



THE CONTENT OF THE MIGHTY MOVEMENT AND ITS EDUCATIONAL SIGNIFICANCE IN HISTORY LESSONS

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Annotation:

The essence of Jadidism is an intense and exciting process from understanding the Nation and Homeland to fighting for their benefit. This movement also educated the nation. Our forefathers understand that the nation must first be free and independent in order to live and develop, and they pay special attention to the awakening of a peaceful people.

Key words: **School**, education, youth, literature, science, nationality, lesson, nation, democracy, nature, history

The dictionary meaning of enlightenment is knowing, familiar knowledge. In other words, enlightenment is the process of education aimed at increasing people's consciousness and culture. The plural meaning of the word enlightenment is education. Enlightenment as a term means a complex of various knowledge and information about nature, society and human nature. Enlightened means having knowledge, knowledge in a certain field.

Enlightenment in life is carried out through the education system. So enlightenment is the joint content of knowledge and culture, and education is a tool and means of spreading this content. Enlightenment is mainly spread in places of knowledge. The concept of enlightenment is broader than the concept of education and includes all types, forms and fields of spreading and improving knowledge and culture.

Enlightenment, that is, knowledge, is spread in society through enlighteners. An enlightened person means a fighter for enlightenment, a person who lights the lamp of knowledge, a patron and a supporter of enlightenment.

The transition of humanity from one society to another, from one historical period to another, begins with enlightenment. Mature, conscious, people who know black and white, selfless, live as my people, my country, far-seeing spiritual people are engaged in enlightenment.

Enlightenment people put forward important ideas for the present and future of society, country, people, and fight for the realization of these ideas.

Enlightenment eliminates spiritual dependence and fear. It gives a person incomparable divine power, unparalleled potential. Therefore, freedom fighters believe that the freedom of the country and the nation lies in the enlightenment of the people and they fight for enlightenment. Turkestan School of Enlightenment has a rich past and great heritage. Makhmudhoja Behbudi, Munavvar Qori Abdurashidkhanov, Abdulkadir Shukuri, Ashulli Zhodiy, Saidrasul Saidazizi, Ishaqkhan Ibrat and Akhmad Donish started their activities at the end of the 19th century and believed that enlightenment is the only way to free the country and people from national oppression and backwardness. These self-sacrificing people fought with all their might against



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the authoritarian system and ignorance, spiritual slavery and oppression. These enlightened ancestors of ours traveled the world, got acquainted with the knowledge and culture of the peoples of the world, and deeply felt that it is possible to destroy the colonial country and its shackles through the light of knowledge, and start towards freedom. For this reason, first of all, they showed an example of determination in the development of school education in our country, both theoretically and practically.

It seems that Jadidism and Enlightenment is also a great historical movement that was created for the purpose of enlightening the nation and raising spirituality.

Jadidism is based on the word "Jadid". Jadid means "new", it doesn't just mean "new" or "new". Maybe it has such broad meanings as "new thinking", "new person", "new generation".

The essence of Jadidism is an intense and exciting process from understanding the Nation and Homeland to fighting for their benefit. This movement also educated the nation. Our forefathers understand that the nation must first be free and independent in order to live and develop, and they pay special attention to the awakening of a peaceful people.

The term "Jadid" first appeared in Turkish Turks during the reign of Sultan Salim (1739-1802). Abubakr Ratib Effendi, who was sent as an ambassador to Austria, explains the administrative system he saw there as "new system" in his reports to the Shah. The new system built after the French Revolution of 1789 was called the "French Constitution". During these years, the "modernization of the system" - in the narrow sense, envisages the Europeanization of the military system, and in the broad sense, the modernization of science, education, industry and agriculture. Although the phrase old and new has recently appeared, it is essentially an old struggle between old and new, between the ages and stagnation. "Ancient Greek philosophers accused Socrates of Jadidism in the 4th century BC and executed him," he writes. Ismail Gaspirisky in the article "Antiquity-Jadidchilik" (translator, issue 19, 1909). From then until now, for example, even among the most cultured, most thoughtful people of our time, the English, there are a lot of antiquarians," the author continues, adding that even world-famous scientists, politicians, and economists are on top of them.

We meet the terms "Russian Jadidism", "Bukhara Jadidism", "Turkmenistan Jadidism". In our opinion, the movement is common, the appearance is different because it is clear, the essence is one update. It was manifested in different places. For example, in Turkey in 1839, written by the famous Mustafa Rashi Pasha, who exterminated Gulkhani under the name of Humayun" and started the "Tanzimat", we think it is a renewal - modernism. True, it was mainly based on westernization.

That is why national ideas such as "Turkism", "Ottomanism", "Islamism", "Turanism" will appear in opposition to this. Europeanization was one of the important features of modernism in our country. The tsar's government used this to Russify the local population. But the criterion is to leave the local people's religion and beliefs intact. There was a struggle to make European science serve for their protection. It is not for nothing that Turkishism, Islamism, and local Uzbekism come to the fore here as well. In fact, the confusion of thoughts and ideas in our moderns is very strong. Here, for example, take Muqimi and Furqat, who are at the beginning of the formation of new Uzbek literature. They were correctly interpreted as representatives of modern literature in the 1930s. In his comic works, Mukimi criticizes trade and industry, i.e. the capitalist way of life, which destroys our national morals. And Furqat praises his coming into our lives. One is confirmation, the other is denial. Or take Dukchi Eshon. He is a supporter of achieving independence by force, he is also a Jadid: a religious reformer, a political fighter,



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many of our Jadids rejected him. A number of our veterans consciously cooperated with the Soviets and became communists. This should also be taken into account. This was especially evident in the struggle for independence. There are 3 ways to do this:

1. Getting rid of dependence on Russia by force, gaining independence by force (Dukchi Eshan uprising, labor movement of 1916, printing).

2. The way of reconciliation. Achieving enlightenment with the help of Russians. Getting rights, restoration of national characteristics in the matter of enlightenment (I.Gasriali, M.Behbudiy).

3. The way of cooperation. To participate in their programs together with the Tsar authorities, and then with the Soviet government, and to gain independence as soon as possible. For this, certain preparations must be made (Munavvarqari, Hamza, Avloni).

The foundation of the Jadids, the cornerstone method, was the Jadid school. This is natural, since the goal is to renew the society, it could only be done by the new generation. It is necessary to raise a new generation. It is difficult to do this in the old traditional way. Because times have changed. It requires speed. Secondly, today's student should know modern sciences such as history, geography, economics, physics, chemistry, mathematics. The last three or four centuries changed the fate of the world. brought Europe forward. Now it is impossible to live on par with the world without mastering European science.

To master this science, you need to know European languages. At the same time, it is necessary to preserve the identity. Religion is also necessary. So, in order to live, it is necessary to grasp all three aspects. Without abusing any of them even when caught. Otherwise, the balance will be disturbed. Disturbance of balance leads to bad consequences. For example, if only religion is caught, the world will be lost. If we only say identity, nation, we will be separated from the world again. No one will have business with us. If we fight for Europe, identity will be lost. This is also a tragedy.

The issues of the national idea and national ideology that we are facing today were put on the agenda and heatedly discussed by our ancestors a hundred years ago.

First of all, about "National" and "nationality". As it turns out, the concept of nation was first used by the ancient Greek philosopher Democritus, who lived about two and a half thousand years ago. He explains this concept as "the sole owner of each country". The question of religion and race, the question of nationality and sect has never been left aside in the Turkic peoples. On the contrary, he always came to attention. When describing his contemporaries, the great Navoi uses the adjectives "shams ul-millat", "zain-ul-millat", "nur ul-millat".

The strength and strength of a nation is not measured by its happiness and prosperity, but by the level of its members' vital characteristics, which are factors of culture and development. Knowledge and craft enter the lake with enthusiasm and hard work. Enthusiasm and hard work will bear fruit thanks to knowledge and craft. These are interrelated concepts. Most of the population is physically healthy and can be deprived of knowledge and skills, and their life is ruined and they are unable to defend themselves. So what can be done to prevent this? Attention to enlightenment, the idea of mastering science should be understood by the majority of the nation. In fact, all the works carried out by our Jadids, including the establishment of the press, the theory and practice of the "Usuli Jadid" school, theater, everything served this purpose.

To generalize, the Jadidchilars made their worthy contribution to the development of our national spirituality with ideas such as raising national enlightenment, developing national consciousness, achieving national unity, and bending world culture.



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The national independence ideology, which is applied to our lives today, is "The high spirituality, traditions and customs of our people formed over the centuries are nourished by the immortal heritage of our great grandfathers." The ideas of Jadidchilar are an important source in the development of our national spirituality as a part of our heritage.

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