

Eurasian
Research Bulletin

Issues Of Enlightenment And The Education Of A Complete Generation In The Activities Of Jadids

Erkayeva Munira Aliyevna

Teacher of the department of legal and social and humanitarian sciences of IIB Academic Lyceum No.

ABSTRACT

The article discusses the issues of enlightenment and the upbringing of a mature generation in the activities of modernists. Enlightenment and generation upbringing are considered very important topics for the activities of modernists nowadays. The main principles of modernist upbringing, various enlightenment models, the specialization of the generation, and its significance are widely demonstrated in this topic. When the content and substance of the subject are considered, the issues of enlightenment and generation upbringing in modernist activities are analyzed extensively and deeply.

Keywords:

enlightenment, modernist activity, upbringing of a mature generation, education;

Introduction

It is known that the modernist movement, which has set itself the goal of not only political but also cultural and educational advancement, has played an important role in the history of the peoples of the region, aiming to improve the spiritual and intellectual well-being, and to raise a mature generation. Indeed, the term "modern" (from Arabic "jadid" - new) signifies a socio-political and cultural movement aimed at introducing modern methods of schooling, printing, and national development to society, under the general name of social and political reformers.

Modernism emerged at the end of the 19th century and in the early 20th century as the national idea of the national liberation movement in Turkistan, as the idea of national independence and enlightenment of the peoples of the country. In the 19th century, with the goals of enlightenment, and at the beginning of the 20th century, the prominent figures of the modernist movement - Behbudiy, Fitrat, Cho'lpon, Munavvar Qori, Abdulla Avloniy, and others - further developed. The modernists

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

Main Part

A significant feature of the activity of the new generation in the upbringing of the progressive generation is that, firstly, it aimed at liberating Central Asia from backwardness, leading the people and the nation towards modern development, establishing a national state, creating a free and prosperous society in the way of modern organization, and addressing issues such as enlightenment.

Such ideas tend to attract the younger generation to national, spiritual, and ideological values, fostering in them a sense of pride in their country's destiny and inspiring them to live with a sense of commitment to national aspirations. The main ideological direction of the new generation in Central Asia was pioneered by Behbudiy, Munavvar Qori, Fitrat, Cho'lponlar, who proposed the establishment of the Turkistan people and state, and the path of modern development. The innovators of Turkistan, disillusioned with the tyranny of the

dual government, carried out significant cultural work to raise the local population of Turkistan, especially the youth coming of age, in socio-political, cultural and intellectual terms, to increase their strength and potential, and to promote progress.

As Mahmudxoja Behbudiy emphasized, "Just as in every country, the movement of enlightenment and cultural tools and initiatives by the youth of that country begin to emerge, similarly, in our Turkistan, the movement of the national press, led by culturally enlightened youth, has emerged on the horizon of cultural development."

The education of the new generation was the true education of its time. Because it not only nurtured progressive individuals but also could reform thoughtful young minds. The young people who had come of age realized the need to fight for the future and the level of development of Turkistan, and they emphasized the importance of freeing themselves from various influences. For example, Mahmudxo'ja Behbudiy rehabilitated young soldiers who had returned from various negative influences, alerted students to the consequences, and strongly criticized the beer shops opened by Russians in Samarkand. His opinion confirms that such shops, being close to mosques and madrasas, have a negative impact on children. Mahmudxo'ja Behbudiy aimed to strengthen the future generation. He hoped for our healthy, intelligent, knowledgeable children to grow up, acquire knowledge, serve Turkistan as doctors, lawyers, economists, and other modern specialists.

Modern educators emphasize the importance of parents assisting their children in acquiring contemporary knowledge and skills, with Munavvarqori Abdurashidxonov highlighting the responsibility of parents in educating their children and ensuring their proficiency. Progressive parents engage in their children's upbringing, preparing them for schools and colleges. They recognize the necessity for their children to excel in academics, pursue higher education in advanced fields, and embrace modern sciences. Concerned about the backwardness of Central Asia, they lament the lack of progress in literary works, the teaching

of foreign languages like French, German, and English at prestigious institutions such as Behbudiy Bayrut's universities and Dorulfunun. They also acknowledge the presence of chemistry laboratories, medical colleges with surgery wards, and believe in the need for advancement in education and medicine. Regrettably, they note the stagnation of Turkestan's progress.

Modernists aimed to reform the educational system in Turkestan, addressing economic and political challenges and recognizing the importance of nurturing individuals with modern knowledge. They aspired to elevate the cultural level of the people to an international standard, advocating for the best European educational practices for youth. Mahmudxo'ja Behbudiy, in his journal "Oyna," wrote about sending children and students to Mecca, Medina, Egypt, Istanbul, and Russian universities and academies to train religious, worldly, and contemporary leaders. Munavvarqori Abdurashidxonov contributed to this effort through his organization "Jamiyati Xayriya," which supported students sent clandestinely to Turkey, Orenburg, Ufa, and Azerbaijan after completing primary education.

The new generation, by reaching out to the youth, have endeavored to propel them forward, to embrace modern knowledge, and overall, to progress. Let us pay attention to the appeal of the new generation to the youth: "O, spirited youth! Unite with each other, contribute to society, serve the nation's path... The nation and the people demand respect and goodness from you, not selfishness and pride... honorable youth! The time is yours. Perhaps with all your efforts and patriotism, you will progress."

Drawing lessons from history empowers one with the knowledge of historical truths, equipping them with the reality of life. In writing history, one must not lean to the right or left, but should only be guided by truth and justice. Fake history, like poison, corrupts humanity, distorting its right and wrong. During the era of the old system, we were ignorant of our own history. Our eyes were blinded. We used to know our great ancestors who were worthy of high respect and admiration, and we remembered the false "achievements" of the

past - when, where, and what honors they showed - we knew, we recognized correctly. We would refer to them as our grandfathers, our fathers. It was indeed an era of oppression and slavery. Not only were we economically oppressed, but our spiritual and cultural values were trampled upon, our dignity and traditions were disregarded. In short, it was a period that did not enrich our minds but rather drained our value.

Conclusion

In conclusion, it can be said that Jadidism served as the main factor in the national, cultural and social awakening and development of the youth of Turkestan. In their articles and works, the moderns showed the ways to solve the current issues and problems of life in a socio-political, cultural and spiritual way. It invites young people to study, to engage in the process of acquiring knowledge and production, to raise their cultural and spiritual level. In the desire to bring the achievements of world development to Turkestan, they believed that mature scientists who serve the Motherland, modern scholars, specialists, and cultural experts of the fields of industry and agriculture will grow up and make the country prosperous and prosperous. Because the Jadids themselves were young, the problems and ideas of the local youth were very close and understandable to them. The ideas of striving for culture, enlightenment, innovation, development, encouraging the youth and the whole nation to do so remained the leading idea in the work of Jadids 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 the Jadids and based on their ideological views at the beginning of the century, it is reasonable to say that the Jadids were determined to save the people of Turkestan from illiteracy, slavery, and poverty from the colonialism of the tsarist government, and in this way realized that young people were the main force and made a lot of efforts to improve their quality. The ideas of modern people about protecting the interests of young people and creating appropriate opportunities for them to occupy a worthy place in society and

the state are reflected in today's independent Uzbekistan. is standing.

List Of References

1. Oblomurodov N, Hazratqulov A va boshqalar. O'zbekiston tarixi.(o'quv qo'llanma)T.2011
2. Kocaoglu, Timur. 2001. Reform Movements and Revolutions in Turkistan. Haarlem, Netherlands: SOTA.
3. Karimov I.A. Biz kelajagimizni o'z qo'limiz bilan quramiz.T:O'zbekiston.1999.B.385
4. Behbudiy M. Muhtaram yoshlarga murojaat. Oyna-1914. 41-son
5. M.Abdurashidxonov. Xotiralarimdan(Jadidchilik tarixidan lavhalar). Sharq-2001. B108-109