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THE ROLE OF REPRESENTATIVES OF JADID LITERATURE IN THE DEVELOPMENT OF UZBEKISTAN TRANSLATION

Annotation

This article analyzes the role of representatives of Jadid literature at the beginning of the 20th century in the formation and development of the Uzbek school of translation. The impact of the translations made by Jadids on the development of not only cultural and educational, but also linguistics, literary studies and national thought is shown.

Key words: Jadidism, translation, Uzbek literature, enlightenment, poetry, Turkestan, movement, people, work, nation, education, reformism in the fields of literature and art.

JADID ADABIYOTI VAKILLARINING O'ZBEK TARJIMACHILIGI TARAQQIYOTIDAGI O'RNI

Annotatsiya

Ushbu maqolada XX asr boshlaridagi jadid adabiyoti vakillarining o'zbek tarjimachilik maktabining shakllanishi va rivojlanishidagi o'rni tahlil qilinadi. Jadidlar tomonidan amalga oshirilgan tarjimalarning nafaqat madaniy-ma'rifiy, balki tilshunoslik, adabiyotshunoslik va milliy tafakkur taraqqiyotiga ko'rsatgan ta'siri ko'rsatib berilgan.

Kalit so'zlar: Jadidchilik, tarjima, o'zbek adabiyoti, ma'rifat, she'r, Turkiston, harakat, xalq, asar, millat, maorif, adabiyot va san'at sohalarida islohotchilik.

РОЛЬ ПРЕДСТАВИТЕЛЕЙ ДЖАДИДСКОЙ ЛИТЕРАТУРЫ В РАЗВИТИИ ПЕРЕВОДЧЕСКОГО ДЕЛА УЗБЕКИСТАНА

Аннотация

В статье анализируется роль представителей джадидской литературы начала XX века в становлении и развитии узбекской школы перевода. Показано влияние переводов джадидов на развитие не только культурно-просветительской, но и лингвистики, литературоведения и национальной мысли.

Ключевые слова: Джадидизм, перевод, узбекская литература, просветительство, поэзия, Туркестан, движение, народ, труд, нация, образование, реформаторство в области литературы и искусства.

Introduction. In our country, during the years of independence, special attention is paid to the constructive significance of the scientific and spiritual heritage of great scholars and thinkers in educating patriotism, steadfastness, tolerance, spiritual awareness, humanism, and a well-rounded person in young people. Jadidism, as a movement of national revival and enlightenment, had the following theoretical, ideological, and political-practical structural features in the specific conditions of Turkestan-Central Asia:

firstly, opening schools with new methods of studying and teaching, creating new manuals and textbooks;

secondly, widely introducing innovation in everyday life and eliminating backwardness;

thirdly, radically reforming the archaic, backward system of governance (especially in the Bukhara Emirate and the Khiva Khanate) (but not in a revolutionary way!);

fourth, to pay due attention to the national language, to protect it, to expand its scope of application;

fifth, to achieve the implementation of modern principles in the economy under the control of the nation, etc. Of course, among these, if we proceed from the nature of Jadidism, the sphere of spirituality plays a decisive role. Because it was the Jadids who were among the first to deeply understand the harmonious aspects of the Muslim world and world civilization, they recognized that in different periods people of different religions lived in peace and harmony in this

region, that confessions and ethnic groups existed, and that the roots of religious tolerance go back a long way. They, turning to the history of Europe and Asia, came to the conclusion that the succession and interdependence of cultures in the process of long gradual development were the main factors in establishing the principle of religious tolerance.

The Jadid movement, in its direction of enlightenment and national revival, occupied an important place in a number of socio-cultural spheres, in particular, in translation. Through translation activities, the Jadids tried to awaken national consciousness, introduce examples of world literature to the minds of the Uzbek reader, and renew national literature. Their work in this regard forms the foundation of the modern school of translation. The Jadid movement, which emerged in Tatarstan in the 19th-20th centuries, later spread to Bukhara, Khiva, and Turkestan. Along with carrying out reform work in the fields of school, education, literature, and art, the Jadids paid great attention to raising the cultural and educational consciousness of the people. The beginning of the Russification policy in the Central Asian khanates caused a well-founded impression on the national intelligentsia. In Central Asia, the national intelligentsia and part of the property class became the social support of the Jadid movement. The Jadid movement, which emerged in Tatarstan in the 19th-20th centuries, later spread to Bukhara, Khiva and Turkestan. The Jadids, along with carrying out reform work in the fields of school, education,

literature and art, paid great attention to raising the cultural and educational consciousness of the people. The beginning of the Russification policy in the Central Asian khanates caused a significant impact on the national intelligentsia. In Central Asia, the national intelligentsia and some representatives of the property class formed the social basis of the Jadid movement.

Analysis of the literature on the topic. The Jadid movement, which emerged in Tatarstan in the late 19th - early 20th centuries, soon spread to the regions of Bukhara, Khiva and Turkestan. The Jadids, along with implementing comprehensive reforms in the fields of school, education, literature and art, paid great attention to raising the cultural and educational level of the people. The gradual introduction of the policy of Russification in the Central Asian khanates caused objections and active social relations among the local intelligentsia. In particular, this policy gave impetus to the activation of the Jadid movement. The advanced stratum of the national intelligentsia and some landowners became the social support of the ideas put forward by the Jadids in society.

It highlights the historical, social and cultural significance of Uzbek Jadid literature, which was formed in the late 19th and early 20th centuries. The Jadid movement, which emerged in the Turkestan region under the rule of the Russian Empire, was aimed at encouraging the people to become literate, supporting the processes of national awakening and modernization. The article examines the foundations of the development of Jadid literature, its efforts to introduce a new education system, and its attempts to preserve national culture and values. The artistic depiction of such themes as national awakening, justice, freedom and the development of education in the works of enlighteners such as Jadid writers Abdulla Avloni, Mahmudkhodja Behbudiy, Abdulhamid Cholpon and Abdurauf Fitrat is analyzed. This literature is associated with political and cultural reforms in the region and served to promote the awareness of national identity, the development of international literary relations and the widespread dissemination of new modern ideas. The article also reveals the experiences of the Jadids from other Muslim countries and the cultural heritage of the West, and their efforts to enrich national culture through them. Jadid literature was an important basis for national revival and spiritual development in its time, and is described as a decisive factor in making the people literate and directing them to modernity. One of the most important achievements of the Jadid movement was the opening of Jadid schools, organized on the basis of a new, rapid "savtiya" (sound-based) educational system, which had not been observed in the Islamic world before. In these schools, children were able to become literate and master reading and writing in just one year. Whereas in old Muslim schools this process lasted 5–6 years. It is worth noting that Jadid schools operating on the basis of the "savtiya" method enriched a number of important pedagogical innovations in the history of Uzbekistan. These schools combined religious and secular knowledge, and students were educated using a modern didactic approach. Children sat at special desks, quickly learned to read and write using maps and visual aids, and, along with the Holy Quran, they also studied mathematics, geography, their native language, Russian and Arabic, music lessons, and physical education. Jadid schools were four (primary) and seven-year schools. For example, young people who graduated from Munavvarqori Abdurashidkhanov's seven-year school, having mastered secular sciences and the Russian language, were qualified to become teachers in Jadid schools, imams in mosques, study in madrasas and even secular higher educational institutions abroad, and work as secretaries in trade and other enterprises. Such seven-year schools were opened in large cities such as Kokand and Samarkand, in addition to Tashkent. Schools were mainly primary schools consisting of

grades 1-4. From the 1913/14 academic year, a two-stage system began to be introduced in some places. Schools in this system were called model schools, the first stage of which was called tahziriy (primary) classes, and the second stage was called rushiy (higher) classes. In particular, M. Abdurashidkhanov's model school, A. Shukuri's school in Samarkand and A. Ibodiev's school in Kokand also started to operate in the Rushdi (higher) classes (grades 5-6). Jadids personally and their own charitable societies provided funds for Jadid schools. Russian officials and Muslim fanatics opposed the opening of Jadid schools.

Jadids, with great perseverance and dedication, established Jadid schools as models without touching old schools and gained great prestige among the public. Jadid schools were based on strict regulations, programs and textbooks. For the first time in history, Jadids introduced daily, quarterly and annual grades for students. Jadids who opened schools also created programs, manuals and textbooks themselves. Russian officials and Muslim fanatics opposed the opening of Jadid schools. With great perseverance and dedication, the Jadids established Jadid schools as a model for the old schools, gaining great prestige among the public. Jadid schools were based on strict regulations, programs, and textbooks. For the first time in history, the Jadids introduced daily, quarterly, and annual assessments for students. Students passed quarterly, annual, and graduation exams in front of the public to move from grade to grade and graduate. The Jadids who opened schools also created their own programs, manuals, and textbooks. These include Saidrasul Saidazizov's "Ustodi avval", Munavvarqori Abdurashidkhanov's "Adibi avval", "Adibi soniy", "Tajvid" (a manual on the method of reading the Quran with recitation), "Havayiji diniya" (a collection of Sharia laws), "Yor yuzi", "Usuli hisob", "Tarihi anbiyo", "Tarihi Islam", Abdulla Avloni's "Birini muallim" and "Ikkinshi muallim", "Turkish gulistan or morality", Mahmudkhodja Behbudiy's "Brief general geography", "Children's letter", "A brief history of Islam", "Islamic practice", "Introduction to population geography", "Brief geography of Russia" and others.

Research methodology. During the research, systematic, theoretical-deductive conclusions, analysis and synthesis, historicity and logic, and comparative-comparative analysis were used. With the opening of Jadid schools, old and modern schools became vacant in some places. As a result, serious contradictions arose between the owners of old and new schools. Fanatical qazi mullahs and scholars also joined this. There is still no complete information about the total number of Jadid schools and where they were opened and operated. According to M. Behbudiy, within 15-20 years, Jadid schools were introduced in the Caucasus countries, Iran, India, Egypt, Hejaz and other places. The consequences of the Jadid movement in Turkestan were extremely tragic. The Jadids themselves were repressed and destroyed. The Jadid movement was suppressed by the Bolsheviks. Because the concept of removing society from the clutches of colonialism and building a national state was put forward, which threatened the Soviet system and its collapse. Despite its tragic end, the national liberation movements founded by the Jadids contributed to the growth of national identity. They played a major role in the formation and development of national liberation ideas. The teachings of the Jadids were true, they attracted all progressive and free-thinking youth. The undoubted historical merit of the Jadids, their attempts to reform society, starting with enlightenment, were considered the most important for development.

Conclusion and suggestions. The translation activities of the representatives of Jadid literature are of incomparable importance in the development of Uzbek literature, cultural

thinking and the formation of the spirit of striving for modernity. Their translations have not lost their relevance even today. In particular, their methods of approach to translation, their spiritual and educational orientation are a model for

modern translators. The translation traditions founded by the Jadids have had a great influence on the theory and practice of modern translation.

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