

The process of formation of a movement in Burma

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Abstract: This article provides information about the emergence of the Jadidism movement in Turkestan, the spread of enlightenment, the nature of this movement as a movement of national awakening, and its role in its development.

Key words: Jadid, press, colonialism, Behbudi, A. Avloni, Ismail Gazpirali, Boghasaroy, Jadid schools.

Log in. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. This movement aimed to rely on the foundations of Islam, its enlightenment, its advanced scientific achievements, and to educate a contemporary person while preserving national values and identity. Another factor that sparked the movement was the indifference of Chorus government officials to Muslims in Russia and the display of The Muslim population at the tip of their feet, resulting in a sense of rudeness that arose in the local Muslim layer.

Literature analysis and results. In the late 19th and early 20th centuries, Burma, Caucasus, Crimea, Tatarstan It is a socio-political, educational movement that has played an important role in their lives. The movement originated in Crimea in the 1980's. In the 1990s In Central Asia spread. Craftsmanship in Crimea Ismailbek Gasprinsky led by Crimeans Originated in the middle. In the second half of the 19th century, Asia and Burma lagging far behind Europe in terms of scientific and technological advances. Opinions began to emerge in the most advanced visiting layers of his day about the lag behind European and world civilization of Burma and the liberation of such a tragic life, men and women.

Results. In the early 20th century, the name of Ishmael Ghaspirali, a great reformer of Muslim schools in Russia, became popular throughout the East. He opened a new school in Bogotá based on a lightweight reading method for old schools. He taught, wrote textbooks, and influenced the worldview of well-educated visitors in Burma with his works exposing chorism's policies in the East. He set an example for the emergence of a new method of schools. The pilgrims were not only scholars who favored the advanced methods that emerged in Burma at the end of the 20th century but also aimed to promote the Turkish-Islamic legal heritage within the nation, to fight for hypocrisy, development, and national sovereignty. The origin of this movement was influenced by philosophical and religious currents consisting of widespread, advanced divisions and values in the Middle East and the movement "Ittihod and Development" (the Young Turks Movement) in Turkey. By the early 20th century, Babylition and appraisal began to spread widely in the Caucasus, then in Tashkent, Ashgabat, and other cities of Burma and had a profound influence on raising the cultural and educational level of the people. In Tashkent alone, libraries and libraries and libraries

were established by the Babylonians and the Bahoites, who played a major role in spreading enlightenment among representatives of various layers of the people. The pilgrims also tried to draw the chamber and the commander into their ideas and examples in the Persian Empire and in the vicinity of Hiva. [1:110]

In the early 1900's, the Chaldeans were able to obtain permission from the commander to open new schools. But the opening of such new schools was contrary to Russian interests, so Russia's threat to the commander increases, and the commander puts the jadides under pressure. Russia will do everything it can to prevent any in-going relations with Muslim countries, Turkey. Colonialists of the Russian Empire opened to new method schools in the Middle East starts fighting these schools are "anti-Islamic," "unusual schools" They are obsessed, employ spy agencies, and even strongly prosecute the emperor of Bucharest and the chamber of Hiva. The situation worsens to such an extent that many people are killed in this matter. Imperial officials will step up the fight against Islam. Even in 1903, the monarchy decreed that the inhabitants of Burma make a blessed Pilgrimage. This sparked strong protests in the local Muslim population. After the 1905 coup d'état, relations with the Turkish peoples and their Turkey intensified in Russia. Published by Jehovah's Witnesses but out of print. Published by Jehovah's Witnesses but still out of print. In 1908, thanks to the Turkish Revolution, societies such as "Young Turks" and "Young Chaldeans" were formed in Khiva. These societies eventually received the status of political parties. In a short time, such political organizations will become one of the strongest organizations in major cities, such as Tashkent, Samarkand, Bukhara, Khiva, Mogadishu, and Andijan. As the people of Burma grow, their adversity and confidence in the pilgrims increase. It should be noted that by the beginning of the 20th century, the national liberation flag was raised and worked to ensure the unity of national unity forces Beginning in Burma, the pilgrims attracted the attention of the world community. In the atmosphere of craftsmanship, literature also emerged and became a perfect form. Renewal in both prose and descendants, poverty and waiting for ignorance A new literature has been developed, filled with ideas of combating the Russian invasion, achieving enlightenment and dignity, and gaining independence. Abigail's sensibleness contributed to the saving of lives. Thereafter, Sheikh Ahmad Mahdum took to the square. In recent centuries, such a great land, such as Burma, which produced such great gods in the Middle Ages, has been in crisis in the agony of anger and hypocrisy, Ismail Gaspirali began to actively participate in acute publicity articles about the powerful medieval and colonial oppression, the new awakening in the country, the fight for new enlightenment and literature to protect the rights of Muslim women and girls. These are "Bukhara and Bog'charoy", "Bog'charoy to Tashkent", "New History of Turkey", "What have I seen in Bukhara?", "Letter from Turkey", and others. Thanks to him, textbooks, press and literature began to appear in Burma, as well as textbooks, textbooks, and literature for new schools. Mahmoud Ahmadinejad Behbudiy (1871 - 1919), another of the largest figures in the movement in Burma, has historically made a name for himself as "the father of the Turkish pilgrims." He was one of the liwards who went to the front lines of the struggle for independence. [2:90]

Behbudiy ishmael Gaspirali was zealous in deciding schools in Burma and providing them with textbooks and manuals. He wrote dozens of articles about the possibility that new types of schools can be an important factor in our national and cultural development.

From the late 19th century to the late 1938's, the movement of civilization in Burma was elevated from the enlightenment movement to a wide range of social and political movements. In Burma, the movement has its deep local roots. In the second half of the 19th century, well-educated intellectuals who lived in the second half of the 19th century realized in a timely manner that the peoples of Burma were lagging behind the peoples of the world in social and political life. They chose science as the only way to get rid of this poverty line. First of all, advanced intellectuals who realize that science is the essence of development from poverty that it's the main condition of getting rid of. They chose enlightenment. To assist individuals desiring to benefit the worldwide work of Jehovah's Witnesses through some form of charitable giving, a brochure entitled Charitable Planning to Benefit Kingdom Service Worldwide has been prepared. In this regard, Munavvar Qori The services of Abdurashidxon's son, Mahmoud Ahmadinejad Behbudiy, Abdulla Avloniy, Sadriddin Ayniy, Fayzulla Hoshanov, Toshpolatbek Norbo'tabekov, Abdurauf Fitrat, and others were insignificant. By 1910, about 50 method schools were established in various parts of the country. Tashkent and Mogadishu became a major center of schools. By the beginning of the February 1917 revolution, some 100 new schools with more than 4,000 children were registered by the chori government in Burma, including 39 in Syrdarya, 30 in Fargo, 18 in Yettisuv, and 5 in the districts of Samarkand. All of them operated at the expense of private funds. The tuition amounted to from 50 to 3 gallons [50 L] a month. The new method was distinguished by the internal structure of school rooms, a party from old schools, a writing board, a geographic map and the presence of a desk for the teacher. In schools, children continued to study for 2-3 years. Savtia schools differed from old-fashioned schools in the quality of education. These confessions are also reflected in the press of that era. For example, the Azim School of Education in Anchorage is 3 classes, and in Grade 1, children are taught to read and write, to be tajvid in Grade 2, to account, and to pray in Lesson 3. [3:80]

In 1916, the Zealous Society was formed by veterans in Mogadishu. The objectives of this society were, first, to provide schools with textbooks, notebooks, and weapons of mass destruction, while secondly, to publish and distribute books, newspapers, and magazines among indigenous peoples in the local language.

The fight against Russian colonialism continued in a variety of ways. At the beginning of this struggle, the nation's well-educated intellectuals stood up. The movement, which initially began with the idea of reforming schooling and the education and upbringing of the younger generation, later covered a wide range of political problems. After the February 1917 revolution, the movement in Burma, which began with the reform of civilization, began to undergo new quality changes. During 1908-1917, Turkish patriotic forces gradually joined forces as the only political force and gained access to their organizations and publications. Then they actively participated in the restoration of national-democratic democracy in the country. For a single purpose, they carried out propaganda and propaganda work on behalf of these organizations.

Among other pilgrims in the country, the Turks began their early activities as enlightenment. The sacred idea of leading the fatherland to freedom and national independence was difficult for the most advanced intellectuals to implement in the existing world. It could only be achieved through relentless educational and political activities. The pilgrims were unable to imagine the country's sovereignty and development without mature professionals armed with modern knowledge. To that

end, at the end of the last century, the Pilgrims realized the need to open new method schools throughout Burma and began working to establish them. [4:210]

Negotiation. Of course, not every innovation in the lives of the peoples of Burma has been overlooked by colonial officials. In the early 20th century, the emergence of new schools began to worry them. The pilgrims dreamed of seeing the people equal to those of the prosperous nations of the world in knowledge and education and rights. They spent all their bodies on this sacred work to protect and prosper the nation. It wasn't just a proud dream. It was a clear and planned behavior of those who were aware of the heights and lows of their time, who understood history and fate terribly, who knew and saw both the East and the West.

On June 27, 1906, the first national newspaper in Burma was published, and it was edited by Ishmael Obidov, a well-known publicist. It is noteworthy that the June 25, 1993, issue of the United Nations Declaration on the Elimination of All Forms of Discrimination against Women was widely celebrated as "Press Day."

Along with "Development," turkish newspapers Hurshid appeared in Tashkent in 1906, Fame, and Tujor from 1907 to 1908. Newspapers such as "Asia," "Samarkand," "Sadoi Burma," "Sadoi Fargo," "Window," "Hand Flag," "Turon," and others appeared in Burma. Published by Jehovah's Witnesses but now out of print. While many of them came out for a short period of time, they were instrumental in spreading reformist ideas. Reformist ideas of the pilgrims were mainly promoted through the press.

The passionate urged the public to preserve national traditions, to promote their spirituality, and seriously opposed the festivities of luxurious weddings, ceremonies of serenity and serenity, the hypocrisy and drunkenness of weddings and mourning. The pilgrims tried to create theoretical foundations of a democratic national sovereignty, guaranteed human rights, national, religious, and economic freedoms. [5:140]

The conclusion is that in the late 19th and early 20th centuries, national awakening and national consciousness played a major role. Among the brightest figures in the world were Behbudiy, Fitrat, Cho'lpon, Abdullah Almighty, Abdulla Avloniy, Munavvarqori, Fayzullo Hoshanov, So'fizoda, Tavallo, and Isaacjon Ibrahim. They have done great work in elevating the nation to perfection and preventing its dignity from hitting the ground. Despite severe material difficulties, enlightenment scholars have tried to create opportunities for the spiritual advancement of the nation. They also took over all the work in this regard because they realized that it was one of the first priorities to elevate the nation's national consciousness and strengthen the national anthem during the complex, responsible turn of history. Thanks to independence, the names of the scholars are being restored, the birthdays of their birth are celebrated among our people, and their works are reprinted. The philosophical and moral ideas outlined in their worldviews are preserved until the blacksmith as the cultural, spiritual, and values of our people.

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