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ABSTRACT

The article discusses the origins of the Jadid movement and its impact on the literature of the period. The main idea of Jadidism, that is, the desire to enlighten the people, is reflected in the works and their heroes. In the literature of this period, ignorance was cited as an important cause of the tragedy of the nation, and it was revealed that it was fought against. It is based on the fact that the views put forward by the representatives of the Jadid movement are extremely important even today.

KEYWORDS: *Jadid Movement, Literature Of The Period, Ignorance, Tragedy Of The Nation, Fate Of The Nation, Enlightened Scholars.*

INTRODUCTION

Our President Sh.M.Mirziyoyev in his address to parliament in 2020 24-th year: "in 2020, the 145-year old date of birth of the scientist and writer Mahmudkhujja Behbudiy, who raised the torch of enlightenment in difficult moments of the history of our people, is widely celebrated. In general, we need an intensive movement, an in-depth study of the heritage of our great-grandfathers. The more we learn about this spiritual treasure, the more we find the right answers to many questions that still concern us today. The more actively we promote this invaluable wealth, the more our people, especially our young people, will realize the value of today's peaceful and free life."

In fact, as we get deeper and deeper into the content of the works of our jadid ancestors, we can see that the problems raised in them remain relevant even today, although these works have been more than a hundred and fifty years since they came to the world. The nation's failure to seek the solution of the jadids, the problems associated with women's education still cast a shadow on the development of society. By the end of the XIX beginning of the XX century, a difficult and extremely turbulent historical environment arose in Turkestan, which undermined the fate of the

nation. The reasons for this were, first of all, that the Russian empire, with the aim of destroying Turkistan and strengthening its colonialism there, pursued a very chauvinistic policy of Russianits population, dividing the common people from men, breaking its pride, on the one hand, when on the other hand, in the Muslim fanaticism, the spirit of resistance to secular knowledge and progress, on the Losing national pride, native language, literature, centuries-old traditions of the people occupied by colonialist states in the history of mankind, the tendency to destroy considered the priority. The oppressed people are accustomed to such views of the tier evil. In such a political turbulent situation, a group of intellectuals of the people, the original Sons of the nation, the progressive movement emerged. The selfless lochins of the people tried to awaken the Native people, to grieve for their future, although their wings were burning. They united under the so-called "jadid" great name and went a long and laborious path for spirituality, for pride and freedom without a head-on collar.

Reflecting such a difficult situation at the beginning of the XX century, literature differs from literature of all other epochs by the fact that ideas such as awakening the general public, expelling the people from a low standard of living, thinking about the interests of the nation, the Uzbek people want to see among the peoples with scientific potential are put forward. In all the works of our creators, such as the Almighty, the Fitrat, the Steppe, lies the idea that enlightenment of the people will pave the way to its civilization. And such artists as Avloni and Hamza not only through their own works, but also through practical actions in this regard (theater, newspaper, organization of magazines, opening of schools, etc.) through those who tried to enlighten the people. As we read each of their works, the black spots of the past, the height of the tragedies of that time, will hurt our dim. In particular, in the work of Abdulla Qadiri "The past days", it should be noted that Yusufbek Haji spoke of himself: "the tax collection of two coins from the fire... do not let it remain after a week... the right to lay down the counterparty in the tax collection, to hang it when it is seen in accordance with the suction given to me... there is a conscience to come, there is religion, there is faith. Let our people swallow the Earth. On the tip of Azizbek's amulet, he forgot about his yesterday's atrocities..."[1,108] - or if not," - I could not create any contentment other than torment myself by spending lives for the peace of this land. I could not imagine that we would be our people, who do not know the Union, who eat each other alone in their own interests, and who do not disappear from the comfort of Turkistan, who are mercenaries, secular and ambitious. In this case, if we go and pour water on each other's tags, it is close-that Russian march will smear our Turkestan with his dirty feet, and we will wear with our own hands the Russian neck of our next generation. Our blind and foolish fathers descended, of course, from the curse of God - the impostor, my son! The Holy godfather of the grandfathers going to make our Turkestan a pig, and now we will definitely go to the wrath of the dog creator!..."[1,296] through the image of Yusufbek Haji and his speeches like those above, the silent tribulations of Qadiri's experiences of that time, the rebellion of the heart, are clogged up like poison in our joints.

Professor Naim Karimov, while expressing his thoughts about the events of that period, touched upon the tragic point: "during this period the despotic regime had driven one child of the people to the other, forced him to write summons over it, to keep an eye on every step of it, and when necessary to carry it to the brink of a bottomless pit.

"Divide et impera". "Break up and rule" - this was the motto of the colonialists at all times.

Tsar and Shura authorities were also no exception in this sense. On the contrary, they, unlike other colonialist states, constantly sow the seeds of discord among the people and destroy those who have his mind, conscience, or reputation and future.”[2,455]

Nabijan Baqiy describes the tragedy of the jadid period as follows: “during the time of the murder, our culture, art, literature, science were destroyed: prominent state and public figures, the original children of the Uzbek people were gathered and sorted. As if the victims had no namesakes!.. Who were they?... Do you know who they were?...Abdulla Qadiri was one of those, but only" [3,358]

If we pay attention to the above views and comments, we can say that the eternal tragedy of the people who threw their lives into the fire of hell by all means tried to bring their people out of this disgusting swamp, tied their hands without touching the shackles of the enemy, tried to spare their lives to someone else's soul Who did we live to believe?!

Indeed, the fact is that during the reign of the Khan times and the tyrannical councils, the people had a completely backward and sad state, the fraction of the males suffered by an ordinary people, the rise to the position of the king of Zoroastrianism, who had not yet learned in the hope of career, property, the illiteracy of almost the majority of the people, Qushboshi - we witness that period, when he was stumbling in a restless sleep.

Through the image of the Fatherland in the”The past days”, the pain in the people's hearts of the ill-wishers irritates our hearts. Throwing stones of slander against the father, the box and others, plunging into the swamp of conspiracy, turning into an innocent culprit, and even the most severe, to be sentenced to death, of course, at that time, incompetence, career-giving, oppression and violence prevail in the country. The main goal of Abdulla Qadiri was also to change this disgusting system with a base-vein. The image of Uzbekayim is also of special importance in the work. The fact that he was given the euphoria, extreme arrogance, the misfortune of luxury, property, the fact that he made his dear charming unhappy behind him, until he brought not only the father, but also the honesty of his family to the brink of a precipice, the nation testifies to the women's blightlessness, the lack of their religious and secular knowledge. Here is my Uzbek mother-in-law, who keeps her place in the family higher than her husband, who has gone off to the rags, who has taken her child's life to the level of being above the level of her desire for air, who dreams of life as a treatise, does not touch the face of her mother-in-law of the present!

"I will bequeath it to you. Work in the enlightenment, wipe the head of teachers! Raise discord in the middle! The phrase” do not put children of Turkistan without knowledge " is an obvious proof of the idea of the jadids. They were truly teachers of the nation. They became a bridge that brought the nation out of the spiritual abyss with its enlightenment and education, which led to the centuries-old Bliss, preserving the nation from destruction and disaster.

In short, the image of Zebi in the work of the Chulpon “The night and day”, the image of Mirzo Hamdambay, Abdukodirboy, Mahmudhon, Sarah, Eshon, Zaynab, the image of Maryam in the work of Niyazi “The victims of toxic life or work” and "Is advokat easy?” through the various images in Fitrat's work, it is reflected in the comprehensive development of society that enlightenment of the people living in this society plays a big role. In general, for the jadids, it was the main goal to educate the people, especially the women who brought up the nation.

The jadids not only ideologically spread the foundations of the above-mentioned national ideology to the consciousness of the people, but also penetrated the hearts of the people through their works and took a deep place, returning the lost male, making the younger generation a scientific potential, blindly obeying the existing system.

It is known that for the colonial states in the history of mankind, the tendency to destroy national pride, native language, literature of the people is considered a priority. Because the worldview of the people can be changed by exactly these means.

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