

**THE PLACE AND ROLE OF THE IDEAS ADVANCED BY THE JADID-
ENLIGHTENERS IN THE NATIONAL UPGRADE OF STUDENTS AND YOUTH IN
NEW UZBEKISTAN**

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Annotation

This article presents some thoughts on the place and role of the ideas advanced by the Jadid-enlighteners in the national upliftment of students and youth in new Uzbekistan. The article also analyzes the work of the Jadids during the era of national upliftment and preservation of national identity and the awareness of the people of their own identity, as well as the socio-political and cultural movements they carried out. At the same time, the works of such representatives of Jadidism as A. Avloni, M. Bekhbudi, A. Fitrat, whose efforts to glorify national values, promote the achievements of modern science, and revive social thought have been studied.

Keywords

national identity, values, national rise, “Oyina” magazine, Jadid movement, “Discussion”.

Introduction. At the new stage of development of Uzbekistan, the tasks of transforming “the dreams and hopes of our people, which have been formed on the basis of our national thinking from the distant past to the present, and have found expression in various ideas and practical actions” into “the priority aspects of our national development strategy based on modern innovative ideas, developments and technologies in order to take a worthy place in the international arena”[2;304-p] have been set. In this process, it is necessary to attach special importance to the development of the tasks of spiritual development of young people, reforming the education system, and improving the mechanisms for in-depth teaching of the views of the modern thinkers who put forward the progressive progressive ideas of that time, and ideas for achieving national progress, based on integrative-cognitive criteria in education.

Today, many scientific and research works have been carried out by scientists to study the ideas of Jadidism, to study the views of Jadid thinkers on issues of social development, national progress, economic prosperity, national enlightenment and education, as well as to study the approaches, methods and principles of Jadid pedagogy.

Literature analysis and methodology. The changes taking place in the consciousness of peoples under the influence of processes in the global geopolitical situation and, as a result, the increasing demand of the younger generation to study our national history and the demonstration of the place and role of Jadidism ideas in our time can also be evidenced by the fact that the International Conference on the topic “Jadids: Ideas of National Identity, Independence and Statehood” will be held in Tashkent in 2023. At the event, through the addresses of the President of the Republic of Uzbekistan, Sh.M.Mirziyoyev, many stories were told about our ancestors and the legacy they left us.

In particular, he expressed the opinion that “the main topics of discussion of today's conference are the study of the role and influence of the Jadids of Turkestan in the development of national statehood, the analysis of the legislative framework of the state structures established by them in the first quarter of the 20th century, the historical assessment of their activities aimed at building a secular, legal and democratic society, and the use of this heritage as a solid foundation in the construction of New Uzbekistan and the Third Renaissance. It is of particular

importance that our Jadid ancestors, who came to the fore with the noble idea of “Unity in language, thought, and work,” considered the main way to bring our people out of ignorance and backwardness, to save them from the swamp of ignorance, to be in knowledge and enlightenment, in the acquisition of secular development” [3;3-p]. Therefore, we, the youth, play a key role in strengthening our national identity and values through the great works and teachings left by the Jadids.

At the beginning of the last century, the Jadids, who took upon themselves the responsibility of liberating Turkestan, establishing a national statehood, paving the way for economic and cultural development, and educating the people, took the stage. The Jadid movement was a national democratic movement against Russian colonialism, which set itself the goal of enlightening the peoples living in the backward economic, social, and cultural conditions of Turkestan at that time, carrying out social and cultural reforms in the life of society, and ultimately implementing the ideas of national independence.

Discussion and results. One of the most important aspects of the Jadid movement, which was a national democrat, was aimed at studying the ideology and tactics of the national liberation struggle. They studied the equally practical aspects of state-building and legislation of European countries, the ideology and strategy of the anti-colonial struggle and democratic movements of the peoples of Russia and the East, and selected from them what was suitable and appropriate for their countries. As a result, the intensification of the ideological and socio-political activity of the national intelligentsia created the conditions for the division of the Jadids into two, namely, supporters of purely cultural and educational work, and secondly, supporters of reforming socio-political institutions, liberation from the shackles of colonialism and feudalism. The magazine "Oyina", published by the outstanding Uzbek scientist and publisher, writer and playwright Mahmudkhodja Behbudiy, played a major role in awakening the consciousness of our people, introducing them to their identity, glorifying national values, promoting the achievements of modern science, and revitalizing social thought. Although the magazine was active for less than three years, its pages published a lot of information about the nation and its rights, historical development, language and literature, changes taking place in the world and the work being done in response to them. Behbudi wrote that “Only when a nation understands itself can it intervene in socio-political issues on an equal footing with others” [3;3-p].

Social issues also occupy a significant place in Fitrat’s journalism. These journalistic works, which constituted an important part of the writer’s creative heritage, were published not only in the Turkestan press, but also in the pages of the press of Afghanistan, India, Turkey, the Caucasus, and the Volga region. His first treatises such as “Bayonoti sayyohi hind”, “Munozara”, and “Oila” were met with great interest by the public. "The Debate," considered the first dramatic piece of journalism, was based on the debate between two people - the "new" and the "old" - who, with the passage of time, fell into two phases of historical development and had two different views on religion and the world, society and enlightenment [4;131-p].

It is worth noting that most of the Jadid enlighteners, closely following the socio-political, cultural and educational changes taking place at the beginning of the last century, also paid attention to the problems common to all Turkic peoples. Problems such as language and writing, reforming schools and children's education, studying history, family and marriage, studying and preserving national values, and forming national statehood were the main issues that preoccupied the Jadids. When examining the articles examining these problems, it can be observed that the Jadids were aware of the experiences of developed countries in the world, and in some places they sought to substantiate their ideas by citing characteristic examples [5;161-b]. In general, the concept of national revival at the beginning of the last century was manifested in the form of Jadidism. The Enlightenment movement naturally initiated the process of national self-awareness

and had a great impact on the revival of nationalism and Islamic concepts in our country. The process of awakening was not only manifested in the Jadid press, but also encompassed all types of fiction created by them: in poetry, prose, and dramatic works, examples of fiction appeared that characterized the new era and reflected the struggle between the old and the new. These include the poems of Hamza, Abdulla Avloni, Cholpon, Siddiqiy-Ajziy, Behbudiy's "Padarkush", Abdulla Qodiriy's "Juvonboz", "Bakhtsiz kuyov", Fitrat's works such as "True Love", "Oguz Khan", "Hind ikhtilolchilari", "Temur Saga". For example, Fitrat in his works "True Love" and "Indian Dissenters" artistically depicted the sufferings of the peoples of Turkestan through the struggle of the peoples of India for freedom and independence of the Motherland against the British colonialists. In the writer's work "The Indian Traveler", the scenes of Bukhara's domestic and political life were depicted through the eyes of a person who had seen the world. In this work, reminiscent of a travel essay, the author describes a country whose land, water, and air are unlike any other, its hardworking, artisan people, and reflects on the reasons why such a paradise-like country has fallen into a ruined state. "In Fitrat's opinion, the main reason is that the administrative system is corrupt and inadequate, and the authorities are far from knowledge and enlightenment. If this Shahrizabz land were in Japan, it would sow and reap gold. Why did these lands become a desert?»... Thus, the book says that the main obstacles to economic and spiritual development are medievalism in production and lawlessness»[6;366-p].

The Jadids did not stop there, and in their pedagogical works they found it necessary to provide information about the history of native Turkestan and the peoples living in it, the factors that make a nation a nation, patriotism and humanity, morality, and types of upbringing. In particular, Abdulla Avloni focused on primary grades and created the textbooks "First Teacher" and its continuation, "Second Teacher". Among his works on pedagogy, the book "Turkish Rose Garden or Morality" is of great importance in studying the development of pedagogical ideas at the beginning of our century. Importantly, they also reflect on the sacred soil, land and water, natural resources that are dear to all of us, and explain how broad the meaning and content of the concept of the Motherland is, and the need to preserve them.

Conclusion. In conclusion, we should say that studying the ideas of Jadidism, the importance of their tolerance of language, religion and values, and sincere dialogue in achieving national development, developing a technology for providing in-depth knowledge about loyalty to national values, ways to achieve national development based on Jadid pedagogy, and creating opportunities for students to thoroughly study the ideas of Jadidism, remains one of the important tasks.

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