

## "INNOCENT GUILTY" WHO LOVE THEIR PEOPLE

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**Abstract:** In this article, the representatives of the Jadidist movement fight for the will and future of the nation; send talented young people to study abroad; In order to raise the socio-political consciousness of the people, the creation of various educational societies and theater troupes, and the efforts of modernists in publishing newspapers and magazines are briefly considered.

**Key words:** enlightened people, national perspective, bribery, Turkestan progressives, national awakening, modernism.

We know that the crisis and stagnation that began in the 16th century, mutual quarrels, local seeding conflicts exhausted the nation, and Russia, taking advantage of this opportunity, conquered the country by force and tried to keep it stable and captive. Under such conditions, enlighteners came forward to save the Motherland from the danger of complete destruction, to educate the generations in the spirit of freedom and freedom, to start enlightenment and development.

The representatives of the Jadid movement often called themselves progressives, and later Jadids. Progressives thinking about the nation's perspective existed among almost all classes of the people - artisans, farmers, merchants, landowners, scholars.

Jadidism first arose in the 80s of the 19th century in the Crimea under the leadership of Ismail Gaspirali among the Crimean Tatars. Jadidism was primarily a political movement in its essence. It has periods of formation and defeat, which can be conditionally divided into four. In Turkestan, Bukhara and Khiva, these periods are 1895-1905; 1906-1916; 1917-1920; Includes the years 1921-1929.

At the same time, the demands and needs of the local population are neglected.

Judges with a high life and scientific level were replaced by inexperienced people, bribery and social-political injustice escalated.

By the beginning of the 20th century, a whole generation of modern intellectuals, figures who made a great contribution to the development of the country's spiritual and educational sphere, and the development of national culture, appeared in Turkestan. These are Mahmudhoja Behbudi, Abduqadir Shakuri, Said Ahmed Siddiqi Ajzi in Samarkand, Munavvarqori Abdurashidkhanov, Abdulla Avloni, Ubaidullahhoja Asadullohojayev in Tashkent, Abdurauf Fitrat, Sadridin Ainiy, Faizulla Khojayev in Ferghana Valley, Hamza Hakimzoda Niyoz, Obidjan in Bukhara. Mahmudov, Abdulhamid Cholpon, Ishaqkhan Ibrat, Khivada Bobohun Salimov, Polvonniyoz Haji Yusupov and others. They are patriots, enlighteners, founders and leaders of the Jadidist movement in Turkestan. Mahmudhoja Behbudi (1875-1919), recognized as the "Father of Central Asian Jadids", made a great contribution to the unification of Turkestan jadids. Behbudi was the founder and leader of the Central Asian Jadidist movement. He is a person who made a great contribution to the development of the enlightenment movement in Turkestan. On the initiative of Behbudi, a library called "Behbudiya Library" was established in honor of his father. Munavvarqori Abdurashidkhanov (1878-1931) is an enlightened political figure who fought for freedom and the future of the nation in Turkestan, one of the major representatives of the Jadidism movement. Since 1904, he has been an active participant in socio-political and educational movements in the country. He was the initiator and practitioner of the opening of Jadid schools, the founder and editor of national newspapers and magazines, and the promoter of Jadid theater. Munavvarqori created textbooks such as "Adibi first", "Adibi second", and "Yer yuzi" for schools. "Tarjimon" newspaper played an important role in the spread of Jadidism ideas. Ismail Gaspirali's visit to Tashkent, Samarkand and Bukhara in 1893 stimulated the further development of enlightenment ideas. In 1893, the first new method school began to operate in the Emirate of Bukhara. Later, such schools spread widely in other regions. Central Asian moderns studied the experiences of Crimean intellectuals in the path of enlightenment and used advanced ideas of

development in other countries. The age of the participants of the Central Asian development movement was different from the modern representatives of other countries. In 1910, Abdulhamid Cholpan, the youngest of my family, was 13 years old, and Mahmudhoja Behbudi, the eldest, was 36 years old. The development of the progressive movement took place in two stages. This movement, which started as enlightenment in the first stage, by 1917 has turned into its second stage - a movement in a political form. The Jadids continued the democratic and progressive ideas in Turkestan, using the legacy of Alisher Navoi, Mirza Bedil and Boborahim Mashrab, which existed in Turkestan for a long time. Among the achievements of advanced intellectuals of Turkestan, the most significant was the creation of a public education system independent of the ruling ideology and the foundation of the national press. This, in turn, served as an important tool for spreading progressive ideas. The progressive investors of Turkestan have sent young people abroad, they have acquired the necessary professions, they have supported the young people who are useful to the people and those who care for them. Mirkomil Mirmo'minbayev from Andijan allocated a large amount of funds for this work from his own account. In 1910, in Bukhara, teachers such as Haji Rafi, Mirza Abduvahid, Hamidhoja Mehri, Usmanhoja, and Muhammaddin Makhdum founded the "Tarbiyai atfol" ("Children's Education") society, and in 1911, 15 students, and in 1912, 30 students were sent to Turkey. 'those sent to the winter.

In Turkestan, the activities of Jadids had an effect on the enlightenment of the local population, the strengthening of their national identity, and the rise of the struggle for freedom. Jadidism movement appeared in the country as the main spiritual force opposing the colonial policy of the Tsar's government. The events of October 1917 in Turkestan and the seizure of power by the Bolsheviks did not allow the Jadids to fully realize their goals. Nevertheless, they declared an independent autonomous republic called the Turkestan Autonomy with its center in Kokand. This autonomous republic, which lived for 72 days, was crushed by the Soviet authorities. As a result, Jadids were persecuted and eventually became victims of repression in 1937-1938. On this day in 1938, Abdurauf Fitrat, Abdulhamid Cholpon, Abdulla

Qadiri, and more than a hundred other Uzbek intellectuals whose activities remain largely unknown to the public were shot in the capital of their country, Tashkent, according to a document approved by Stalin, the leader of the communist regime. All those executed were activists of the national revival movement, Jadidists. The treacherous execution of these youths, who entered the political arena as the hopes of Turkestan in crisis, was hidden from the nation for many years. President Shavkat Mirziyoyev announced the decision to award the Order of Merit to Abdulla Avloni, Mahmudhoja Behbudi and Munavvarqori Abdurashidkhanov, who were executed by the Soviets, at a ceremony held in connection with Teachers' Day. These conclusions are still relevant for today's Uzbekistan even after a century. The country has been talking about the new Uzbekistan for the last four years, and recently about the third renaissance.

But the history of the activities of Jadids shows that awakening is determined not by statements, but by the struggle of society for development, the political environment mixed with the diversity of thoughts and ideas, and the presence of choice.

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