



THE INTELLIGENCE MOVEMENTS IN THE CENTRAL ASIA

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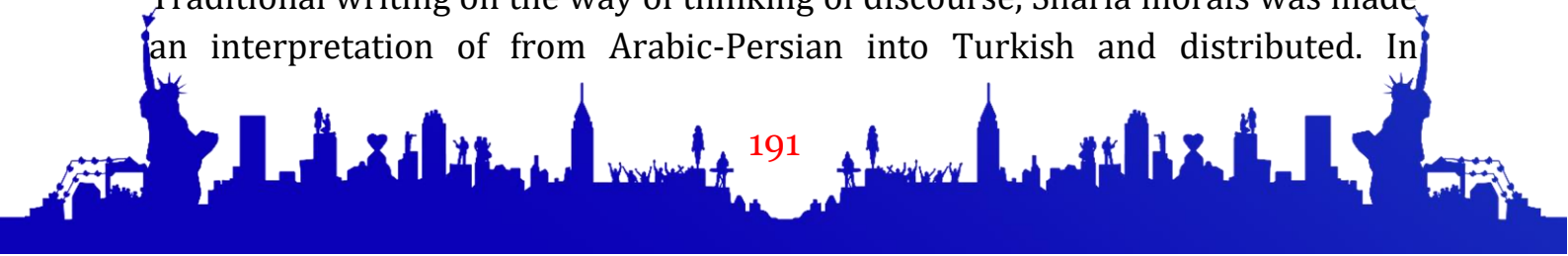
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Introduction: The finish of the nineteenth 100 years and the start of the twentieth century was a time of sharp turns in the improvement of world progress. During this period, there were profound changes, the First and Second Universal Conflicts, and basic subjective changes in the improvement of science. The total impact of a general public by an unfamiliar society made an upset throughout everyday life, yet additionally in the way of thinking of individuals. Toward the finish of the nineteenth 100 years and the start of the twentieth hundred years, in Focal Asia as well as in different districts, delegates of an alternate perspective and another vision were shaped.

In the final part of the nineteenth 100 years, the financial framework in Focal Asia was in reverse, the way of life of residents was very low, and the impact of Islamic strict pioneers areas of strength for was their social and otherworldly life. In a circumstance where the longing to reestablish the customs of Sufism in individuals' perspective is developing, contrasts with the contradicting powers have emerged.

"The nineteenth century is the time of the last and the start of the following 100 years in socio-philosophical, strict moral, political and social turn of events, and is recognized by the range of development of philosophical hypothetical and philosophical perspectives. Before the rise of the Jadid development in Turkestan, there were different profound philosophical and philosophical flows of ancientists, reformers, Bedilists, Mashrabkhans, as well as different types of reasoning, socio-philosophical substance and bearing, which were pertinent to the Turkic people groups of Focal Asia. [1].

Thus, the Jadid development, yet additionally other philosophical principles were framed during this period. In individuals' perspective, the craving to reestablish the customs of Sufism reasoning is developing. During this period, crafted by republishing crafted by archaic Muslim masterminds started. Traditional writing on the way of thinking of discourse, Sharia morals was made an interpretation of from Arabic-Persian into Turkish and distributed. In





mosques and madrasahs, Bedilkhanism, classicist developments by strict researchers, and Sherkhanism thrived. Illumination development in Focal Asia was the aftereffect of individuals' yearning to the improvement of science, widespread human qualities, and end of financial, social and profound backwardness.

Jadids tried to handle the experience of the endeavors for improvement and changes in various nations on a public premise. The fundamental thought of the battle against expansionism was framed in this perplexing circumstance. It is said about this period: "It is known from history that each little development fills in as the reason for the upcoming large development. The present loss will pretty much assume a part in the acknowledgment of the upcoming triumph. It is challenging to envision the advancement of society without it [2]".

Innovation showed up in Turkestan toward the finish of the nineteenth 100 years, was shaped toward the start of the twentieth hundred years, and rose to its top in a brief timeframe. Innovation is a social development that figured out how to keep up with its situation and heading even after the Trotskyite overthrow of 1917 until the foundation of the communist tyranny. In certain sources, advancement is known as a stream, in others it is known as a development.

Jadids, who worked in Turkestan, were likewise recognized by their regional layers. For instance, assuming we dissect Turkestan jadids, Bukhara jadids and Khiva jadids, despite the fact that their principal objectives are towards the place of opportunity, we can see a few distinctions in their inside structure. "The Jadids of Turkestan, similar to the Jadids of Bukhara, followed the way of separation. An enormous piece of Turkestan jadids didn't figure out the unrest and stayed in its past public middle class philosophy" [4]. It very well may be seen that the exercises of Jadids are isolated into pre-progressive and post-progressive stages. For instance, we can see the instances of common solidarity and personality in the exercises of public developments in the Fergana Valley, Youthful Bukharas, Youthful Khivas, educated people in Tashkent. Because of the social advancement of the edification development that emerged in Samarkand, it rose to the political phase of advancement.

Conclusion

The fundamental objective of the advancement that emerged in Turkestan was to present creative thoughts in all areas vital for the improvement of society. With this, the Jadids made meaningfully impacting the lifestyle of individuals and fostering their otherworldly cognizance one of their fundamental objectives.





Toward the start of the place of public advancement in Turkestan, the Jadids drew out guaranteeing the political, monetary and otherworldly improvement of the general public.

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