

LINGUISTIC FEATURES OF THE CONCEPT OF UGLINESS IN HISTORICAL BOOKS

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Abstract. Jadidism movement has been started during the late 19 and early 20 century. It's objective to modify the world and to enter education in order to remove nostalgia through people. This article demonstrates the movement of jadidism, it's role, it's heroes and their work. During jadidism period, a group of high statues man tried to eject jadid schoolers in order to become more and more powerful person in society. In one word this highlights how ugliness, both literal and metaphorical, played a central role in Jadidism's push for societal renewal. through article we analyzed the movement of jadidism by illustrating the book of 'Mehrobdan chayon' by Abdulla Avloniy.

Key words: Jadidism, concept, ugliness, moral ugliness, modern reform, ignorance

Introduction. Jadidism was a movement, which are relayed on muslim society, that emerged in Central Asia in the period of late 19th and early 20th centuries. its aim was to reform and modernize the taradition of islamic education system and address social, cultural and political issues facing Muslim communities under the control of Russian imperial rule. the term of 'Jadid' comes from Arabic language, meaning 'new' and refers 'new method' [usul-i jadid] in the teaching, particularly in religious schools [madrasa]. Through this period, a majority of people tried to create this way such as Abdulla Avloniy, Abdulla Qodirov, Mahmudxo'ja Behbudiy, Abdurauf Fitrat, Hamza Hakimzoda, Abdulla Qodiriy, Munavvarqori Abdurashidxonov. They contributed in jadidism by wrinting books which were illustrated the attempt of ugliness and the wrong rights of society. Jadid thinker and writers used ugliness as a symbol of societal decay ignorance and the negative impact of outdated traditions. Through literature this ugliness were always contrasted with beauty of progress, education and modern reform by jadid schoolers. They also emphasized the need of modernization, intellectual growth, the role of girl rights.

Conceptualizing Ugliness in Jadidism.

The concept of "ugliness" in Jadidism is closely tied to the intellectual framework of reformers like Ismail Gasprinski, who emphasized the need for enlightenment through modern education, science, and rationalism. Ugliness in this context symbolized the state of ignorance and superstition that characterized traditional Central Asian society, especially in its resistance to change. Scholars such as Adeeb Khalid have noted that for Jadidists, the backwardness of the Muslim ummah was not just a political or social failure but an aesthetic one as well, where traditional practices and mindsets were seen as distasteful, outdated, and in need of reform. Khalid (1998) suggests that for Jadidists, ugliness was not merely an external, visual condition but a reflection of inner decay—societal ignorance, religious dogmatism, and the failure to embrace modernity. Thus, ugliness was often portrayed in opposition to the beauty of enlightenment, symbolized by the embrace of reason, literacy, and progress. The educational institutions set up by the Jadidists were framed as spaces of beauty and light, contrasting sharply with the "ugly" world outside that was dominated by ignorance and inertia. The idea of "ugliness" in Jadidism is strongly linked to the philosophical perspective of reformers such as Ismail Gasprinski, who highlighted the necessity of illumination via science, contemporary education, and reason. In this sense, ugliness represented the ignorance and superstition that defined old Central Asian civilization, particularly its opposition to change.

According to scholars like Adeeb Khalid, Jadidists viewed the Muslim ummah's backwardness as an aesthetic as well as a political and social failure, viewing ancient customs and ways of thinking as repugnant, outmoded, and in need of change. According to Khalid (1998), for Jadidists, ugliness was a representation of internal disintegration rather than just an outward, visual state. This included religious dogmatism, societal ignorance, and religious refusal to accept modernity rather than an outward visual state. As a result of this, ugliness was frequently presented as the antithesis of enlightened beauty, which was represented by the acceptance of reason, literacy, and advancement. In stark contrast to the "ugly" world outside, which was ruled by ignorance and inertia, the educational institutions established by the Jadidists were presented as places of beauty and light.

To come straight to the conclusion, through literature this ugliness were always contrasted with beauty of progress, education and modern reform by jadid schoolers. They also emphasized the need of modernization, intellectual growth, the role of girl rights. Jadid thinker and writers used ugliness as a symbol of societal decay, ignorance and the negative impact of outdated traditions. Jadidism's

condemnation of ignorance, tradition, and social stagnation is powerfully embodied in the mirror of ugliness. In order to compare and contrast the beauty and promise of enlightenment and change with the decaying, stagnant world of tradition, Jadidists used the term of ugliness in literature, theater, and philosophical debate. The movement referred to as Jadidism was fiercely dedicated to the spiritual and aesthetic components of social change. As such, its portrayal of ugliness highlights the greater struggle between tradition and technological advancement in Central Asian culture as well as the academic and cultural issues it sought to address.

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