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**FEATURES OF COSIO-POLITICAL IDEAS OF
SAMARKAND JADIDS**

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Abstract: This scientific article outlines the socio-political views and relations of the Samarkand Jadids. They have expressed their views on various incidents in society. In particular, it was highlighted that the development of the national language and the excessive erosion of the Russian language, as well as the freedom, independence of the people and the self-determination of every nation, raised the issue of rights. In the absence of funding for the national education system, the moral crisis and its socio-political causes have been disclosed.

Key words: newspapers and magazines, tyranny, national liberation, education and training, school, education, jadids.

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The end of the 19th and the beginning of the 20th century was a stormy period of socio-political, spiritual transformation and renewal in the history of the peoples of Turkestan, especially regarding the public activities of the Samarkand Jadids. The emergence of the ideas of the national awakening movement from the point of view of historical philosophy and the emergence of new socio-political views is one of

the most important features of this period of socio-political and cultural life. In the writings of the Jadids, the fate and prospects for the development of the country and people occupied a special place. During this period, the public and political views of the Samarkand Jadids were literally decorated and substantially updated.

The study of the philosophical nature of the reflection of these

renewed socio-political views on a scientific and theoretical basis is one of the urgent tasks of modern social sciences.

That is why the study and solution of social and political issues in the writings of the Jadids is one of the urgent scientific tasks. Among them are the following:

- Disclosure of the essence of freedom issues and their socio-political idealization in the views of Samarkand Jadids in the early 20th century;

- A study of the socio-political and ideological ideas of the Jadids;

Studying the creative heritage of the Samarkand Jadids is an analysis of the works of the enlightened intelligentsia, which serve to enrich the morality and spiritual world of a person and the significance of their ideas for the development of the country. This is clearly evident in this scientific article. Dreams of a perfect society, in which science, education and justice will prevail, have been accompanying humanity since its inception. These progressive ideas and views were inherent in the world view of all Jadids, including their Samarkand representatives.

Therefore, before studying the socio-political views of this period, it is necessary to look at the European literature of enlightenment. This was the time when, on the one hand, the works of European enlighteners of the eighteenth century began to be translated into Arabic and Persian languages, and on the other hand, the result of the

training of representatives of the Muslim population in educational institutions of Turkey, Russia and European countries was the penetration of the ideas of European Enlightenment into the territory of our region, which in turn had a certain influence on the formation of ideas of Jadidism. [2, p.10]

A similar picture emerges in the late 19th and early 20th centuries in the Muslim East. However, we must not ignore historical conditions. Consequently, a situation has arisen when the historical conditions have changed, and when the nation has experienced a socio-political, educational and cultural crisis.

To achieve independence and freedom, the issue of reforming all aspects of public life was included in the agenda. These changes in the development of society have become the subject of attention in the writings of the Jadids. Therefore, it is impossible to analyze the activity of Jadids outside the context of the social realities of that time.

At the beginning of the 20th century, based on the social and political ideas of the Jadids, Jadid literature arose, and every educator who considered himself responsible for the country's future was primarily concerned with describing social reality. Consequently, the traditional images were sharply criticized, and the Jadids themselves were persecuted by the dominant authorities.

When the issue of the progress of the country was included in the

agenda, fiction was aimed at accomplishing this task. "The humanistic concept of Navoi, the anticlerical spirit of the poets Turdi and Mashrab, the ability of Agah to feel the power of the people, the inseparable connection between the realistic satire of Mukimi. For them it was important to consider this process as a differentiation of social ideals in literature. "[3, p. 69]

Jadid literature was holistic, although the ideas of enlightenment embodied the content of traditional poetry. Socio-political problems were originally reflected in poetry, and later in drama and prose

The socio-political views of the Samarkand Jadids are manifested in their writings. "Each work is based on the artistic purpose of the writer. The task is of exceptional importance in determining the form and content of the created work. One of the criteria that emphasize the perfection of art is the harmony of creative ideals, which may be incompatible with forms and content. [4, p.11]

The end of the XIX - the beginning of the XX century was marked by the activation of various ideas and ideologies of freedom and independence, a turning point of spiritual revival, in which the socio-political character was clearly manifested. "The decline of literature was clearly felt due to prolonged unrest, oppression of the people in social and political life. Never before in our history there has been such a period of economic and social decline, "- said in the writings of Wadud Mahmud. [5]

The views and thoughts of Jadid Wadud Mahmud prove the enormous influence of many social problems on the social life of that time. This period is a reflection of the existence of the urgent social and political problems of our people. Unlike past ideas, the ideas of national awakening have turned into a movement for the practical implementation of the ideas of enlightenment. Wadud Mahmud in the article "Turkic literature before Navoi" called the period of Alisher Navoi's creative work a "golden age" in the history of Central Asia. [6, p.30]

In the views of Samarkand Jadids, the relevance of socio-political problems was timely. In the works of that time, ignorance, immorality, and an alienated attitude toward the events were sharply criticized. In particular, Abdulla Avloni's poem "Family Discussion" is reflected in its ideal school concept, the concept of enlightenment and the contradictoriness of contemporary problems. The poem presents the ideal image of a man, informed about the latest news, the propagandist of school education. "What has literature published recently, with the exception of a few poems? Can we say that our literary works are ideal? Of course not, - says Wadud Mahmud in one of his articles. [6, p.102]

In the views of Wadud Mahmud, in which the concern for the destiny of the people and the role of the enlighteners is clearly traced,

reflected the idea that for the development of social ideas, as Fitrat said, "works that affect the souls and excite the blood" are needed.

In the work of the Jadids until 1917, the theme of ignorance and enlightenment was reflected, and closer to 1916-1917 we can feel a certain decadent mood created because of the numerous disorders in social life. In the writings of the Jadids, who once sang high moral ideals of the individual and a new social order, now the human factor was assigned the central place. The historical fact is that 1917 was a difficult and tragic one for the representatives of the national independence movement, which were the Jadids, and for the people themselves.

This situation was reflected in all activity, the phenomenon was specifically reflected in the entire work of the diagrams. It is obvious that patriotic feelings from enlightenment rose to the dream of national independence. This idea is inherent in the creativity of almost all representatives of the intelligentsia and the enlightenment of the Turkic peoples.

The Jadids, deeply aware of the great influence of the theater on the growth of national self-consciousness at that time, called it the "window of miracles". Bekhbudiy expressed the idea that theater is the first condition of development in his article "Nadur Theater?" ("What is theater?"). Under the influence of the subject's study of the object, by

the level of significance, a positive or negative attitude to it is possible. Dissatisfaction with events, society and personality, hatred towards them, in the work can be expressed through tragedy or humor. That is the reason for the "non-stop laughter of the crowd" at the sight of a friend of the bi-rich man in the drama "Padarkush." The anti-pode of this image is the thoughts of the representative of the reactionary clergy Domulla and the Enlightened, who at some point find a point of contact through which the author expressed the idea of educating people and their duty to serve the prosperity of the nation

The image of Komilboi (HodzhiMoyin, "Old school, a new school"), who is a freethinker and a supporter of a new school, is closest to the ideal of the educator Behbudi. In the confrontation between the old and the new school, KhojaMuin's attitude to social problems was reflected. The ideal of the author is Komil, who is a supporter of the new. The teacher of the old school of Khoja is the complete opposite of the teacher Behbudiya, his attitude towards the new school is negative. This image clearly depicts the image of the ideal hero Comilboi. Comilbo, as well as Domollo and the Enlightened, seeks ways out of the crisis as an active member of society. "There is only a way to get rid of the crisis - this is the path of enlightenment. There is one more way to enlightenment and this is a new school. "[7, p.260]

Jadids attach great importance to the role of the family in the reform of society. Jadids paid special attention to the formation of morality in the family in the process of educating the youth. begin moral education in family education. Jadids wrote dozens of works on family issues. A vivid example of this is the work of the Samarkand educator KhojaMuin "Family Education". Another testimony to his view of this problem can be seen in the drama "MalumaHotun" ("The Promise Woman"), where in the images of the family "We and You" reflects the confrontation between the two beginnings of enlightenment and ignorance, which was an expression of the author's attitude to socio-political problems. In the description of heroes, the image of enlightened people is made with an exclusive love for the author. For example, HodzhiMuin showed the image of a "new-minded and truthful supporter of new-method schools" in the person of the Teacher's hero.

In 1911, the play "Padarkush" marked the beginning of a new kind of genre, but already the dramas of 1917 by their form and content raised them to a higher level. In these works, the most serious social and political problems of society were shown.

The dramatic works created in 1916-1929 reflected not ideas of enlightenment, but a call for political struggle. The uprising in Turkestan in 1916, the tragic suppression of the national liberation movement

"Turkestan Autonomy", the growing threat to independence and freedom and the aggravation of social life were factors in the deterioration of living conditions. The works of this era reflected a new aesthetic ideal, which was a characteristic feature of the social spirit and ideology of national independence.

According to Vadud Mahmud: "The strongest play that was ever played on Uzbek scenes is the play Fitrat" Chin sevis (" True Love"), written from life in India, I think no one will deny it" (Vadud Mahmud. Chin sevis. "KisilByro?." 1921, September 17, 22) In fact, the drama philosophically describes the ideas of national liberation.)

The views of Wadud Mahmud, based on a deep analysis of social problems, reflect the ideas of independence and equality, which he calls the basic ideas of the so-called "Indian reformers." Vadud Mahmud writes about the drama: "... is a work rich in images, metaphors, the essence that stands in the first place in our literature." [9]

The works of Samarkand Jadids, based on the reflection of various facets of life and human activity, excursions into the past and the future, are now analyzed in the context of philosophical development and in social, political, ethical, moral aspects.

The socio-political views of the Samarkand Jadids found their expression in the ideas of the independence of the Motherland,

the education of the enlightened generation, the achievement of equality, which were essential for achieving the tasks that were set by that era and which, nevertheless, we achieved.

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