

THE SPIRITUAL INFLUENCE OF JADIDS ON THE PEOPLE OF TURKISTON

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Abstract: In the article, our great-grandfathers Mahmudhoja Behbudi, Abdulla Qodiriy, Abdulla Avloni, who put forward the ideas of enlightenment during the colonial period of the Tsarism, tried to make Turkestan residents literate, preserve our national traditions and traditions, and thought about the future of our people until their last breath and were ready to sacrifice their lives for them. Its talks about the life paths and revolutionary actions of such enlightened people as Abdulhanid Cholpon, Munavvarqori Abdurashidhonov, Abdurauf Fitrat.

Keywords: new, tsarism, Turkestan, science, education, colonialism, enlightenment .

It is known that at the end of the 19th and beginning of the 20th centuries, the role of jadids, who tried to bring up children in the spirit of vativism and sent them to study in foreign countries, was extremely great. The word "Jadid" means "new" in Arabic. But it does not just mean "new," "pro-novelty," "new upbringing," but rather it should not be mistaken if I say that this word embodies the broad concepts of "new thinking," "new upbringing," "new generation". The jadids set themselves the goal of reforming a new state, state management in Turkestan, to develop the nation both materially and spiritually, to bring society to a new stage of development. Like Turkestan, which has its place in world civilization, national and cultural traditions in the historical land have tried to enrich the results of the most advanced progress of the West, while preserving values.

Looking back on history, by the end of the 19th century, struggle efforts had begun to renew the social and cultural life of Turkestan. In these movements, the National intelligentsia first of all, the jadids played an important role. They came up with a program to reform the Māori, to exclude the ideas and concepts of educational old age, to introduce new spelling, to assimilate mature and social ideas and values of the developing world.

The spiritual-marifian life of local societies was influenced by the events taking place in Eastern countries – the revolution of 1908 in Turkey, the constitutional movements of 1905-1911 in Iran, and many other freedom-oriented Harkats. Contrary to the colonial policy of the Russian Empire, our jadids retained a connection with the Muslim raions of neighboring regions. Turkestan received "translator" from Boxchasaroy, "time" from Kazan, "Idil" from Astrakhan, "Progressive" from Baku,

“silent” and “deep” magazines and newspapers from Orenburg. This, together with information in newspapers and magazines about the political, economic, cultural changes taking place in the Muslim world, calls for the modernization of the educational system, the passage of classes in schools in the native language, raising its status, maintaining and enriching national values. Rather than spurring the rise and development of jadidism in Turkestan, these movements caused a further escalation of popular movements in the early 20th century against colonial policies. Examples of jadidism in Turkestan include Abdullah Qadiriy, Mahmudhaja Behbudiy, Abdurauf Fitrat, Abdullah Avlani, Abdulhamid Chulpan and many others. These people take the initiative to open new method schools with the aim of enlightening the people, not only making the younger generation literate, but also educating them in the spirit of national and enlightenment.

Including as a textbook Mahmudhaja Behbudiy's "Aliphoi school Islamiya", Abdullah Avlani's "Literature", "first teacher", Munavvarqori Abdurashidkhanov's "Adibi first", "Earth" and many others. Under the leadership of the jadids, newspapers and magazines such as "progressive", "Fame", "Khurshid", "Sadoi Turkestan", "Turon" began to be published. In addition to the events taking place in the World, criticism of the old and harmful customs among the population was also focused on the issues of education of the younger generation.1.

Our Honorable President Islam Karimov writes about the jadids: "I spoke about the Enlightenment movement of the beginning of the 20th century. Did the namayondas of that movement take the field for wealth? Did Mahmudhaja Behbudiy, Munavvarqori, Fitrat pay someone a salary because those who opened a school for the Nativity encouraged the people to know their rights? Did someone give them a monthly? Of course, no! They knew well in advance that they were playing with grass. Those who know and consciously follow this path. Because their conscience, their faith, called for this." 2.

After independence, many works were carried out to perpetuate the memory of the jadids. Since 2001, the quality of August 31 "remembrance of victims of repression" day has been widely celebrated in our country. Dedicated to the memory of our enlightened jadids, autonomous sculptures, museums, cinema were organized, and schools of creativity were established. On the initiative of our President Shavkat Mirziyoyev, the newspaper "Jadid" was published on the first day of 2024. In this newspaper, jadid serves as a field of thought for himself in the widespread promotion of the life and activities of our ancestors.

"From this point of View, Research and systematization of advanced ideas and views of our progressive ancestors studying the role and influence of Turkestan jadids in the development of national statehood analysis of the legislative base of state structures established by them in the first quarter of the 20th century, historical

assessment of their activities aimed at building a secular, legal and, Of particular importance in the construction of new Uzbekistan and the third Renaissance are the issues related to the strong foundation of this heritage, which have been identified as the main topics of discussion of today's conflict .

It is clear to all of us that our jaded chapters , who took to the field with the noble idea of “ unity in Language , thought, work”, saw that the main way to bring our peoples out of ignorance and thickness, to save them from the scourge of ignorance – in the acquisition of worldly progress in knowledge and Marifat.

They showed dedication along the way, opening new method schools, theaters and libraries, publishing houses. The Society published newspapers and magazines with the aim of changing the worldview and lifestyle of its members. Young people were sent to advanced countries to study.

At the same time, they took ideological and practical actions to radically make public administration, judicial, financial, tax systems, land issues on an evolutionary basis.

Unfortunately, the current situation at that time, the social system, did not give way to the implementation of these grandiose goals.”4.

In conclusion, we can say that the jadids served as the main factor in creating national and patriotic feelings in the minds of young people in Turkestan, as well as the local Khal. Jadids covered current issues of time, economic, social, political events taking place in Turkestan in their works and articles. Encourages young people to acquire knowledge, to rise spiritually-culturally, to develop, without being involved in the production process. In order to bring the achievements of World Development to Turkestan, scientists, industrialists, statesmen serving for the motherland, sharp pencil writers grew up from them and believed that they would make Turkestan prosperous and prosperous . During their career , the jadids sought to restore the independence of the land, bring world news and progress to spirituality, enlightenment, Turkestan. He did not change his thoughts and views in any situation. They have made many efforts to increase awareness and morale by making youth the main force in the way of their goals. The protection of the interests of young people, the opportunities that they have created for a worthy place in the life of the state and society, is not without reason. The opportunities created for young people in Bugngi independent Uzbekistan are clear evidence of this. Great attention is paid by our president to the development of education and upbringing , to educate the future generation in a spirit of spiritual perfection, patriotism.

“Reflecting on this, I found that Abdullah Avlani's “ discipline is for us either a matter of life – or of death, or salvation – or of destruction, or of bliss-of disaster.”I remember. “3.

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