

THE INFLUENCE OF THE IDEALS OF JADIDISM ON LITERATURE

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Abstract

Various socio-political movements in our history are important in the formation and maturation of the idea of national independence. One of such kind of political movement is the jadidism. In this article written about the content and essence, goals and objectives of the jadids' a movement that arose in the Turkestan region in the late 19th and early 20th centuries. In particular, jadids' work in bringing enlightenment and culture to a new level, their main idea were emphasized by the independence of the land, the liberation of the people. In the article, the author provides an analytical idea of which directions led in the early activities of jadidism, and then which areas of the cultural and educational front were covered. In the main part of the article, the main focus is on showing the place of jadids' ideas in the process of our construction of today - New Uzbekistan. In particular, a hundred years have passed, to this movement, to the ideas that it has advanced, our President Sh. The fact that great attention is paid by Mirziyoev is explained on the basis of the principles of development of our today's society. The author describes his comments on the basis of the congratulations of our president to the participants of the International Conference on the issues of jadidism and the views advanced in his speech at the expanded meeting of the Republican Council of spirituality and enlightenment. In the summary section of the article, the advanced ideas of the jadids show how relevant importance they have today in protecting the interests of society and the nation.

Keywords: Jadid, jadids, jadidism, method of jadid education, press, theatre, literature, art, idea, jadid literature.

Introduction

We know well that Jadidism is an important political movement in the socio-spiritual life of our people. This movement was formed by great intellectuals and thinkers in the late 19th and early 20th centuries, based on the need for a new socio-economic development of colonial Turkestan. The basis of the Jadidism movement was the independence of the country, the freedom of the people, and the bringing of its enlightenment, education, and culture to a new stage of development. As a result, the words and expressions “jadid”, “usuli jadid” began to be used in the colloquial language of our people. The word “jadid” is Arabic and means new, a supporter of innovation. This movement, founded by the Crimean Tatar intellectual Ismail Gaspirali from Baghchasaray, first began to be widely active in education, and then in the press and theater, literature, and art. Indeed, Ismail Gaspirali described its main goal as “... another education, another school.” Experts who studied the activities of this movement thanks to independence rightly call it the “Era of National Awakening.”

At the beginning of the 20th century, new methods and methods of education began to be used in schools in the country instead of old teaching methods. In particular, a sound system was introduced instead of the *hijo* system in teaching students to read and write. Through the efforts of such devotees as Mahmudkhoy Behbudiy, Abdulla Avloniy, Ashurali Zohiriy, Abdulhamid Cholpon, Abdurauf Fitrat, Hamza Hakimzoda Niyoziy, Abdukadir Shakuriy, and Haji Muin, “new method” schools were opened in Tashkent, Samarkand, Bukhara, Andijan, and Kokand, and they created textbooks for these schools in various subjects.

Jadids published magazines such as “Oyina”, “Samarkand”, “Sadoyi Turkiston”, “Sadoyi Ferghana”. Magazines such as “Al-Isloh” played an important role in the development of the press and the awakening of national consciousness. The articles published in them were a key factor in the formation of the new Uzbek literary language.

The main idea of the Jadid movement was the independence of the country, the freedom of the people, bringing its enlightenment and culture to a new stage of development. That is why the period during which this movement was active is called the “National Awakening”. Jadidism began to be widely active first in education, and then in the press and theater, literature and art. In general, the Jadid movement cannot be imagined without the literary process of that period. Literature promoting independence and freedom, in turn, began to be called “jadidist”, “jadid literature”, “jadid writer”. Our creators such as M. Behbudiy, M. Abdurashidkhanov, A. Avloniy, A. Fitrat, Hamza, A. Qodiriy, Cholpon, as prominent representatives of modern literature, were literally the awake eyes of the nation. Because in their works they worried about the fate of the nation, the independence and freedom of the country. They went to their deaths for these reasons, for the future of the nation. It can be said that the ideas put forward and glorified in the works they created are the essence of the idea of national independence. Because the ideas they sang and put forward in their works are in line with the principles of today's spiritual and economic

development of our country and are in harmony with the dreams and aspirations of the current generation.

For example, A. Fitrat's "The Tale of the Indian Traveler", published in 1912 in Istanbul in Tajik, is notable as an artistic expression of his feelings of enlightenment and national independence, as well as his views on improving the country's culture and economic situation. In fact, this work by A. Fitrat is of incomparable importance in forming national pride in the country among young people, educating them in the spirit of patriotism and devotion to the nation. Through the story of the main character of the work - a traveler, the reader gets acquainted with the socio-economic life of the cities of Karshi, Shahrisabz, and Kitab in the Karshi oasis at the beginning of the 20th century. The narration of events in the language of the traveler (author) is one of the distinctive features of the style of the work, which is very useful in revealing and understanding the essence of the events described and the ideas put forward, and in "maintaining" the relationship with the reader. When the traveler gets acquainted with the weaving enterprise in the city of Karshi, he is proud that the Karshi alachas are superior to the Russian fabrics in terms of elegance and durability. And he proudly tells the story of how these alachas once gained fame as far as Medina and broke the property of Farangis. He is offended by the fact that the owner of the enterprise acts without thinking about the future of the craft. He teaches that his people should look forward to the development of ten, twenty, or even two hundred years, like the peoples of Europe. In this way, the author expresses his ideas not only about his own time, but also about the fate of future generations and the happiness of the people of the country. We are now thinking about the prosperity of our independent country, the future fate of the generation in the 21st century, their prosperous life. However, Fitrat, at the beginning of the 20th century, used the experience of advanced nations in solving such problems as an example and advanced it on an explanatory basis. The author's prediction that our country has great underground resources has been proven correct today by the discovery of natural underground deposits such as Mubarak, Shurtan, and Kokdumalaq in the Kashka oasis. The ideas put forward by the author have come to fruition, and these resources are serving the future of our independent country and the well-being of the people. The ideas dreamed by A. Fitrat, the role of the oil and gas enterprises in Shurtangaz, Mubarak and Kokdumalaq in the development of the economy of our independent country, which emerged as a result of the creative work carried out under the leadership of our President in the Kashka oasis, and the courage of the heroes of our time who manage the factories operating on the basis of complex and high-quality equipment of world science and technology, were passionately described by one of our famous writers, Odil Yakubov, in his publicistic work entitled "Kashkadarya Gurunglari".

One of the brightest figures of 20th-century Uzbek literature, Cholpon, considered literature to be the main tool in explaining the scenes of his time to the people, leading them to freedom, enlightening them, and awakening a sense of struggle for the independence of the country: "Literature, in its true sense, is the spring water that cleanses

not only our bodies but also the black mud that has seeped into our blood, the pure water of enlightenment that washes away the impurities of the heart, the spring water that makes our cloudy windows bright and clear, and the spring water that wipes and cleanses our eyes filled with dust and dirt, in order to give life to the dead, faded,... faded, wounded hearts"[1]. Thanks to such a powerful force of fiction, the writer revealed the political essence of colonialism and the murderous image of the empire in his works, and promoted the ideas of patriotism and freedom.

Indeed, the developmental features of fiction are associated with the principles of its time. In this, literature should serve the national and universal ideas that drive the era, of course. It would not be wrong to say that such ideas were promoted in the works of Jadid writers. For example, M. Behbudiy's "Padarkush". Fitrat's "Munozara", "Hind Sayyohi Yaylajai", A. Qodiriy's "Bakhtsiz Kiyov", "To My Nation", "Ahvolimiz", Hamza's "Yangi Sodat" are evidence of our opinion that enlightenment, cultural-spiritual, economic, moral-domestic issues were promoted through the interpretation of such works.

When it comes to promoting the national idea in literature, the issue of nationality cannot be ignored. Because nationality in literature is one of the main factors that create the idea and national thinking in it. It is worth remembering that in each national literature, the character, life, and traditions of that people are first created. A work that does not correspond to the national image and national spirit does not have artistic power. After all, nationality in a work of art should be far from limitation and intellectual poverty, and the images that embody images and ideas should have a universal and secular content. Let us consider A. Qodiriy's work "Bygone Days". In the work, we see national scenes of the life of the Uzbek people. Through the images of Yusufbek Haji, Uzbek Ayim, Mirzakarim Kutidor, Aftob Ayim, Otabek, and Kumush, the national mindset and national life of the Uzbek people are breathed. Our people have a wise proverb called "A son of his father." The meaning of this proverb is that a child resembles his father, is drawn to his father. In the novel, the author, describing the character of Otabek, emphasizes that his character embodies the qualities of Yusufbek Haji, the hero of the people. The reader can also see this in Otabek's dialogue with prominent people from Margilan:

- "He is the son of his father," said Ziyo Shahichi, looking at the guests.

- May he live long, - said Akram Haji, - he is the smartest of our young men... if it were in my power to raise a khan, I would raise Otabek as a khan..."

In the words of Academician M. Qoshjonov, the images created by Abdulla Qodiriy with their high cultural level and universal meaning have served a great service in raising the spirituality of our people. It is clear that they will be of service today, especially in the period when our people gained independence.

So, what is the role of Jadidism in our lives today, in the socio-spiritual life of our society? Do today's youth understand the services of Jadidism in the life of our nation and the history of society? Why is it that, although a century has passed since the Jadidism movement began, attention is being paid to implementing its ideas. Thinking about these

things, the congratulatory message of the head of our state to the participants of the international conference on the topic "Jadids: Ideas of National Identity, Independence and Statehood", held in our capital on December 11-12, 2023, was of great programmatic importance to all our intellectuals. In this congratulation, the thoughts of our Head of State, "The ideological-political, socio-educational and legal-moral views put forward by our great enlightened ancestors, the principles of tolerance and solidarity between different nations and peoples, as well as the aspirations aimed at protecting national interests, are a true example and model for all of us, especially our youth, in these difficult and dangerous times," are noteworthy not only for their vitality, but also for their characteristics that encourage all intellectuals to act with the activity and initiative typical of our Jadid ancestors in these dangerous times, and to educate our youth in a patriotic spirit. In his views, our President draws attention to the continuity between the noble intentions they pursued and the aspirations and dreams of our current years of independence.

In his speech at the expanded meeting of the Republican Council for Spirituality and Enlightenment on December 22, 2023, the Honorable President praised the services of our Jadid ancestors, who called our people to fight for freedom and knowledge and enlightenment, and emphasized that their ideas are a program for the development of our society:

It is also gratifying that the intellectuals of our nation, prominent representatives of literature and art, who are active in our educational and spiritual life today, have taken inspiration and encouragement from the thoughts of our President and have diligently engaged in instilling in the minds and thoughts of our compatriots the content and essence of Jadidism, in particular, the connection of the ideas they put forward with the strategy for building a New Uzbekistan.

Thus, the idea of building a prosperous homeland by enlightening the nation, which was promoted by the Jadids, is one of the important issues facing today's generation.

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