

REVOLUTIONARY MOVEMENT IN SAMARKAND (LATE 19TH AND EARLY 20TH CENTURIES)

Kuchkorov KHoshimjon KHasanzoda,

Teacher of the Department of Uzbek Literary Studies
Chirchik State Pedagogical Institute of Tashkent region,

Abstract: This article provides information about the socio-political, literary and cultural life of Samarkand in the late XIX and early XX centuries, the movement of renewal and its role in the literary life of Samarkand. Also, the issues of development of science, education, literature, art in this period, access to fiction, new social issues were discussed.

Keywords: innovation, literature, science, education, realism, social life, literary environment, realism.

In the second half of the XIX century in the spiritual life of Central Asia began the movement of education and renewal. During a certain historical period, this movement spread to Turkey, Iran, Afghanistan, India, the Caucasus, the Arab world and Central Asia, and became widespread among the intelligentsia. The Enlightenment movement, despite the diversity of its terminology among the peoples of these regions (including the Enlightenment in Iran and the Enlightenment in Tajikistan), was essentially a common phenomenon in the lives of these peoples: the ideas and goals of all these peoples they were similar. The emergence of the Enlightenment movement in different parts of the Eastern world at a certain historical period was not accidental. Asia and Europe, the East and the West, have become closer and have established economic and cultural ties. As a result, some enlightened people from different parts of the East got acquainted with the developed countries of Europe, compared it with the life of their countries, realized the comprehensive backwardness of their countries and peoples, and did little to rid their country and people of backwardness and ignorance. In order to achieve these goals, they first called on their compatriots to study science and

education. It should not be forgotten that their main goal was to educate and awaken the consciousness of the people, to establish the achievements of the developed countries in the field of secular science and to lead the country on the path of development. For this reason, they began to fight against the traditional method of education, social evils, oppression, ignorance and backwardness.

Separate research on the educational movement in Samarkand has not yet been conducted in Tajik literary criticism. Some information about the history of literature of the second half of the XIX and early XX centuries, in the book “Samarkand Literary Center on the highway of history” by S. Sadiev, treatises by A. Samadov “Life and works of Javad”, “Armugoni Javdat”, as well as “Madhi Samarkand”, “Taronakhoi Samarkand” and others. One of the prominent researchers of the literary environment of Samarkand S. Sadiev in the book “Literary Center of Samarkand on the highway of history” covers a separate chapter, which covers the late XIX and early XX centuries “Literary revival in Samarkand” (late XIX and early XX centuries) called this a sign of the development of literature and the revival of the literary environment in this period.

It should be noted that “in Central Asia, the movement of enlightenment and its literature first appeared in the second half of the XIX century in Bukhara Sharif, the main cultural and literary center of the region” [1; 352]. Ahmadi Donish is the founder of the Enlightenment movement and its literature, which began in Bukhara with his work and creativity, and his scientific and creative activity is the forerunner of the Enlightenment movement throughout Central Asia. Ahmadi Donish was the first intelligent man in Central Asia to awaken from medieval ignorance. He looked to the life of advanced nations and in his works he called on his compatriots to learn from them and constantly strive to awaken them from their slumber. Through his works, he managed to shed light on the medieval atmosphere of Bukhara, where ignorance and backwardness prevailed, and to open the eyes of people with insight and understanding. Thanks to Ahmad Donish, an awakened intellectual awakening took place in Bukhara, and travel became the main genre of enlightenment literature, and a series of travelogues were written. Among them are “The Travels” of Mahmudkhoja Behbudi, as well as the imaginary journey of Sayidahmad Ajzi called “Mirati Ibrat”. These great

enlightened writers expressed their progressive thoughts and ideas mainly in these travelogues. "Enlightenment literature was characterized by a sense of patriotism, the idea of freedom and national independence. The enlighteners were compassionate patriots, ardent fighters for the independence of the country and the freedom of their people." [1; 354]. Today, when the former Soviet republics of Central Asia have gained independence, especially these ideas of enlighteners on national independence, freedom of the homeland and its development have become more valuable. The Jadids were freedom fighters who continued the work of enlighteners in the early twentieth century and raised it to a higher level. Therefore, today in the sovereign republics of Uzbekistan and Tajikistan, much attention is paid to the activities of new educators. Enlighteners such as Behbudi, Ajzi, Fitrat, Chulpon, Mirzo Siroj and a few others are especially great, whose names were blackened during the Soviet era and blackened by the slander of nationalism. Of course, the Soviets were concerned about the new patriotic ideology, which was primarily focused on the national independence of the peoples of Central Asia. So they treated the newcomers this way.

Enlightened newcomers made effective use of literature and the press in order to achieve their goals and fulfill the difficult but honorable tasks before them. It should be noted that literature and the press served as a powerful weapon against them. As a result, powerful enlightened literature and journalism emerged. Enlightenment literature appeared in the second half of the XIX century, and in the early XX century was expanded and developed by the creative activity of modern writers. We would like to remind you that literature has been comprehensively updated, ie its content, ideas, style, genre and language. The process of enlightenment changed and renewed the Tajik literature. A new stage in its history has emerged. It should be noted that the modern Tajik literature began with this enlightening literature. Although Ayni is now considered the founder of modern Tajik literature, its foundation was laid by Ahmadi Donish.

The content and the beginning of enlightenment literature were formed by the same goals, requests and tasks of this social movement. This literature is inextricably linked with the real life, time and dreams of the peoples of Central Asia. Enlightened

poets and writers with the demands of the times and social life discussed such serious and pressing issues of life as never seen in the traditional literature of previous periods. Therefore, the enlightened literature was enriched with the content and ideas of life, socio-critical thoughts and ideas, its realistic aspect was strengthened. In fact, enlightenment literature is the literature of realism. It reflects the hard life of the people, as well as the pain and suffering of enlightened writers from the language of the country and the people.

Literary critic S. Sadiev rightly noted that “The development of literary life and the growth of literature in Samarkand in the early twentieth century was largely associated with a strong movement of enlightenment and modernity. At that time, Samarkand was the largest and most popular center of the social enlightenment and innovation movement.” [1; 355]. It should be noted that in this land, enlightened literature was the main force of the literary movement of the period and the main trend in the development of literature. The literature of this period differs in that it incorporates social content. It was during this period that enlightenment turned from an idea into a practical movement. When we talk about the literary center of Samarkand of this era, first of all, modern literature, bright faces of outstanding enlightened and modern writers such as Behbudi, Vasli, Ajzi and others appear. During this period, the ideas of enlightenment took root in the literature and were reflected in the works of most writers. At the beginning of the 20th century, the majority of poets and writers in the literary center of Samarkand were enlighteners and created under the influence of enlightenment ideas. On this basis, we can say that enlightenment had a great prestige. In the literary environment of Samarkand, poets such as Sayidahmad Wasli, Fakhriddin Raji, Qori Masehi Tamhid, Abdulghani Javdat, Naberahoja Khilat, Jome, Sipandi, Jurat and others have created in the tradition of traditional poetry, and to a lesser extent to some extent related to the progressive and enlightened literature.

Many poets and writers gathered in Samarkand around two great writers - Mahmudkhoja Behbudi and Sayidahmadi Ajzi, who raised the banner of enlightenment literature, and contributed to the development of new progressive literature with their creativity. Enlightenment literature was formed in Samarkand, and its representatives

were organized to achieve their goals. The organization and unity of enlightened writers was based on the unity of their beliefs and goals. The lofty goals and aspirations of the people as a call to education of science and enlightenment, aspirations and efforts for the freedom and development of the homeland brought together and united enlightened writers. Enlightened writers were co-creators. They walked hand in hand and fought for noble goals. The enlighteners of Samarkand were at the forefront of this powerful social and literary process. Through their work, literature became a field of intense ideological struggle. Not only powerful and well-known writers, but also weak and inexperienced writers, who connected the destiny of their work with the ideas of enlightenment, but have not yet found a place in the literature, walked in this field. The ideological struggle of enlightened orators was not directed against traditional poetry and traditional poets, but against illiteracy, ignorance, backwardness and uncivilization. Enlightened writers declared war on these social evils, which were an obstacle to the prosperity of the country and the well-being of its people. Their main goal was the Cultural Revolution. The use of the term cultural revolution in relation to the enlightenment movement is not unreasonable. However, it should be borne in mind that the cultural revolution of the new enlighteners was fundamentally different from the “cultural revolution” carried out by the Soviets in the thirties of the twentieth century. First of all, the goal of the cultural enlightenment revolution was to achieve the development of the country gradually and naturally, by enlightening the people. Secondly, the cultural revolution of enlightenment, in its essence, was in the interests of the homeland and the people. However, the Bolshevik “civil revolution” was carried out not only artificially and by force, but also contrary to the culture and customs of our peoples and was not in their national interests.

The main trend in the development of literature in Samarkand in the early twentieth century was the enlightenment literature. At the same time, traditional poetry has continued its development and has produced a number of powerful speakers. It should be noted that the literary revival in Samarkand during the negotiations began with the traditional poetry and continued the best traditions of Tajik poetry. However, at the beginning of the twentieth century, the development of literature was mainly

associated with the enlightenment literature and the creativity of its representatives, and was based on the highest ideas of enlightenment.

In 1917, as a result of the Bolsheviks coming to power, the process of the Cultural Enlightenment, which began at the beginning of the twentieth century and was achieved in a short period of time, was halted. If the Bolshevik political revolution had not taken place, the Central Asian enlightenment movement would have achieved its goals, fulfilled its mission and tasks before the homeland and the people, and led the country on the path of development. At that time, our country and our peoples were probably among the most developed countries and nations in the world. Unfortunately, the Bolshevik revolution did not allow the enlighteners to fulfill their mission and task before the motherland and the people, and their great and great work remained unfinished.

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