

CONCLUSION OF OUR ENLIGHTENED ANCESTORS EXCELLENT ACTIVITY

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Annotation: Of particular importance are the issues of studying and systematizing the progressive ideas and views of our enlightened ancestors, studying the role and influence of the Turkestan Jadids in the development of national statehood, analyzing the legislative framework of the state structures they created in the first quarter of the 20th century, providing a historical assessment of their activities aimed at building a secular, legal and democratic society, and the role of this heritage as a solid foundation in building the future of our country.

Key words: Turkestan Jadids, democratic society, national statehood, legislative framework.

In the present era, when the socio-economic development of the peoples of the world is developing at an unprecedented rate and the scope of the globalization process is expanding on a very large scale, the future life of humanity, especially the fate and stability of world civilization, is directly related to the wide-scale study and promotion of the invaluable scientific, literary, spiritual and cultural heritage created by our great ancestors. Under the leadership of our esteemed President Shavkat Mirziyoyev, the creation of the foundation of the New Renaissance in Uzbekistan, that is, the Third Renaissance, has been set as the main goal. That is why, first of all, it is extremely important for each of us to deeply and profoundly understand the essence of the Third Renaissance. The Third Renaissance in our country could have been realized by enlightened Jadids in the 20th century. After all, these selfless and dedicated people devoted their entire lives to the idea of national awakening, mobilizing all their strength and capabilities to bring the country out of ignorance and backwardness, and to save our nation from the swamp of heedlessness. In this way, they sacrificed their precious lives, and they considered the Hadith Sharif, which says, "There is no salvation except through knowledge and there can be none," to be a vital belief. They believed that national independence, development, and prosperity could be achieved, first of all, through enlightenment, through a deep mastery of secular and religious knowledge, and modern sciences. During this period, Abdulla Avloni, Mahmudkhodja Behbudi, Munavvarqori

Abdurashidkhanov, Ubaidulla Khojaev, Abdurauf Fitrat, Ibrat Domla, Abdulhamid Chulpon, Abdulla Qodiriy, Ashurali Zohiriy, Hoji Muin and hundreds of other great people stood at the forefront of the national awakening and nationalist movement. Along with the new method schools, they established newspapers and magazines, publishing houses and libraries, and theaters aimed at changing the worldview and lifestyle of people. The existing situation and social system did not allow our Jadids to realize the noble goals they set for themselves. They were subjected to slander and reproaches from various people of that time. First, the Russian government, and later the Soviets, mercilessly persecuted and repressed them. However, this national awakening and development movement remained a bright memory in the history of our Motherland. The scientific, educational, literary and artistic heritage of the Jadids, who sacrificed their lives for the freedom of our country and the happiness of our people, is of great importance even in the present era.

It should be noted that in a number of articles and books published in the 1930s, the Jadids were first condemned, and subsequent actions were attributed to the name of Abdulla Qodiriy. In the articles of J. Sharifiy and Olim Sharafiddinov, the Jadids were fabricated as “counter-revolutionaries”, “against the Soviets”, “united reactionary forces”, and “led the printing press”. This idea was first expressed by Sotti Huseyn, who said: “after October, the Jadids turned their former revolutionary ideas and came out against the proletariat with counter-revolutionary literary force”[1].

The Jadids, who wanted enlightenment, reformed the old religious schools by introducing secular subjects and changing their teaching methods. The authoritarian Soviet regime considered this reform to be a superficial official reform and accused its ideologists of subordinating secular subjects to religion. The new-style Jadid schools were also found to be imbued with the spirit of bourgeois nationalism.

The ideology of the Jadid intellectuals included the liberation of Turkestan from medieval backwardness and religious superstition, reform of Sharia law, the spread of enlightenment to the people, the struggle to establish a national autonomous government, the establishment of a constitutional monarchy and parliament in Bukhara and Khiva, and later a democratic republic, the establishment of a free and prosperous society, the introduction of a stable national currency, and the creation of a national army. The following directions were mainly prioritized in their struggle for the independence of Turkestan: expanding the network of new-style schools, sending talented young people to study abroad; creating various educational societies and theater troupes; To build a national democratic state in Turkestan by publishing newspapers

and magazines, raising the socio-political consciousness of the people. This work could only be carried out if a strong party of Jadid intellectuals was formed. Jadids were constantly engaged in political affairs - issues of rights, national state, and power. At the same time, school and education began to be reformed. A national press was established. A theater appeared. A new literature was formed, in a word, a new way of thinking came to the fore. This was the ideology of national identity and independence [2].

By the time we are talking about, the struggle against the Bolshevik ideology was taking place not only in Uzbekistan and other Soviet republics, but also in Russia itself, which was considered the center of the revolution. In particular, the opposition parties were sharply opposed to the economic aspects of the Bolshevism ideology. Property, land, and wealth from the hands of citizens were taken away by force, or rather, as a result of a proletarian attack. In 1925, the Central Committee of the party, at the initiative of Stalin, condemned the slogan "get rich", which was then put forward by Bukharin and supported by "Komsomolskaya Pravda". According to Stalin, this was "in essence a call for the restoration of capitalism" [3].

In turn, the Bolsheviks fought to spread their ideology through the press. They criticized the national intelligentsia in daily newspapers, magazines, and even published books, and exerted strong pressure using various methods and means. The shortcomings made in the issue of ideology were discussed several times at the meetings of the Communist Party. In these discussions, it was noted what methods and means should be used to wage an ideological struggle against the intelligentsia. In this context, the shortcomings made in the issue of ideology were analyzed [4].

The activities of the national intelligentsia, who did not want to serve Soviet ideology, were systematically monitored by the Bolsheviks. The activities of Munavvar Qori, a national intellectual, have been discussed several times and quoted as follows: "In later times, in the second part of Munavvar Qori's book written for secondary schools, things that do not correspond to the current policy of our party and sentences that poison the brains of young children were written. We were not aware of this. This is because our government was busy with other matters and did not pay attention to these actions, and more importantly, our education workers and the leaders of the people sitting in the state publishing house did not pay attention to this matter, and did not pay attention to the ideological aspect of the book, considering the official side. They are educating children with their corrupt ideologies. They have not stopped such activities even now" [5].

It has been shown that the fruitfulness of the services of intellectuals to the party in the country depends on how close they are to the ideology of the working class ruling in the country. They cite the following three main characteristics of the shortcomings of the Soviet intelligentsia in the ideological field:

“The first is that the Soviet intelligentsia was not well acquainted with Marxism; the second is that there is a nationalist spirit among them; the third is that our intelligentsia is firmly rooted in aloofness from politics” [6].

The Soviet state approached the national question in a proletarian spirit, dividing society into oppressors and oppressed, rich and poor, forgetting the complexity and diversity of national interests and national relations, and ignoring their continuous development and deepening. As a result, situations arose that were entangled around narrow national interests. Those who opposed the Soviet state's policy of national autonomy, which was a "condition for building socialism," were called "enemies of the people." Thus, the idea of "proletarian internationalism" emerged. While the theoretical foundations of the Soviet state were being built, the path outlined by the founder of the dictatorship of the proletariat, V. Lenin, was followed. V. Lenin advocated the policy of a single party against national privileges, which is characteristic of the socialist system, not nationalism. The people of the "healthy communist society" to be built in this set of ideas were to be distinguished not only by their thoughts and feelings, but also by their culture of dress [7].

Conclusion: In short, the Bolsheviks increased the ideological threat to the idea of the national intelligentsia. The reformist views of the national intelligentsia aimed at governing the country became victims of the Bolsheviks' violent policy. It was emphasized that the new intelligentsia was a representative of the bourgeoisie, and their works were written before the revolution, idealizing the bourgeoisie and depicting nationalist manifestations. It is argued that the majority of national cadres and intellectuals openly went over to the side of the counter-revolutionaries, fought against the Soviets, organized the "printing" and, by all means, were intent on overthrowing the workers' and peasants' government, posing a great ideological threat to the Bolsheviks. Jadidism was declared a reactionary bourgeois-nationalist movement, allegedly organized with the aim of "poisoning the public mind with nationalist ideas and alienating it from the revolutionary struggle."

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