

*Qutlimuratov Sardorbek Rustamovich**Bukhara State University researcher***SERVICES OF XIVA JADIDS TO THE DEVELOPMENT OF OUR NATIONAL INDEPENDENCE**

Abstract: This article highlights and analyzes the services of the Khiva Jadids in the development of our national independence. The heritage of Jadids is very important for the history and future of Uzbekistan. The first newspaper, the first novel, the first theater, the first modern school, the first publicism and freedom of speech, the first democratic state - all these issues related to the past are covered.

Key words: History of Khiva, science, enlightenment, modern, patriotism, education, enlightenment, national development, Motherland, history.

Аннотация: В данной статье освещаются и анализируются заслуги хивинских джадидов в развитии нашей национальной независимости. Наследие джадидов имеет большое значение для истории и будущего Узбекистана. Первая газета, первый роман, первый театр, первая современная школа, первая публицистика и свобода слова, первое демократическое государство – все эти вопросы, относящиеся к прошлому, освещены.

Ключевые слова: История Хивы, наука, просвещение, современность, патриотизм, образование, просвещение, национальное развитие, Родина, история.

Annotatsiya: Ushbu maqolada Xiva jadidlarining milliy mustaqilligimiz taraqqiyoti yo'lidagi xizmatlari yoritilib, tahlil etilgan. Jadidlar merosi O'zbekistonning tarixi va kelajagi uchun juda muhim. Birinchi gazeta, birinchi roman, birinchi teatr, birinchi zamonaviy maktab, birinchi publisistika va so'z erkinligi, birinchi demokratik davlat - bularning bari jadidlar bilan bog'liq masalalari yoritilgan.

Tayanch so'zlar: Xiva jadidlari, fan, ma'rifat, zamonaviy, vatanparvarlik, ta'lim, ma'rifat, milliy taraqqiyot, ona Vatan, tarix.

Although the period of the history of the Uzbek people at the end of the 19th century - the beginning of the 20th century was a short period of time, it was a period of great importance in the historical fate of the nation. The modern enlightenment movement that appeared in this period not only carried out reform works in the fields of school and education, press, literature and art, but also completely changed the scientific-philosophical environment, cultural, educational and spiritual life of the people, or did significant work in this way.

It is known that the word "jadid" means "new", "innovation". There has never been a place and time in the history of mankind, when the innovation that entered the life of the society was not met with great resistance. The co-existence of society and human life will sooner or later lead to decline. Therefore, leading intellectuals of the whole nation develop new ideas to fight against or prevent the decline that started yesterday in society and human life.

But some people who live in the "hot bosom" of this recession, who have developed such skills, welcome these life-giving ideas with a spear. Such a situation occurred in Central Asia at the end of

the 19th - beginning of the 20th century. The new enlightenment movement, which started in Turkestan, Bukhara and Khiva, as well as in some foreign countries of the East, faced great obstacles.

The Jadidist movement in Central Asia has followed a complicated, historically colorful path. Relying on the philosophical experience of efforts for development and reforms in different countries, Jadids sought to process this experience on a national basis, and at the same time, it became a clash of different views on the ways of social development. The main idea of the struggle against colonialism was formed in this complex way. Although it existed for a short time, he said about this period, "It is known from history that every small action serves as the basis for tomorrow's big action. Today's defeat will more or less play a role in the realization of tomorrow's Falaba. They emphasize that it is difficult to imagine the development of society.

In the second half of the 19th century, as a result of the conquest of Turkestan by the Russian colonists, the Jadidism movement arose. After all, the basis of the political activity of the Jadids was based on the ideas of independence and freedom. These ideas were first expressed in the battles of the Uzbek people against Russian aggression in the 1950s and 1970s. Even after the establishment of the rule of the Russian state on the land of Turkestan, they continued to beat in the hearts of the people. It captured the minds and hearts of the people who always lived in the pain of their people and sacrificed their lives for their freedom. Because the Russian state ended the national state and the army in thousands and destroyed the independence. He established a political-administrative system that ensured his interests and became the sole owner of the entire region.

In the socio-philosophical, religio-ethical, political and cultural development of the national philosophy, "the period of the end of the 19th century and the beginning of the next century is distinguished by the variety of ideological and theoretical formations. In Turkestan at that time, there were various spiritual-ideological and ideological currents - ancientists, modernists, reformists, Bedilists, mashrabkhans, as well as various forms of thinking related to the Turkic peoples of Central Asia, as well as more mature groups such as "Chigatoy Gurungi", which had socio-philosophical content and direction. there were enlightened teachings and theories put forward by them." So, during this period, not only the Jadidism movement, but also other movements were formed.

In fact, Jadidism officially began its practical activity at the end of the 19th century, but their ideas were already showing their influence at the beginning of this century (the beginning of the 19th century). Some conclusions can be drawn from this. So, we can see that the interest in scientific achievements, including the innovations of modern technology, and the study of these innovations were discussed in the middle of the 19th century. The fact that the rulers allowed backwardness in all areas in the khanates in Turkestan required an effort to cultivate the ideology of society and people's thinking. "The issue of the need to study European techniques in Turkestan was first raised by Kokand Khan Syed Muhammad Hakim Khan (Olim Khan's brother) in 1843 after returning from a trip to Russia, Turkey, Iran and other countries". Acquaintance with the outside world has begun to educate young people who have a modern approach and whose philosophical observation is developing among the people of Turkestan. It can be seen that getting acquainted with the outside world, the history and culture of other nations and countries is one of the first reasons that changed the thinking of the youth of Turkestan. As we know from history, the process of globalization has always existed, but it has manifested itself slowly. As a result of such processes, the doctrine of Jadidism began to manifest itself in different ways. Therefore, the social, political, economic and spiritual ground of Jadidism ideas and movement in Turkestan was completely destroyed by the last quarter of the 19th century. At this point, it should be said that one of the social problems that arose at that time was that in the 60s and 80s of the XIX century, the Tsar's troops entered the territories of the Central Asian khanates, and the Russian population was relocated to Turkestan at the same time. Along with them came culture and way of life. Constant changes were made by Czarist Russia. The mind of the common people was

not ready to accept this worldview at once. In 1926-1928, the policy of attack on women and girls, eavesdropping and other actions were not accepted by the public mind. As a result, there were casualties among the common people. Turkestan, Bukhara, and Khorezm regions are not the same, each has its own characteristics. But the conceptual ideas of all of them served as the moral foundations of the practice of great changes of the present time, and came to the field as the generational core of the direction of comprehensive reforms and today's strategy. There was a division among the Jadidists, they were divided into two groups, such as those who supported the development while preserving the old-style schools, and those who promoted the idea of implementing democratic reforms by educating young people with a democratic spirit, completely changing the state system, and achieving national independence. The Jadids in a democratic spirit began to educate the people by publishing newspapers and magazines. At the next stage, they expanded the scope of their activities by opening modern schools. In order to change the lifestyle of the local population, innovations such as banks, promissory notes, printing houses, and factories began to enter, railways were built, new economic relations appeared, lithographs were created, "Tarbiyyati atfol", "Umid", "Umid" Early socio-political and scientific societies such as "Nashri Maarif", "Barakat", "Ghayrat", "Taraqqi Parvar" were established. It can be seen that the socio-philosophical thinking of his time had the character of national liberation. In such a situation, one of the social movements that arose in Turkestan was one of the measures to bring the homeland to independence and realize its national identity. It is known that understanding the national identity is knowing the socio-historical, spiritual and cultural life, values, and nature of a particular nation. Jadidism was formed and developed with these goals in mind.

XIX century the end and the 20th century in their heads in Turkestan social - political and philosophical views the most first of all the nation young people bring up and new in appearance education from the system to use goal reached Initially private new schools open to young people education give started if so , later new schools formation wide ear writing went of the region different in the regions to himself special way such schools open started That's it in place new of schools activity about the following to the idea attention giving if "We Turkestans 15 years too it happens in the world like others progressive and thallium to do dream with new schools open we started Alone male our children education enough we entered , however of our daughters education so far never one importance We didn't give it." So , that's it it seems of the past attention in the center young people to educate big attention give, this a guy and of girls science take society for important that to emphasize was Russian system schools opening , russification policy through this to the ground moved came population with communication in Turkestan superstitious of people ideology changed again one reason it happened This new of schools religious sciences with together worldly sciences too to be given, young people education big attention focus of the past main position turning around went But, fast in between Turkestan superstitious people between too division and resistances increased. In general when new in schools to the doctrine Wed government and he with along with the "antiquity" movement too against came out " Antiquity " movement new in schools education from the system dissatisfied was They are for new to stage transition this religious to science damage brings said to the conclusion will come that thinkers yet too there is was "Antiquity" movement representatives power and religion leaders under the auspices of new schools supporters chase under take , arrest , punish and even execution to achieve too they achieved

This to the period come different resistances and to protests despite whole Turkestan country along the "method" jadid "schools activity show started Such of schools opening big social - political and cultural event was 1910 year this is the "method jadid", i.e new schools closed. But this of schools closure combativeness movement could not weaken , on the contrary more development for service did From this it is seen as it is , modernism wide social issues and enlightenment ideas before push in

order to formed socio - philosophical direction was". But combativeness to the doctrine relationship only independence years own position restore went.

In Turkestan of war appear to be and social in his life task positive in a sense interpretation reach it is necessary Because combativeness own of the era social in life new positional movement and reactionary to the point have was Jadidism to the movement relatively different different relationships reported sometimes Pan-Turkism, sometimes Pan-Islamism, sometimes nationalists, sometimes while national the bourgeoisie enlighteners like many names with to the language received.

The international relations and relations of the Jadids allowed them to get acquainted with the program of the Jadids of Russia, Turkey, Egypt, and Iran. Jadidists should implement their progressive ideas by developing a national printing press, introducing a modern education system, and sending local youth to study in advanced Western countries. they tried.

Uzbek scientists have made great progress in studying various aspects of the modern enlightenment movement. The works of almost all modern writers were published and presented to the public. Many works devoted to the study of the history of the New Methodist school, national press, literature and theater have appeared.

In conclusion, it is worth saying that there is little to say about the contribution of Uzbek moderns to all fields. The heritage of Jadids is very important for the history and future of Uzbekistan. The first newspaper, the first novel, the first theater, the first modern school, the first journalism and freedom of speech, the first democratic state - all this is related to the past. Therefore, we, philologists, should continue to study the important issues related to the colonial periods of the history of Uzbekistan and convey them to the younger generation.

Enlightened intellectuals past of the century twentieth years Turkestan of the population spiritual, scientific level in raising big initiative those who showed This doctrine content by learning the future to generation deliver our our task to be need.

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