



JADID LITERATURE EXPONENTS

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Jadidism or jadidism (Arabic: جديد *jadīd* — Yeni) is a socio — political, educational movement that was instrumental in the life of Turkistan, Caucasus, Crimea, Tataristan at the beginning of the 20th century in the late 19th 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.

Literature written during the Soviet era described jadidism as a "bourgeois-liberal, nationalist movement".during this period, the name of the mainly criticized jadidist figures was revived after the break-up of the SSR.

The Russo-Japanese war of 1904-1905, the 1st Russian Revolution of 1905-1907, the Iranian revolution of 1905-1911, The Young Turks revolution of 1908 in Turkey strongly influenced the Jadid worldview. The jadids gathered at the top of their newspapers and magazines, schools of the new method, various libraries and libraries, amateur theater troupes. Many of them were poet-u writers, prominent creators of this period. They have historically created new national literature with their works. Literature went to the events of the era in harmony. As early as the 1910s, the ideas of enlightenment and liberation became his central theme. The concepts of "nation" and "Homeland" entered the literature. The incentive for National Poetry increased. A new modern epic came to the field, publicistics (Behbudiy, Fitrat, Munavvarqori, Mirmuhsin) developed, realistic prose was formed. Therefore, the literature of this period was periodized after the independence of Uzbekistan as Uzbek literature of the national renaissance.



Such a renaissance in literature, at the same time, also took place in the cultural life of this period. The jadids brought a literal national theater into the life of the Uzbek people. With the advent of the National Printing Press, the work of book printing began to be established. The jadids, who were exposed to European polytheistic musical art, also called for reform of Uzbek traditional musical styles. In 1919, on the initiative of the jadids in the Old City part of Tashkent (now the building next to the "Turon" library), the National (Old City) Department of the Turkestan people's conservatory was established. In this way, the jadids sought to raise the value of the nation by means of art, elevating almost all types of art. In the relevant sections of the special volume of the Republic of Uzbekistan — literature, theater, music, most representatives of the ministry put on the agenda the issue of teaching secular subjects to young people along with religious education at first. They reformed the educational methods and programs of Muslim schools and opened schools in a new way. Behbudiy, Munavvarqori, Abdulvohid Burhonov, Abdullah Avlani and others wrote and published textbooks for the new method schools. In this way, the jadidist movement defined its main path in 1906-1916. As the publications of the jadids introduced the people to the beginning of a new era, they realized their identity and began to organize. The country revealed that its material and spiritual wealth was being plundered. Chulpan revealed the original appearance of the colonists in his poems and articles. The famous lawyer Ubaydullakhoja Asadullakhojayev outlined the issue of establishing a higher educational institution, regulating taxes, paying serious attention to the upbringing of children. Ubaydullakhoja Asadullakhojayev, who forced the famous writer to turn to Leo Tolstoy during his thinking, managed to expose the bribery and tyranny of the administrators of the Tsarist government and remove some from public work. By helping the Muslim population in a practical way, the existing authorities went to explain the laws and regulations.

The Jadid press, publishing the opinions of its representatives, was able to prepare the people of Turkestan for the thought of freedom and a great political struggle, while demonstrating that the people are "the opener of the consciousness of the nation that awakens from the sleep of all the time." During this period, associations such as "Erk", "Turon", "Society of Teachers" appeared. As Munavvarqori said, "their whole Hope was aimed at freeing the local population from national, religious restriction and victimization in the course of the revolution in Russia, equating their rights with Europeans, creating a wide range of diverse school and Press Affairs and various societies."



Literature written during the Soviet era described jadidism as a "bourgeois-liberal movement". After the collapse of the USSR, the name of the jadidist movement and its exponents was revived. Historian, literary scholar, linguist, philosopher, jurist, art historian and pedagogical scholars have obtained early results in the study of the scientific and literary heritage of jadids. During the years of independence, the works of Fitrat, Chulpan, Abdullah Avlani in 2 volumes, Behbudiy, Abdullah Qadiriyy, Sidqi Khondayliqiy, Ibrat, Ajziy, Sofizoda in 1 volume, as well as Fayzulla Khojaev, Munavvarqori, Polvonniyoz hoji Yusupov were published. 20 famous representatives of the jadids were included "unforgettable siymos. Exponents of the jadidism movement" (Tashkent, 1999) album-book out of print. Their activities were included in textbooks and manuals.

On September 16-18, 1999, Tashkent hosted an international conference on "Central Asia at the beginning of the 20th century: the struggle for reform, renewal, development and independence (solidarity, autonomy, independence)", where influential scientists from the United States, Germany, France, Italy, the Netherlands, Turkey, Russia, India and other countries exchanged views with their colleagues on the latest conclusions gathered in world science about acts of jadidism and independence. It was recognized that the jadidism movement is a phenomenon of global importance. The conference established an international scientific council researching this problem

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