



**NEW UZBEKISTAN: FROM NATIONAL RECONSTRUCTION TO
NATIONAL GROWTH**

Svetlana Vladimirovna Temirova

Tashkent State Transport University, Uzbekistan

Annotation

The article discusses the Jadid movement in Central Asia in the late 19th and early 20th centuries, its penetration, main ideas and goals, periods of formation and defeat, rich and cultural past, heritage of our ancestors, freedom and liberty of our people, prosperity and well-being of future generations. The invaluable contributions made are analyzed.

Key words: New, movement, prosperous and prosperous life, independence, new school, national press.

Introduction

Uzbekistan's history has deep roots and a rich cultural past. This history, which has developed over thousands of years, is studied as the history of our ancestors and our people. Independence marked the beginning of a radical spiritual renewal in the life of the Uzbek people. Thanks to the comprehensive reforms being carried out in all spheres of socio-economic life of Uzbekistan, our country has entered the XXI century through modern development. Thanks to the reforms carried out in our country over the past three years, the attitude to history and cultural heritage in Uzbekistan has risen to a new level. There was an opportunity to create and study history objectively, truthfully. In this regard, the implementation of historical educational policy in our country, aimed at specific goals, is of particular importance. The study of the problems of the history of Uzbekistan, a new approach to the study of history has served to raise the methodology of teaching this subject and the creation of new textbooks on the history of Uzbekistan to a qualitatively new and serious level. If we look at history, it is known that the word "jadid" means "new", "new". There has never been a place or time in the history of mankind when a novelty that has entered the harmonious life of a society has not met with great resistance. The smooth running of society and human life will sooner or later lead to decline.



That is why the leading intellectuals of the nation "develop" new ideas to combat or prevent the decline that began yesterday in society and human life. But some people who live in the "warm heart" of this recession, and who have developed the ability to do so, welcome these vital ideas with a spear. This was the case in Central Asia in the late 19th and early 20th centuries. In Turkestan, Bukhara, and Khiva, as well as in some foreign countries of the East, the Jadid enlightenment movement encountered great obstacles. Jadidism was, in essence, primarily a political movement. It has periods of formation and defeat, which we can conditionally divide into four. In Turkestan, Bukhara and Khiva these periods were 1895-1905; 1906-16; 1917-20; 1921-29 y. [1,58-p] The main ideas and goals of Jadidism were: to liberate Turkestan from medieval backwardness and religious superstition, to reform the Sharia, to spread enlightenment, to fight for the establishment of an autonomous government in Turkestan, to build a free and prosperous society in Bukhara and Khiva . In Tashkent, Fergana, Bukhara, Samarkand and Khiva, the Jadid movement was formed from cultural and educational societies and associations opened by certain groups of free-thinking and progressive people [2,124-p]. Today, 100 years later, when we study the history of the modern Enlightenment movement in Turkestan under the leadership of M. Behbudi, we can see how they opened new schools, founded the national press, laid the foundation stone of new literature and theater. and courage will have to be assessed. But the strange thing is that this historical fact has not been recognized for a long time. The Jadids were condemned both in Tsarist Russia and during Soviet rule. [3,105-b]. The process of restoring historical justice associated with their activities has taken a long time. Today, 100 years later, when we study the history of the modern Enlightenment movement in Turkestan under the leadership of M. Behbudi, we can see how they opened new schools, founded the national press, laid the foundation stone of new literature and theater. and courage will have to be assessed. But the strange thing is that this historical fact has not been recognized for a long time. The Jadids were condemned both in Tsarist Russia and during Soviet rule. [3,105-b]. The process of restoring historical justice associated with their activities has taken a long time. It was only after the independence of our people and the desire to study the activities of modern enlighteners in society that this movement began to be widely studied [2,221-p]. After the independence of the Republic of Uzbekistan, the curse and fake labels affixed to the names of the Jadid movement and its representatives were removed and their original names were restored.



Historians, literary critics, linguists, philosophers, jurists, art historians and educators have achieved preliminary results in the study of the rich scientific and literary heritage of the Jadids. Also, in 2020, at a difficult time in the history of our people, scholars who raised the torch of enlightenment in the early twentieth century with their enlightenment activities and selfless services made an invaluable contribution to the creation of a national education system and the independence of our country, freedom and prosperity of future generations. Abdullah Avloni-enlightened writer, educator, public figure, Mahmudhoja Behbudi - one of the founders of the Jadid movement in Turkestan, writer, educator and scientist Munavvar qori Abdurashidkhonov, a well-known enlightened coach, writer, editor and public figure, was recognized by the head of our state and awarded a decree "For Great Merits".

Conclusion

In conclusion, In general, we need to study in depth the Jadid movement, the heritage of our enlightened ancestors. The more we study this spiritual treasure, the more we will find the right answers to many questions that concern us today. The more we actively promote this priceless wealth, the more our people, especially our youth, will realize the value of a peaceful and free life.

References:

1. Rajabov K, Khaydarov M., History of Turkestan (2017-24), T., 2002 –P.58-60.
2. Alimova D., Djadidizm v Sredney Azii. Puti obnovleniya, reformy, borba za nezavisimost, T., 2000, –S.124.
3. Central Asia in the early twentieth century: the struggle for reform, renewal, development and independence, T., 2001 – P.105.
4. Khodjayeva N. S., Mamurova D. I., Nafisa A. IMPORTANCE IN PEDAGOGICAL TECHNIQUES AND EDUCATIONAL ACTIVITY //International Engineering Journal For Research & Development. – 2020. – T. 5. – №. CONGRESS. – C. 5-5.
5. Olimov, Shirinboy Sharofovich. "THE INNOVATION PROCESS IS A PRIORITY IN THE DEVELOPMENT OF PEDAGOGICAL SCIENCES." (2021).
6. Murotdilloevna, A. M. (2021). The role of museums in the activities of the university at bukhara state university. *ACADEMICIA: AN INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL*, 11(1), 285-290.



7. Islamovna M.F., Umedullaevna S.S. SHADOW FORMATION IN PERSPECTIVE //International Engineering Journal For Research & Development. – 2020. – T. 5. – №. 4. – C. 5-5.
8. Marufovich, B. M. (2021, April). FEATURES OF ARCHITECTURAL ELEMENTS. In E-Conference Globe (Vol. 3, No. 1, pp. 93-95).
9. Mahmudov Masud Sheralievich, Akhmedov Yunus Hamidovich USE OF E4 SPACE IN DESCRIBING A GRAPH-ANALYTICAL REPRESENTATION OF MULTI-FACTOR EVENTS AND PROCESSES. Volume 09, Issue 09, Pages: 194-197