

ПОЛИТИЧЕСКИЕ НАУКИ

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THE ROAD TO THE FREEDOM IS IN SCIENCE AND CULTURE

Abstract. The article is about the Jadid movement in the late nineteenth and early twentieth centuries, with their focus on education and schools. It also investigated the efforts of the Soviet government to keep the nation under ignorance.

Keywords: *jadid, freedom, national idea, jadid press, hurdle, new method schools, education, Turkestan, Russian-tuzem schools.*

In the late nineteenth and early twentieth centuries in Turkestan, schools and education, press, literature and art, especially theatrics, were in the hands of the reformers and acted in their favor. The Jadids also learned that it is the path to freedom of the people through these areas, and they began their efforts to reform these areas. As a result, it has completely transformed the nation's racial thinking, cultural and internal image, educational and spiritual life and has done a great job in this regard. Historically, the news that has come into the life of any society has faced considerable opposition. Representatives of the jadids movement also lived under the pressure and control of the colonial state. However, the movement has done a great job of educating the people, awakening them spiritually, equipping the people with modern science and culture, teaching two or more languages to learn the rich experiences of other nations.

Undoubtedly, the foundation of the Jadid movement was a school and the father of the Jadid movement was Ismail Gasprinsky (1851-1914). They taught worldly subjects, religion, and foreign languages as opposed to the old school method. I.Gasprinsky founded the first Jadid school in Bogchasaroy in 1884 and it quickly gained fame. The leaders of the Jadid movement in Turkestan, Makhmudkhoja Behbudi and Munavvar-kori Abdurashidkhanov, played a unifying role. In Bukhara - Fayzulla Khodjaev and Abdurauf Fitrat, and in Khiva khan - Polvonniyoz Yusupov led the movement¹⁴.

The above historical figures have been closely associated with the ideological founder of the Jadid movement, Ismail Gasprinsky, and have intensified their cooperation with the aim of education, science, culture, social protection and support. I.Gasprinsky, in particular, recognizes the need for a national idea to enhance the knowledge of the people and enhance its spiritual and educational taste, and urges everyone to do so. In his view, as a result of uniting people under one idea, each member of society begins to perceive the nation's interests as their own; as a result, no community is deviated from any public service that benefits the nation.¹⁵

Gasprinsky's closest partner in Turkestan, Makhmudkhoja Behbudi, believed that the reform of the lower and higher school will lead to the nation's reform. According to him, the reform of the nation is a national idea and should be promoted by all.¹⁶

Speaking about the essence of the "national idea", I.Gasprinsky argued that this idea should be above all other ideas. In his view, the glorification of the nation, the achievement of goals, the true unity of the nation is the very essence of the "**national idea**". This idea should reflect the aspiration and benefit of the nation. The "national idea" is the highest and most sacred thing, and according to Shariah, it is the most glorious and the most precious.¹⁷

According to I.Gasprinsky, charitable societies were the first means of propagating the national idea. The history of Muslim charitable societies in Turkestan dates back to the late 19th century. In 1894, on the initiative of the city judge Nizamiddin Khoja, the 25th anniversary of the Russian invasion of Samarkand, an organization called "Dor ul-Ojizin" with 1500 sums was created. Only two years later, in 1896 in Osh, the Ferghana region, local Muslims formed the first "Dor ul-Ojizin". The financial side of this "Dor ul-Ojizin" was borne by city traders.¹⁸

The issue of establishing a large-scale modern charitable society in Turkestan was first put on the agenda by the newspaper "Taraqqiy (development)" in 1906.¹⁹ One of these large Muslim charitable societies, three years later, on May 12, 1909, the Jadids' Community Charity was established in Tashkent. Its main purpose was to direct students to study abroad. The young people, who received primary education with the support of the organization, were sent to study at the "Aliya" madrasah in Ufa and "Husayniya" in Orenburg, and then to Turkey and Germany. Then, on July 15, 1909, and, according to other sources, on August 10, another Society was founded in Tashkent under the name of "Society Imdodiya". The organizers of this institution were the leader of Tashkent Jadids Munavvar-kori Abdurashidkhanov²⁰.

The main objectives of the "Society Imdodiya" were to:

¹⁴ The Ideological Foundations of the Jadid Movement. Republican scientific-practical conference "Contribution of Jadid educators to the development of national education, the press, literature and art and its importance in the promotion of national ideas" April 15, 2016 T: p. 7.

¹⁵ Афкори умумия // Таржумон. 1886. №13; 1886. №14.

¹⁶ How do nations develop? // Samarkand, 30.07.1913.

¹⁷ Афкори умумия // Таржумон. 1886. №13.

¹⁸ Newspaper "Tarjumon". 1896. Issue. 27

¹⁹ Newspaper "Taraqqiy" 1906. Issue. 5

²⁰ Mukhammadjonov M. Life's attempts (a notebook's memory notebook). - T: State Publishing House of Uzbekistan, 1926. -P.252-253.

- 1) to create a variety of schools for all local people to receive quality education;
- 2) caring for poor children and orphans;
- 3) establishment of various shelters;
- 4) providing financial aid to Muslim students.²¹

These efforts will soon be successful and the popularity of the Jadid movement will grow rapidly.

In March 1909 the society "Shirkati Bukharai Sharif" was established in Bukhara, and on July 18, 1909 was formed "Tarbiyai atfol" society of Bukhara youth. With the help of the society from 1909 to 1913 many students like Fitrat, Usmankhoja Pulatkhodja ugli, Ato Khoja, Mazkhar Burkhanov were trained in Istanbul. Students were also sent to Cairo. They were 15 in 1911 and 30 in 1912. This movement has been steadily developing over the last few years

In 1913, under the initiative of Abdulla Avloni and Munavvar-kori, "Turon" Society was established under the "Society Imdodiya". For two years, the Turon Society has operated a reading room (library) in Tashkent, formed a theater troupe, and established a newspaper and publishing house.²²

At the same time, in the Ferghana Valley, a number of efforts by the Jadid movement have been carried out to equip the people with education. Notably, Ishokhan Ibrat, a prominent member of the Jadid movement in Ferghana, also opened a school in Turakurgan in 1886 after graduating from the school in Kokand²³. By 1908, a group of advanced and modern-minded madrasa students from Kokand formed the "Shamsinur" society. Community activists have declared that education and enlightenment of the masses and the introduction of concrete sciences in madrasas are among the main tasks²⁴. On July 20, 1912, a circle of Kokand artists was organized in Kokand, where Khamza was one of its founders²⁵. The purpose of the club was to study and dramatize the dramatic works and to engage art lovers. After all, people were hoping to see the performances being shown in theaters and to be purified of the evils of life.

In 1916 a group of progressives was founded in Kokand by the "Gayrat" society. The aim of the society was to provide the schools of textbooks, notebooks and teaching materials, and to distribute books, newspapers and magazines published locally in the local language. The public-owned department store was busy selling newspapers such as "Vaqt (Time)", "So'z (Word)", and "Ochiq so'z (Open Word)", which were popular among the locals at that time. The newspaper "Туркестанский голос", published in Andijan by the Russian-language newspaper, was also distributed by the society.

In conclusion, the Jadid movement, which came to Turkestan at the end of the nineteenth century, has played a great role in the history of Turkestan as an educational, cultural, social and political theory. The movement made full use of all the opportunities

available to educate the people of the region on their political and intellectual level.

The Jadids unleashed the medieval ignorance of Turkestan, and in a historically short period of time created the national press, education and national theater. They laid the foundations for national revival and struggle for national independence in the country. In this period, no positive change in cultural and political life has taken place without their participation.

Jadid enlighteners maintained their position until 1917, when the socialist dictatorship was established. The jubilant comments on the massacre of civilians, saying, "We know our fate ... if our lives are to be sacrificed for the sake of freedom and the happiness of the people, we will also meet death with joy ..." not far from his wish.

Since 1923 the former Soviet state began to fight against the Jadids. This year, five people were dismissed from the leadership, and A. Fitrat and Ota Khodjaev were expelled.

In 1926 Abdulla Kadiri was arrested, and the cases of "Inogomov" and "Kasimov" were organized. In 1929, the "case" of "Munavvar Qori and his group" was opened, and on April 25, 1931, 18 people were arrested. Then came the mass repression against the Jadid movement and its members.

Until the end of his rule, the former Soviet country did not allow the Jadids to objectively study their activities and promote their creative legacy. If the nation realized its identity, the struggle for freedom against injustice and injustice in history would begin, and efforts to restore freedom would be revived.

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²¹ Report of the Muslim community "Pomod" in Tashkent // TVG. 1911. № 9.

²² Dolimov U. Turkestan jadid schools. - Tashkent: University Publishing House. 2006. P.54.

²³ Nosirov O., Mamurov M. Important dates of Uzbek literature. Namangan: NamSU. 1993. P. 124

²⁴ Bobokhonova A. The pedagogical ideas of Khamza Khakimzoda. - T.: Red Uzbekistan, 1960. -P. 13