

THE EMERGENCE OF JADIDISM AND ITS WORK TOWARDS THE DEVELOPMENT OF THE MOTHERLAND

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Annotation:

This article will talk about jadidism, its founder, the emergence of jadidism, the main ideas and goals of jadidism, the progressive forces of the time, especially the intelligentsia, realizing the need to reform society, sensing that the local population is lagging behind the world, and the politics of jadidism pursued for the prosperity of the country.

Keywords: Jadidism, Art, Press, Māori, representatives of the jadidism movement, enlightened, religious knowledge

Jadidism or jadidism (Arabic: **جدید** jadid - New) is a socio — political, educational movement that was instrumental in the life of Turkestan, the Caucasus, Crimea, Tatarstan in the late 19th century at the beginning of the 20th century. Jadidism initially arose in the Crimea in the 80s of the 19th century. It spread in Central Asia from the 90s of the 19th century. Jadidism first appeared in Crimea in the 1980s under the leadership of Ismailbek Gasprinsky. Representatives of the jadidist movement often referred to themselves as progressive, later jadidists. The progressive forces of the time, especially the intelligentsia, became aware of the need to reform society, sensing that the local population was lagging behind the world. Jadidism was essentially a political movement.

It has periods of formation and defeat, which can be conditionally divided into four. In Turkestan, Bukhara and Khiva, these periods cover the years 1895-1905, 1906-1916, 1917-1920, 1921-1929. Jadidism initially functioned as a cultural current. Representatives of this sect called for progress, the development of Turkic languages, the enrichment of literature in these languages, the study of secular sciences, the use of the achievements of Science, the struggle for female and male equality. Later, the jadids promoted the ideas of panturkism. Jadidism was defined in Soviet literature-as a bourgeois-liberal, nationalist movement. During this period, it was more criticized after the collapse of the USSR. But in spite of this, the names of the jadid figures were revived. The mood of protest against feudalism, to follow its practical path if necessary, expresses the political purpose and essence of enlightenment. This thing was formed under the influence of the events of 1905-1906, which became known as the second stage of enlightenment.

During this period, S. Just Like, A. Avloni, M. The jadidism movement, which began in the name of Behbudiy, Munavvarqori and others, became widespread. This movement was prominent in the training and training of new recruits, and in the call for the promotion of the culture's ideas of national independence. The main ideas and goals of jadidism were to liberate Turkestan from the medieval backwardness and religious prejudice, reform Sharia, educate the people, fight for

the establishment of autonomy power in Turkestan, build a free and prosperous society in Bukhara and Khiva by establishing a constitutional monarchy and Parliament, then a democratic republican system, put a stable national currency into circulation, build a national army. Later, a progressive movement was formed in Tashkent, Fergana, Bukhara, Samarkand and Khiva from cultural and educational societies and associations opened by certain groups of free-minded, progressive-minded people. Above all, the jadids set themselves the goal of giving new content to the culture that existed in the land. To this end, they put forward ideas for reform in the fields of Art, Press, education, literature.

The jadids, first of all, committed themselves to improving the literacy, knowledge, general cultural level of the masses of the people through reforms in the Māori sphere. As a result-the opening of schools in USU jadid was a huge socio-political phenomenon. More than 100,000 children were brought up in about 100 such schools that arose in the early 20th century. The jadids also sought changes to the religious system of the maorif. In addition to the great importance attached to the teaching of religious knowledge, lessons from secular subjects: arithmetic, history, geography, naturalism also occupy an important place. Behbudi had singled out the need to rebuild the religious system, to prepare a new generation of priests. These demands contributed to the emergence of such dramatic works as his-Padarkush , Fitrat's-debate , Qudrillo's-wedding. Another of the jadidists in this line, Abdulhamid Chulpan, became known as the largest representative of Uzbek poetry of the 20th century. He made a great contribution to the development of Uzbek literature, Uzbek culture and Uzbek national thought with his sharp poetry, high translations, powerful dramas, classic novels and publicistic articles written in kuyunchaklik, as well as his militant ictimoy activities.

Entered literature as an enlightener. Chulpan gained fame as a fearless singer of freedom, equality, justice, independence and an ardent enemy of oppression, evil, invasion, robbery, even becoming the captain of the line "chulpanism" (Soviet ideologists-applied the phrase chulpanism in the sense of actually negative, that is-nationalism, in reality he expressed the concept of nationalism, Justice). Son of Munavvarqori Abdurashid Khan (1878-1931). Munavvarqori was born in Tashkent in 1878. The son of Munavvarqori Abdurashid Khan was one of the first in Tashkent in 1901 to open the-usuli jadid school. For these schools-Adibi before , -Adibi compiled and published textbooks such as the alphabet and chrestomatias, Tajwid al-Quran,-the Earth. He opened in Rushdiya to shaykhantahur (secondary) school-the sample was suitable for the name atalib. On May 23, 1931, a pinhona was buried in the Vagankovo cemetery after being shot in Moscow's famous Butyrka. Hamza Hakimzadeh Niyazi (1889-1929). Hamza is a Jadid literature exponent, poet, playwright, adib and teacher. He was born in 1889 in Kokand. He was educated at the old school, madrasa and European School. Hamza method is one of the active organizers of jadid schools. He opened such schools in Tashkent in 1910, in Kokand in 1911, in Margilan in 1914, and in Kokand again in the same year. He was engaged in teaching, propaganda. From the late 1915s, newspapers and magazines began to be produced. The" council "(1917), the" Hurriyat " (1917), to which he establishes, editorizes. In 1918, Hamza formed a traveling dramtroup. He wrote plays for this troupe himself. Saidnosir Mirjalilov, a prominent exponent of the national liberation movement in

Turkestan, was born in Turkestan in 1884. Very elegant, entrepreneur and hard worker at an early age, Saidnosir began his career as a merchant by opening a small gristmill shop.

Soon afterwards he founded the first jadid school in Turkestan. In 1914, he built a cotton mill and gained fame as one of the prominent rich and merchants of Turkestan. Abdurauf Fitrat is a major representative of the science and culture of Uzbek literature of the 20th century, a scientist with comprehensive knowledge, a theorist of literature, an acute linguist, an inimitable playwright and poet, a militant publicist, publisher and journalist, a talented statesman and public figure. Abdurauf Fitrat writes in his biography that he was born in Bukhara in 1884 (Sadridin Ayniy says he was born in 1886, repeating the same date in current textbooks and scientific studies). Abdurauf studied at the famous mirarab madrasa after receiving his first education in Bukhara schools. During his student years, around the age of 18-19, he went on a Hajj pilgrimage with his father. He said that he first opposed the jadidism movement, and then, upon realizing its essence, joined the movement, even becoming one of his ardent propagandists.

Abdullah Qadiri is one of the founders of new age Uzbek literature, the great sage who laid the cornerstone of the Uzbek national school of romance. He was born on April 10, 1894 in Tashkent to a gardener. At the age of 9-10, he studied at the old method School. He then attended the rus-tuzem school. At the age of 17-18, a merchant-prikazchi ka-was hired and worked for three to four years. He then made a living as a gardener. The creation of Abdullah The fate began in 1913 – 1914. He joined the jadidism movement during these years, among all the progressive-minded youth, and in his early works began to promote the ideas of Enlightenment, progress and prejudice of the nation. Abdullah Avloni was born on July 12, 1878 in the Mergancha neighborhood of Tashkent in the family of the Weaver Miravlon aka.

He was educated first at a primary school in Arkhchi and then at one of the city's madrasas. More independently, however, he soon became a literate, enlightened man of his time. As an active participant in the rapid development of our country at the beginning of the Avloniy century, the nation worked with dedication to literate its children, to prepare mature scientists, specialists from them, to see the motherland free, to prosper. For this purpose, he actively worked in many areas. In 1907, he published a home newspaper called Fame. He opened a new method School in his neighborhood. Fayzulla Khojaev was born in 1896 in Bukhara city in the family of a large merchant. As a young man, he graduated from the old school and studied at the Bukhara madrasa. F. In 1907-1912. Khojaev received education in Moscow from personal teachers. From 1913, he worked in the ranks of the jadids and was engaged in the spread of enlightenment among the people. From 1917 he was one of the organizers of the party of young bukharians. The Bukharan jadids were revolutionary-spirited members of the left wing and attempted to overthrow the emir from the throne in 1920.

As a conclusion, it can be said that a number of our jadids again acted with dental nails for the liberation of the motherland and prosperity of el. Every time we remember these, we notice a strange feeling in our heart and tears come to our eyes.

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