov, Sofi Badal Eshon in Kokand, Kasimboy, Mashrab Khoja, Umariy and Shakuri, Zhuraboev schools in Samarkand. In each region, a list of famous jadid schools was compiled, showing the necessary information about each, especially what subjects and textbooks were taught, the name of textbooks, the author, place of publication, year, they were summarized in Tashkent, the information was clearly described and sent to the Ministry in Petrograd.

It was confirmed in the order of the Ministry of internal affairs that this information is necessary for measures carried out in order to prevent the harmful consequences of the nationalization of Muslim schools that threaten the interests of the state. On 25 September 1912, the development of Ministry of Home Affairs ordinances and the sending of on-site training and political, to follow authorities led to increased control over these schools. Local authorities increased repression against jadid schools. With all sorts of excuses, the new jadid schools resisted opening and tried to cover up what had been opened before.

RESULTS AND ANALYSIS

The jadidist movement began to take shape in such harsh conditions, on a vital basis, bringing the young, progressive, most progressive sections of society to adulthood in the process of combating old conservative propaganda, the colonial policy of the Tsarist government, ensuring its socio-political and cultural spiritual growth.

In the socio-cultural life of Turkestan in 1905-1910, the jadidism movement became more intense. They considered the backwardness in Turkestan, superstition more clearly and began to put forward their ideas in order to fight against obstacles to the development of society, the forces that were taking place. These ideas lead the jadids to the path of reformism - they began to move, adding Together Science with religion, the ideas of cultural - spiritual development of the Turkestan peoples and updating the social system through reforms.

In their activities, the jadids, not limited to the Enlightenment, also promoted socio-political ideas, the task of which was to liberate Turkestan from the colonization of the Russian government. On the way to promoting their ideas, goals, tasks, they began to issue newspapers and magazines in Tashkent, Bukhara, Samarkand, Kokand, Fergana, Andijan. Because they saw the press as the main weapon in the dissemination of the idea. According to the literature, "the progressive "newspaper of life of Central Asia, "Jadids", "Islamists" who saw the world's face after the known "Taraqqiy" of 1905, appeared on the field, raising their wishes, 1098 thoughts, words behind a certain condition of the governor-general." [Ziyo Said, 1977. p. 33].

The main goal of the exponents of the jadidism movement is to “transform Turkestan into a literate and enlightened, pure and prosperous, free and prosperous homeland, first of all to achieve independence, to get rid of the stigma of colonialism” [Kasimov B. T., 1993. p.21-22.] can be expressed as. For this purpose, the newspaper “Khurshid” began to be issued in Tashkent in September 1906 under the leadership of Munavvarqori Abdurashidkhanov. The paper was critical of the colonial policies of the Tsarist government, concerning the life of Turkestan at the time and the survival of its indigenous peoples. As a result, this newspaper was severely repressed by the government, and Munavvarqori Abdurashidkhanov was dismissed from the editorship of “Khurshid” newspaper and replaced by Abdullah Avlani.

And in 1907, under the leadership of Abdullah Avloni and Munavvarqori Abdurashidkhanov, the Jadid newspaper “Shuhrat” was issued in Tashkent. The weekly newspaper featured Makhmudkhoja Behbudiy, Abdullah Avlani, Munavvarqori Abdurashidkhanov, Mulla Qushoq, Tursunkhoja Hamidkhoja's son and others from the jadids with their articles and poems. This newspaper is a struggle against old age, injustice, oppression. At the same time Makhmudkhoja Behbudiy, Abdullah Avloni and Munavvarqori also make speeches about their dissatisfaction with the manifesto of October 17, 1905. This was a sign that the jadids were marching into the political arena.

Munavvarqori looked at the press as a great power that awakens the population from the unaware sleep, a powerful tool for Culture and enlightenment, a mirror of truth. In his career in later years, Munavvarqori Abdurashidkhanov worked in “Sadoi Turkiston” (1914-1915), the editor of the department, during his tenure as editor-in-chief at “Najot” (1917), “Kengash” (1917), “Hurriyat” (1917), “Osiyo”, “Sur’at”, “Haqiqat”, “Turon” also comprehensively revealed processes, harmful customs that were interfering with the progress of the people. Munavvarqori is a man who has served a lot for the formation and prosperity of the Uzbek press. According to the literature, in general, both the coming of the Uzbek press to the field and the historical progress cannot be imagined without a Munavvar, without his hundreds of extroverted articles, The Munavvarqori was one of the most notable manifestations of socio-political mobility, the National Liberation uprising from the beginning of the 20th century [Kasimov B. T., 1997. p. 118].

Makhmudkhoja Behbudi also made speeches in the contemporary press pages with articles promoting the ideals of ERK and the struggle for enlightenment, culture, 1099 national reduction and justice against oppression and the local occupation in Turkestan, and in this fight everyone called for the jadids to unite. His publicistic performances showed the absence of a second man in Turkestan who would stand before Behbudi until 1917. Therefore, the state and Public Figure F. Khojaev wrote that “it should not be found among the jadids of Turkestan of that time that, in terms of both political and social activities and breadth of knowledge, is equivalent to Makhmudkhoja Behbudi” [Alimova D. T., 1999.3p. 6].

In order to prosper among the young generation of fatherland, nation, religion, science, education and promote universal values in general, Mahmudhaja Behbudi also begins to publish the Samarkand newspaper from April 1913. The newspaper was out of print in Samarkand in the typography “Gazarov and Smeyanov”. In Issue 1 of the newspaper, its main slogan was with large HARPS: “the bliss and Islahi of the nation, so that Muslims can use the sciences of the Times”. Articles were published in the newspaper about the independence of Turkestan, its social, economic, cultural and educational life. The newspaper's jury included Mahmudkhoja Behbudiy, Abdulqodir Shakuriy, Abdurauf Fitrat, Vasliy, Xoji Muyin, etc. According to the literature, this weekly two - page paper became a 4-page paper after the 7-8 issue, with the paper printing between 400 and 600 pieces. This newspaper had gained a reputation not only among the youth of Samarkand, but also Turkestan. “Samarkand”, as a promoter of culture, enlightenment and development in Turkestan, was active in Judah Kat, launching the fight against the medieval methods of co-teaching in local schools and madrasas.

Due to lack of funds after the 44th issue of the newspaper, its publication was stopped, but nevertheless, according to the literature, during the release of its 44 issues, "Samarkand" was able to fulfill its propaganda-messenger, leadership corner with respect to human rights, equality, Motherland about brotherhood, loyalty to it, publishing a number of journalistic articles, wonderful stories, poems [Jalolov A, O'zganboev X. T., p. 9, 1993.

DISCUSSION

Makhmudkhoja Behbudi continued his publishing career after that, and from August 1913 he began publishing the Muslim magazine "Oyna" in Russian, Uzbek and Tajik. Through the magazine "window", Uzbek intellectual enlighteners spread culture and enlightenment. The journal provides interesting articles on issues of national prosperity, right, history, language and literature. For example, the scientific "Jug'rofiya nadur?", "Yer", "Quyosh", "Tarix va jug'rofiya", "Teatr nadur?" articles;

- a new event in life - "Electric tram in Samarkand", "Railway in Bukhara", "New bank in Andijan" about 1100 employees; the organization of theatrical amateur troupes, preparing and held premieres;
- funds and expenses incurred at the expense of students studying abroad, new schools; new libraries, libraries;
- A list of books brought from Kazan, Orenburg, Crimea, India, Egypt, Iran, Turkey, published articles on the number of theaters in Farangistan, Germany, England, Belgium, Italy, Russia and other countries, on the cinematography with which it fell into competition, etc.

In the magazine, Makhmudkhoja Behbudi also pays great attention to history, in particular, the history of the nation. In his opinion, History explains everything - the reasons for the prosperity and crisis of the state, the state of people's faith, the decline of Islamism, the breakdown of the Islamic divine foundation, "to believe in the world, and royalty (has an independent opinion.) must be divided". The jadids, through the means of the press, defined the salvation of the people from muted, ignorance and ignorance, from the Russian colony as their goal and task, and propagated their ideas through the newspapers-magazines "Taraqqiy", "Sadoi Turkiston", "Xurshid", "Shuhrat", "Tujjor", "Oyna", "Turon", "Buxoroi Sharif".

They tirelessly promoted their ideas on socio-economic development of Turkestan, drawing heavily on social themes, contemporary issues, enlightenment and liberation, drawing from national independence, anti-colonial struggle, European science, techniques, culture, both before and after the October coup.

The new method schools opened by the jadids, their writings and articles, and so on, their activities at the beginning of the century were lit by the idea of national independence, of fighting for freedom from the colonists. The jadids saw the language, culture, science and technology of other nations, especially the developed peoples of Europe, as their goals to learn, learn, introduce their procedures in school-educational work. They added The Awakening of the Turkestan people's identity and sense of self-esteem, the preservation of their national values and the emergence of diverse societies and associations in the path of progress among their main tasks. In general, the jadids theoretically enriched the concept of "nation" and reflected new objective processes in this area.

CONCLUSION

To sum up, the formation of the jadidism movement, which took shape in Turkestan at the end of the XIX - beginning of the XX centuries, was also influenced by the National-Liberation 1101 movements in the world, of course. But even in the country itself, historical conditions had matured.

The jadids were critical of the old orders, teaching secular subjects in schools of the new method, establishing contacts with Western and Eastern states, opposing colonialism and creating a historically-social environment. In such conditions, they were fighting for the prosperity, independence, independence of the nation.

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