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NATIONAL-PROGRESSIVE MOVEMENT: VIEWS OF JADIDS ON STATEHOOD

Abstract: *This article deals reformist movement of Turkestan late XIX-XX centuries and complex, historically multifaceted way of development.*

Keywords: *Jadidism, Turkestan, Central Asia, Autonomy.*

Аннотация: *В статье рассматриваются реформаторские движение Туркестана конца XIX-XX вв и сложный, исторически многогранный путь развития.*

Ключевые слова: *Джадидизм, Туркестан, центральная Азия, Автономия*

The reformist movement of Turkestan of the late XIX - early XX centuries. passed a complex, historically multifaceted development path. Drawing on the philosophical experience on the way to progress and reforms of other countries, the Jadids attempted to apply this practice on a national basis, where at times different views on social development became the object of collisions. The basic idea of the struggle for independence was formed in these difficult conditions. How did the future society and the state imagine the Jadids? Did they have a program for their reorganization? As we have already noted, Jadidism passed in its history two stages: the first is the stage of enlightenment and the second is the political one.

However, the views of the Jadids on the issues of statehood began to take shape at the first stage, and on the second stage - they have already acquired a complete form. Looking back to the past, the Jadids linked all the negative in society with the loss of national statehood. So, in Mahmudkhoja Behbudi's opinion, the Khanate was cut off from the world for 50 previous years, and could not use world achievements, which led to the loss of national statehood

and this became one of the reasons for staying under the yoke of colonialism. The colonial system forced the people of Turkestan to live according to European laws, which they did not know, and in order to protect their rights it is necessary to be educated. And M. Behbudi comes to the conclusion that highly educated specialists, in particular lawyers, could benefit the nation by acting through the State Duma, the courts and official bodies of the Russian administration in Turkestan. Thus, back in 1913, he put forward the following theory: the development of education and education among the Turkestans is necessary to protect their national-state interests. The main part of the Jadids concept was the problem of the unification of all the peoples of Turkestan, for they linked the future state structure with their solidarity.

The international ties of the Jadids were very comprehensive. They were familiar with the programs of the Jadid movements in Russia, Turkey, Egypt and other countries, exchanging experience among themselves through visits and conversations. The revolutionary events of 1905-1906. in Russia had an impact on Turkestan. National progressists closely monitored political processes in Russia, studying the programs of political parties emerging there. However, relying on the peculiarities of the national mentality of the people - their peace and drought, they tried peacefully, through legal means, through appeals to the State Duma and speeches there to achieve their goals. The tsarist administration, worried by the growing political self-awareness of the local population, vetoed the presence of representatives of Turkestan in the State Duma. Then the Jadids came to a conclusion about the need to unite and create a united Muslim party in order to become part of the All-Russian Union of Muslims. In an article published in the newspaper Khurshid dated October 11, 1906, M. Behbudi wrote that only in this way, relying on the progressive forces of the Turkic peoples of Russia, they can achieve political rights. Here, he expressed his negative attitude to the social-democratic party, considering its program unacceptable for the norms of Muslim life and utopian. After the Stolypin reaction, the Jadids were

forced to switch to an illegal position. As reported in the Tashkent police department, one of the clandestine groups, mainly consisting of representatives of the national intelligentsia and students, was led by teacher Ahmadjanov. In Kokand, a similar group was organized, consisting of 50 people.

The Andijon Jadid society was called «Tarajiparvar» («Progressists») and headed it, judging by the report of the secret police, Ubaidulla Khodzhaev. In addition, during the period 1909-1916. agents of the tsarist secret police repeatedly reported to the government that the mudarrisⁱ and teachers of schools are advocating for reform of governance for the edge. A tangible influence on the Jadidism of Central Asia was provided by the revolutions that occurred in 1905-1911. in Turkey and Iran. Representatives of the national intelligentsia of these countries set a goal to limit monarchical power to a constitutional framework and to strengthen the economic might of the national bourgeoisie, creating the necessary conditions and prerequisites for this. However, their experience was not mechanically adopted by the Turkestan Jadids. From the practice of the Eastern and European struggle against colonialism, for the achievement of democratic reforms, they used with certain changes only what was acceptable in the conditions of the region. On the eve of the February democratic revolution, the Turkestan's jadi -dizm already represented a serious political force. If after the First World War the Jadids fought for a parliamentary monarchy, after the February revolution, their radical part put forward a wider range of demands, among which were deep reforms to expand the powers of the local population in the administration of the province, allocation of seats in the State Duma, factual number of the local population, the provision of basic democratic freedoms and, above all, the freedom of the national press, the replacement of the monarchical system with constitutional ones, etc.

How did the Jadids imagine Turkestan's place in the Russian statehood? This is clearly reflected in the article by M. Behbudi, who wrote: "In Tashkent

there will be a large Center (Markaz) and Assembly (Majlis), which will include several people elected from five provinces of Turkestan from each city and county. They should be governed by legislation and the law of all taxpaying processes. This Majlis will become an intermediary between the Russian government and Muslims. Each wards (wali) and steward (mamura) from Turkestan and from each province they will support, and actively work for the progress of Turkestan, and for its development. Naturally, the named attorneys (wakil) and deputies (mabus) in the majority should be from Muslims and in a small number from Russian, and the case should be done not by an order or violent method, but according to.

However, in order to achieve rights, according to M. Behbudi, it is necessary to become more actively involved in the social struggle, regardless of nationality and, having united with the Russian population, it is necessary to organize the "Union of Turkestan Muslims", selecting representatives from "each county - these are the first conditions for the movement towards freedom and independence, he believed that the main condition for autonomous existence within the framework of the democratic state of Russia is the elimination of internal contradictions.

The spring of 1917 was a turning point in the political arena and the emergence of new Muslim forces in the political arena, which announced their desire to lead the democratic processes that are unfolding. The nucleus of the emerging national-democratic forces was the Jadids, prepared for this role by their previous activities, linking the embodiment of their ideals about the progress and independence of indigenous peoples of the region with a democratic revolution in the province, they were actively involved in the implementation of the principles declared by it. Protection of political interests of indigenous peoples in unfolding democratic processes was a priority in their activities in the political arena from the first post-February days. [4] At the head of these ideas was Mahmudhoja Behbudi in Turkestan. In Turkestan, national

political parties and associations began to emerge, in particular, in March 1917 the organization «Shura Islomiya» was formed by the Jadids, which included representatives of the clergy and other social strata of the population. By that time, the Jadids had succeeded in capturing behind themselves various social strata from among the local population, having awakened in the inquiry of people the desire for unification. However, they soon realized that both the Provisional Government of Russia and the Provisional Committee in Turkestan continue to conduct the same colonial policy in the province as before. This clearly showed the necessity of holding a Constituent Assembly. Since then, the problem of gaining autonomy and autonomy has outgrown the progressives into a matter of life and death, and fierce political fights have begun. They closely followed the political processes in the metropolis, studied the programs of the nascent Russian political parties. Proceeding from the specifics of the national mentality, the propensity of Turkestanis to peaceful disposition, they began to make attempts peacefully, public petitions, public debates in the State Duma and other legal means to achieve political aspirations.

Turkestan society and its solidarity. Despite its sad end, the national-progressive movement, founded by the Jadids, contributed to the growth of national self-consciousness, played a significant role in the establishment and development of the national liberation ideology.

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