

Philosophical Views and Public Interests in the Attitude Movement

*Tursunov Bakhodir Nishonovich*¹

Annotation: we can see that this article consists of ideas aimed at the emergence of the Jadidism movement in the Turkestan region and the protection of human rights and interests in the Jadidism movement.

Key words: struggle, human interests, human rights, education, suffering, abilities.

The great changes that are taking place in our society today create great opportunities for the education and training of the growing young generation. It is a great happiness for the youth and people of today that everyone can talk freely in their mother tongue, modern sciences are taught in schools, prayer conditions are created for everyone regardless of their faith, freedom of speech and human rights are guaranteed for everyone. We should all appreciate these blessings.

The end of the 19th century and the beginning of the 20th century was a period of sharp turns in the development of world civilization. During this period, there were deep reforms, the First and Second World Wars, and fundamental qualitative changes in the development of science. The complete influence of a society by a foreign society made a revolution not only in life but also in people's philosophy. At the end of the 19th century and the beginning of the 20th century, in Central Asia as well as in other regions, representatives of a different way of thinking and a new vision were formed.

In the second half of the 19th century, the socio-economic system in Central Asia was backward, the lifestyle of citizens was extremely low, and the influence of Islamic religious leaders was strong in their cultural and spiritual life. In a situation where the desire to restore the traditions of Sufism in people's worldview is growing, differences with the opposing forces have arisen.

"The 19th century is the period of the last and the beginning of the next century in socio-philosophical, religious-ethical, political and cultural development, and is distinguished by the variety of formation of ideological-theoretical and ideological views. Before the emergence of the Jadid movement, there were various spiritual-ideological and ideological currents in Turkestan: antiquarians, reformers, Bedilists, Mashrabkhans, as well as various forms of thinking, social-philosophical content and orientation, and educational teachings and theories related to the Turkic peoples of Central Asia in general. [1].

So, not only the Jadid movement, but also other ideological doctrines were formed during this period. In people's worldview, the desire to restore the traditions of Sufism philosophy is increasing. During this period, the works of medieval Muslim thinkers were reprinted. Classical literature on the philosophy of the word, ethics of Sharia was translated from Arabic-Persian into Turkish and published. In mosques and madrasahs, Bedilkhanism, antiquarian movements by religious scholars, and Sherkhanism flourished. Enlightenment movement in Central Asia was the result of people's aspiration to the development of science, universal human values, and elimination of socio-economic, cultural and spiritual backwardness.

Jadids sought to process the experience of efforts for development and reforms in different countries on a national basis. The main idea of the struggle against colonialism was formed in this complex situation. It is said about this period: "It is known from history that every small movement serves as

¹ Andijan Institute of Agriculture and Agrotechnologies Assistant of the "Humanities" department



the basis for tomorrow's big movement. Today's defeat will more or less play a role in the realization of tomorrow's victory. It is difficult to imagine the development of society without it [2]".

Modernism appeared in Turkestan at the end of the 19th century, was formed at the beginning of the 20th century, and rose to its peak in a short period of time. Jadidlik is a social movement that managed to maintain its position and direction even after the Bolshevik coup of 1917 until the establishment of the socialist dictatorship. is an action. In some sources, modernity is called a flow, in others it is called a movement.

B. Kasimov states that modernity is not a flow, but a movement [3]. Until recently, social, political, educational movement was considered to be only enlightenment movement. The goal was to narrow the scope of modernism, and it was a complication of the false concept that nothing but the socialist-communist ideology can capture and occupy the minds of the people. The historian B. Kasimov explains the nature and scope of the modernist movement into 3 types:

- He was able to attract all layers of society. It served as the ideology of revival.
- He fought for independence. The autonomy of Turkestan, which the world saw with his zeal and initiative, was the first result of practical action in this direction.
- Adapted education and culture, the press to socio-political goals.

A number of scientists recognized this character and direction. Today, the work of the Jadids is the cause of various disputes among the general public. In fact, the jadid movement did not arise only in Turkestan.

Jadidism in Turkestan was born in the 80s of the 19th century as a direct effect and result of the progressive movement of Russian Muslims, especially in the Caucasus and along the Volga. Ismail Gaspirali's "Tarjiman" newspaper (1883) and the "Usuli Jadid" (second name "Usuli Savtiya") school he founded (1884) played an important role in this. Abdulla Awlani said that this movement was called Jadid, "During that period (1894-1904), the quarrel between the old and the new (ancient-new) began among the local peoples. He cites the opinion that mullahs used to call newspaper readers "jadidchi" [4].

The foundation of Jadidism, the cornerstone method was the establishment of Jadid schools. However, if the goal was to renew the society, it could only be done by the new generation. For this reason, the issue of educating young people in accordance with the requirements of the times has become the main issue for modern scholars. 1900-1925 "modernism" The emergence of the concept is the most advanced, initiative period of its time [5].

In the social-philosophical, religious-ethical, political and cultural development of Uzbek philosophy, "the period of the end of the XIX century and the beginning of the next century is distinguished by the diversity of ideological-theoretical and ideological formations. In Turkestan at that time, various spiritual-ideological and ideological currents - ancientists, modernists, reformists, Bedilists, mashrabkhans, as well as various forms of thinking related to the Turkic peoples of Central Asia in general, as well as "Chigatoy Gurungi", which has a socio-philosophical content and direction, were quite mature. there were gatherings, educational teachings and theories they put forward" [6]. So, not only the jadid movement, but also other movements were formed during this period.

In fact, modernism officially began its practical activity at the end of the 19th century, but their ideas were already showing their influence at the beginning of this century (at the beginning of the 19th century) [7]. "The issue of the need to study European techniques in Turkestan was first raised by Kokan Khan Syed Muhammad Hakim Khan (Olim Khan's brother) in 1843 after returning from a trip to Russia, Turkey, Iran and other countries" [5]. Acquaintance with the outside world began to educate young people, whose philosophical observation is developing among Turkestans. It can be seen that acquaintance with the outside world, the history and culture of other nations and countries is one of the first reasons that changed the thinking of the youth of Turkestan. It is known from history that the process of globalization has always existed, but it has manifested itself slowly. As a result of such



processes, the doctrine of modernism began to manifest itself in different ways. The social, political, economic and spiritual ground of modernist ideas and movement in Turkestan was fully matured by the last quarter of the 19th century.

FOYDALANILGAN ADABIYOTLAR:

1. Nazarov. O‘zbek falsafasi. –T., 2003.
2. Tulak. XX asr o‘zbek adabiyoti. –Andijon, 1993.
3. Qosimov. Milliy uyg‘onish: Jasorat, ma’rifat, fidoiylik. –T., Ma’naviyat, 2002.
4. Sh.G‘affarov. Istibdod davrida Turkistondagi ta’lim tizimi. – Samarqand.: SamDU nashr, 200.
5. Tog‘aev. va boshqalar. Darsda jadidchilik va uning mohiyatini o‘rganish.// “Xalq ta’limi”, 1993, 1-son.
6. Jadidchilik: islohot, yangilanish, mustaqillik va taraqqiyot uchun kurash. –T.: Universitet, 1999.
7. Guli Mahmudova. Jadidizm va Turkistonda axloqiy-estetik fikr taraqqiyoti. –T., 2006.
8. Xo‘jayev. Tanlangan asarlar: uch tomlik. –T.: Fan, 1976. 1-tom.
9. O‘zbekiston tarixi: Yangi nigoh. Jadidlar harakatidan milliy mustaqillikka qadar. Davra suhbat materiallari. 1998 yil 9 oktabr. –T.: Eldinur nashriyot uyi, 1998.
10. Nishonovich, T. B., & Axtamo vich, I. S. (2023). EKOLOGIK TURIZM: ASOSIY tamoyillar va o‘zbekistonda ekoturizmni rivojlantirishning huquqiy kafolatlari. *образование наука и инновационные идеи в мире*, 33(4), 98-102.
11. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). O‘zbekistonda innovatsion faoliyatida fan va ta’limning rivojlanishi. *Science Promotion*, 1(1), 106-117.
12. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). O‘zbekiston integratsiya jarayonida yoshlarning innovatsion ta’lim tizimining o‘rni va ahamiyati. *Science Promotion*, 1(1), 78-91.
13. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). Globallashuv jarayonida internet tarixi, o‘rni va ahamiyati. *HOLDERS OF REASON*, 1(1), 238-247.

