

Conditions for the Emergency Movement (In the Example of the Fergana Valley)

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Abstract: The article discusses the Jadid movement's promotion of public enlightenment, the main goal of the movement, the history of the Jadid movement in the Fergana Valley, Ismailbek Gaspirali, Ishaqkhan Ibrat, Ashurali Zohiri and Saidahmad Siddiqi Ajzi, the fact that Ishaqkhan Ibrat was not limited to the sciences taught by the madrasa, that he independently and diligently read the works of great Eastern scholars during his studies, and that Ishaqkhan Ibrat lived in central European cities such as Istanbul, Sofia, Athens and Rome, as well as in large cities such as Kabul in Afghanistan and Jeddah in Arabia, based on the analysis of primary documents.

Keywords: Turkestan, Jadid movement, national intellectuals, enlightenment, Fergana Valley, Samarkand, Bukhara, Khiva, Crimea, Ismoilbek Gaspirali, Namangan, Ishaqkhan Ibrat, new method schools, "Tarjimon" newspaper.

INTRODUCTION: The Jadid movement, which marked a significant turning point in the socio-political life of Turkestan at the beginning of the 20th century, was one of the most important movements that emerged on the path of raising public awareness, realizing national identity, and achieving modern development. Realizing that the old, traditional education system did not meet the needs of society, the Jadids sought to awaken the people by establishing new-style schools, developing science and culture, and establishing a national press.

LITERATURE ANALYSIS ON THE TOPIC.

Only after Uzbekistan gained independence did it become possible to give an objective and impartial assessment of Jadidism. In this regard, the services of our historians and literary scholars are invaluable. A number of articles and treatises by our literary scholars U.Dolimov, Sh.Rizayev, Sh.Turdiyev, B.Qosimov, S.Qosimov and others play an important role in revealing the essence of the Jadidism movement. In particular, in his treatise dedicated to Ismailbek Gaspirali, B.Qosimov gave a very detailed account of the roots of Jadidism, the educational system of the "Usuli Savtiya" schools, and the essence of the Jadidism movement. This treatise by B.Qosimov is also valuable in that it considers Jadidism as a pan-Turkic process and a movement of intellectuals directed against colonialism.

RESEARCH METHODOLOGY

In the process of conducting the research, the positive and negative aspects of Jadidism in the Fergana Valley were studied based on the press and new sources, using historical-comparative, problematic-chronological, objective, and systematic analyses.

ANALYSIS AND RESULTS

The main goal of this movement was to liberate the people from ignorance, arm them with modern knowledge, and form the ideas of national independence. As progressive intellectuals of their time, the Jadids were active not only in the field of education, but also in literature, theater, the press, and political life, and they ushered in a new era in the history of Turkestan. The major centers of Turkestan Jadidism were Tashkent, Samarkand, Bukhara, Khiva, and Fergana, each of which is a special object of research. Of these, the history of the Jadidism movement in the Fergana Valley, which is an integral part of Turkestan Jadidism, has been studied very little by our historians[1].

Jadidism first emerged in Crimea on the initiative of Ismoilbek Gaspirali and spread to Central Asia through his "usul-i jadid" schools. In Turkestan, intellectuals such as Mahmudkhodja Behbudiy, Abdulla Avloniy, Abdurauf Fitrat, and Munavvarqori Abdurashidkhanov, as leading representatives of this movement, made a great contribution to the advancement of public enlightenment[2].

The ideas of Jadidism also spread widely in the Fergana Valley, and a number of enlightened intellectuals who emerged from this region made a significant contribution to the development of the movement. One of the major representatives of the Jadidism movement in the Fergana Valley was Ishaqkhon Ibrat, who actively participated in the organization of new schools of the Usul in Namangan and the introduction of a modern education system. He carried out a multifaceted work as a linguist, historian, and educator, and through his works he promoted the importance of science and secular knowledge. His works "Lug'oti sitta alsina" and "Tarihi Fergana" are of great importance as scientific expressions of Jadidism ideas.

Ashurali Zohiri and Saidahmad Siddiqi Ajzi, who lived and worked in Andijan, were recognized as prominent representatives of Jadid literature. In their works, they criticized old schools, ignorance, and bigotry, and urged the younger generation to be knowledgeable, conscious, and in tune with the times. Their work contributed to the widespread spread of Enlightenment ideas in the Fergana Valley.

Nasirkhan Tora Kamolkhan Tora oglu, who worked in the city of Kokand, played an important role not only in the educational, but also in the socio-political direction of the Jadid movement. He promoted the ideas of national revival and sought to strengthen the role of Jadids in social life. His initiatives were of particular importance in the activities of the Kokand Jadids.

Also, although Abdulla Avloni did not live and work directly in the Fergana Valley, his pedagogical and educational views, textbooks, and theatrical activities had a strong influence on the development of Jadid schools in the valley. Avloni is recognized as a figure who played an important role in the formation of the Jadid movement on a Turkestan scale.

National patriotic intellectuals by colony from complications escape and progress for of struggle different roads searched. This actions as a result 19th century in the valley too to the end come Jadidism movement come 19th century in Fergana the end appearance was this movement until the end of the 1930s enlightenment from the movement wide extensive socio-political movement to the level [3]. This time between whole In Turkestan happened like, in the valley intellectuals layer also different among to groups divorce processes accelerated.

The Tsarist government, fearing the increasing activity of the population, took measures to ban progressive publications from Muslim countries in order to cut off the peoples of Turkestan from world development. Despite this, the flow of literature devoted to the details of revolutionary events in Muslim countries that had achieved some development did not stop here. The flow of such literature into the country had a significant impact on the increase in the socio-political activity of various strata of the population and the formation of ideas of national liberation. Before the emergence of a national press in the region, the newspapers and magazines "Tarjiman" published in Baghchasaroy, "Vaqt" published in Kazan, "Yulduz" and other newspapers and magazines had a significant impact on the activities of the Fergana Jadids. Through these publications, progressives became acquainted with the ideas of national revival of the peoples of the world[4].

One of the Jadids in the Fergana Valley, Ishaqkhon Junaydullah Khoja oğlu Ibrat (1862-1937), is one of the foremost figures in the history of the Jadid movement in Turkestan, along with M. Behbudiy and M. Abdurashidkhanov, due to his place in the Fergana Valley, the breadth of his activities, his works, and his dedication to the future of the homeland, people, and nation. He is a Jadid representative, historian, scholar, prominent poet, linguist, essayist, publisher, translator, calligrapher, world traveler, and teacher. Ibrat was recognized by his contemporaries as a person of high spirituality and a multifaceted talent. One of his contemporaries, Ibrahim Davron, in his article "The True Word", writing about Ishaqkhan Ibrat, describes him as a French-minded, European-looking, and religious person. Ibrat studied more than ten Eastern and Western languages before becoming a scientist and thinker. Throughout his career, he tried to combine Eastern and Western science, technology, culture, and development, apply them to the social life of Turkestan, and raise the national values and spirituality of his people. His scientific heritage, written during the first thirty years of the 20th century, his works in the old Uzbek script and Persian languages, were written in a national spirit, and could not meet the ideological requirements of the Russian government and the Soviet era. Only under conditions of independence did the opportunity arise in our republic to widely study the life and work of Ishaqkhan Ibrat, his creative experiences, ideas, and views. This is of great importance in educating the younger generation in the spirit of national values and in understanding the essence of today's political reforms[5].

Ishaqkhon Ibrat did not limit himself to the sciences taught by the madrasa. During his studies, he diligently read the works of great Eastern scholars independently.

and these works became his closest companions until the end of his life. Ishaqkhan studied Arabic and Persian in-depth at the madrasah, and also independently learned Russian. He first became acquainted with the first Turkestan newspapers published in Russian and Uzbek, "Turkestan Region Newspaper", "Turkestanskiye Vedomosti", and Ismailbek Gasprali's "Tarjimon" newspaper, which was just starting to spread in the Turkestan region, while he was studying at the Kokand madrasah[6]. A study of the poet's documents shows that the "Ishaqiya" library, founded by Ishaqkhan, even contained volumes of the "Tarjimon" newspaper dating back to 1884[7]. Ishaqkhan Tora Ibrat graduated from the Kokand madrasa in 1886 and returned to his village of Toragon. He did not become an imam in a mosque, like some who had "left the madrasa" behind, but began his work and activity as a progressive educator by spreading enlightenment in the village. In the same year, he opened a school in his village. The Ishaqkhan school was very different from the old schools based on the "usuli atiqiya" - the hija method[8].

Ishaq Khan Ibrat was studying in Kokand, he already felt the superiority of the teaching methods in the Russian schools that were opening in the country over the hija and dry memorization methods that prevailed in the old schools. Ishaq Khan applied the sound (savtiya) method, which was more advanced than his school, and defended the savtiya method, the impressions of which are preserved in our own hands by the teacher Iskandar Abduvahob oğlu, from the supporters of the old method. But

Ishaq Khan could not work in this school for a long time. Some ignorant scholars and fanatical priests declared his school a "school of infidels", tried to turn away the children of the people from this school and closed it with the help of the tsarist government officials. This was Ishaq Khan's first clash with groups and tsarist officials. Ishaq Khan Ibrat writes in his works "Lug'ati sitta al-sina", "Jome' ul khutut" and "Tarihi Farrona", that in 1887, that is, at the age of 25, he set out to take him to Mecca at the request of his mother. However, his mother was not destined to return to her homeland again [9]. His mother, Khuribibi, died in Jeddah after six months of illness with pneumonia. Ishaq Khan buried his mother in Jeddah and continued his journey through the countries of the East, at the same time he visited the central cities of Europe such as Istanbul, Sofia, Athens and Rome. He lived for a long time in large cities such as Kabul in Afghanistan and Jeddah in Arabia. From Mecca in Arabia he came to India via the Red and Indian Seas. In 1892-1896 he lived in Bombay and Calcutta, the largest port cities of India. Ishaq Khan Ibrat perfectly learned the Arbalysian dialect, which was widely used there, that is, four languages: Arabic, Persian, Hindi-Urdu and English[10].

He closely acquainted himself with the life of the people in foreign countries, their culture, art, and European culture, language, and art that had come to him through Europeans in the Eastern countries. He collected valuable materials for his scientific works such as "Lurati sitta al-sina", "Jame'ul hutut", and "Tarihi Farrona". During this period, he considered it necessary to know the languages of the Western peoples along with the languages of the Eastern peoples, and he studied French in Arabia, English in India, and at the same time, the most ancient Phoenician, Jewish, Syrian, and Greek writings. Acknowledging Ishaq Khan Ibrat's excellent knowledge of the languages of the Eastern and Western peoples, his contemporary Ibrahim Davron wrote: "...The great man of the universe, the great scholar (Ishaq Khan - UD) knows Turkish, Persian, Hindi, Russian, and is also proficient in writing Russian, French, Armenian, and other scripts." Ishaq Khan Ibrat got acquainted with the European-style cities built in these countries, their cultural life, and technological innovations, and understood well that knowledge of Western languages was necessary to understand high technology and knowledge[11].

But the life of the Arab, Indian and other Eastern peoples, who could not enjoy this cultural life and were suffering under colonial oppression, made him suffer. Ishaq Khan lived with the working people, studied their life in depth, saw the terrible horrors of colonial oppression that he had seen in his homeland in foreign countries, and understood that the life of the working people in all countries was equally difficult. He was filled with hatred for the colonialists. Ibrat earned a living in these countries by painting, carving seals for people, decorating the facades of mosques and madrasas, tombstones, and copying copies of some books. In 1896, Ishaq Khan moved from India through Burma to China, then to Kashgar, and from Kashgar he returned to his homeland, Namangan. Ishaq Khan Ibrat maintained close contact with scholars and virtuous people abroad, regardless of their religion or nationality. The enlightened man paid great attention to the study of foreign languages.[12]

He saw the terrible horrors of colonial oppression that he had seen in his homeland in foreign countries, and he understood that the life of the working people in all countries was equally difficult. This increased his hatred for the colonialists. In these countries, Ibrat earned a living by painting, engraving seals, decorating the facades of mosques and madrasas, and tombstones, and copying examples from some books. At a time when some fanatics were fighting tooth and nail against the scientific, cultural, and technical innovations coming from Europe and Russia, and the study of foreign languages, it was a great event to acquaint the people with such innovations and to encourage them to study foreign Western languages.[13]

CONCLUSION

The emergence of the Jadid movement in the Fergana Valley in the late 19th and early 20th centuries was associated with complex socio-political, economic and cultural conditions. As a result of the colonial policy of the Russian Empire, the local population was deprived of political rights, economic exploitation intensified, and national development was hampered. The failure of the traditional education system to meet the requirements of the time, the widespread illiteracy, and lagging behind scientific achievements prompted the Jadid intellectuals to embark on the path of reforms.

At the same time, the educational awakening taking place in the Muslim world, the emergence of the press and new schools, the formation of progressive intellectuals created the basis for the widespread spread of Jadid ideas in the Fergana Valley. The Jadids set themselves the main goal of awakening the people through science and enlightenment, raising national consciousness and modernizing society. As a result, the Jadid movement made a significant turning point in the socio-spiritual life of the Fergana Valley and served as a solid foundation for subsequent processes of national liberation and development.

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