

## **The Militant Movement and its Effect on the Life of the Country**

**Salijon Ergashevich Ibragimov**

Institute of counter-engineering economics, Senior teacher of the "Social Sciences" department

### **Abstract**

djadidy, Jadidism movement arose in the views of the advanced intellectuals of his time regarding backwardness and ignorance, the miserable condition of the country's population, Turkestan's lagging behind European and world civilization, the trampling of Islam and Sharia, and to get rid of such a difficult life, freedom and freedom. Awakening from the sleep of ignorance had become a historical necessity. In other words, the Jadidism movement was a huge social-political movement that appeared as a response to the demands and needs of social development and historical progress. A whole new generation of intellectuals began to form in the country, having passed the nation's pains and sufferings, all the pitiful, terrible, tragic fate with their hearts and bodies, and mobilized their entire being, intelligence, mind, and life for freedom, freedom, and development.

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

The term "Jadid" appeared in Turkish Turks for the first time during the reign of Sultan Salim III (1739-1802). Abubakr Ratib Effendi, who was sent as an ambassador to Austria, explains the administrative system he saw there as "Nizomi Jadid" in his reports to the Shah. The new system built after the French Revolution of 1789 was called the "French Charter". During these years, "Nizomi Jadid" envisaged the Europeanization of the military system in the narrow sense, and the modernization of science, education, industry and agriculture in the broad sense.

Therefore, the term jadid was used as a concept expressing supporters of innovation, ideas of innovation. At the end of the 19th century, huge cultural-educational, socio-political changes, new relations started to enter the lands of Turkestan, albeit slowly in one way or another. In the words of Abdulla Awlani, supporters of news are called "newspaper readers" by the mullahs as "jadidchi"[1].

Jadids were active under the influence of "Young (Young) Turks" organizations in Ottoman Turkey under the names "Young Bukharas", "Young Khiva", "Young Turkestans".

The activity of the Jadidism movement started from school, education, and then moved to the press, art and politics. Ismoilbek Gasprinsky (1851-1914) founded the Jadidist movement in Russia and its colonies. He opened the first "usuli jadid" (new method) school in Boqchasaroy in 1884.

Ismoilbek Gasprinsky's greatest service was to introduce and bring closer the Turkic peoples who lived on the borders of Russia, but with the passage of time had become distant from each other and reached the level of alienation. He cultivated a whole class of progressive intellectuals and intellectuals. Eastern peoples made a real revolution in their spiritual life, especially in school and education.

Regarding Gaspirinsky's influence on the country's intellectuals, Munavvargori, who was recognized as the father of Tashkent Jadidists, said in his speech at the Tashkent district educational workers' congress in 1927: "Those who founded the Jadid school were also the people who grew up in the old school, madrasa, and orphanages. They read Ismail Gaspirinsky's newspaper, which was published in the Kindergarten, and through this they understood the school well and bought books." [2]. Thus, the example and support of Ismail Gaspirinsky and Tatar intellectuals and teachers helped to open new schools in the country.

At the end of the 19th century and the beginning of the 20th century, the national uprising that began among the peoples of Central Asia, the Caucasus, and Central Siberia, which were considered Russian colonies, was manifested as a cultural and educational movement - modernism.

The Jadidism movement was born out of the views of the progressive intellectuals of their time in order to get rid of such a difficult life, to achieve freedom and freedom, because of the backwardness and ignorance, the miserable condition of the country's population, Turkestan's lagging behind European and world civilization, the trampling of Islam and Sharia. Awakening from the sleep of ignorance had become a historical necessity. In other words, the Jadidism movement was a huge social-political movement that appeared as a response to the demands and needs of social development and historical development. A whole new generation of intellectuals began to form in the country, having passed the nation's pains and sufferings, all the pitiful, terrible, tragic fate with their hearts and bodies, and mobilized their entire being, intelligence, mind, and life for freedom, freedom, and development. The main ideas and goals of Jadidism (although they sometimes changed based on the events of the time) were the following: liberating Turkestan from medieval backwardness and religious superstition, reforming the Sharia, spreading enlightenment to the people, the struggle to establish an autonomous government in Turkestan, Bukhara and To build a free and prosperous society by establishing a constitutional monarchy and parliament in Khiva, and later a democratic republic, introducing a stable national currency and creating a national army.

In Tashkent, Fergana, Bukhara, Samarkand and Khiva, the Jadidist movement was formed from cultural and educational societies and associations opened by some groups of free-thinking and progressive people.

The movement was not easy. According to Professor Begali Kasimov, the luminaries of Turkestan, Bukhara and Khorezm are striving for innovation, the desire to get closer and cooperate with the Turkic peoples living in Russia, especially in the Caucasus and Volgabuy. Ideas such as Pan-Islamism (Islamism) and Pan-Turkism (Turkism) appeared, which the Ministry of Internal Affairs of Russia could not stand by. Jadids opening schools and publishing newspapers were also perceived as serving pan-Islamism, and the authorities began to try to oppose these activities. [3].

Jadidism as a national movement:

1. He was able to attract all layers of society. It served as the ideology of the revival.
2. Adapted education and culture, the press to socio-political goals.
3. He fought for independence. "Autonomy of Turkestan", which appeared in the world with his enthusiasm and initiative, was the first result of practical efforts in this direction.

Although the Jadidism movement in Bukhara Emirate and Khiva Khanate was formed at the end of the 11th century and the beginning of the 20th century, like in Turkestan, the historical conditions in these regions gave the Jadidism movement its own characteristics. The Jadids of Bukhara and Khiva also aimed to reform education, limit the rule of emirs and khans, carry out reforms in the conditions of the existing system, and achieve the development of society and national independence.

The Jadids' program of struggle for public enlightenment can be seen in three main directions. 1. By opening and multiplying new method schools. 2. By opening various educational societies. 3. By sending promising young people to study abroad.

Ismail Gaspirinsky, who opened the first modern school in Bogchasaray, sent a project to reform the Muslim schools of the country to the Governor General of Turkestan, N. O. Rosenbach. After receiving a refusal, he came to Turkestan in 1893, visited Bukhara, Samarkand, Tashkent and held meetings with progressive intellectuals. In Bukhara, he persuaded Amir Abdulakhad to open a Jadid school. This school will be named "Muzaffaria".

Thus, the process of opening new schools and creating textbooks for schools began. In addition to religious studies and the Arabic language, medicine, wisdom, chemistry, medicine, astrology, geometry, Russian, Persian languages are taught in "Usuli Jadid" schools - a total of 17 languages. The conditions for the study of science were put forward. In 1899, teacher Shamsuddin opened modern schools in Andijan, in 1901, teacher Salahuddin in Kokand, and Abduqadir Shakuri in Samarkand.

Let's take a look at some of the luminaries of Turkestan, who founded new method schools and created textbooks.

Munavvarqori Abdurashidkhanov (1878-1929) is the leader of the Central Asian Jadidist movement. He was the founder of the 20th century Uzbek national press and school of the new method, one of the organizers of the national theater, writer and poet. In 1901, he opened a Usuli Jadid school in Tashkent and created special educational programs for these schools. His "Adibi avval" (1907), "Adib us-sani" (1907), "Usuli izl", "Tarihi qam turk", "Tajvid" (1911), "Havoyiji diniya", "Tarihi anbiyo", "Tarihi islamiya" (1912), "Earth" (1916-1917), four-part "Uzbek Language Lessons" (together with Shorasul Zunnun and Qayyum Ramazan) textbooks are among them.

Another great representative of Jadidism movement is Makhmudhoja Behbudi (1875-1919). On his initiative, new Methodist schools were opened in Samarkand. In 1904-1909, Adib wrote textbooks and textbooks for these schools, such as "Risolai azaredi saavd", "Risolai jug'rofiyai umroni", "Risolai jug'rofiyai Rusiy", "Kitobat ul-atfol", "Amaliyati Islam", "Mukhtasar tarixi Islam" for these schools.

Abdulla Avloni (1878-1934) was also recognized as one of the active participants of the Jadidist movement. Like his contemporaries and followers, he opened new method schools, taught them himself and wrote textbooks. His textbooks such as "The First Teacher", "The Second Teacher", "Turkish Gulistan or Ethics", "School Gulistan", "Literature or National Poems" collections, especially the work "Turkish Gulistan or Ethics" written as a textbook for high school students (1913 year) became famous.

Abdurauf Fitrat (1886-1938) is one of the major representatives of Jadidism movement in Bukhara. In his work "Munozara" published in Istanbul in 1909, he put forward the idea of introducing certain reforms and changes to the office of the Bukhara Emirate and the foundations of a new educational system called "Usuli Jadid". Fitrat mobilizes the youth of the country with his whole body, fire and enthusiastic heart, creativity and activity towards a developed new world.

Fitrat's "Story of an Indian Traveller" was also published in Istanbul in 1912, in which he expressed his objection to the Bukhara Emirate to some extent. Bukhara, once a powerhouse of science and religion, why has it declined? What is the reason why the country that gave Abu Ali Ibn Sina, Farabi and others to the world every day has fallen to such a great number? Is there a way to get rid of this dark darkness?

In the Khorezm Khanate, with the help of Tatar intellectuals Tavfiq Bikkulin and Yusuf Akhmedov, modern schools were opened, although they were initially intended for the children of the Khan and his officials. Soon their number increased to 8. In the academic year 1906-1907, a school for girls was opened in Urganch [4].

Above, we studied how representatives of the national revival movement opened new method schools and tried to ensure it from a methodological point of view. However, modern representatives did not limit themselves to this, they also built libraries for the general public.

Behbudi, in 1908, established a reading room, later known as "Behbudiya" library [5], in order to make it convenient for the population, it worked in two shifts, from 9 am to 5 pm and from 6 pm to 12 midnight, with 60 to 110 people. provides cultural services to people with

In 1910, the "Turon" library was established in Tashkent on the initiative of the Jadids under the leadership of Munavvar qori Abdurashidkhanov.

In today's independent Uzbekistan, the third of the five initiatives put forward by the head of our state to raise the morale of young people and meaningfully spend their free time is devoted to wide promotion of reading. So, the topic put forward by the Jadids 110 years ago has not become obsolete, it has not changed.

The second task of the Jadids in the field of education, which we mentioned above, was the establishment of charitable and educational societies. In this regard, such societies as "Turon", "Jamiyati Khairiya", "Tarbiyai Atfol" were opened. On May 12, 1909, the "Jamiyati Khairiya" organization of Turkestan Jadids, established in Tashkent, led the work of training and sponsoring local youth abroad. With his help, young people began to be sent to study in higher schools and madrasas in Russian cities of Petersburg, Saratov, Kazan, Ufa, Orenburg, as well as in higher educational institutions of foreign cities such as Istanbul and Cairo.

Also, on July 18, 1909 in Bukhara city, "Tarbiyai atfol" society, formed by Jadids, sent young people like Fitrat, Osmankhoja Polathoja son, Atokhoja, Mazhar Burkhanov to study in Istanbul. The number of people sent to study through this society reached 15 in 1911 and 30 in 1912 [6].

As for the goals of "Tarbiyai atfol" society, they consisted of the following: 1. Education of the illiterate. Further education of the literate. Distribution of press releases. 2. Getting rid of vices, immorality, drunkenness, etc. in marriage. 3. Active participation in political life. This organization managed to get its people into the emir's group. They also got to know secrets of state importance. They tried to reduce the punishment of the poor accused and so on [7].

The next step of the Jadids was the press. They founded the press. New newspapers and magazines were published. National journalism emerged.

In 1906, newspapers "Taraqqi" were published under the editorship of Ismail Obidov, "Khurshid" under the editorship of Munavvarqori, "Shukhrat" under the editorship of Abdulla Avloni, and "Asiyo" under the editorship of Akhmadjon Bektemirov. A new wave of journalism was formed in 1913-1915, after a short pause with the opposition of the ardent nationalist N.P. Ostroumov. During this period, the newspapers "Samarkand", "Sadoi Turkistan", "Sadoi Fergana", "Bukharai Sharif", "Toran" and the magazine "Oyina", and in 1917 "El Bairoghi", "Kengash", "Hurriyat", "UlugTurkistan" ", "Najot" and other mass media appeared.

Mahmudhoja Behbudi, who knew that the role of the press in raising the people's worldview and national consciousness is extremely important, opened his own publishing house under the name of "Nashriyoti Behbudiya" and in 1913 was involved in the publication of "Samarkand" newspaper and "Oyna" magazine.

Behbudi's journalistic articles such as "Office of Turkistan", "School Journal in Turkestan", "New Method in Bukhara", "Address to Youth", "Needy Nation", "Not Two, Four Languages are Needed", "Muslimism does not choose dress and appearance" lay the foundations of national journalism. constitutes

In his address to the Oliy Majlis, the President of our country Shavkat Mirziyoyev spoke about Behbudi's activities and his importance: "In 2020, the 145th birthday of Mahmudhoja Behbudi, a great scholar and public figure who carried the torch of enlightenment high in the difficult times of our nation's history, will be widely celebrated.

"The Jadids also founded the theater. In 1913, on the initiative of Abdulla Avloni, Munavvargori

Abdurashidkhanov, Tavallolar, the first theater troupe in Central Asia "Toran" national theater was created. They began to write dramatic works. Behbudi's work "Padarkush, or the case of an uneducated boy" (1911) is It was the first attempt in this regard. The play was staged for the first time (staged by amateurs in Samarkand) on February 27, 1914, by the actors of the "Turon" theater in the building of the Colosseum theater in Tashkent. This day is considered the day of the official opening of the first national theater in our history.

About the theater, Behbudi writes in the article "The theater is not a place". The theater is a pulpit. The theater is a mirror, in which common situations are seen by the eyes in an embodied and manifested form, and the deaf and deaf hear them" [8]. Developed nations consider theaters as a school of manners and lessons for the great. Theater is one of the first reasons and factors for development, he wrote.

Jadids also laid the foundations of national literature. A national novel was formed.

First, the appearance of novelism was observed in Khamza Hakimzoda. He called the work "Yangi Saodat" a national novel and started the first research in this regard [9]. But one of the great figures of Uzbek literature, Abdulla Qadiri (Julqunboy, born on April 10, 1894 in Tashkent) founded novel writing. The first work of the future writer began in 1913-1914, and at first he waved his pen as a poet. His poems such as "Ahvolimiz", "Millatimma", "Toy" (1914-1915) were published in "Oina" magazine.

From 1917-1918, Abdulla Qadiri began to collect material for the novel "Gone Days". In 1922, the first chapters of the first Uzbek novel were published in "Inqilob" magazine. In 1925-1926, "Past Days" was published as a book in three parts.

The foundation, the foundation stone of Jadidists was the school of "Usuli Jadid". This is natural, since the goal is to renew the society, it could only be done by the new generation. It is necessary to raise the new generation. It is difficult to do this in the old traditional way. Because times have changed. It requires speed. Secondly, today's student should know modern sciences such as history, geography, economics, physics, chemistry, mathematics. Scientific sciences, science and technology achievements changed the fate of the world in the last three or four centuries and brought Europe forward. Now it is impossible to live on par with the world without mastering European science.

To master this science, you need to know European languages. At the same time, it is necessary to preserve the identity. Religion is also necessary. So, in order to live, it is necessary to grasp all three aspects. Neither should be abused when caught. Otherwise, the balance will be disturbed. Disturbance of balance leads to bad consequences. For example, if only religion is caught, the world will be lost. If we say only identity, nation, we will be separated from the world again. No one will have business with us. If we Europeanize, identity will be lost. This is also a tragedy. Behbudi shows this tragedy in "Padarkush".

In order to go out into the world, you need to know the language. This demand has not dropped from the agenda for Uzbekistan, which is moving towards independent development, and has not lost its importance.

In 1913, Behbudi spoke about this in the article "Four languages are necessary, not two" in "Oyina" magazine. Our language is Turkish, religious and religious books in madrasahs are Arabic, poetry and prose books are Persian. These three languages have been used in Turkestan since ancient times. Fortunately, we know Turkish and Persian even without studying, we talk and understand each other, says Bekhbudi. "Banks and courts, courts of law, notaries, railways, summaries, every new thing created by the times, it is necessary to know Russian as the first step... Nowadays, commercial work, industry and country affairs, even the religion of Islam and service to the nation are unlearned. it won't happen. ... In conclusion, today we need editors and proofreaders for four languages, namely Arabic, Russian, Turkish and Persian"[10].

The foundations of the national idea and national ideology, which we are facing today, were put on the agenda and discussed intensively by our fighters a hundred years ago.

The need for enlightenment, the idea of acquiring science must be understood by the majority of the nation. In fact, all the work carried out by our jadidists, the establishment of the press, the theory and practice of the "modern jadid" school, theater, everything was served to this. In this way, the transformation of every idea into a national idea, according to our modernists, requires two conditions.

1. The idea should come from the nation's basic, original needs, way of life, main traditions, identity and, of course, its potential.
2. This idea should be understood and felt by the nation, in other words, it should settle in its mind, become a fire in its heart, and create endless enthusiasm.

If we talk about the active organizers and participants of the resistance movement in Turkestan, these are: Mahmudhoja Behbudi, Abduqadir Shukuri, Saidahmad Siddiqi-Ajziy (Samarkand), Munavvargari Abdurashidkhanov, Abdulla Avloni, Ubaydullohoja Asadullohojaev, Tashpolatbek Norbotabekov (Tashkent), Abdurauf Fitrat, Faizulla Khojaev, Usmonhoja Pol. Atho'jaev, Abdulvahid Burkhanov, Sadridin Ainiy, Abudulgadir Mukhiddinov (Bukhara), Obidjon Mahmudov, Hamza Hakimzada Niyoz, Abdulhamid Cholpon, Ishaqkhan Ibrat, Muhammadsharif Sofizoda (Fergana Valley), Polvonniyoz Haji Yusupov, Bobohun Salimov (Khorazm) are among the first.

In this article, we focused on the emergence of the current of Jadidism in the territory of our country and its activities in the field of enlightenment. The socio-political views of the Jadidchilik movement, the ideas of national independence and statehood (the programs of Munavvarqori, Behbudi, Polvonniyoz Yusupov, Fitrat), practical actions and struggles in this regard are a big topic.

In conclusion, our ancestors tried to create opportunities for the spiritual growth of the nation despite the material difficulties and ideological and political pressures. They realized that raising the consciousness of the nation and strengthening the sense of national pride is one of the first-level tasks during the complex and responsible turn of history. took over.

We need to deeply study the legacy of the Jadidist movement, our enlightened forefathers. The more we study this spiritual treasure, the more we will find correct answers to many questions that still concern us today. The more actively we promote this priceless wealth, the more our people, especially our youth, will realize the value of today's peaceful and free life.

#### **LIST OF REFERENCES:**

1. Avloni A. "Biography. Selected works. Vol. 2. T., "Spirituality", 1998, p. 288.
2. Munavvarqori A. "Red Uzbekistan" 1927, June 7. Ziya uz. Com.
3. Kasimov B. "National Awakening", T., "Sharq", 2004, page 53.
4. Tashkulov J. Young Khiva people: the gradual development of their political views// People and democracy, 1992, 3-4 issues.
5. Behbudi B. "Behbudi Library", "Oyina" magazine, April 26, 1914, #27. Selected works. Volume-II.-T.: Akademnashr, -2018, page 14.
6. Bakhrom Irzaev. "Uzbek youth and foreign education" T., "Akademnashr" 2018.
7. Samoylovich A.N. Pervoe tainoe obshestvo mladobukhartsev //Vostok.-1922.№1.st.98.
8. Behbudi B. "Tiyotr nadur", "Oyina" magazine, May 10, 1914, #29. Selected works. Volume-II.-T.: Akademnashr, - page 15, 2018.
9. Sabirdinov A. Uzbek novelist; yesterday and today. The result of research. // Literature and art of Uzbekistan, January 28, 2005.
10. Behbudi B. "Four languages are necessary, not two", "Oyina" magazine, August 10, 1913, No. 1. Selected works. Volume-I.-T.: Academic publication, 2018, page 396.

11. N. Ochilova. THE MAIN FEATURES OF WESTERN EUROPE MEDIEVAL, MODERN PHILOSOPHY AND PHILOSOPHICAL VIEWS IN THE 9TH-12TH CENTURIES IN CENTRAL ASIA. *Journal of Critical Reviews* . ISSN- 2394-5125. Vol 7, Issue 14, 2020. 193-199. DOI: <http://dx.doi.org/10.31838/jcr.07.14.34>
12. N. Ochilova . East And West: Integration And Cooperation In The Process Of Globalization. *The American Journal of Social Science and Education Innovations*, 2020.2(11),543-546.
13. N. Ochilova. The role of aesthetics in shaping the younger generation. *Multidisciplinary Research SJIF Impact Factor :5.614 ISI I.F. Monthly Peer Reviewed & Indexed International Online Journal* March 2020. 123-125
14. N. Ochilova. The importance of understanding national identity in Education of the young neighboring. «SCIENTIFIC PROGRESS» *Scientific Journal* ISSN: 2181-1601 // Volume:1, ISSUE:6 APRIL 2021. 209-214. [www.scientificprogress.uz](http://www.scientificprogress.uz)
15. N. Ochilova. Problems of science № 3 (62), 2021 Russian impact factor: 0.17 *Scientific methodical magazine*. ISSN 2413-2101 (Print) ISSN 2542-078X (Online) Moscow 2021. 37-41
16. N. Ochilova. The Role of Aesthetics in Shaping the Younger Generation . *International Journal of Academic Management Science Research (IJAMSR)* ISSN: 2643-900X Vol. 5 Issue 2, February - 2021, Pages: 102-103. The Research Paper is Original and Innovative. It is Peer-Reviewed. Washington DC, USA <http://www.ijeais.org/ijamsr> [ijamsreditor@gmail.com](mailto:ijamsreditor@gmail.com)
17. N. Ochilova. THE IMPORTANCE OF SPIRITUAL EDUCATION OF YOUNG PEOPLE WITH INTELLECTUAL POTENTIAL «SCIENTIFIC PROGRESS» *Scientific Journal* ISSN: 2181-1601 // Volume: 1, ISSUE: 5 MARCH 2021. 251-254. [www.scientificprogress.uz](http://www.scientificprogress.uz)