

## Peculiarities of Moral Regulation of the Social Environment in the Doctrine of Jadidism

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**Abstract:** Today, in the context of expanding international cultural relations and globalization, serious attention is paid to the creation of generalized scientific works aimed at revealing the importance and opportunities of Uzbekistan, the place of our country in the formation and development of the civilization of Central Asia.

**Keywords:** ethics, upbringing, culture, innovation, social life.

### INTRODUCTION

We should not forget that Uzbekistan is an important region in the development of Central Asian civilization. Valuable works of creativity dedicated to the issue of youth moral maturity and spiritual perfection, created by the thinking and genius of our ancestors, are our main great spiritual wealth even today. As the President of the Republic of Uzbekistan Sh.M.Mirziyoyev noted, "preserving, learning and leaving the historical heritage to the next generation is one of the most important priority directions of the policy of our state." It is a historical fact that a nation without spiritual and moral values is doomed, and in order to prevent this danger, it is necessary to arm the nation with its great past and pay special attention to the formation of the nation's national identity.

### MAIN PART

As a result of the educational reforms implemented in the country, great attention is paid to the study of the rich spiritual and moral heritage that has reached us, the realization of the national identity, and the development of spiritual values. In particular, the "Golden Heritage" foundation, "Meros" publishing houses named after Abdulla Qadiri are conducting spiritual and educational work on a large scale. In particular, to carry out new scientific research on the wider study of the spiritual and moral heritage of modern thinkers, and to identify and effectively promote their works and ideas, which are important for the development of today's youth. development and further strengthening of scientific cooperation in instilling in the minds of young people the views on the ethical standardization of the social environment in the doctrine of modernism, chronologically expanding the expositions dedicated to the works of our modern ancestors, forming a new attitude to national identity, spiritual and moral heritage, and It is of urgent importance to systematically organize work on raising it to the highest level, to introduce new information about the history of our heritage into the educational process, and to use it wisely in the spiritual and moral education of young people. As our head of state said, "Nothing goes without a trace in the great history. It is preserved in the blood and historical memory of peoples and is manifested in their practical work. That is why he is powerful."

We are re-discovering our national spirituality and culture for our people and the whole of humanity by studying, restoring and promoting inheritance and traditionalism, spiritual and moral heritage in stabilizing the spiritual environment of the society. The restoration of our national spiritual and moral heritage plays a key role in the stabilization of the social environment in the conditions of New Uzbekistan, which is progressing on the path of renewal. Also, as F.Kh. Yuldasheva noted, "National values striving for innovation, national creative power based on national spiritual consciousness - the national core will remain forever at the core of national spirituality." Spiritual and moral inheritance, a

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rational approach to heritage, healthy historical thinking, historical awareness in the social environment, first of all, awakens the population, especially young people, from the feeling of indifference, inviolability, indifference, protects them from sinking into the swamp of ignorance and heedlessness. National identity, morality, honoring the elderly, honoring the younger, friendship and gentleness, preservation of customs and traditions, respect for national and religious values, tolerance, faith in young people make today's society spiritual. are the main factors of development. As R. Abdullayev rightly stated, "Historical consciousness in science usually refers to one's origin in social groups, classes, peoples, nations, important events in one's history and great figures of the past, It is understood as the embodiment of views, traditions, traditions, customs, concepts about the relationship of the history of z with the history of other groups of people and the history of the human community as a whole"

As a result of the Jadidism period and its teaching, the society has its own characteristics of culture and morality. Enlightenment people deeply felt that the peoples of the world have knowledge and traditions. It is natural to understand the enlightened image of the society by the movement of Jadidists. In this regard, Jadids have a number of tasks in the society, one of the most important of which is their practical and theoretical efforts to cultivate the moral atmosphere of society and national consciousness through the patriotism of young people. "...we need to deeply study the legacy of the Jadidist movement, our enlightened grandfathers. The more we study this spiritual treasure, the more we will find the correct answers to many questions that still concern us today. The more we actively promote this priceless wealth, the more our people, especially our youth, will understand the value of today's peaceful and free life." It is clear from this that the promotion of the ideas of enlightenment in the regions of the Jadidist movement leads to the enlightenment of the nation. This, in turn, led to the emergence of a new way of struggle, and the steady step of our people on the path to independence gave rise to the Jadidism movement.

The enlightenment movement that emerged in Turkestan in the middle of the 19th century and the beginning of the 20th century was aimed at turning scientific values into the priority value of the spiritual life of the society and establishing the kingdom of reason and thinking. The enlightenment movement consisted of several stages depending on the specific characteristics of Central Asia. The first representatives of the enlightenment movement: Furqat, Ahmad Donish, Anbar Otin, Avaz O'tar, Berdimurad Berdak, Sattarkhan Abdug'aforov and others. considered to be in Romania. The first stage of the enlightenment movement is associated with the names of Furqat and Aminkhoja Muqimi, the son of Zakirjon Khammammed. They encouraged the people under feudal oppression to science, culture and enlightenment.

Ismailbey Gaspirali, Ma'mudhoja Behbudi, Sofizoda, Said Alizada, regarding the study of various changes in life at the end of the 19th century and the beginning of the 20th century, and the analysis of our national values from the point of view of the requirements of world development. Progressive people such as Munavvarqori, Abdulla Avloni, Abdulhamid Cholpon, Abdurauf, Abdulla Qadiri, Usman Nasir, Fitrat raised the idea of enlightenment, which had a scientific basis during the period of tsarist colonialism.

The word "Jadid" means new method in Arabic. After all, the Jadidism movement was a new political trend at the end of the 19th century, which included Turkish-Islamic legal relations, national educational, development and national independence problems. The representatives of Jadidism were the first to try to build a national state, fought for a single independent Turkestan, and founded the idea of national independence, to wake up the sleeping East and move, freedom, national pride, their great ancestors, rich culture and in general, he encouraged to remember all the values that were forgotten under the pressure of the colonial system. The teachings of the Jadids were the true teachings of their time. Because he was able to attract not only progressive individuals, but also thinking young people, as well as all progressive intellectuals. Their activity and program became a model for the future. The fact that Jadids worked out the solution of the social tasks that matured in the society on the basis of the principles of gradual reform, that they were able to choose the most effective ways to make



structural and institutional changes, to completely destroy the colonial system, are undoubtedly their historical merits.

## CONCLUSION

The conceptual ideas of the Jadids served as the spiritual guide of the current practice of change, the genetic basis of today's strategy and the course of comprehensive reforms. "It is well known from history," writes Behbudi, "Rights are taken and not given." The people of every nation and country take their rights, religion and politics from others through action and alliance... We Muslims, especially the Muslims of Turkestan, want no one to threaten our religion and nation with oppression and have no intention of threatening us. and we don't intend to!" In general, modern intellectuals noticed the need to develop national consciousness in order to achieve freedom and independence. They wanted to create a practical awakening through this. They know that this is in education and training-enlightenment. That's why the moderns went on the path of establishing a new system of education and upbringing.

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