

MUNAVVARQORI ABDURASHIDXONOVNING MANAVIY MEROSI

ДУХОВНОЕ НАСЛЕДИЕ МУНАВВАРКОРИ АБДУРАШИДХАНОВА
SPIRITUAL HERITAGE OF MUNAVVARKORI ABDURASHIDKHANOV

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Abstract: this article is devoted to the Jadids, who are called “the Jews of the nation,” their political actions and the contribution of the Jadids to the development of the nation as a whole. Because, even if it was short-lived, the Jadidist movement was able to make enough contributions to the awakening of the nation and free thought, and we wanted to tell you about it.

Key words: modernism, enlightenment, newspaper, magazine, press, liberation movement, Turkestan, Shura system, national idea.

Mahmudhoja Behbudi (1875-1919), Abdullah Avloni (1878-1934), Munavvargari Abdurashidkhanov (1878-1931), Ishakhan Tora Ibrat (1862-1937), Fayzulla Khojaev (1896-1938), Akmal Ikramov (1898-1938), Abdurauf Fitrat (1886-1938), Abdullah Qadiri (1894-1938), Cholpon (1898-1938), Ghulam Zafari (1889-1938), Ubaidullohoja Asadullohoja o'gli, Abdukadir Shakuri (1875-1943), Hamza Hakimzada Niyozzi (1889- 1929), Elbek (1898-1938), this list can be continued for a long time, and the less we learn about our “Jadid grandfathers”, who are the luminaries of our nation.

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The word Jadid means "new" in Arabic. Jadidism is a socio-political and educational movement that played an important role in the life of Turkestan, the Caucasus and Tatarstan in the late 19th and early 20th centuries. Members of this movement called themselves "progressives" and later "Jadids".

In the struggle for freedom, the Jadids set themselves a number of goals. They had to increase the number of schools of the new method, send talented youth to study

abroad, create educational societies and theater clubs, and raise the socio-political consciousness of the people through the development of the press.

The newspaper “Tardzhiman”, organized by Ismail Gaspidensky, played a major role in the spread of Jaitism in Turkestan. In his memoirs, Sadridin Ainiy recalls the influence of the Tardzhiman newspaper:

“Although these newspapers and magazines rarely reach Bukhara, they are emirs and

Bukhara, which fell behind the harsh rule of conservative religious teachers began to influence the public.” (Ibid., 1963, p. 65).

In 1893, he visited Tashkent, Samarkand and Bukhara and convinced Emir Abdul Ahad to open new Jadid schools. Following this reality, teachers Shamsiddin in Andijan, Salahiddin in Kokand, Munavvarkori in Tashkent and Abdukadir Shakuri in Samarkand were the first to open modern schools and even create conditions for girls to study. Behbudi, Fitrat, Munavvarkori, Avloni and Cholpon wrote and published new school textbooks.

The press serves as the main support for the widespread spread of the Jadid movement. It was such a powerful tool that it has become as powerful an influence as social media today. The main purpose of the press was to lead public opinion towards freedom and, finally, achieve national independence. The Jadids have established good international connections. They are well aware of Jadidist programs in Russia, Turkey, Egypt and other countries and exchange experiences through mutual trips and dialogue. The revolutionary movements in Russia in 1905-1906 had an impact on Turkestan, which prompted the Jadids to unite even more for the freedom of the country. The Jadids view the press as the main tool for conveying their ideas to the general public. For this reason, the first periodicals and newspapers began to be published in Turkestan. In 1906, the newspapers “Taraki” under the leadership of Ismail Obidov and “Khurshid” under the leadership of Munavvarori were published, and Avloni, Shukhrat, Akhmadzhon Bektemirov began publishing “Asiyo Roznomalari”. But soon these newspapers were banned on the notice of an official of the tsarist administration, Nikolai Astromov. But we must admit that at that time most of the population was illiterate. Jadid newspapers were read only by a very small literate part of the population. Then contemporaries use a different method, set up theaters and stage performances. Plays such as “Padarkush” by Mahmudhodji Behbudi, “The Work of Maysara” by Khamzakhakimzoda Niyazi are works created in the spirit of that time. In these works, the current problems of the time are exposed in a bitter, sometimes sweet, sometimes tragic form.

Along with printing, literature also developed. At the beginning of the twentieth century, the nation's intellectuals considered ignorance to be one of the country's most painful points. They devoted their talents to educating the people, sparing neither time,

nor effort, nor money. They tried to use literature as a tool to achieve this higher goal. They believed that the education of the people is the basis for the development of the country and the development of the nation. As a result, the image of an enlightened person appeared in literature. These ideas were formed and developed again and again in the works of a number of poets, such as Avloni, Sufizoda, Ibrat, Hamza, Fitrat, Cholpon. For example, Fitrat writes in the poem "Ogut":

Heavy young man, in your beautiful, bright eyes,
I have read about the happiness of this nation.
In your thoughts, standing and yourself
I saw the existence of salvation for this country.

Ideas such as freedom, independence, and the construction of a new state are in the poems of Fitrat and other poets.

was rated as ideal. It's time to expect light from life
they connected everything with this idea. Cholpon in the poem:

Take your flag, let your heart wake up
Slavery, adversity - let it all burn,
Build a new country, let the world prosper.
Let Turkestan grow and grow!

If he writes Fitrat:

Mom, does it take life to save you?

Do you need honor, conscience and faith?

he lamented in the poem "The Sadness of the Country."

The ideal in poetry manifests itself more clearly at turning points in the life of society. More precisely, one side of this ideal is more visible - the side associated with the worldview.

1917 The Jadidchik movement enters a new stage. After the "February" revolution, the Uzbeks and Kazakhs decided to unite and the Shoray Islamia society was formed on the basis of the Turan association. Its founders are Munavrkori, Abduvakhidkori and Usman Khodzhiev. The movement for granting Turkestan the status of autonomy (in constitutional law, the right of a region to independently exercise state power within the limits permitted by the constitution) becomes a struggle for the independence of Turkestan. .)

The national idea of the Turkestan Jadids acquired historical significance as its practical application with the creation of Turkestan autonomy at the IV Extraordinary Congress of the country's Muslims, held in Kokand on November 26, 1917. By the peoples of the country

The creation of Turkestan Autonomy was widely recognized. But the Bolsheviks the wishes of the people were not taken into account. Based on the terrible plans

of the Bolsheviks, as a result of atrocities during February 19-21, 1918, the Turkestan autonomy was overthrown. It should be noted that although the Turkestan autonomy was overthrown by the Bolsheviks, our people resolutely joined the struggle for their will and freedom.

The Jadids' struggle for freedom and freedom was persecuted and many of them were persecuted by 1937 as their ideological views did not correspond to Soviet ideology. First President Islam Karimov spoke about the horrors of the repressive policies of that time:

“In 1937-1953, terrible mass political repressions were carried out on the territory of the former USSR. To imagine its negative consequences, it is enough to remember that in Uzbekistan alone almost 100 thousand people were repressed and 13 thousand were shot. Among these people, whose human dignity was violated and their lives trampled upon, there were not only dignitaries and intellectuals, but also hundreds of ordinary people, representatives of almost all nationalities and peoples living in our country.

This shameful policy placed a heavy burden on the republic. Indeed, the freedom of the country, independence has not faded from the hearts of our people even for a minute. When our country gained independence on August 31, 1991, the age-old dream of our people came true. We must not forget that the merits of our ancestors, their place and role are incomparable in order for us to live to see these bright days. It is our duty and responsibility to always remember them with honor, honor their memory and perpetuate their memory. In 2000, on the initiative of First President Islam Karimov, the Alley of Martyrs' Memorial was created on the bank of the Bozsuv canal in the Yunusabad district of Tashkent. Also an event of historical significance was the announcement and celebration of “August 31 – Day of Remembrance for Victims of Repression” in our country on the basis of a decree of May 1, 2001. In fact, the future of the people and nation that honors and remembers the memory of their ancestors is always bright.

In general, the place and role of the ideas of national statehood and education for building a just society, put forward by contemporaries, will always remain relevant. There is no doubt that the huge and priceless heritage of our great ancestors will serve as a solid basis for the founding of the Third Renaissance of the new Uzbekistan. Studying human history has always been important for people of all ages.

By nature, a person is interested in his past, he feels the need to reveal its roots, to understand his essence as a being. This situation is especially obvious at turning points in history, when society radically changes and the way of life is renewed. Because in such situations the instinct of self-awareness increases. Looking back on his life, he looks at his past with great interest. He seeks salvation from him. This very situation creates the basis for man to learn from history and determine his own point of

view. The need to look at our history with a sense of understanding of our national identity, in turn, requires studying the history of the movements that fought for national independence in the history of the country and the doctrines they created.

Recommendations:

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