

**UNITY IN LANGUAGE AND THOUGHT AND ISSUES OF
ENLIGHTENMENT AND EDUCATION OF A PERFECT GENERATION
IN THE ACTIVITIES OF JADIDS**

Zohidova Muyassar Muxtorjonovna

The vocational school of craftsmanship in Turakurgan district,
Namanangan region, number 1

ANNOTATION

The titles "Tilda Fikrda Birlik" and "Jadidlar" are scientific societies being implemented by the state administration of the Republic of Uzbekistan. Their main purpose is to enhance the intellectual potential of the country, promote new ideas and innovations, as well as educate the advanced generation of society. These societies aim to increase spiritual and intellectual development, as well as to provide fair information about social and political issues.

The issues of "Knowledge Cultivation and Advanced Generation Education" are dedicated to the spiritual and intellectual development of the younger generation of society. Its main goal is to educate students based on spiritual, knowledge, and ethical values. This aims to support the personal development of students, to make them beneficial members of society, and to contribute to the independence and improvement of the country's governance.

KEYWORDS, forefront, "jadidchilar", educational movement, Turkistan, intellectual development.

**TILDA FIKRDA BIRLIK HAMDA JADIDLAR FAOLIYATIDA
MA'RIFATPARVARLIK VA BARKAMOL AVLOD TARBIYASI
MASALALARI**

ANNOTATSIYA

"Tilda Fikrda Birlik" va "Jadidlar" atamaları, O'zbekiston Respublikasi davlat boshqaruvi tomonidan amalga oshirilayotgan ilmiy jamiyatlar bo'lib, ularning asosiy maqsadi mamlakatning intellektual potentsialini oshirish, yangi g'oyalar va yondashuvlar, shuningdek, jamiyatning barkamol avlodini ta'lim berishdir. Bu

jamiyatlar ma'naviy-ma'rifiy va bilimdonlikni oshirish, shuningdek, ijtimoiy va siyosiy muammolar haqida adolatli ma'lumotlarni tarqatishga intiladi.

"Ma'rifatparvarlik va barkamol avlod tarbiyasi" masalalari esa jamiyatning yosh avlodini ma'naviy-ma'rifiy rivojlantirishga bag'ishlangan bo'lib, uning asosiy maqsadi o'quvchilarni ma'naviy, ma'rifat va etik qadriyatlar asosida yetishtirishdir. Bu, o'quvchilarning shaxsiy rivojlanishiga ko'maklashish, ularning jamiyatga foydali a'zolari bo'lishi va mamlakatning mustaqilligi va boshqaruvini oshirishga yordam berishni maqsad qiladi.

KALIT SO'ZLAR: peshqadam, "jadidchilar", maorif harakati, Turkiston, aqliy taraqqiyot;

ЕДИНСТВО ЯЗЫКА И МЫСЛИ И ПРОСВЕЩЕНИЯ И ВОСПИТАНИЯ СОВЕРШЕННОГО ПОКОЛЕНИЯ В ДЕЯТЕЛЬНОСТИ ДЖАДИДОВ ПРОБЛЕМЫ

АННОТАЦИЯ

Термины «Тилда фикрда бирлик» и «Жадидлар» - это научные общества, реализуемые государственной администрацией Республики Узбекистан, а основной целью законодательства является контроль интеллектуального потенциала страны, создание новых идей и производств, создать всестороннее поколение общества. . Эти общества стремятся сохранить духовность и знания, а также распространять достоверную информацию о социальных и политических проблемах.

Вопросы «Просвещения и образования совершенного поколения» посвящены духовно-образовательному развитию молодого поколения общества, а его главная цель – подготовить учащихся с духовно-просветительскими и этическими основами. Его цель – способствовать личностному развитию студентов, стать полезными членами общества и внести вклад в независимость и управление страной.

КЛЮЧЕВЫЕ СЛОВА: лидер, «модернисты», просветительское движение, Туркестан, интеллектуальное развитие;

INTRODUCTION

It is known that the movement of reformers in Turkistan not only aimed at political, but also aimed at raising the level of education and upbringing, reforming the spiritual and educational aspects of the country, and nurturing a mature generation. The movement of reformers, which placed the issue of nurturing a mature generation at its forefront, played an important role in the history of the peoples of the country. Actually, the term "jadid" (meaning "new" in Arabic) signifies the movement to implement modern educational, printing, and national development methods in society, indicating a socio-political and educational movement, with the pioneers of this direction being commonly referred to as "jadidchilar".

Jadidism, at the end of the 19th century and the beginning of the 20th century, emerged as the national ideology of the national liberation movement in Turkistan, forming as the idea of national independence and enlightenment for the peoples of the country.

With the ideals of enlightenment in the 19th century and the development of the reformist movement at the beginning of the 20th century, the prominent figures of the progressive movement of Jadidism - such as Behbudiy, Fitrat, Cho'lpon, Munavvar Qori, Abdulla Avloniy, continued to gain strength in their creation and activities.

The reformers aimed to unite the peoples of Turkistan and strive for the national independence of the entire country.

A significant feature of the activities of the reformers in nurturing a mature generation was that, first and foremost, it aimed to liberate Turkistan from backwardness inherent to the Middle Ages, to lead the people and the nation towards modern development, to establish a national state, to create a free and prosperous society in the style of modern institutions, and to address issues such as enlightenment.

The aspirations of these early dreams reflect the desire to inspire the young generation with national, spiritual, and ideological values, urging them to live with a sense of responsibility towards their homeland's destiny. The main ideological direction of the New Turkistan modernists, pioneered by Behbudiy, Munavvar Qori, Fitrat, and Cho'lpon, was aimed at building the Turkistan people and state, proposing to embark on the path of modern progress.

MAIN PART

The new Turkistan intellectuals, feeling suffocated by the oppression of the Tsarist government, undertook significant cultural endeavors to elevate the local population, especially the growing youth, in social-political, civilizational, and cultural-educational terms, with the aim of enhancing their intellectual and moral potential and promoting progress. As Mahmushoja Behbudiy emphasized, "Just as in every country the movement of ideas and civilization begins with the youth of that country, in our Turkistan, too, the movement of culture, which has reached the level of national literature, began with the initiative and efforts of nationalistic youth who are patriotic scholars."

The youth who have come of age in recent times in Turkistan emphasized the importance of preparing for the future and competing in various fields. They emphasized the need for liberating themselves from various negative influences. For example, Mahmudkhon Behbudiy, a young athlete, returned others from various negative influences, warned students about the consequences, and strongly criticized the beer shops opened by the Russians in Samarkand. According to him, such shops, located near mosques and madrasas, have a negative impact on children. Mahmudkhon Behbudiy aimed to raise a healthy future generation. He hoped that our healthy, intelligent, knowledgeable children would grow up, gain wisdom, contribute to Turkistan as doctors, jurists, economists, and other modern specialists. In order to raise healthy children, educated and knowledgeable, the most fundamental thing is that parents support their children in acquiring contemporary knowledge at the right time. Munavvarqori Abdurashidxonov emphasized the responsibility of parents in the education and upbringing of their children, stating that there are divine powers that intervene until the child becomes knowledgeable. Modern parents are engaged in the upbringing of their children, emphasizing the importance of preparing them for schools and madrasas. They advocate for their education in schools and madrasas, ensuring that they complete their studies and then further their knowledge in educational institutions of developed countries, emphasizing the necessity of acquiring contemporary knowledge.

In literature, it is noted with regret that in the institutions of higher education such as Behbudiy Bayrut and Dorulfunun, instruction is given in French, German, and English, European scholars teach there, there are chemistry laboratories, and there

are surgical wards in medical institutes. It is regrettable that Central Asia, particularly Turkestan, lags behind in progress.

The modernists, who aimed to reform the educational system in Turkistan, engaged in addressing issues of economic and political backwardness, which hindered the protection of the national independence interests. They recognized the necessity for individuals to possess contemporary knowledge and aspired to elevate the cultural level of the people to an international standard. They believed that teaching youth in the best European educational institutions was essential for this purpose. Mahmudkhodja Behbudi wrote in the "Oyna" journal about the benefit of sending young people abroad to study and how it would contribute to their homeland, stating: "We should send children from wedding and celebration gatherings... students to Mecca, Medina, Egypt, Istanbul, and the gates of Russia, to educate them religiously, scientifically, and culturally. It is known that Munavvarqori Abdurashidxonov also demonstrated selflessness in this regard. He managed assistance to students sent clandestinely to Turkey, Orenburg, Ufa, and Azerbaijan after completing their initial schooling."

The pioneers of the new era also appealed to the youth, urging them to advance, embrace modern knowledge, and contribute to progress in general. Let's pay attention to the call of the pioneers to the youth: "Oh, zealous youth! Unite with each other, contribute to the development of societies, serve the nation's cause... Respect and kindness are demanded from you by the nation and the people, not arrogance and pride... Honorable youth! The era belongs to you. Perhaps with all your efforts and dedication, you will progress along with your nation and society."

Drawing lessons from history strengthens a person's understanding of historical facts, empowering them with the reality of life. In writing history, one should not lean towards the right or the left, but only follow the path of truth and justice. False history poisons humanity like a deadly venom, disturbing its right and wrong perceptions.

During the era of the old system, we were ignorant of our own history. Our eyes were blindfolded. We used to know our great ancestors, whom the whole world respects and admires, and we remembered the false "heroes" - when, where they lived, and what feats they performed - incorrectly, we had mistakenly considered them as our grandfathers and fathers. It was indeed an era of oppression and slavery. We were not only impoverished materially, but our moral values, dignity, and



traditions were also trampled upon. In other words, it was a period that didn't add to our wealth but rather diminished our dignity.

The education of the young generation in school requires special attention, as the proponents of the idea also emphasize. Because the new generation sees the future of the country in terms of freedom, independence, and self-reliance. Therefore, they pay special attention to the fate of children and the Homeland. It should be emphasized that the new generation, through their schools, has not only instilled national spirit in the younger generation, but also strived to promote universal values, internationalism, national identity, and the beauty of the Homeland. They have endeavored not only to educate children and youth but also to make them aware of contemporary events and global issues independently, and to be aware of the state of the nation and the Homeland, and to be knowledgeable about daily life.

CONCLUSION

It is possible to say that modernization served as a fundamental factor in the national, cultural, and social advancement of the young people of Turkistan. Innovators have demonstrated in their articles and works the ways to solve the pressing issues of the time and the problems of life through socio-political, cultural, and spiritual paths. Attracting youth to education, knowledge acquisition, and participation in the production process contributes to the elevation of cultural and spiritual values. In pursuit of bringing the achievements of world progress to Turkistan, eminent scholars who serve their homeland, experts in modern science and technology in the industrial and agricultural sectors, and cultural educators have emerged, working towards the development and prosperity of their country. Because the innovators themselves were young, they were very close to the issues and thoughts of local youth due to their youthfulness, and their approach to various events was very empathetic and understandable to them. In the activities of innovators, promoting culture, enlightenment, innovation, progress, and inviting youth and the entire nation to these goals remained their leading idea until the end of their lives. In any difficult situation, they did not change their views. Analyzing the socio-political, cultural, and spiritual activities of innovators and expressing it with reference to their visionary ideas at the beginning of the century, it can be said that innovators freed the peoples of Turkistan from ignorance, slavery, and backwardness, and in this way, recognizing the youth as the main force, they made many efforts to increase their

level. The thoughts of innovators on protecting the interests of youth and creating appropriate opportunities for their integration into society and the state are becoming evident in today's independent Uzbekistan.

REFERENCES

1. Oblomurodov N, Hazratqulov A va boshqalar. O'zbekiston tarixi.(o'quv qo'llanma)T.2011
2. Behbudiy M. Muhtaram yoshlarga murojaat. Oyna-1914. 41-son
3. M.Abdurashidxonov. Xotiralarimdan(Jadidchilik tarixidan lavhalar). Sharq-2001. B108-109
4. Ziyoy Said. O'zbek vaqtli matbuoti tarixiga materiallar (1870-1927). Toshkent – 1979.
5. T.Ernazarov. "Turkistonda vaqtli matbuot"; O'zbekiston SSR davlat nashryoti, Toshkent. 1959-yil.