

BASIS OF EMERGENCE OF JADID LITERATURE

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Annotatsiya: Adabiy-badiiy tafakkurimiz taraqqiyoti tarixida mohiyati va mazmuniga ko`ra tamoman yangi bo`lgan XIX asrning ohiri - XX asr boshi adabiyotining roli va o`rni alohida. Ushbu maqolada jadid adabiyotining vujudga kelishi va bunga hissa qo`shgan jadidlar haqida mulohaza yuritilgan.

Kalit so`zlar: jadid, adabiyot, she`r, Turkiston, harakat, xalq, asar, millat, hayot.

Аннотация: особое место в истории развития нашей литературнохудожественной мысли занимает совершенно новая по своей сути и содержанию литература конца XIX - начала XX веков. В этой статье рассматривается возникновение джадидской литературы и джадидов, которые способствовали этому.

Ключевые слова: Джадид, литература, поэзия, Туркестан, движение, Народ, произведение, нация, жизнь.

Annotation: in the history of the development of our literary and artistic thinking, the role and place of literature of the 19th-early 20th centuries, which is completely new in essence and content, is special. This article reflects on the genesis of jadid literature and the jadids who contributed to it.

Key words: jadid, literature, poetry, Turkestan, movement, people, work, nation, life.

The 20th century was a period that was distinguished not only in the life of the Uzbek people, but also in the life of the whole world, with its rich diversity. By this century, the speed of life processes has increased tremendously. The picture of the exchange of social phenomena has accelerated to an unimaginable level. At the

beginning of this century, the peaceful life of the people of Turkestan, which has been going on for several centuries, turned upside down. The renewal of ideas, the introduction of technical advances, and the acceleration of information exchange have changed the lifestyles of Turkestan. Until that time, our national literature did not go shoulder to shoulder with our national life. Although our literature was not completely separated from life, the problems of social life could not completely engulf it. By the 20th century, literature came closer to life. Not satisfied with this, he started trying to change his life. The invasion of Russia and its colonial policy based on violence made the already difficult life of Turkestan people even more difficult. Due to social injustice and legal inequality, the owners of the land, who worked tirelessly day and night, were getting poorer, and the invaders who were engaged in robbing and deceiving them were getting richer. Due to poverty, vices such as pride, ignorance, subordination, and indifference were forming among the Turkestan, which could not but disturb creative intellectuals who are aware of their nation's past and have hope for its future. At the end of the 19th century and the beginning of the 20th century, the movement of national revival began not only in Turkestan, but also in many colonies of the world. People of opinion who want to eliminate social injustice and change unjust regimes believed that in order to change the poor state of the nation and the difficult way of life, it is necessary to educate the people first. It was understood that nothing can be achieved without awakening the nation from ignorance and creating a desire for development in the spirit of the people. It became clear that the provision of enlightenment to the nation should be organized in a completely different way, both in terms of quality and speed.

It was realized that one cannot be satisfied only with knowledge that affects the soul and improves morals, and that it is necessary to thoroughly study the basics of science and technology. For this, new teaching methods had to be introduced. In this way, the Enlightenment views, which began to form in Turkestan from the second half of the 19th century, became the basis for the emergence of the

Jadidism movement by the beginning of the 20th century. The word "Jadid" means "new" in Arabic and means a person who strives for development. Just as the enlightened people turned literature into a tool for fighting against ignorance, modernists also turned fiction into a tool to save the people from ignorance and colonial oppression. It should be said that the Enlightenment and the struggle were different events not only in terms of the time of occurrence, but also in terms of the goals they set for themselves. For example, enlighteners aimed not to change the existing situation, but to reform it, to raise the educational level of the people. For Jadids, enlightening the masses was only a stage on the way to the main goal. The goal was to make the homeland prosperous, to liberate the nation, and to restore the former glory of Turkestan. The Jadids, who started the work in the 90s of the 19th century by establishing new method schools, soon planned to establish a free, democratic independent state in Turkestan. The creation of Turkestan autonomy in 1917 was a serious attempt to implement this plan. By the beginning of the 20th century, the development of mass media and the improvement of international relations allowed the enlightened representatives of the nation to compare the life of their people with the life of the developed nations of the world. As a result of the adoption of the Manifesto on freedom of speech and press in Russia in October 1905, the development of the Uzbek press was made possible to some extent. If the first and only newspaper in the Uzbek language was the "Gazette of the Turkistan Region" published in 1870, the number of periodicals increased significantly after 1905. Between 1905 and 1917, 22 newspapers and 8 magazines were published in the Uzbek language. This situation had a serious impact on the way of thinking of the people of the nation.

The daily press caused the expansion of the scope of updates in Uzbek literature. Industrial printing of the book was also a strong factor in the development of the socio-aesthetic thinking of the nation. Jadid literature was completely aimed at awakening the nation. The heroes of this literature were not the representatives of the upper class or figures irradiated with divine power, as in the previous period,

but ordinary people who came from the masses, returned to them, and therefore had a greater opportunity to influence the people. Jadid writers tried to express new themes in new genres and through new images. Another important point is that the Jadid writers

they were not only creators, but also public figures. They tried to awaken the nation not only with their pen, but also with their social, political and educational actions. If the Enlightenment brought new topics to the centuries-old national literature, the moderns introduced new genres such as drama, novel, story to Uzbek literature. The leading field of Jadid literature was poetry. Jadid poetry, which was sharply different from Uzbek classical poetry in terms of weight, language, style, and ideology, laid the foundation stone for the development of a new direction in Uzbek literature of the 20th century. The fact that the Uzbek people lived in an environment of ignorance and ignorance at the beginning of the century, indifference to changes in social life, science, culture, and technology, being stuck in the vortex of everyday household problems and falling into a morally helpless situation is not only a matter of modern journalism, but also of poetry. determined the ideological direction. Jadids tried to hold up a mirror to the people's people with their poems, to reflect their strange and poor life, soulless state and pessimistic mood in this mirror.

Avloni published during 1909-1917 with poems and parables in the collections "First Teacher", "Second Teacher", especially "Adabiyot yahud national poems" consisting of six parts, a strong impetus to the formation of modern poetry. gave Prose takes an important place in the modern literature, which tried to bring the literary movement closer to the requirements of the time and the spiritual needs of the people.

Both of these works serve as a model for many works of modern writers, which were later illuminated by the light of enlightenment. Hamza's work "New happiness or national novel" (1915) is also dedicated to the issue of education of the young generation. In this work, Hamza describes the complicated life path of a

young man named Olimjon, because he was brought up in a modern school and in the bosom of an intelligent mother, he was not only loyal to his family members and patrons, but also "necessary for a foreign nation". he also pays special attention to his growth as a person. Despite the fact that the scholar's father was the son of a rich man, he did not enjoy the source of enlightenment behind his ignorant father, because of this, he entered the path of disbelief, lost his property and became a person who made a living from gambling.

Olimjon, who has found his way and happiness in life, returns even this unhappy father to the bosom of the family and fulfills his filial duty perfectly. In the work, Hamza compared the fate of an uneducated father with an educated son, tried to reveal the great importance of science in the fate of man and society, and to spread the ideas of enlightenment among the masses of the people. In the mid-1910s, with the stories "Juvonboz" and "Uloqda", Abdulla Qadiri also contributed to the emergence of modern prose. Thus, for the first time in modern Uzbek literature, Jadid prose was able to provide good examples of realistic stories, narratives, essays, and essay-dialogue genres, and in the process, it prepared the conditions for the formation of the modern Uzbek literary language. One of the important features of Jadid literature is that representatives of this literature not only wrote works in one type of artistic creation, but also created works in other adjacent types. Not content with this, they founded the art of theater and introduced dramaturgy to Uzbek literature for the first time.

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