

MOTHERLAND MADHI IN THE SPIRITUAL HERITAGE OF THE JADIDS.

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Annotation. *At the end of the 19th century and at the beginning of the 20th century, the main goal of the modernism and enlightenment movement that spread across Central Asia was aimed at the free perspective of the homeland. At first, the native population, who did not understand the essence of the colonial policy of Tsarist Russia, became indifferent to aggression and injustice. However, this sleep of heedlessness did not last long. First of all, the intellectual part of the country began to wake up, and ways were sought to awaken the masses as well. It has become clear that it is impossible for the people who are ignorant of the laws of science and world development to rise up against oppression and violence. Probably because of this, the movement to open schools that work in a new way in social life and can ensure the literacy of the population in a short period of time has started.*

Key words: *jadidism, history of mankind, intelligence, modern scholars, creativity*

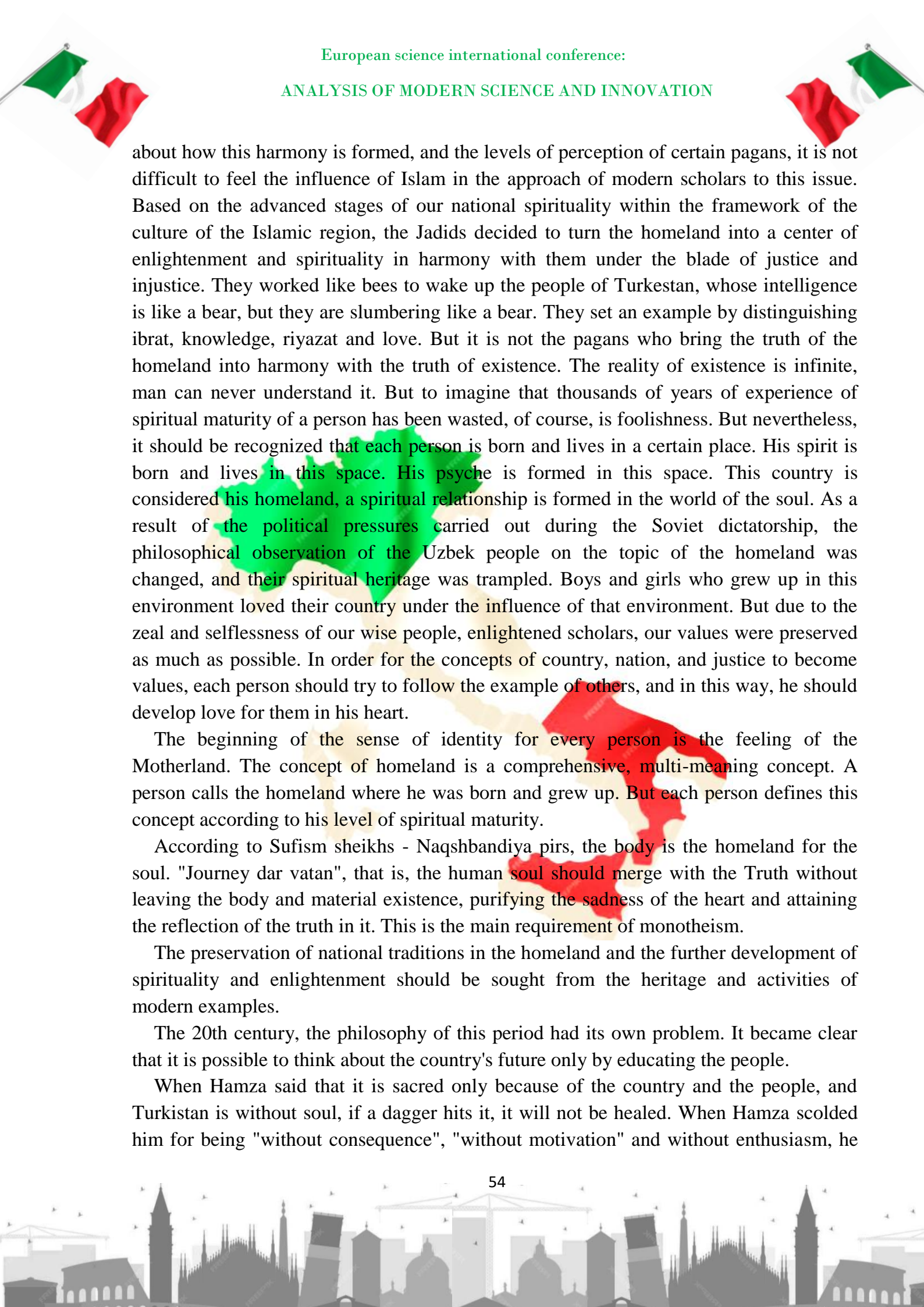
Introduction. Jadidism movement is the history of such a long time in the history of mankind that they are the devotees of the country who sacrificed their lives for the independence of the country and its bright future. In the history of mankind, there are such great people who devote all their intelligence and even their whole lives to improving the people's life and brightening its tomorrow. We can see that the theme of the homeland, which became the content of the lives of modern scholars, whose creativity and life was the realization of the nation's hopes and dreams due to repressions and political pressures, was as important as water and bread.

The essence of the doctrine of Jadidism is a dangerous and responsible process from understanding the nation and homeland to fighting for their benefit.

It is worth learning from the past that you can't just love your country. Living with his pain, rejoicing at his happiness, getting angry at his sadness, burning for his pain is a lesson for the people of today.

The scholars of Jadid emphasize the need for knowledge and enlightenment for the development of the country, and for this they take the practical way of raising the spiritual consciousness of the people and making them enlightened.

In order for spirituality to become the power of the nation and society, to become a source capable of giving inner strength to a person, the human soul must create harmony with the reality of existence, that is, connect with the eternal essence. But when we talk



about how this harmony is formed, and the levels of perception of certain pagans, it is not difficult to feel the influence of Islam in the approach of modern scholars to this issue. Based on the advanced stages of our national spirituality within the framework of the culture of the Islamic region, the Jadids decided to turn the homeland into a center of enlightenment and spirituality in harmony with them under the blade of justice and injustice. They worked like bees to wake up the people of Turkestan, whose intelligence is like a bear, but they are slumbering like a bear. They set an example by distinguishing ibrat, knowledge, riyazat and love. But it is not the pagans who bring the truth of the homeland into harmony with the truth of existence. The reality of existence is infinite, man can never understand it. But to imagine that thousands of years of experience of spiritual maturity of a person has been wasted, of course, is foolishness. But nevertheless, it should be recognized that each person is born and lives in a certain place. His spirit is born and lives in this space. His psyche is formed in this space. This country is considered his homeland, a spiritual relationship is formed in the world of the soul. As a result of the political pressures carried out during the Soviet dictatorship, the philosophical observation of the Uzbek people on the topic of the homeland was changed, and their spiritual heritage was trampled. Boys and girls who grew up in this environment loved their country under the influence of that environment. But due to the zeal and selflessness of our wise people, enlightened scholars, our values were preserved as much as possible. In order for the concepts of country, nation, and justice to become values, each person should try to follow the example of others, and in this way, he should develop love for them in his heart.

The beginning of the sense of identity for every person is the feeling of the Motherland. The concept of homeland is a comprehensive, multi-meaning concept. A person calls the homeland where he was born and grew up. But each person defines this concept according to his level of spiritual maturity.

According to Sufism sheikhs - Naqshbandiya pirs, the body is the homeland for the soul. "Journey dar vatan", that is, the human soul should merge with the Truth without leaving the body and material existence, purifying the sadness of the heart and attaining the reflection of the truth in it. This is the main requirement of monotheism.

The preservation of national traditions in the homeland and the further development of spirituality and enlightenment should be sought from the heritage and activities of modern examples.

The 20th century, the philosophy of this period had its own problem. It became clear that it is possible to think about the country's future only by educating the people.

When Hamza said that it is sacred only because of the country and the people, and Turkistan is without soul, if a dagger hits it, it will not be healed. When Hamza scolded him for being "without consequence", "without motivation" and without enthusiasm, he

was thinking based on the anguish of thoughts and worries about the state of this nation and its fate.

Among the modern scholars, Avloni, like other modern scholars, began to feel the pain of the homeland and the nation at the beginning of the 20th century. In his poetry, the theme of the homeland occupied the leading places. Including:

Ayo, the owner of Urfon! Shout in the garden of the homeland,
Throw away your old habits
You are the guide to the study of education.
Guide the nation in darkness with your light.
If love of country is in your heart, trade in love,
Otil's light to education, make yourself happy!

Avloni tried to wake up his people through the above lines, wake up the people who were in the darkness of the Soviet system with the light of enlightenment, and tell them that they should move forward in the spirit of hope for the future, without fear of difficulties like Misli Farhad.

Our moderns have tried in every way politics, literature, art and enlightenment to show that it is possible to talk about the development of the country only by changing the philosophical observation of the people, feeling the pain of the occupation of the homeland.

Writer Mirmuhsin Shermuhammedov from Tashkent explains in his following verses that knowledge is the way to the development of the country.

O beautiful beloved science, do not hide your face from us
We all declared our love for you.

It can be seen from the above verses that our ancestors, who love science and love science, started their practical efforts to make people fall in love with science. This is the main difference between modern scientists, progressives and enlightened ones. The Jadids were active in organizing literacy schools, theaters, and press publications in order to educate the people. It can be seen that in the early 20th century, Sidkiy Ajziy, like all scholars, had a high priority on the subject of the nation and the homeland.

I am waiting for the reformation of the ruined country
This expectation is an expectation.

In the poem, he spoke about the homeland, the dark and troubled days that had passed by it. He was one of the first among his contemporaries to openly express his dissatisfaction with the oppression of his time. Oksik lived with the pain of reforming the ruined homeland. Sidkiy Ajziy emphasizes that it is necessary to unite for the development of the country, for the well-being of the people, for the sake of unity, for the sake of unity, for the sake of prosperity.

In his time, Sidkiy Khondaliqi, a brave man who called the people to wake up for the prospect of freedom, independence and homeland without fearing the Soviet tyranny, had the following sentences in his article "Umidi Ittifaq" published on January 18, 1918 in Ghulomiya printing house.

Resolat, disease-no let him die!

Long live the Alliance with Hurriyat!

Let betrayal and discord die.

History is a witness of how many selfless souls were put on the gallows for such bold lines in their time. The authors of such bold lines barely survived the beating of Syed Amir Alim Khan and were taken to the door of the Shura prison or became victims of Russian tyranny. But they could not extinguish the fire in the heart of Jadids and the spark in their eyes. Jadids appeared like a traveling star and had countless ranks.

In his article published in Oyna magazine, Khoja Muin said, "It is polite to wake up the sleeping people with a gentle voice". When the sound is not enough, there is an absolute commitment to wake up. His thoughts call the public to be vigilant. Khoja Muin considers language, poetry and literature to be the most effective and simple form of explaining the Istiqlal Shula to the common people.

For example, "conservational language and literature, and for stirring up emotions and other reasons, the use of poetry is extremely numerous" from these verses, we can know that the enlightened people started to enlighten the people for the freedom of the homeland with their pens, and the Jadids with their political views and practical actions.

Jadids believe that betrayal of the motherland is betrayal of motherland, water, air, soil, and the rights of generations. That's why they ran bravely until the last drop of their blood was spilled, until the last drop of ink dripped from their pen.

Conclusion. So, it is not enough to simply love the country, as the scholars of Jadid have pointed out. It is the duty of each of us to this country to raise self-sacrificing, enthusiastic, hardworking and certainly knowledgeable people for the country. Only then can the homeland be prosperous, the human spirit pure, and the future prosperous.

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