

THE ROLE OF RAISING THE SPIRITUALITY OF THE PEOPLE IN ENLIGHTENMENTAL MOVEMENTS

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Abstract

The article reflects the emergence of the Jadid movement, along with the historical conditions under which the Jadid movement emerged, and the elevation of people's spirituality within the framework of the influence of enlightenment and educational views that awakened in the last quarter of the 19th century and the beginning of the 20th century.

Keywords: Jadidism, enlightenment, enlightenment, nation, idea, freedom, people, religious-moral, national, spiritual-moral, ideological-theoretical.

Introduction

In the history of Uzbek national statehood, the late 19th and early 20th centuries were a period of significant importance in the historical destiny of our people. Although this period was historically short, the Jadid enlightenment movement that emerged during this period not only carried out reforms in the fields of school and education, press, literature and art, but also completely changed the cultural and educational life of our people, or carried out significant work in this direction. The Jadid movement is not a random phenomenon, but a product of socio-political contradictions in our lives.

Main Part

From the beginning of the 19th century, among the enlightened Muslim clergy and intellectuals of Bukhara, the idea of reforming the system of madrasas and schools, as well as the innovations that had entered the Islamic religion, began to emerge. Supporters of such reforms began to be called Jadidists, that is, supporters of innovation. Jadidism (derived from the Arabic word "jadid," meaning "new"). From that time onwards, the opposing movement, namely feudal-medievalism and religious fanaticism, began to be called Qadimist.

At the end of the 19th - beginning of the 20th centuries, as a result of the strengthening of Tsarist colonialism in Turkestan, the Jadid movement intensified in many parts of Central Asia. This movement, aimed at restructuring the socio-cultural foundations of the existing society, met with strong resistance from supporters of the old system, the old way of life,

and the old school. Representatives of this opposing force were called qadim or qadimists, and those who tried to bring the breeze of new life were called jadids or jadids. Thus, at the beginning of our century, the Jadids and the Jadid movement emerged. In the rich socio-philosophical, religious-moral, and cultural development of the people of Turkestan, the period of the first quarter of the 19th century is distinguished by its extremely rich content and revolutionary turbulence, the diversity of forms of ideological-theoretical and ideological movement.

This was a specific direction of social development. In the second half of the 19th century, Turkestan was conquered by Russia and turned into a colony. The main ideas and goals of Jadidism were to liberate Turkestan from medievalism, feudal backwardness, and superstitions, to lead the region, the people, and the nation on the path of modern development while rejecting the “Old Way,” to build a national state, to build a free and prosperous society based on constitutional, parliamentary, and presidential rule, to grant Turkic languages the status of state language, to create a national currency and a national army, and to create opportunities for Russian progressives and enlighteners to spread enlightenment ideas in the Turkestan region.

Thus, the emergence of the Jadid movement, albeit gradually, was based on the ideology of national liberation. This process began to influence the consciousness of the local population in the region. As a result, they managed to prepare the ground for the national liberation movement in Turkestan to fight for independence, national development, and the interests of the people. The ideas of enlightenment against colonialism began to spread among the indigenous peoples, new educational institutions, new schools, education, cultural propaganda, and the Jadid movement developed. Under such conditions, many educators emerged in Turkestan.

The Jadid movement operated in three directions. These are: education, art, press. The main goal was, on the one hand, to educate the nation, and on the other hand, to raise its moral level and, as a result of the combination of these two aspects, to raise an educated person who understands himself and his worth. Large-scale work was carried out by the Jadids of Turkestan to achieve this goal. In the emergence of the Jadid movement in Turkestan, along with historical conditions, the influence of enlightenment and enlightenment views, which arose in the last quarter of the 19th century, was great. If we pay attention to the socio-political and cultural life of Turkestan at the end of the 19th and beginning of the 20th centuries, we see that the ideology of enlightenment constituted the ideological content of democratic and national-patriotic movements.

The main reason for the emergence of the idea of enlightenment in our country was, firstly, the national liberation movements that emerged as a result of the deepening of Russian colonial policy, secondly, the suppression of democratic movements coming from the West by the invaders, and thirdly, the strict persecution of patriotic and selfless people, and even their execution. Representatives of the Jadid movement included in their Enlightenment ideology, on the one hand, the democratic ideas that were relevant for that time: the study

of science, the use of the achievements of science and technology, the development of scientific and natural sciences, the introduction of freedom of speech and thought, the creation of national statehood based on the construction of a democratic state, the formation of a layer of national ideas, development of modern genres of literature and art, on the other hand, restoration of the Turkic language and national values that have lost their national identity under the influence of colonial policy, further strengthening of national spiritual and moral improvements, strengthening national identity, national consciousness, national thinking and religious beliefs.

Of course, in carrying out these tasks, the traditional religion of Islam, the foundations of Sharia, and hadiths also rely on the teachings that retain their influence. To disseminate their progressive ideas among the people, the Jadids sought to implement them through the development of national printing, the introduction of a modern education system, and the sending of local youth to study in advanced Western countries. In the early stages of Turkestan enlightenment, moral ideas were mainly reflected in artistic and didactic forms. In this regard, the work "Navodir ul-vaqoe" by Ahmad Donish (1827-1897), a thinker of the Uzbek and Tajik peoples, is noteworthy. In his works, Ahmad Donish compares the state system of the Bukhara Emirate with the state system of Russia and emphasizes the need for its reform. At the same time, reflecting on traditional moral concepts, he considers justice as a virtue inherent in both the personality of the ruler and the state system.

If the ruler pursues a just policy, makes justice the criterion for all spheres of the country's life, and paves the way for the flourishing of art - the people's life will be prosperous, virtues will strengthen, and vices will weaken. The ruler must necessarily possess the virtue of wisdom, concluding that the essence of the state is determined by reason: only the population of a rationally governed country can be enlightened and possess high morality. Jadids is essentially a manifestation of the enlightenment movement. Therefore, we found it necessary to begin the presentation of the issue with an explanation of the concepts of enlightenment and enlightenment and their significance.

The literal meaning of enlightenment is to know, to recognize, to know. In other words, enlightenment is an educational process aimed at increasing people's consciousness, knowledge, and culture. The plural meaning of the word enlightenment is ma'arif. Enlightenment, as a term, refers to a complex of diverse knowledge and information about nature, society, and the essence of man. Enlightened means knowledgeable, it means they have education in a particular field. In today's era of deep and broad development of sciences, every person striving for knowledge and science, student, and representative of science can achieve mastering only a certain field of knowledge, that is, enlightenment. For example, they master a certain field of chemistry, as well as certain areas of mathematics, physics, biology, medicine, and others. The implementation of enlightenment is carried out through the education system. Thus, enlightenment is the combined content of knowledge and culture, and enlightenment is a tool, a means of disseminating this content.

Enlightenment is mainly disseminated in schools and educational institutions providing general and secondary specialized education.

The concept of enlightenment is broader than the concept of education and encompasses all types, forms, and spheres of disseminating and advancing knowledge and culture. In society, enlightenment, that is, knowledge, spreads through enlighteners. Ma'rifatparvar means one who fights for enlightenment; one who lights the lamp of knowledge and education; patron and supporter of enlightenment. The transition of humanity from one society to another, from one historical period to another, begins with enlightenment. The most mature, conscious, distinguishing between right and wrong, devoted, living for their people and homeland, and far-sighted spiritual people of our time engage in enlightenment. Enlightenment thinkers usually put forward important ideas for the time, for the present and future of society, the country, the people, and fought for the implementation of these ideas.

Enlightenment eliminates spiritual dependence, fear, and hadith, bestowing upon a person incomparable divine power and unparalleled potential. Therefore, freedom fighters believe that the freedom of the country and nation lies in the enlightened awakening of the people and fight for enlightenment. Our people have always strived for enlightenment. Scholars who made great contributions to the development of world science emerged from this land. They amazed world scholars in both secular and religious sciences.

From the very first days of the Jadids' emergence, they faced resistance from both the Tsarist government and local rulers. Therefore, they wanted to free the people from these two foci of oppression, from these two swamps of backwardness. In his treatise "Who are the Young Bukharans?," Abdulla Badri, referring to the Jadids, wrote:..."their intellectual aspirations and goals are to liberate us, the poor and destitute, from exile, that is, from the oppression of emirs, begs, and the wealthy, and to strive and prepare for our comfort and peace."

Mahmudhoja Behbudi, the leader of the Uzbek Jadid movement, made an invaluable contribution to the unification and widespread development of the Jadids, who initially emerged mainly with the goal of implementing educational tasks. In the future, he traveled to several industrial centers of Russia and the countries of the Near East to establish a national printing house and publishing house, familiarize himself with the life of neighboring peoples, including schools and education, study the experience of progressive forces in these countries, and establish international relations of Uzbek Jadids. Through the efforts of the "Tarbiyai atfol" society established in Bukhara, Fitrat went to Turkey with his two brothers to study.

In conclusion, it should be noted that Jadidism played a major role in the national awakening and the rise of national consciousness at the end of the 19th and beginning of the 20th centuries. Behbudi, Fitrat, Cho'lpon, Abdulla Qodiriy, Abdulla Avloniy, Munavvarqori, Fayzullo Xo'jayev, So'fizoda, Tavallo, and Ishoqjon Ibrat tried to promote the ideas of Jadidism under extremely difficult conditions. They have done great work to

enhance the nation's development and prevent the degradation of its dignity. Thanks to independence, the names of the Jadids are being restored, their birthdays are being solemnly celebrated, and their works are being republished. The philosophical and moral ideas expressed in their worldviews are still preserved as cultural and spiritual values of our people.

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