

**THE APPEARANCE OF JADIDISM AS A FIRST BASIS OF A
NATIONAL IDEA**

Annotation: This article discusses the Jadid movement. analyzes the main ideas of jadidism

Keywords: jadid, idea, history, theater, newspaper

**ВОЗНИКНОВЕНИЕ ДЖАДИДИЗМА КАК ПЕРВООСНОВЫ
НАЦИОНАЛЬНОЙ ИДЕИ**

Аннотация: В этой статье обсуждается движение джадидизма. анализирует основные идеи джадидизма

Ключевые слова: джадид, идея, история, театр, газета

Jadidism, which arose as an educational movement at the turn of the 19th-20th centuries and went into the depths of history in the late 20s of the last century, when the Soviet government began to eradicate the "old" intelligentsia, and destroyed everyone who was involved in the ideas of Jadidism, It is of great interest not only in Central Asia, but also far beyond its borders. This growing interest is explained by the fact that ideas proclaimed by Jadidism, but not fully realized, are relevant, which have not lost their acuteness in present-day Uzbekistan, which reached independence, which the Jadids dreamed of and for which they conducted their educational activities Arabic word Jadid (literally new) was the first to name those who, under the influence of the pedagogical ideas of Ismail Gasprinsky (1851-1914), an outstanding Crimean Tatar educator, opened new schools where not only religious, but also secular sciences were taught.

The emergence of Jadidism is associated with this new method of school ("Usul Jadid"), which was founded by Ismail Gasprinsky. Even in his years of study at the Sorbonne, he, having familiarized himself with the new analytical-sound method of teaching the alphabet, dreamed on the basis of this method to

reform the Muslim obsolete education system. Returning to his homeland in 1884, he opened the Usad Jadid school, where in 40 days he taught 12 students reading and reading. "The result exceeded all my expectations," he later wrote, "after which this method was introduced in several schools. Visitors from the regions got acquainted with these schools and also adopted a new method in more than 200 schools."2 Gasprinsky promoted his ideas from the pages of the newspaper he published "Tarzhimon" ("Translator"), which thanks to the fact that it opened for its readers a new world, a world of progressive ideas, looking to the future. Among the first subscribers of the newspaper published in 1883 were our compatriots from Margelan, Tashkent, Bukhara, Samarkand. The glory of the founder of the new method and the newspaper, which stirred up the whole Turkic world, reached Central Asia. Even the emir of Bukhara Said Abdulla Ahad Bakhodir, in 1892-1893. traveled to the central cities of Russia, in February 1893 he specially arrived in Bakhchisarai and met with Gasprinsky.

Emir generously rewarded the family of the editor and his staff. He made Gasprinsky himself a knight of the "Golden Order of the Rising Star" of degree 3. At the invitation of the Emir, Gasprinsky in May of the same year, he came to Tashkent for the first time, visited Samarkand and Bukhara, met with the emir and with his highest permission in 1883 opened the first new method school in Turkestan in Bukhara. Samarkand supporters of the pedagogical ideas of Gasprinsky, having warmly met him in the ancient capital of Amir Timur, with his help also open a new method school in Samarkand. Unfortunately, the rumor about this school, opened without official permission, reached the head of the department of education of the region and it was soon closed. And the Bukhara school did not exist for long4.

The tsarist government was interested in the fact that the once powerful Uzbek state continued to exist as three khanates - Kokand with its center in Tashkent, Bukhara and Khiva. At the head of the Jadid movement were: in Tashkent — Munavvar kara Abdurashidkhanov, Abdulla Avstra, Ubaidulla

Khojaev; Ibrat, Chulpan, and in Khiva - Palvanniyaz Khoja Yunusov and Baba Akhun Salimov. They were pioneers in all Jadid endeavors. Not limited to the opening of new schools in Turkestan, but also by initiating the departure of young people to study and receive higher education in Russia, Turkey, Egypt and Western Europe. After all, young people trained in the best oriental and European universities or madrasas, having mastered both secular and religious sciences, could faithfully serve the people and homeland as doctors, engineers, lawyers, agronomists, religious and statesmen.

Among the young people sent to Turkey were Fitrat, the future ideologue and a major representative of Jadidism, who was educated in the old-school school and madrasa. After he showed himself as a talented and progressive-minded young man who had absorbed the ideas of Jadidism, the Jadid public sent him to study in Turkey. From 1908 to 1913, Fitrat, who was studying, observed the first steps of the Turkish revolution, its victory over the feudal system. Impressed by what he saw and read, critically interpreting the events that took place in Bukhara, he is convinced that the main evil on the path to progress is the fanaticism of religious-minded masses. He comes to the conclusion that, in order to change and improve the life of the working people, it is necessary first of all to fight against the ignorance and darkness of its "leaders", it is necessary to discredit them, tearing off their sanctimonious masks. From 1917-1919, Bolshevik cadres were constantly sent to Turkestan from Central Russia, which in the mid-1920s literally flooded all state institutions.

ut up with this situation, insulting the Uzbek people - the real owner of the land - it was impossible to continue. It was at this time that several former Jadids, who occupied secondary government posts, raised the question of the redress of the state apparatus. If this company were realized the Soviet empire would have suffered irreparable damage. Therefore, the Bolsheviks-neo-colonialists did everything to ensure that this handful of former Jadids were declared fierce nationalists and isolated from society. And in 1937 all the former Jadids were

destroyed. And even after their liquidation up to the mid-80s, Jadidism was a forbidden topic, and the names of the great representatives of this movement, such as Behbudi, Chulpan, Fitrat, and others, could not be pronounced without the “enemy of the people” stigma. It is significant that M. Behbudi, before speaking as a publicist and publisher, wrote the first Uzbek play “Father's Kill” (1911), from which the Uzbek theater begins its countdown in 1913. Understanding the significance of the theater, its direct influence on the audience, with whom you can talk, talk heart to heart, he and his followers in the 10s of the twentieth century wrote more than ten plays on topical for that time topics, which showed the tragic consequences of ignorance, drug addiction, weddings, ruinous for the people, Baiko-feudal attitudes towards women, etc. The performances of these plays have found a wide response from the audience.

The first Jadid stationary and non-stationary theater groups traveled with these performances to almost the entire Turkestan region and proved that the theater is literature intended for the general public, and the performance is a novel whose events take place on stage⁸. In contrast to the Bukhara counterparts, the Tashkent and Fergana Jadids in 1914-1915. not only passed the crisis situations, but also precisely intensified their activities. Publication of the Sadoi Turkiston and Sadoi Fariqona newspapers, the publication of the best poetic and prose works of Chulpan, Tavallo, Avloni, theatrical plays based on the plays of M. Behbudi, Khoji Moin, Nusratullah Kudratullah, and in connection with the 1916 uprising, rallies and demonstrations gave Jadidism unprecedented dynamism. It was at this time that the Jadids, in the full sense of the word, became the spokesmen for the interests of the oppressed people. Yes, they were the foremost people of their time. If the Soviet government had not destroyed, M. Behbudi, Fitrat, Chulpan, Abdullah Kadiri could have created such highly artistic works that could enrich the treasury of not only Uzbek, but also world literature. The interest in jadidism shown now is primarily due to the fact that the representatives of this movement set themselves the goal to enlighten the people and bring it to the level of the highly developed

nations of the world, to build an advanced society in all respects, a state based on the unshakable principles of humanism and democracy. All their activities in this direction are an example for the current generation of Uzbeks. The laws of a market economy, dictating and culture, the propaganda of which Jadids devoted their lives. On the contrary, right now, when our country has entered the world community, we need cultural, erudite, highly qualified specialists, whose dedicated work will turn Uzbekistan into one of the highly developed countries of the world.

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