



THE ROLE AND SIGNIFICANCE OF JADIDIST MOVEMENTS IN THE DEVELOPMENT OF LITERATURE OF THE CURRENT PERIOD

Sharipova Oqibatxon

Kokand State Pedagogical Institute

Mamadiyev Shohobbos

Kokand State Pedagogical Institute

Annotation: This article provides a scientific and philosophical and didactic analysis of ideological ideas and their place in the current literature, which arose from the point of view of the periods, stages and structure of jadid literature. The importance of their works in the development of literature. This article analyzes the current problems of the XIX-XX centuries, the actions of representatives of jadid literature to eliminate these problems, the product of actions and the results.

Keywords: Jadid, reform, reformism, progress, intellectual, field, democracy, Destiny, history, environment, era, ignorance, awareness, colonialism, ignorance, invasion, erk, servitude, prejudice.

Introduction "Jadid "is an Arabic word meaning" new". That is why the progressive, Progressive-spirited national intelligentsia, which was engaged in innovative and reformist, innovating activities, became the "jadid" in history. Their movement became known as jadidism. The emergence of this movement was directly related to the internal environment of the time as well as socio-political and Democratic updates in the Foreign international arena. Judaism or jadidism (Arabic: جاديدjadīd-Yeni) 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 XIX century. It spread in Central Asia from the 90s of the 19th century. Jadidism previously functioned as a movement in the field of culture. Representatives of this current were called to fight for progress, develop Turkic languages, enrich literature in these languages, study secular sciences, use the achievements of Science and fight for equality of women and men. Later jadidists promoted panturkism ideas . Progressives, thinking about the prospect of a nation, existed among almost all classes of the people-artisans, farmers, merchants, owners, scribes. The intelligentsia initially decided to start the fight against chorism from the centuries-old backwardness of the people-from the political and educational front. In such a historical context, the jadidist movement considered the Turkestan region a favorable ground for development. From among the jadids, mature scientists, modern knowledgeable specialists in the fields of industry and ziroat, cultural figures have grown up and dreamed of seeing the land prosperous and their homeland independently, and will fight along the way. In the struggle of the jadids for Turkestan independence, the following directions were mainly priority: expanding schools of the new method; sending able youth abroad; forming various educational societies and theatrical gruppas; publishing newspapers and magazines, raising the socio-political consciousness of the people, aimed at building a national Democratic state in Turkestan. The jadidist movement was able to rise from political enlightenment to the level of the Jadid progressive faction.

This movement, as well as the members of the faction, according to their activities and program, were not "representatives of the liberal bourgeoisie, serving the benefit of a handful of the rich,"as they say in the literature of Shiro, but rather representatives of the democratic process, who thought about the fate of all the peoples of Turkestan. Remaining in history under the name of Jadid literature, the content of the topic,

ideological and artistic content, artistically and aesthetically high works were instrumental in the development of the national vocabulary of the 20th century. The literature of this period was built on the basis of such great ideas as enlightening the people, disposing of inequality and injustice from the ruling system, gaining independence, realizing oneself without separating it from the fate of ancient Turkic peoples. The theme-content of Jadid literature was initially led by the ideas of enlightenment, but later these themes were replaced by the ideas of anti-colonialism, liberation. For example, Mahmudhaja Behbudiy's drama "Padarkush", Abdurauf Fitrat's "The Debate", "The Indian traveler", Abdullah Qadiri's "the unfortunate groom", Chulpan's "Dokhtir Muhammadiyor" talk about illiteracy in the land, the muddying consequences of enlightenment, while "Hindu discordants", "past days", "Night and day" show that anchayin has been interpreted artistically in a sharp and transparent way. The jadids also introduced new poetic forms, new literary genres, into Uzbek literature. Early examples of the story, drama, novel genre, which did not exist in Uzbek literature until then, were also created by the jadids. Jadid literary figures such as Mahmudhaja Behbudiy, Abdurauf Fitrat, Abdullah Qadiri, Abdulhamid Sulaiman's son Chulpan could not openly reflect in their works their attitudes to contemporary events, their reforms to gain political and social independence. Because their works were regularly and seriously controlled by critics who served the dominant ideology of the time. It was not easy for the jadids to pursue social goals even through symbolic images.

Various reforms in the literary language, problems and proposals related to them were covered by the Jadid press. "Chikhatoy gurungi" published its views in the magazine "Tong", a publication led by Fitrat. The statement "other changes will not take root until the brain changes" was their motto. Rules were developed for the modern literary language; the possibilities of expression of the Uzbek language, the fascination of the artistic language and puberty were evident in the works of fiction written by the jadids. From this attention, the renewal of poetic speech in jadid literature and the scientific and theoretical principles inherent in it are waiting for its owners to learn in a separate research scope. Not only the language of the works of jadid ADIBS, but also newspapers and magazines issued by jadids in rare foundations, tabdils on the current spelling of literary, publicistic, scientific sources in them, a modern point, and a re-evaluation and re-publication from the market also need fairly, impartial, serious and affectionate interpretations of young scientific forces, I think. In Jadid literature, dramaturgy, that is, Jadid drama, stands out as the most prolific and popular genre. The influence of dramaturgy and theatrical art has been strong in the spread of Jadid's ideas to the people, their absorption and giving practical results. That is why most of the major nomayondas of jadid ADIBS conducted their creative and practical activities in connection with dramaturgy and theater. Jadid literature is still very beneficial and brings a strong place from the educational system. It is no coincidence that the indelible works of the exponents of jadidism are reflected in modern literature textbooks. It is clear that the bloody memories of this period, the sad fate of the ADIBS who gave their lives to the people, as well as the end will not leave indifferent any reader. There is a person who touched the literature of this period, it seems that he fell into the terrible world of the XIX-XX centuries. The state of these years, the state and part of the people are brightly lit, these works are a unique treasure of our past, present and future.

References:

1. Ahmedov, Sirojiddin; Rajabov, Qahramon (2000-2005). "Jadidchilik". O'zbekistonmilliy ensiklopediyasi. Toshkent: O'zbekiston milliy ensiklopediyasi.
2. "Jadidizm". Ensiklopedik lug'at. Toshkent: O'zbek sovet ensiklopediyasi bosh redaksiyasi. 1988. p. 271.
3. "Jadidizm". O'zbek sovet ensiklopediyasi. Toshkent: O'zbek sovet ensiklopediyasi bosh redaksiyasi. 1973. 278-279 b.
4. Ayniy S. , Buxoro inqilobi tarixi uchun materiallar, Moskva, 1926;
5. Jadidchilik: islohot, yangilanish, mustaqillik va taraqqiyot uchun kurash, Toshkent, 1999;
6. Alimova D. , Djadidizm v Sredney Azii. Puti obnovleniya, reformi, borba za nezavisimost, Toshkent, 2000;
7. Tojiboyeva, G. A. (2022). XX ASR BIRINCHI CHORAGIDA BUXORODA IJTIMOY-IQTISODIY, SIYOSIY MADANIY HAYOT, JADIDCHILARGA QARSHI MA'NAVIY HAMDA JISMONIY KURASH. Academic Research in Educational Sciences, 3(5),