

Ideological Foundations of the Jadidist Movement

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Abstract: In this article, it was further clarified that jadidism is a phenomenon as wide and deep as ocean, and there was a need to study this phenomenon extensively. Therefore, it is advisable to pay special attention to the research of the problems of the jadidist movement and jadid literature.

Keywords: Turkestan, the idea of enlightenment, Mullah Ikrom, jadids, jadid literature, theater.

INTRODUCTION

Historically, it is known that a person always lives by the desire to know the being. We witness that the desire to change it not only on the basis of knowledge, but also on the basis of acquired knowledge and experience laid the groundwork for revolutions in the social, political, economic, scientific and technical, spiritual spheres of society's life. It can be said that the main factor in life on Earth is enlightenment.

A socio-political phenomenon in the history of the Uzbek people, the "Jadidism movement" is recognized as a unique and lush phenomenon. This movement, which went through its various stages as a derivative of the political, social, economic and spiritual situation that prevailed in Turkestan in the late 19th – early 20th centuries, was born at that time. On the one hand, the invasion of the Russian Empire, and on the other, the oppression of local officials had caused economic tension, enlightened poverty and national discord in the area. In this contradictory and shaky period, first of all, the pioneers of their time, the enlightened intellectuals Mahmudkhoja Behbudi, Chulpan, Fitrat, Munavvar qori Abdurashidkhanov, Abdullah Avlani, Sofizoda, Tavallo and their noble comrades were looking for ways to take the land out of the swamp of ignorance and enlightenment. The main reason for this was that they were educated, people who understood the heights of life, were able to draw conclusions from religious and secular sciences, seeing the world, recognizing el and comparing the situation. For them, the fate of the nation and the prospects of the people were not empty words, but a commandment of conscience. They had an objective assessment of the historical situation and felt that only enlightenment would lead the country out of the quagmire of helplessness and ignorance.

Only those who believed that the enlightenment would recognize people for their rights and begin the path of building a truly national democratic-legal state in the country. Those who tried not only to believe, but also to show their contemporaries, especially ordinary people, the direction for this. For this, they-made the most of their pulpit;

- reformers in the field of Education;
- those who have trained young people who are the future of the country by sending them abroad;
- they themselves went out to foreign countries and recognized el;

- -those who, through the means of their works, introduced the achievements of the world society, the results of scientific and technical development;
- -those who took an active part in the political-ideological struggle that prevailed at that time, thought a lot about building a new democratic society in the country;
- those who actively participated in the creation of programs and documents of new political parties;
- moreover, those who themselves are able to lead a new society...

As we have seen, the activities of the exponents of the jadidism movement are incredibly lush. For this reason, today their life and work, the fate of the tragedy, are being tried for thoughtful perception by historians, literary critics, political scientists, philosophers and representatives of other fields. During the period of the former Soviets, there were serious problems in the research of the Jadidist movement, there were one-sided opinions about the representatives of this movement, and their names were branded as nationalists and enemies of the people.

METHODS AND LITERATURE ANALYSIS

Only in the 90s of the last century did the attitude to the incident of Jadidism change. Only after our country gained its independence, our real national history began to be restored, and such "white spots" became the object of serious scientific research. As a result, O. Sharafiddinov, N. Karimov, B. Kasimov, B. Nazarov, U. Normatov, H. Boltaboyev, S. Mirvaliyev, A. Aliyev, E. Karimov, S. Kasimov, P. Mirzaahmedova, N. Rahimjonov, Sh. Yusupov, S. Ahmedov, U. Dolimov, B. Dostkorayev, A. Jalolov, B. Karimov, Sh. Rizayev, I. Tolakov, I. Faniyev, D. Kuronov, D. Alimova, R. Shamsiddinov, S. Azamkhozhayev and a number of other scientists published works dedicated to the study of issues such as the life and work of modern writers, their artistic skills, ideological direction, and their place in the political struggle.

In fact, the movement of jadidism is an extremely lush and complex process. It covers the historical, artistic-aesthetic, philosophical and political-social layers of our thinking. In our opinion, observing the creative and political-social activities of jadid writers in close connection, appearing in layers of their hearts the roots of their political, philosophical and even legal views reflected in their worldview, forming to the level of artistic generalization, showing their reflection in a series of images that saw the face of the world, in their basic artistic concept, observing, we think that the time has come to realize the integration of reality in literal complexity, so to speak, between the spheres of science.

On the one hand, as a result of the prevailing social system in Turkestan in the 16th and 19th centuries-the crisis of the feudal state, the emergence of a state of stagnation in the development of society, on the other hand, as a result of the conquest and colonization of Turkestan by Tsarist troops, it was difficult for any movement to Therefore, it is extremely important that in the late 19th – early 20th centuries, the jadidism movement in Turkestan came to the field and acted as a force capable of leading the people in the path of their ideas.

If it were not for the necessary social and cultural background (internal conditions) in Turkestan itself for the emergence of the jadidist movement, the process of emergence and formation of the Uzbek jadidist movement would not have become so intensive. Such a ground was served by the efforts of enlightened men such as Sattorkhan Abdugafforov, Fulom Hasan Orifjonov, the works of poets and writers such as Muqimi, Furqat, Dilshodi Barno, Ahmad Donish.

RESULTS AND ANALYSIS

Indeed, the sphere of interest and activity of the Jadid enlightenment was extremely wide, the main purpose of which was to bring the people to independence through enlightenment. Because, without education, without knowing anything about its history and Human Rights, living in a colonial context had bent the will of the people. That is why they opened schools in a new way and took measures to quickly release the literacy of the masses of the people;

- for the first time they founded the press and published newspapers and magazines;
- created works that promote the ideas of the new era, aimed at opening the eyes of the people. As a result, jadid literature came to the field and theatrical troupes appeared. The art of the National Theater began its history with the stage introduction of such works as "Padarkush", "Wedding", "Old school, new school", "Jewel", "Poppy".

The jadids began to communicate their progressive ideas to the masses of the people with the help of school-education, literature and theater. Chulpan's collections "Awakening", "Springs", "Secrets of the dawn", the drama "Bright", translations from Ejen Pote and Robindranat Tagore, Fitrat's "Discussion", "Statement of the Indian traveler", poems overflowing with nation problems, the drama "Abulfayzhan", a number of his publicistic works, Behbudy's "travel memoirs", "Risolai tooli savod", "Risolai jugrofiyai Umronii", "Kitabat ul-atfol", "Practice Islam" books, a number of Publicistic works, treatises "Adibus-Soni", "Earth" by Munavvar qori Abdurashidkhanov, poems, stories, Publicistic articles, political speeches, at the same time Bright Works of many jadid creators, arose. But, in their eyes, these areas of ideology and spirituality were just a tool on the way to the country's independence.

It is not difficult to notice that the local tyranny and the violence of official Russia, which ruled at that time, strengthened each other and complemented each other, leading to the subjugation of the people and the saving of time, regardless of some conflicts. Jadids are hard workers who are belted to block the path of this danger. They saw the country as a requirement of the age that educated people should be guided by just laws worthy of their time, that young and old should be able to live with such respect, that everyone would be equal before the law. This, in turn, means, in the language of the Social Sciences of the following years, to lift the Turkestan land out of the swamp of feudalism and into a new stage of progress without bloodshed. However, if it is compared with the radical ideology of the Decembrists, Narodniks or Bolsheviks in Russia, Jadidism, as a product of its time, shows that it was a very cultural and progressive movement. At the same time, if we want to truthfully and fairly show the environment in which the moderns lived and created, the conditions typical for Turkestan in the late 19th and early 20th centuries, including the struggles for the throne and the atrocities in this process, the elements of works in the country, in particular, the emergence of armed left-wing groups, as well as the fact that the so-called school and education front is generally neglected by the state, barely breathing in everyone's backyards, moreover, the students' perception of the world we cannot help but mention that it is at the level of "One Thousand and One Nights" fairy tales.

Behbudi's trip to the countries of the Middle East, his trip to the central cities of Russia, such as Kazan, Nizhny Novgorod, Moscow, Petersburg, Fitrat's stay in Turkey for several years had a huge impact on the formation of socio-political, educational and literary views of not only these writers, but also Uzbek jadids in general.

Especially Fitrat's works "Discussion" and "Statement of an Indian Tourist" written in Turkey reflected the ideas and beliefs of Uzbek moderns and served as an ideological program for many people for many years. The activity of Jadids in sending young people from Turkestan to study abroad is also of special importance. It would not be wrong to say that the idea of sending Uzbek youth to foreign countries for education was born from the need of Turkestan for philosophers, diplomats and politicians who had seen the world at that time. The Jadids alertly noticed and understood this and, most importantly, started to take practical measures to solve this problem. Since the science of philosophy was built on a religious foundation in the eastern countries, the path of the new mullahs had to pass through the Turkish-Persian-Arab countries.

And the need to send students to distant and nearby European countries caused a new turn in the life of the local people in connection with the arrival of the railway to Central Asia. The cotton growing areas in Uzbekistan are expanding more and more, its fibers are covering the Russian market, and economic terms such as "Moscow rich" were born in those years. Chulpan expressed this idea of modern times in the language of Dr. Mohammadiyar: "If the people realize their

benefits, open national schools and madrasahs, send their children to European medical schools, if doctors, lawyers, editors and artisans, merchants and engineers come out, each of these How great and how beautiful it would be if they stood up to their duties, did their work in an orderly manner, and showed the benefit of our people."

DISCUSSION

While our Jadid figures are marking the direction of the journey of young people who are riding for knowledge abroad, it is assumed that they will make their country a faster machine-made country, the goal of which will become a practice by the hands of the above-mentioned young people, of course. In conclusion, it can be said that their activities were not limited only to the creation of fiction and publicistic articles, political and socio-legal programs: they were also able people to organize and maintain the national economy in a modern way, to rule a state rebuilt on the basis of law and knowledge. By the way, the fact that most of the Jadids are penmen should not raise doubts about their organizational skills. We know from history: such figures as Husayn Boyqaro, Nodirabegim, later Muhammad Rahimkhan Feruzshakh a pen with one hand, while they shook the land with another, so sealed in the hearts of the people.

Still, and during this period the views of the jadids associated with educational reform were completely formed, also in the coming period their enlightened ideas were amended with other important and pressing issues of public development, If Uzbek jadidism at the first stage of its history manifested itself substantially as an enlightened current. The Jadids realized that only enlightenment is lacking for the country to go bravely on the path of public development." Turkestan is the America of the Old World. There's cotton, ore, grain, summary, everything. Turkestan is gold." There was a great meaning behind these words of M. Behbudi. Use of the public wealth of Turkestan- birth of underground coffers with the help of wisdom, processing and dealing it as a product, on the one hand, creates an occasion for the development of commerce, the increase of public investors, and on the other hand, the path of public development of the country would have opened a wide way for it to go, would have created the conditions. In this way, enlightenment, especially cultural creativity, began to cover the core issues of public development. On the dusk of the first World War, the cost of land rose with the launch of construction of new railroads in Turkestan. Moderate peasants began to vend their land cheap- on bail. At this time, the review " Sadoi Turkestan ", with the help of papers by Ubaydullahkhojaev and Chulpan, came up with papers explaining the value of the earth to the people. The plutocrat proved to be transitory and the Earth Eternal value. similar performances of them tutored the millions of the people to look at the mama to the motherland, to the motherland and to the issues of duty to the descendants with alertness. Masterpieces that have taken a good place in the storeroom of world culture have been anatomized as the loftiest peak of skill in hundreds and thousands of scientific studies over the centuries and have entered their due evaluation. and his services as a legionnaire of justice, as a creative force giving direction to social life, have always been one of the main themes of wisdom.

Glorified in the image of the bright stars of Uzbek poetry, the image of our great predecessors in all of the works of great or small poetic and prose fiction created to dedicate their lives in almost all of the studies dedicated to hazrat Alisher Navoi and Zahiridin Muhammad Babur, who touched the cradle of the Uzbek literary language, also found its bright expression as a statesman,

CONCLUSION

In conclusion, by the end of the XIX century, and by the years when a new one was just making an eye, the intensity of social thought flows increased to some extent. The environment in which Mahmudkhoja Behbudi and Abdurauf Fitrat, Zakirjan Furqat and Muhammad Aminhaja Muqimi, Dilshad Barno and Sadriddin Ayni, Hamza Hakimzoda Niyozi and Abdulhamid Chulpan cultivated many newlyweds, one after the other, are light and Justice-hungry thinkers such as Munavvarqori Abdurashidkhanov and Sattorkhan Abdurashidkhanov, Mullah Ikrom and

Abdullah Avlani, who grew flourish on our soil with the light of knowledge that he liked, he had long become clear. The circle was easily reached by the voices of active intellectuals of his time, such as Ismailbey Gasprali and Abay Qononboyev, Mirza Fatali Akhundov and Chuqan Valikhanov, Mustafa Choqay's son and Zaki Walidi Tugon from the East and West, and North and South. These contiguous voices, in more ancient terms, can be safely called a call to save and bring the country out of the swamp of feudalism and put it on a new trail, to establish a legal state in the territory where our peoples live, as we can say with the phrase that our ears are now accustomed to.

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