



DOI: **10.5958/2249-7137.2021.01884.X**

NATIONAL AND EDUCATIONAL SIGNIFICANCE OF THE JADID CORPS

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ABSTRACT

In order to improve the quality of education in Uzbekistan, preserve our rich cultural heritage, as well as promote and enhance it, it is important to consolidate the resources of Jadidism on a single platform. The launch of this case is of particular importance to preserve the rich history of our country and to ensure the reliability and accuracy of ongoing research. According to world experience, such corpses have been created for a long time, and their delay in our country will lead to many unresolved socio-political problems. Given that the Corpus is a better resource than an electronic library, it is important in many ways to involve the large scientific community in its creation. One of the important tasks that must be solved when creating a corpus is the use of world experience and the most accurate and practically justified methods and techniques in our country. In our opinion, the creation of this corpus is important for the consolidation of studies of Jadidism and for determining the accuracy of the approaches and scientific conclusions that they put forward in the past. A corpus that brings together the sources of Jadidism can be a valuable resource for university students, independent researchers and high school teachers in organizing their classes at a higher level, as well as for the general public.

KEYWORDS: *Jadidism, Corpus, National, Educational, Electronic Library, Source, Student, Research, Research, Mantras, Spelling, Conversion, National And Educational*

INTRODUCTION

Science research can only be valuable and useful if it is based on current demands and requirements. The process of transforming the Uzbek language into the language of information technology has increased during the country's independence years. One of the serious difficulties of Uzbek linguistics, as well as one of the urgent tasks of today, is that the Uzbek language has

not yet reached the level of Internet language, and progress in this direction is quite slow. He stated that "development of computer programs of the Uzbek language"¹ is one of the pressing challenges of Uzbek linguistics, noting that the establishment of a linguistic database for the formation of the national corps of the Uzbek language is an essential responsibility for Uzbek linguists.

Currently, a big door of material and spiritual chances has opened for science to advance to the next stage of growth. It fluctuates in response to the era of science and the conditions inside it, rising at times and stagnating at others, and sometimes remaining in a state of despair. The nineteenth and twentieth century's were particularly significant in the history of Uzbek science, language, culture, and literature. In the "mirror of the country of literature," Abdulla Avlani, one of the great jadids of the time, paved the way to a thorough knowledge of the sad effects of the events of the loss of freedom as a big tragedy in our people's lives and called for the struggle for independence. Westernization occurred under the influence of the era's enlightened minds, resulting in study abroad and active relationships. With the advent of the press and the theater during this period, new literary forms and genres began to emerge. The logos connected with classical poetry took on a new significance. Symbols linked with traditional poetry have been given new meanings. The forgotten old finger weight adjacent to the dream, in particular, grew more active, the first free performances began, and they were composed. In short, modern realist literature, often known as socialized literature, has evolved and even taken over the literary sphere. The spirit and content of this period's literature were shaped by the process of national awakening and the realization of the nation's identity.²

At the height of the struggle for Turkestan between the greatest colonial powers of the time, Britain and Russia, the best way to occupy the country and keep them colonized was to deprive them of the language, religion and culture of the people. The intellectuals of the time, well aware of this, united with the (new) movement of Jadidism. After the events of 1905, especially the October 17 Manifesto, it entered a stage of development. By 1916, our Jadids were embarking on a "campaign to whitewash and open the eyes of the black people" (Avloni). During the labor uprising of 1916, which left an indelible mark on the life of the country, our Jadids stood side by side with the people. Unfortunately, our people did not arrive in February 1917 with the necessary preparation, as history has created a unique condition for gaining independence. Of course, there were material and spiritual reasons for this.³

There were both material and spiritual grounds for this, of course. The difficulties were so severe that fixing them in a short period of time necessitated a large sum of money and a variety of political circumstances. Turkestan, like the rest of Russia, was enveloped in the "Bolshevik catastrophe" (Fitrat). Nonetheless, our progressive and selfless intellectuals did not give up the cause for freedom, declaring Turkestan's autonomy on November 27, 1917. In less than three months, the autonomy of Turkestan (Kokand) was brutally destroyed by the Soviets. The survivors of our so-called "nationalist". The nationalists fled to the mountains, continued to fight and were martyred for the freedom of the homeland. This process continued until the late 1920s. Therefore, 1905-1929 was a period of development and the end of the Jadid (National Awakening) movement.⁴ The active struggle of such a glorious history and the study of the spiritual heritage of its fighters have been the focus of recent researchers. The research of Begali Kasimov, a literary scholar, has a special place in this. The scientist has been working on this

topic for almost 40 years. He studied the works of Abdulla Avloni, Mirmukhsin Shermuhamedov, Saidrasul Azizi, Sofizoda, Nozimakhanim, Sidqi Khandayliqi, Tavallo, Botu, Mirmulla, Cholpon, Fitrat, Behbudi, Kami and acquainted them with their works. However, due to the demands of the time, their struggle for independence was bypassed and their main focus was on enlightenment. It is only thanks to independence that it is possible to study the activities and heritage of these artists in detail, to evaluate them in the interests of the Motherland and the Nation. It is only thanks to independence that it is possible to study the activities and heritage of these artists in detail, to evaluate them in the interests of the Motherland and the Nation.⁵

The Jadid movement's sociopolitical, philosophical, scientific, and enlightenment viewpoints play an important role in training the younger generation to be well-rounded individuals. The interest in the activities of the Jadids did not leave indifferent not only domestic but also foreign scholars. In particular, it has been described in one way or another in the studies of Jadid studies by orientalist such as the Americans Adib Khalid,⁶ E. Alworth, A. Benningson of France, I. Baldauf⁷ of Germany, Professor E. Lazzeri of Orleans, H. Komatsu of Japan. Researchers and scholars such as A.Maniyazov, G.Ashurov, M.Shukurov, O.Sayfullayev, R.Khodizoda, A.Mirahmedov, I.Nurillin have studied the literary and historical activities of Jadids in the CIS countries. However, in research, the objective and subjective conditions of the formation of the Jadid and Jadid movement, the ideological, socio-philosophical basis of the movement, the scientific heritage of statehood and governance, their well-being, family, marriage, the Uzbek state giving views on the status of language, his views on the improvement of social existence are almost unexplored. D.Alimova,⁸ D.Rashidova, D.Ziyayeva, R.Sharipov, R.Shamsuddinov, K.Rajabov, H.Sadikov from Uzbek historians, A.Aliyev, B.Kasimov, B.Nazarov, B.Do from literary critics Stqorayev, I.Sultan, M.Khudoykulov, N.Karimov, O.Sharafiddinov, P.Ravshanov, S.Kasimov, Sh.Rizayev, E.Karimov, G.Mahmudov, H.Boltaboyev. Socio-philosophical views of the Jadids were studied by philosophers A. Jalolov, A. Aliyev, G. Mahmudova, J. Yahshilikov,⁹ Z. Ahrorova, N. Avazov, S. Ahmedov, U. Dolimov, Sh. Turdiev, E. Yusupov, H. Saidov. and others. The purpose of this research is to reveal the socio-philosophical nature of the national and universal essence of the spiritual heritage of the Jadids and to highlight the role of these ideas in the development of world philosophical thought. There has been a great deal of valuable research done on the sources of the Jadids, from their accurate and precise conversion to the current alphabet, to the disclosure of its content.

It is now an urgent task to systematically and sequentially assemble the sources of the period of acceleration on one platform, to create a lot of convenience in their use, to draw more accurate scientific conclusions by assembling them in one place, and to create their corps in order to deliver without loss to future generations by assembling them in one place. Now, vital research on the Corps is underway, with the goal of meeting the period need. In this regard, the work of researchers such as M. Abjalova, a doctor of philological sciences, professor under the direction of B. R. Mengliyev Sh.Hamroyeva, A.Eshmo'minov,¹⁰ O'. Khalyarov, is of particular interest.

A body is a collection of texts that are subjected to a search engine to determine the features of language units, whether written or spoken, saved in electronic form in a natural language, and placed online or offline using computerized search engine software.¹¹ The e-library is only capable of gathering and displaying books. In addition to compiling texts, the language corpus analyzes and modifies them based on linguistic phenomena and finds statistical data, such as

words, adjectives, and other levels of language in a play. As well as the ability to give statistical data on them.

Many of the world's languages have their own national corps, which varies in terms of quality and capacity to handle texts scientifically. English-language Brown Corps, Lancaster-Oslo/Bergen (LOB) Corps, London-Lund Corps, American Heritage Corps for Lexicographic Studies, Lancaster English Speaking Corps, Helsinki Corps of English Texts Listed in Diachronic Corps, English for Linguistic Didactic Research, and English for Linguistic Didactic Research The National Corps' importance and involvement in the formation of national and state languages demonstrates the significance of this.

Aside from the national corps, of English, Spanish, Chinese, Arabic, French, Russian, German, Polish, Polish-Ukrainian, Czech, Slovak, Serbian, Croatian, Bosnian, Bulgarian, Bulgarian-Russian, Macedonian, Scottish, Dutch, Dutch -French, Swedish, Dutch, Norwegian, Icelandic, Faroese, Medieval French, Italian, Portuguese, Romanian, Lithuanian, Latvian, Greek, Eastern Armenian, Ossetian, Albanian, Indian, Gypsy, Hittite, Finnish, Uralic, Estonian, There are corpses of Veps, Hungarian, Udmurt, Georgian, Anglo-Georgian, Lezgin, Turkish, Tatar, Bashkir, Crimean Tatar, Kalmyk, Buryat, Mongol, Hebrew, Amharic, Japanese, ancient Japanese, Baman, Esperanto. In world computer linguistics, the existence of the National Language Corps is seen as a criterion for the viability of a language and its transformation into a computer language.¹²

Because the corpus is such a big information space, the more you increase it, the more precise and valuable conclusions you can draw. In this scenario, forming a separate corps of Jadidism sources is a critical endeavor. To that purpose, a number of the initiatives listed below will be carried out in close collaboration with professionals conducting research in this field:

- Sources of Jadid literature and dramaturgy will be discovered, studies and analyses will be conducted, and sources published in the Uzbek press on the basis of the Jadid movement will be updated;
- an electronic database of Jadid sources will be created;
- artistic, literary-scientific, scientific-enlightenment, linguistic problems of the Jadid period will be clarified on a scientific basis;
- an annotated bibliography of sources on the national language and spelling;
- When creating an electronic database, electronic copies of the original literature of the Jadid period are also placed;
- The placement of research work with a foundation related to seriousness will also be ensured.

As a national and educational corps, this corps, which includes Jadid period materials, provides practical benefits in the educational process of philology and journalism in higher education, as well as the construction of textbooks and manuals. It also serves as a convenient resource for both domestic and international professionals.

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