

Jadidic literature

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Abstract: The founders of the Jadidism movement considered literature and theater to be the main means of awakening people's consciousness. Jadids prepared textbooks and works in an understandable language for the people. The tutorials were clear and easy for those who wanted to learn to read and write. Jadids also paid special attention to the creation of literary works.

Key Words: Jadid, Turkestan, Cholpon, Russia, Manifesto, Jadidist literature, Jadidist schools.

The 20th century was a period distinguished not only in the life of the Uzbek people, but also in the life of the whole world by its wealth of scandals. By this century, the speed of life processes has increased tremendously. The image of the exchange of social events has accelerated to an unimaginable level. The peaceful life of the people of Turkestan, which has been going on for several centuries, turned upside down at the beginning of this century. The renewal of ideas, the introduction of technical advances, and the acceleration of information exchange have changed the lifestyles of Turkestans. Until that time, our national literature did not go shoulder to shoulder with our national life. Although our literature was not completely separated from life, the problems of social life could not completely overwhelm it. By the 20th century, literature came closer to life. Not satisfied with this, he began to try to change his life.

The Russian invasion and its violent colonial policy made the already difficult life of Turkestan people even more difficult. Due to social injustice and legal inequality, the owners of the land, who worked tirelessly day and night, were getting poorer and richer, and the invaders who were engaged in robbing and deceiving them were getting richer. Due to poverty, vices such as pride, ignorance, subordination, and indifference were forming in the people of Turkestan, which could not but disturb creative intellectuals who are aware of their nation's past and have hope for its future. At the end of the 19th century and the beginning of the 20th century, the movement of national revival began not only in Turkestan, but in many colonies of the world.

People of opinion, who want to eliminate social injustice and change unjust regimes, believed that in order to change the poor state of the nation and the difficult way of life, it is necessary to give education to the people first. It was understood that nothing can be achieved without awakening the nation from ignorance and creating a desire for development in the spirit of the people. It became clear that the education of the nation should be organized in a completely different way, both in terms of quality and speed. It was realized that one cannot be satisfied only with knowledge that affects the soul and improves morals, and that it is necessary to thoroughly study the basics of science and technology. For this, new teaching methods had to be introduced. In this way, the views of the Enlightenment, which began to form in Turkestan in the second half of the 19th century, became the basis for the emergence of the Jadidist movement by the beginning of the 20th century. The word "Jadid" means "new" in Arabic and means a person who strives for development. Just as the enlightened people turned literature into a tool to fight against ignorance, modernists also turned fiction into a tool to save the people from ignorance and colonial oppression.

It should be said that the Enlightenment and the struggle were different phenomena not only in terms of the time of their occurrence, but also in terms of the goals they set for themselves. For example, the educationalists did not aim to change the existing situation, but to reform it and raise the educational level of the people. For Jadids, enlightening the masses was just a step towards the main goal. The goal was to make the homeland prosperous, to liberate the nation, and to restore the former glory of Turkestan. The Jadids, who started their work in the 90s of the 19th century by establishing new method schools, soon planned to establish a free, democratic independent state in Turkestan. The creation of Turkestan autonomy in 1917 was a serious attempt to implement this plan.

By the beginning of the 20th century, the development of mass media and the improvement of international relations allowed the enlightened representatives of the nation to compare the life of their people with the life of the developed nations of the world. As a result of the adoption of the Manifesto on freedom of speech and press in

Russia in October 1905, the development of the Uzbek press was made possible to some extent. If the first and only newspaper in the Uzbek language was the "Gazette of the Turkistan Region" published in 1870, after 1905 the number of periodicals increased significantly. Between 1905 and 1917, 22 newspapers and 8 magazines were published in the Uzbek language. This situation had a serious impact on the way of thinking of the people of the nation. The daily press caused the expansion of the scope of updates in Uzbek literature. Industry of the book printing was also a strong factor in the development of the socio-aesthetic thinking of the nation.

Jadid's literature was completely aimed at awakening the nation. The heroes of this literature were not the representatives of the upper class or figures irradiated with divine power, as in the previous period, but ordinary people who came from the masses, returned to them, and therefore had a greater opportunity to influence the people. Jadid writers tried to express new themes in new genres and through new images. Another important point is that modern writers were not only creators, but also publicists. They tried to awaken the nation not only with their pen, but also with their social, political, and educational actions. If the enlighteners introduced new themes to the centuries-old national literature, the Jadids introduced new genres such as drama, novel, story to Uzbek literature. Behbudi, Avloni, Fitrat, Hamza, Cholpon, who made an incomparable contribution to the formation and development of modern Uzbek literature, have a multifaceted scope of activity and thought. Along with artistic creativity, they also had a deep knowledge of other social sciences, mastered various languages, and in addition to poetry, dramaturgy, prose, and journalism. They were also intellectuals who waved their pens. In the work of Khorezm modern artists, examples of poetry, translation and music were the priority, and some of the works were also written in Persian.

M. Behbudi's "Padarkush", A. Avloni's "Is Advocacy Easy", "Pinak", "We and You", "Two Loves", Fitrat's "Controversy", "Indian Tourist", "Family", "Homeland Sorrow", "Abulfayzkhan", "Satan's rebellion against God", "Qiyamat", Hamza's "Wake up, Motherland!", "Cry, Turkestan", "You don't want medicine for your pain", "Turkestan", "Will it stay like this", "New happiness. ...», «Poisonous life...», «The servant with the rich», «Maysara's work», «A scene from the secrets of Paranj», «Victims of tyranny», «The tragedy of Loshman», «The tragedy of Ferghana», Qadiri's "Ulaqda", "Peaceful work", "From the memoirs of Kalvak Makhzum", "What does the stone crown say", "The past days", "Scorpion from the altar", "To the broken land" by Cholpon, "People". "Kongil", "Purple", "Beautiful Ferghana", "Gzal", "Wahm", "Istash", "Galdir", "I miss spring", "Secrets", "Yarkinoy" and hundreds of other works are mature examples of modern literature.

Behbudi's work has a special place among the Jadids. Besides literature, history, law and education, Mahmudhoja Behbudi was also seriously involved in political science. Through newspapers and magazines, he became closely acquainted with the social and political events taking place in the world. As he prepares to go to Mecca to perform the holy Hajj, he learns the Arabic language perfectly; is seriously engaged in the history and theory of Islam. He went to Hajj in 1899 and returned from there with the title of mufti, i.e., a high-ranking Muslim cleric: an official ulama who interprets Sharia laws, judges on Sharia and legal issues, and issues fatwas. After the pilgrimage, he visited Egypt and Istanbul. The ongoing reforms here changed his outlook. Then he visited the cities of Kazan and Ufa and became interested in European culture. At that time, he cooperated with magazines and newspapers published in Kazan and Orenburg and published a number of articles in them. The core of these articles was the promotion of school, educational and cultural issues, and the ideas of enlightenment. Since 1901, he has published "Turkistan Province Gazette", "Taraqqi", "Khurshid", "Shuhrat", "Tujjor", "Asiyo", "Hurriyat", "Turon", "Sadoyi Turkistan", "Ulug' Turkistan", "Sajot"., "Voice of Workers", "Tirik Soz", "Tarjumon", "Shoro", "Vaqt", "Toza Hayot", "Samarkand", "Oina", and the articles published in such newspapers and magazines as people of the progressive stratum of the society and, especially, had gained the attention of young people. His views on the development of schools and education, and the development of national culture were at the center of these advanced ideas. At the same time, he was the founder and propagator of new schools, and the first author of new textbooks. So, Mahmudhoja Behbudi has a strong place in the history of our national culture as a great enlightener and leading fighter. At the same time, he became the founder and propagator of new schools, the first author of new textbooks. So, Mahmudhoja Behbudi has a strong place in the history of our national culture as a great enlightener and leading fighter. In the works of Jadid writers, human destinies and fate tragedies were reflected against the background of the problems of national freedom, human will, and the greatness of the Motherland. Historical justice, political equality, the freedom of the individual and the nation, awakening the people from ignorance have been described a lot in Jadid literature. The fiery works of the Jadids, which called to sacrifice their lives for the sake of the homeland, the nation, and freedom, are sincere, but at a high level they were the exclamations of the gesturing

persons. In such works, the great pain of the nation was expressed together with the personal tragedy of an enlightened person. The sincerity of feelings, the breadth of the scope of suffering increased the depth of mental pains, and the pain of the whole rose to the level of grief and suffering of an individual. Usually, it is considered that the suffering of many is greater than the pain of individuals. However, pain acquires a universal dimension only when it becomes private.

Jadid literature was brought closer to the masses not only in terms of subject, but also in terms of expression. In the works of art, more attention is paid to the expressiveness of the image than to the novelty of the expression. Poetry retreated from dreamlike melodiousness and reached finger-like openness. It turned from a song into a prayer.

It should be said that the essence of Uzbek literature changed radically during the Soviet period. But it did not happen suddenly. In the early days after the October coup of 1917, freedom of speech and creativity was preserved to some extent. Because the Soviets did not have enough political and organizational power, and the number of writers who sang their ideas had not yet formed, there was relative freedom in fiction. The most talented artists, naturally, were among the modern writers fighting for the freedom of the nation and homeland. That is why Fitrat's drama "Abulfayzkhan", "Satan's Rebellion to God", "Qiyamat" stories, Hamza's "Boy and Servant", "Maysara's Work", "A scene from Paranj secrets" dramas, Qadiri's "From the memory of Kalvak Makhzum", "Toshpa" "Lat Tajang says what", "Days gone by", "Scorpion from the Altar", "To the Broken Land" by Cholpon, "People", "Kongil", "Purple", "Beautiful", Works such as "Qalandar Ishqi", "Galdir", "Sirlardan", drama "Yorkinoy", novel "Night and Day" were created during the Soviet period, but they are essentially examples of modern literature. Because they were created by people who were modern in terms of their faith and activity, who had a modern artistic perception of life.

Conclusion

Jadids were self-sacrificing people who thought of the nation's interests. It was the Jadids who tried to develop literature, education, theater, and schools, which are the main means of awakening people's consciousness. Many members of Jadidism had returned from Chetel education, and for this reason, they urged the people to raise their awareness to update the education system in Turkestan. Many literatures, textbooks, manuals and plays written for theaters created by them were of great importance in awakening the consciousness of the people of Turkestan. No matter how many years have passed, Behbudi's work "Padarkush" is highly relevant in every era.

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