

SOME COMMENTS ON JADID LITERATURE

Yusupov Samandar

Alisher Navo'i Tashkent State University of Uzbek Language and
Literature (TSUULL) 3rd Year Student
samandaryusupov686@gmail.com

Annotation

This article examines the main ideas of the representatives of modern literature, the commonalities in their work, the views of Fitrat, Behbudi, and Nosirkhan Tura on the role of sending students abroad in the development of the country. In fiction, it is argued that the renewal of the spiritual world of the heroes, the expansion of their worldview, can raise the morale of the nation and bring it to a new stage of development. The transition of nationalist ideas to the work of art and from it to life is considered.

Keywords: modification, literature of jaded, similar ideas, French, german.

Introduction

In the history of literature, each literary period has its own goals and objectives, new genres, and modifications of ideas. As a result, all of this is combined under one name. In particular, the period after the Russian invasion can be summarized as the literature of the national renaissance. Bibliographer Begali Kasimov divided this period into two periods: 1) Uzbek literature in the second half of the XIX century: sources and origins; 2) Uzbek literature in the first quarter of the XX century: development and completion [1: 4]. The term "Jadid" is literally derived from Arabic and means "to introduce something new, to innovate" and to carry out reforms in various spheres of the nation's life without any crises. The main purpose of our study is to look at how Jadidism, in general, in the works of artists of the national renaissance, the common people, how to liberate the people, what they relied on to enlighten them, and in a sense to solve it. Many Jadids paid special attention to raising the level of consciousness of the people, to raising the level of the nation in general, to going abroad, to study there, to learn their culture. First of all, Avaz Utar stated in his enthusiastic verses:

G'ayri tilni sa'y qiling, bilgali yoshlar,

Til vositayi robitayi olamiyondur.

In these verses, the poet emphasized that it is possible to communicate with the world through language, to see the whole world. This was great news in the literature of the that period. These verses of the poet have been effective for the Jadids in various parts of the world in recent times. In particular, many Jadids talked about the benefits of going abroad and studying there. Mahmudhoja Behbudi, on the other hand, was

educated abroad. He travelled to Kazan, Ufa, Egypt, Novgorod and Turkey. The need for young people to be educated abroad in order to change the nation suggests, albeit sample of other religion, the need to learn from Christians, study the situation in the country and the world, and introduce it in their own country. The people of that time were against it, they were afraid that the youth would change their religion, assimilate into another nation and forget their religion, people and country. But Behbudi said that: Afg'on hukumati ila anglis davlati orasida munosabati siyosiya mavjud va hamsoyadur. Ani uchun afg'onlar Hindistonni angilisiyg'a va nafsi Angliyada o'z nafi uchun talaba yuboradur. Holbuki, hech bir afg'on anglis bo'lgan yo'q. Inchunin buxoriylar-da Turkiston ustig'a va yo Rusiyag'a o'z naflari uchun talaba yuborsalar, xotirjam bo'lsunlarki, o'rus bo'lmaydurlar. Shuni-da yozayin, buxoroyi qarindoshlarimiz bilsunlarki, bu so'zlarni biz musulmonligimiz uchun va Buxoroni taraqqiysini xohlaganimiz uchun yozamiz. Gumon qilinmsunki, o'ruslar bizga yozduradur (There are political and friendly relations between Afghanistan and Britain. That is why the Afghan government sends many students to India and England for their own benefit. But none of Afghans became British. Therefore, the people of Bukhara should send students to Turkestan and Russia, do not be afraid that they will not be Russian. I should also say that I wrote these words for the development of Bukhara. Let people not suspect that we wrote these words under Russian pressure) [2: 8].

Indeed, studying abroad, seeing the world, helps a person to see the real situation of his country. Nosirkhan Tura, who was born in Namangan in the family of a teacher, should also be mentioned in this regard. According to Erkturk, who is a Turkish researcher, he travelled abroad, visiting Baghdad, Delhi, Hijaz, and Kabul, where he saw developments, and returned to Turkestan in 1912. It aimed to introduce major reforms. After the establishment of the Turkestan Autonomy, he worked as Minister of Education and began a series of activities to further improve the education system among the people. Unfortunately, his movement did not last long and he was executed by the Bolsheviks [5:175]. The views of Abdurauf Fitrat and Abdullah Avloni on this issue are also noteworthy. In particular, why did Fitrat choose the European man in his book, "Munozara", or "Hindistonlik bir farangi ila buxorolik mudarrising jadid maktablari xususinda qilg'on munozarasi" (The Debate of a Bukhara Teacher with a Farangi in India on Jadid Schools)? Why didn't he choose a man of Turkish or Russian descent, because he would be a master of French, that is, of European nations, of science, of inventing new things. The Turks and the Russians at that time were accustomed to using only ready-made products and not innovating. Enlightened and nationalistic, Fitrat and other Jadids, first of all, sincerely wanted the country to develop in all respects, to advance in science, production and technology. For this reason, in the 1920s, the Fitrat and other Jadid initiatives sent 70 young people to Germany. Historically, during this time, Germany has risen so high that it has created

new technologies and developments in both industry and science. Most of these 70 students will return to our country. They undertook major reforms in agriculture, medicine, the education system, and the arts. At the heart of this is the fact that this student of science has seen the renewal and crises in a foreign country, and the acceleration of reforms there, and if they see the results, they will try to implement these things in the land of Turo. Unfortunately, these efforts will not last long. Fearing that the nation would rise to prominence, self-recognition, and independence, the Russian government sentenced many of them to repressive policies as early as the 1930s. It was even a pity that there were girls among them with a burning heart. In his pedagogical, philosophical, and scientific views, Abdullah Avloni also mentioned in his works about going abroad to study science and try to innovate. In particular, "Advokatlik osonmu? (Is Advocacy Easy?)" In the drama, the following thoughts are expressed in Davronbek's language: "Man bu dunyodan xabarsiz musulmonlarning ahvolig'a juda hayronman. Man bu yerdan o'qumoqg'a ketg'onimg'a yetti yil bo'ldi. Man Yovrupoda o'qub yurg'onimda Turkistondan chiqq'on g'azitalarning ko'rub yaxshigina xursand bo'lur edim. Bizning xalqlarning ham ko'zlari ochilub, dunyodan xabardor bo'lg'onlardur deb o'ylar edim. Lekin kelub ko'ramanki, yana eski hammom, eski tos, turgan yeridan zig'ircha ham qimirlamag'on, ilgari bosmag'on, ilm va maorifdan asar yo'q. El butun toshdek qotg'on, taraqqiyot, madaniyatdan nishon ham yo'q. Xalq taassub chuquriga qarab yuztuban ketg'on. Oh... Koshki men qaytub kelmag'on bo'lsam edi"(I feel sorry for my Muslim compatriots who are unaware of the news and changes in the world. It has been 7 years since I went to Europe to study out of my country. When I was studying in Europe, I would be happy to see articles in Turkestan newspapers. But when I came, I saw that everything was the same. Nothing has changed. The people are still far from science and education. I wish I hadn't come back) [1:130]. It can be seen that, Abdullah Avloni mentioned the bitter truth that the people were mired in ignorance due to their ignorance of the foreign situation. In general, if we look at Jadid literature, we can see that this situation has shifted directly to works of art. In other words, in Chulpon's novel "Kecha va kunduz" (Night and Day) Miryakub began to think with a new mind after meeting enlightened people abroad, after seeing foreign countries, his worldview changed, he tried to promote the nation to science, enlightenment and development, to change the current situation. . What was the intention of the 70 students sent to Germany at Fitrat's initiative to go as well? Of course, at that time, the study of the path of Germany, which was booming in industry, science and the West, was an attempt to implement it in Turkestan. Javlon Jovliyev's novel "Qo'rqma" (Don't afraid) emphasized these ideas. It depicted the lives of nationalist young men and women who were sent abroad to try to bring their compatriots into the world. In conclusion, why did the Jadids wanted more young people to go abroad, because they saw the roots of development in foreign experience? This became the common idea of all Jadids.

References

1. Avloniy.(2006) Tanlangan asarlar// II tom, Ma'naviyat. T.: -b 304
2. Behbudiy . (2021) Tanlangan asarlar// I tom, Akademi nashr. T.: -b 312.
3. Fitrat. (2000) Tanlangan asarlar// I tom, Ma'naviyat. T.: -b 256
4. Jovliyev J. (2020) Qo'rqma. Nihol. T.: -b 366
5. Jadidchilik: islohot, yangilanish, mustaqillik va taraqqiyot uchun kurash. (1999) (Turkiston va Buxoro jadidchiligi tarixiga yangi chizgilar) davriy to'plam №1, Universitet. T.: -b 228
6. Qosimov B va boshqalar. (2004) Milliy uyg'onish davri o'zbek adabiyoti. Ma'naviyat, T.: -b 296
7. Cho'lpon. (2000) Kecha va kunduz. Sharq. T.: -b 287
8. Q.Mamiraliyev. Some reviews on the mutation of genres in uzbek poetry. International journal for innovative engineering and management research. ISSN 2456 – 5083. Vol 10 Issue03, Feb2021. www.ijiemr.org
9. Quvonch Mamiraliyev. 2022. "Genre Modification in Uzbek Poetry of the Independence Period". European Journal of Humanities and Educational Advancements 3 (3):115-19. <https://scholarzest.com/index.php/ejhea/article/view/1916>