

JADIDISM IS ETERNAL SCIENCE IN THE MEMORY OF GENERATIONS

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ANNOTATION:

The Jadid movement is an expression of scientific and philosophical enlightenment. We considered it necessary in this article to shed light on the socio-philosophical features of the Enlightenment and the enlightenment movement or Jadidism.

Keywords: Jadids, ancient, Jadidism, enlightenment, enlightenment, spirituality, Turkestan, Tsarist Russia.

INTRODUCTION:

Enlightenment is a specific process of education and upbringing aimed at enriching the knowledge and culture of people. Enlightenment is a body of knowledge that embodies the harmonious essence of the concepts of man, society, and nature. The plural meaning of the word enlightenment is education, and its philosophical essence is to introduce enlightenment into the minds of people, to spread knowledge and culture. An enlightened person means an educated, knowledgeable, expert in a particular field. In today's world, where science is on the rise, a person who seeks education can only engage in a certain area of science, that is, enlightenment. For example, a person who is good at mathematics can master some areas of science, such as physics, chemistry, medicine, biology.

Enlightenment is carried out mainly in the family, in general, education schools, and secondary specialized educational institutions. Enlightenment and science in society are promoted by enlightened, educated, intelligent people. That is why enlightened people are teachers who spread knowledge, knowledge and form the spiritual world of the individual.

Because they put forward important philosophical views for the development of the Motherland, the peace of the country, the well-being of the people, they are fighting for the implementation of these ideas. We all know that at the beginning of the last century, our patriotic and nationalist ancestors boldly entered the arena of struggle, waving the ideas of "Jadidism", i.e. renewal and freedom, justice and equality, science, education, and national identity.

Jadids are fighting for spiritual submission, cowardice, and abstinence, for endowing a person with divine power, unprecedented potential, as well as for the freedom of the country and nation, for the spiritual and educational awakening of the people.

Our people have always strived for enlightenment. Scientists appeared who made a great contribution to the development of science in the world. Our great educators amazed the world scientists both in religious and secular sciences. In Bukhara, enlightened Muslims and the intelligentsia came up with the idea of a religious and philosophical reform of madrasahs and schools, as well as heresies, which later became part of Islam.

The educational movement developed mainly in three directions: education (opening new schools, updating teaching methods), art (fiction, theater), and printing (newspapers and magazines).

The Turkestan educational school has a rich past and great philosophical heritage. Ishaan Ibrat, Ashurali Zahiri, Ahmad Donish, and Berdak, who fought for the future of the nation, believe that the only way to save the country and people from national oppression and backwardness in science and education.

These selfless people fought enlightenment against a tyrannical regime and ignorance. However, the fate of the Jadids was extremely tragic under the tsarist government and especially under the former Soviet regime. They were repressed under the stigma of nationalist, "pan-Turkist" for the above-mentioned educational actions, those who fought for freedom were imprisoned, and black spots were painted on their philosophical ideas, irrigated by social enlightenment.

Jadidism did not fully manifest itself, first under the pressure of communist ideas, and then under its yoke. Those who studied their activities, as well as those who sought to study the historical scientific background, the ways of its formation, were persecuted.

For the Jadids, the upbringing of the younger generation at that time was difficult and difficult, it was not easy to make positive changes in the development of society, to achieve noble goals, and the spiritual and enlightenment of the nation was associated with the development of science. They guarantee that their interests, aspirations, and pleasures, their noble deeds in the interests of the nation, the development of the country, education, and upbringing will remain in the memory of young people and future generations.

Ishahon Ibrat is a Jadid scholar who conspired with the tsarist government and local authorities to expose the activities of officials interested in the decline of society, to open a new school of life for his people for education, enlightenment, and enlightenment, as well as for enlightening women in the country. He was born in 1862 in the village of Turakurgan, Namangan region. He graduated first from the old school in his village, then from the madrasah in Kokand, and opened a new school in his village, unlike the schools of the old system. At that time, Ibrat devoted his whole life to the spiritual development of his

people, despite the opposition of the officials of tsarist Russia, on the one hand, and the pressure of local officials who were their allies, on the other. He traveled to Athens, Sofia, Istanbul, Rome, Jeddah, Bombay, and Calcutta in Europe, where he studied Arabic, Persian, Indo-Urdu, and English, and returns to his homeland with the perfect belt to improve the nation. In 1908, he bought a lithographic machine in Orenburg and, with a thousand sufferings, brought it to Namangan, founded the Isaac Printing House. Along with various scientific and educational books and brochures, this publishing house publishes works in such newspapers as Turkestan Viloyat Newspapers, Sadoi Turkistan, Sadoi Fergana to illuminate the consciousness of people with its social and philosophical work. For example, "Sadoi Fergana" is a socio-philosophical, political, literary, and artistic newspaper of the leading workers of the Fergana Valley, the Jadid intelligentsia, published in Kokand from April 3, 1914, to May 26, 1915, in Turkish.

He also opened a new method school in his village in 1907. Ishahon Ibrat expresses his philosophical views in the poems "Historical publishing house", "Masnavi about culture" and "On the newspaper", which sheds light on the social and spiritual stagnation of that period, the tricks of officials. He published his work "Lug'atti Sitta Alsina" ("Six-language dictionary"), consisting of Arabic, Persian, Hindi, Turkish, Uzbek, and Russian words. This dictionary is used as a single guide in Jadid schools. In addition, over the last twenty years of his life, the scientist wrote fourteen books on philosophy, history, linguistics, and other fields of science. The main dream of Ishakhan Ibrat was the opening of new methodological schools in the Kokand Khanate, and then in Central Asia, to awaken the spiritual, educational, and scientific potential of the people. Unfortunately, in 1935 his activities and social and ethical appeals were repressed and he was forbidden

to teach in the schools he opened. In 1937, he was declared an "anti-Soviet propagandist" and imprisoned as an "enemy of the people" and died in prison in Andijan at the age of 75.

Ashura Zahiri is another well-known educator, lexicographer, linguist, literary critic, translator, and journalist. Although his repression and his spiritual and educational, philosophical views were of interest to a minority, his ideological views and efforts on national development and the preservation of national heritage, education deserves praise. The enlightened scientist was born in 1885 in Kokand, the homeland of Mukimi, Khamza, and Furkat. At first, he studied at an old school and the Madalikhan madrasah. He studies Persian, Arabic, Uzbek and Eastern philosophy. His spiritual and educational, ideological, and philosophical views on education call the people to solidarity and awakening. His ideological views were based on scientific conclusions based on the study of classical Uzbek and Eastern socio-philosophical works. He republished Alisher Navoi's "Muhokamat-ul-lughatain" and Babur's "Vakfiya, Boburnom".

Ahmad Donish, on the other hand, exposes the ignorant and dishonest bribe-takers of that time, who led the society to crisis and ignorance. Speaking about the social nature of the people's leaders, he said: For example, a person demanding an emirate must be smart, courageous, and courageous. Sharp-tongued, frank, thoughtful, intelligent people deserve service. Those who claim to be judges and presiding judges must be intelligent and have higher education in fatwas and litigation."

The great classical poet Berdakh, the son of the Karakalpak people, also condemned the clergy for distrusting the afterlife, thereby undermining the roots of the sacred religion of Islam, and lamented in his poems about social vices such as greed, theft, robbery, greed, and selfishness.

Classical poets Mukimi, Dilshod Barno, Furkat create works in close connection with progressive ideas to overcome the moral and philosophical problems of the era. For example, Furkat's "Gymnasium", "Nature of Science" and "Biography" emphasize that being an enlightened person is a feeling of high morality, but ignorance, indifference, and carelessness lead to bad consequences.

Muhammad Aminkhoja-Mukimi was a lyric poet and great comedian who became famous in the late 19th and early 20th centuries as a major representative of the Enlightenment movement.

Mukimi's satirical works were the product of the vices that prevailed at that time in the country: betrayal of one's rights, criticism of the injustice of officials towards the people, the ability to find answers to today's problems.

"These are naughty, naughty people who have appeared among the people," he said. They tore the veil of faith from everyone. People said: "Let's play, let's relax." However, they did not convey to the people the judgment of God, the commandment of the prophet. This group of disobedient chaplains was called "poets, but they are illiterate donkeys. No matter how literate or knowledgeable they possess, they are worse than a giant. They are barefoot and bare-headed." In his socio-philosophical works "Wokeay the winner", "Wokeay Kur Ashurboy Khoja" and "Tanobchilar", the poet reveals the social and philosophical atrocities of the Turkestan people. He is an ardent supporter of the industrious, artisans and laboring peasants of the declining village, affected by the political and ideological violence of the time. He looks with great confidence into the future of our country, mercilessly condemning the established order, like mushrooms, to the constant injustice in the folk style. Human feelings are glorified in his works, and pure

feelings, such as honesty, faith, chastity, patriotism, emigration, and suffering, are expressed aesthetically very impressively.

Dilshod Otin (1800-1905/06) was created under the pseudonyms "Barno", "Dilshodi Barno". The poet was ahead of many of his contemporaries with his attitude to the occupation of Turkestan by tsarist Russia. In his philosophical views, Dilshod Atin believes in the fate of the people, in the coming happy times and good days, calls on the people of Turkestan to live in harmony and solidarity. His philosophical views in the social context, expressed in his poems, his feelings of love and devotion were shaped by the freedom of the nation and people.

CONCLUSION:

I want to say that the Turkestan educational school has a rich past, a tragic fate, and a great spiritual heritage. These great people sacrificed their lives for the happiness of the nation and homeland, fighting against ignorance, enlightenment against oppression, and justice against oppression and violence.

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