

THE ROLE OF THE NEW ENLIGHTENERS OF THE 20TH CENTURY IN THE
DEVELOPMENT OF THE UZBEKISTAN NATION

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Abstract: This article focuses on the role of Uzbek enlighteners of the Jadid era in the development of the Uzbek nation, their contribution to the development of the Uzbek nation, and their spiritual and political work.

Keywords: Jadid enlighteners, Mahmudkhodja Behbudiy, Fayzulla Khodjayev, Abdurauf Fitrat, Munavvarqori Abdurashidkhanov, Sadriddin Ayniy, Abdulla Avloniy.

The Uzbek people of the 19th century are making new strides in the study of their history and national traditions. Especially after our country gained independence, as a result of the awareness of our people's identity, increased attention to national values, historical traditions, the problem of ethnogenesis and ethnic history of the Uzbek people is gaining urgent scientific and practical importance." [1, 9-b].

The end of the 19th century and the beginning of the 20th century are a particularly important period in the history of our country. Because during this period, a great force came into action under the name of Jadidism, aimed at the socio-political, spiritual and educational awakening of our nation. The works of Mahmudkhodja Behbudiy, Fayzulla Khodjayev, Abdurauf Fitrat, Munavvarqori Abdurashidkhanov, Sadriddin Ayniy, Abdulla Avloniy, as well as newspapers and magazines of that time such as "Sadoyi Turkiston", "Turkiston vilayoting gazetasi", "Oyna", "Turon", "Shu'ro", "Samarkand" are important sources for the emergence and development of the Jadid movement, their socio-political activities and rich literary heritage, which were studied to a certain extent by historians and literary scholars M. Vahobov, Kh. Vohidov, I. Muminov, A. Qayumov, Qori Niyoz, B. Qosimov, N. Karimov, U. Dolimov and others.

The most important idea and mission of our Jadid ancestors was to truly free the people condemned to slavery, to bring the light of knowledge and enlightenment to the generation that remained in the darkness of illiteracy. This is also confirmed by the words of the great representative of the Jadid movement, the enlightener Avloniy, about the beginning of the "measure to whiten and open the eyes of the black people." It is worth noting that during this period, Turkestan had become an important center of the national-progressive movement - Jadidism. The Jadids sought to process the experience of movements for development and reforms in different countries on a national basis. The main idea of the fight against colonialism was formed in very difficult conditions. The progressive figures of the era, the Jadids, did not retreat a single step from their noble goals, even in such difficult and difficult conditions, and worked hard to spread enlightenment and reform the field of education.

If we look at history, we can witness that the Uzbek nation has gone through glorious paths as well as long, bloody paths full of misfortune and sorrow. Such an unforgettable tragedy in the history of our nation occurred in 1938.

In this great tragedy, 1.5 million patriots who fought for freedom were repressed. 700 thousand heroes of the nation who sought independence were shot. Among them, state and public figures such as Rahim Inogamov, Usmonkhon Eshonkhodjayev, Rustam Islamov, Fayzulla Rahimboyev, Akbar Islamov, and Sa'dullakhodja Tursunkhodjayev, honored poets and writers of the people such as Abdulla Qodiriy, Abdulhamid Cholpon, and Abdurauf Fitrat, and enlightened people such as Ghazi Olim Yunusov, Kayum Ramazon, Otajon Hoshimov, Majid Qodirov, Ziyu Saidov, Munavvar Qori, Batu, and Usmon Nasir became victims of oppression and violence. Our people will never forget these painful, painful days when the ax was struck on the enlightenment, religion, authenticity, and in general on the future of the nation. Because the murder of the intellectuals of an entire nation delayed the development of this nation by 100 years. The following thoughts of our President Sh.M. Mirziyoyev, mentioned in many speeches, meetings, and events, are true: "If our Jadids had not been massacred, we would now have a "fourth Renaissance". If our ancestors had not been exterminated, great discoveries would have been made with their knowledge, their science." "...in our region, which has been the basis for two great Renaissances in history, it was our Jadid ancestors who could have carried out the third Renaissance." The nationality of a nation is manifested, first of all, in its language. The national press also paid serious attention to language issues. Saidrizo Alizoda's article titled "Every nation is proud of its language", published in the 11th issue of the magazine "Oyna" in 1914, is a vivid proof of this. The author puts the issue of linguistic purity on the agenda. The frequent use of Russian words in the vernacular, even in the language of drama and the contemporary press, criticizes the mixture of Russian, Arabic, and Tajik words: "In this Turkestan, every Russian or Armenian speaks Turkish to each other, leaving aside their own language. But when we speak, a Russian word is heard in every sentence... If we do not protect our language and literature, and add foreign vocabulary and words to it, we will lose our language and nation in a short time. When we lose our nation, our religion will certainly disappear by itself" [30, 836-b].

Mahmudkhodja Behbudiy, who drew attention to the fact that "Not two, but four languages are needed" in the first issue of "Oyna", reacts to the language debate in his article "The Language Issue" [4, 632-b]. In his opinion, it is natural for languages to borrow words from each other. He cites the fact that English, one of the richest languages, "forcibly borrowed tens of thousands of foreign dictionaries" as evidence of this. The author focuses on the issues of literary language and language unity. Mahmudkhodja Behbudiy paid special attention to the issue of language. It is known that at the beginning of the 20th century, intellectuals of the Turkic peoples of Turkestan, Russia, Transcaucasia and other regions were in active contact with each other. Ziyu Said's comments about the magazine "Oyna": "It was distributed as far as the Caucasus, Tatarstan, Iran, Afghanistan, India and Turkey... It was the favorite magazine of the Jadids. That is why it was respected, loved and read by them" [7, p. 44-45] also show how widespread the press was at that time on an international scale, especially among the Turkic world. In turn, the Jadids of Turkestan were constantly familiar with the magazine "Shu'ro" and the newspaper "Vaqt" published in Orenburg, the newspaper "Tarjiman" printed in Baghchasaroy, and the magazine "Mulla Nasriddin" published in Azerbaijan. Academician Naim Karimov wrote: "The local intelligentsia that began to take shape in these years... also subscribed to newspapers and magazines published in Tatarstan, Azerbaijan, India and Egypt and read them regularly" [8, p. 31]. When thinking about the Jadid movement, attention is always paid to its role in the national liberation movement, its work in the field of culture and art, the organization of theaters, and the publication of newspapers. However, it is also worth noting that one of the main aspects of

the activities of the representatives of this movement was the creation of textbooks and teaching aids for schools, and their great contribution to the literacy and knowledge of the younger generation.

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