

THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

VOLUME-4, ISSUE-6

JADIDISM IS ETERNAL SCIENCE IN THE MEMORY OF GENERATIONS

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ANNOTATION

The Jadid movement is a manifestation of enlightenment in philosophy and science. We felt it was important to discuss the sociophilosophical aspects of the Enlightenment and the Enlightenment movement, or Jadidism, in this article.

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

INTRODUCTION

A certain educational and parenting approach called enlightenment aims to improve people's knowledge and cultural backgrounds. A body of knowledge known as enlightenment embodies the harmonious core of notions pertaining to nature, society, and man. The word "enlightenment" has two meanings: plural: education, and its conceptual core is the dissemination of knowledge and culture through instilling enlightenment in people's minds. A person who possesses education, knowledge, and expertise in a certain profession is said to be enlightened. A person seeking education in today's world of increasing knowledge can only pursue enlightenment, or one particular branch of study. For instance, a person with strong arithmetic skills can become an expert in physics, chemistry, biology, and medicine. The primary places where enlightenment occurs are the family, general education classrooms, and secondary specialized education facilities. People who are knowledgeable, well-educated, and enlightened advance science and enlightenment in society. For this reason, those who are enlightened serve as instructors, disseminating information and shaping each person's own spiritual realm. They are battling for the application of these principles because they bring forth significant philosophical viewpoints for the welfare of the populace, the peace of the nation, and the development of the Motherland. We are all aware that at the start of the 20th century, our nationalist and patriotic forefathers bravely joined the field of conflict with the banners of "Jadidism," which stands for national identity, science, education, justice and equality, and rebirth and independence. 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.

Methods

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,

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believe that the only way to save the country and people from national oppression and backwardness in science and education. These altruistic individuals battled ignorance and a despotic government for knowledge. But under the tsarist era, and particularly under the previous Soviet regime, the Jadids' plight was exceedingly terrible. Black marks were painted on their philosophical views, irrigated by social enlightenment, and they were suppressed under the label of nationalist, "pan-Turkist" for the aforementioned educational acts. Those who battled for freedom were made to serve as prisoners. Under the influence of communist ideologies and later under their rule, jadidism did not completely materialize. Persecuted were those who investigated their activities as well as those who aimed to learn more about the scientific background and the processes involved in its construction. The Jadids found it extremely difficult to raise the younger generation during that period, to accomplish lofty aims and bring about beneficial changes in the nation's development of society, and to link scientific advancements with the nation's spiritual and enlightenment. They promise that young people and future generations will remember their interests, aspirations, and pleasures as well as their heroic activities in support of the nation, its development, education, and upbringing. 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. 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 sociophilosophical works "Wokeyay the winner", "Wokeyay 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,

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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 Impressively, emotions like chastity, honesty, faith, patriotism, emigration, and sorrow are conveyed artistically. Dilshod Otin (1800–1905) was a fictional character who went by the names "Barno" and "Dilshodi Barno." The poet's perspective on tsarist Russia's conquest of Turkestan put him ahead of many of his contemporaries. Dilshod Atin encourages the people of Turkestan to live in peace and unity because he believes in the destiny of the people and in the pleasant times and bright days that lie ahead. The freedom of the country and its people formed his philosophical beliefs in the social environment, which he conveyed in his poems, as well as his feelings of love and loyalty.

CONCLUSION

In conclusion, I would like to state that the educational school in Turkestan has a rich history, a sad destiny, and a 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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