



IDEAS ABOUT AN IDEAL PERSON, LANGUAGE, PROSPERITY IN THE EVOLUTION OF PUBLIC AND POLITICAL VIEWS OF THE UZBEK JADIDS OF THE BEGINNING OF THE XX CENTURY

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ABSTRACT

The article is devoted to the phenomenon of Uzbek Jadidism at the beginning of the 20th century, the origins and evolution of such ideas as an ideal moral person, language, enlightenment and family, independence and prosperity. The author gives his original point of view on this phenomenon, based on recent publications on this issue.

Sustainable development at the present stage of development of the national self-awareness of society and the entire population of the state, in general, awareness of its place and role in today's atmosphere of globalization of contacts of the world community, requires a particularly careful attitude to the heritage of the past, especially to the spiritual wealth of such a region as Central Asia and Uzbekistan as its fundamental basis. Here lies the prospects for the humanistic factors of education and upbringing of the younger generation, which require a particularly delicate consideration and resolution.

One of the most important conditions for the formation of a harmoniously developed young generation, as well as a stable social and spiritual environment, is a comprehensive study and promotion of the scientific and spiritual heritage of enlighteners, poets and scientists of the

past, in particular, the heritage of the Uzbek Jadids, which, first of all, is a theoretical basis the formation of a philosophical worldview of a harmoniously developed generation [1, p.24; 2, p.25]. Therefore, "we must pay special attention to the invaluable heritage of our great scientists and writers, saints, in order to instill the courage of our outstanding commanders of the past and leaders in the minds of young people, to strengthen their sense of national pride" [9]. From this point of view, the conceptual ideas of the Uzbek Jadids of the early 20th century about the reform of society, about enlightenment sound more relevant than ever in today's strategy and large-scale modernization of our country.

In the scientific environment of recent times, publications on topics related to the history of the Jadid movement, in general, and the personalities of the Uzbek Jadids of the early 20th century, in particular, are



noteworthy. They reveal such social ideas of the Jadids as social cooperation, the formation of a harmoniously developed generation, issues of the native language and religion, family and marriage relations, issues of weddings and rituals, raising children, etc. At the same time, special emphasis in these works is placed on:

a) identification of social and political factors that influenced the formation of the social idea of the Jadid movement, the worldview of the political movement;

b) the study of rationalistic and humanistic anthropocentrism based on the analysis of the works and articles of the Jadids and, on the basis of this, the study of the socio-philosophical significance of the heritage of the Jadids;

c) study of the ideas of the social role of religious and secular sciences in the development of society through their connection with Islam;

d) substantiation of the role of the Jadids in the study of the foundations of the history of our national statehood, the socio-political idea of independence and the objective and subjective factors of its achievement;

e) analysis of the social and moral ideals of the Jadids, such as a perfect person, language, prosperity, religion, family and marriage, education of youth [1; 2; 3; 4].

Touching upon the idea of the Jadid movement and its essence, many researchers point out that it is imperative to investigate the issues of the role and place of the Jadids in the history of socio-philosophical thinking in Central Asia as a huge social and political force and leading ideology. Although the emergence of this movement can be traced to the influence of various foreign progressive socio-political, religious trends, but, nevertheless, according to the researchers, the main

factor providing this movement as a process of scientific awakening, the soil and conditions arose precisely in the very region - Turkestan of the early XX century [2, p.31; four].

Before talking about the essence of the movement of Uzbek Jadidism, it is necessary to impartially study and evaluate the true purpose, goals and prerequisites of this movement and pay tribute to these outstanding personalities of national history. For, until recently, ideological opponents called Jadidism then As the researchers point out, the intensification of the activity of the Jadid movement, judging by their program, and their formation into a political movement had two main reasons: first, the crisis of the Jadid movement in 1914-1915, associated with the closure of new-method schools, an obstacle on the part of the government to activities Jadids in the fight against obscurantism and ignorance. Secondly, a new trend of young people who received education and foreign experience joined the Jadid movement. And, as a result, they no longer limited themselves to a range of cultural issues, but demanded that the movement be given specific political tasks, such as tax cuts, limiting harassment from officials, making the life of farmers easier [1; p.34].

Considering Jadidism as a progressive movement of its time, one can see that all facets of the activity of this movement were subordinated, first of all, to socio-political goals. This, in turn, allows them to understand how they perceived the idea of national development and the factors driving it forward. All the leading representatives of the Uzbek Jadids were well aware that the main factors of national development are the national mentality, national language, national revival and self-



consciousness, questions of nation and religion, problems of acquiring socio-economic and political rights by broad strata of the population. In their opinion, the basis of national development is the spirit of the nation and its vigor [5;]. With their speeches and in polemics with opponents, they tried to show that everything that exists meets the interests of man. They substantiated the fact that it is absolutely wrong for a person to give up everything just like that, without effort, and that a person needs science to satisfy his own needs in order to live comfortably. They well understood the need for secular education for the effective use, production and processing of land resources (surface and underground), the use and creation of modern equipment for this [5].

It is indicated that the Jadids paid special attention to the fact that the Turkestan youth should know about their time and estimate the historical time, study science and technology, study the language, be free from indifference, fanaticism and correctly understand the essence of the teachings of Islam. With their scientifically grounded views, they strongly criticized those conservative circles of scholars who tried to adapt the essence of Islam to their own interests, who did not want to take into account everything progressive and humane that was developed in Islamic laws. Modernization of Islam on the basis of its protection from religious obscurantism and a rational approach to religion, as well as the development of advanced science and technology as the basis of progress, the creation of joint-stock companies, which are the basis for the development and progress of society, investments, the achievement of private property, free access to banking and financial capital was defined as the

actualization of living reality as the ideology of building a strong democratic national statehood of a new type [1, p. 35].

These views and ideas of theirs were supposed to change some outdated religious rules, adapting them to spiritual and economic development in a new situation of social and cultural and spiritual upsurge of society in the early 20th century in the region, to instill in the minds and hearts of the general public and, above all, young people. ideas of freedom, independence, self-determination and, thus, bring the people's idea to expel the colonists from Turkestan [4, p.27]. At the same time, the Jadids, relying on progressive-minded youth and paying special attention to the study of languages and scientific and technological progress, thereby, taking into account the past and present of Turkestan, represented the future as follows: strong secular power, inviolability of private property. The state built by them had to respect Islam, but at the same time be tolerant of the free development of all cultural trends.

The Jadids dreamed of raising the cultural level of the people to the level of the world community, for this, in their opinion, young people had to study in the best educational institutions in Europe. They were well aware that the future of the state was in the hands of young people and, turning to them, the Jadids called on them to fight for the sovereign development of the nation. The Jadids also advocated for their native language to have an equal status with the Russian language [4, p.41. They raised this issue at the V Congress of Soviets of Turkestan in April 1918. Reflecting on the essence and tasks of religion, the Jadids deeply understood not only Islam, but also all world religions. For example, seen



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