



THE IMPACT OF THE JADIDISM MOVEMENT ON UZBEK SPIRITUAL LIFE

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<https://doi.org/10.5281/zenodo.10389426>

Abstract: This article discusses the impact of the Jadidism movement on the spiritual life of the Uzbek people. It is told about what works Jadids did to change people's life, mind, thinking, worldly and religious views.

Key words: jadidism, spiritual life, school, theater, new way of thinking, Turkestan.

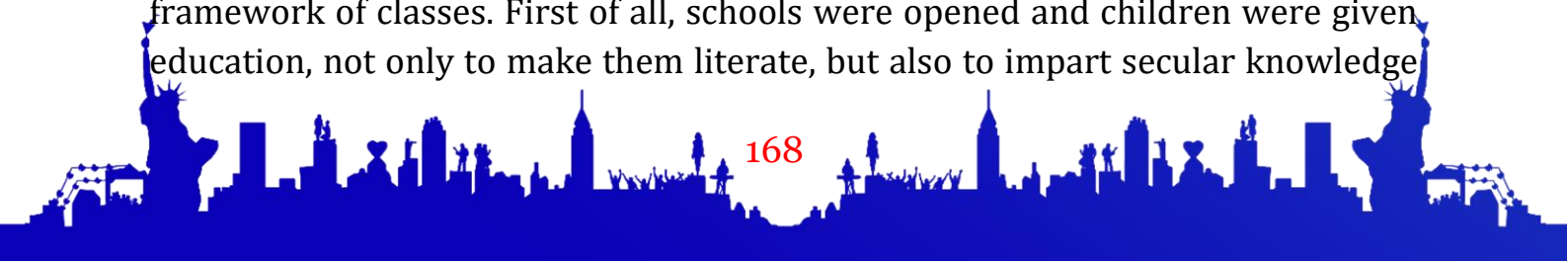
It is known to all of us that Uzbek literature has passed various tests, witnessed various events and processes, and passed through difficult times. In our literature, the place of the term "Jadidism" is of special importance.

Jadidism movement is one of the events that entered the life of the Uzbek people like fire. Jadidism is not a random or sudden phenomenon. As a result of the socio-historical and ideological-philosophical development of the second half of the 19th century and the beginning of the 20th century, on the one hand, the result of the series of social life, and on the other hand, as a result of the influence of advanced Russian and Tatar thinkers, he gradually became among the enlightened people of Turkestan. took root and settled in a certain ideological-philosophical direction.

Although the ideas of modernism entered our country in the last quarter of the 19th century, the emergence of modernism as a social and political movement in Turkestan is defined as 1900-1904.

It is no exaggeration to say that the main goal of the Jadids' activity was to convey their national identity to people. Because only a person who understands his national identity is ready to do everything he can for his people and nation. Such individuals feel that they belong to a certain country, possess material and spiritual wealth, increase their personal responsibility, learn spiritual values, learn the history and cultural heritage of their people, and realize the equality of common interests. level will be reached.

So, how did the Jadids affect the spiritual life of the Uzbek people? First of all, they wanted to see the entire nation as a literate and self-aware nation. But it was not possible, so they started to do the work step by step within the framework of classes. First of all, schools were opened and children were given education, not only to make them literate, but also to impart secular knowledge





along with religious knowledge. Avloni, Munavvarqori Abdurashidkhanov, Mahmudhoja Behbudi, Fitrat, Ibrat, some of the Jadids opened schools and worked as teachers, while others created textbooks for these schools. In one of his works, Sadriddin Ainiy writes: "Our teaching is not because of hunger or not being able to reach a position, but because we are benefiting the people and the children of our country, we put all these hardships on ourselves, and we will not sell our sacred profession to the world." The schools opened by Jadids were called "new method schools", and they even spent their own funds for the development of these schools.

But it is not possible to make everyone literate in the same way, and at the same time, the issue of realizing the national identity and recognizing one's rights is the main issue, so the theater was born. Mahmudhoja Behbudi remained the first playwright in the history of Uzbek national literature. His drama "Padarkush", although somewhat simple when viewed from a general perspective, served as a great school of skill for stage works written after him. After Behbudi, Hamza published his works "Poisonous Life or Victims of Love", "Maysara's Work", Abdulla Qadiri's "Unfortunate Bridegroom", Haji Muin's "Old School, New School", "Poppy", "Poor Wife". Fitrat created such works as "Begijon", "Chin Sevish", "Abulfayzkhan", "Arslan". Ordinary people who are illiterate can change their views through these theater performances, become aware of worldly processes, and become a normal situation in their lives, but in fact, it is a clear example of the violation of their rights. they had the opportunity to receive.

The emergence and development of the press in Turkestan was a big event. Because after the publication of newspapers and magazines, the people of Turkestan had the opportunity to follow not only the events happening in the other part of the country, but also the events and tragedies happening in all parts of the world, discuss them, and convey them to others. At first, newspapers were published once a month, but gradually, weekly and daily publications rapidly spread among the people. The articles and information on the pages took the form of a spiritual need. It can be said that the beginning of the printing press in Turkestan began as a result of reading Gaspirinsky's newspaper "Tarjimon". Munavvar Qori "Khurshid" is one of the intellectuals who read "Tarjimon". Avloni founded the newspaper "Shuhrat". Later, along with "Asiyo", "Tujjor", "Sadoyi Turkistan", "Sadoyi Fergana", "Samarkand" newspapers, Behbudi's "Oyina" magazine began to be published. Later, in the 20s of the 20th century, the magazines "Yangiyol" and "Yer Yuzi" were added to it. The pages of





these newspapers and magazines contained not only socio-political, economic, secular news, but also literary articles, poetry and other forms of artistic and literary works. The delivery of information in this form was convenient for the newcomers, as well as comprehensive. For example, even though it was difficult to gather everyone together and convey the thoughts and goals, it was very easy through newspapers and magazines. In this way, it was not difficult for an ordinary child to understand what changes are taking place in life, in which direction it is necessary to turn one's thinking. Realizing this, the authoritarian regime has restricted the activities of many publications for this very reason.

The influence of Jadids on the spiritual life of the people is also seen in the field of literature. They paid attention not only to the field of education and culture, but also to the field of literature, contributing to raising it to the level of world literature. Although some elements characteristic of stories, short stories and novels (stories in classical literature, written epics equivalent to short stories and novels) are noticeable in our literature, they have not yet reached the level of genres. It was thanks to the service of our enlightened writers that innovations in fiction came about.

At the stage of periodization of our literature, which was called "classical literature", the issues of literary studies were in many cases limited to tazkirism. True, treatises on the science of poetry or books on the meaning of aruz are not absent in this period. But in order to expand this narrow circle, the Jadids and their followers went the way of determining the elements of art in the works while researching individual creators and individual works, providing information about them. This was a novelty for the time.

In conclusion, the impact of the Jadidism movement on spiritual life is especially evident in the spheres of education, theater, press, literature, and librarianship. Their services to our people are incomparable, because thanks to the old men, the eyes of our people, which had been closed for many years, were opened, and a literate generation began to form.

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