



## **VIEWS OF THE MANIFESTATIONS OF THE ENLIGHTENMENT AND THE JADIDISM MOVEMENT ON THE PATH TO HUMAN SPIRITUAL PERFECTION**

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<b>A B S T R A C T</b>	<b>K E Y W O R D S</b>
This article describes the socio-political foundations and historical conditions of the emergence of the Enlightenment and Jadidism movements, the views of the representatives of the Enlightenment and Jadidism movements on the path of spiritual perfection of man. The spiritual heritage of thousands of brave warriors who died innocently in the difficult times that befell our people, the realization of national identity, independence of our country, the foundations of today's peaceful and peaceful life are studied.	Renaissance, enlightenment, spirituality, knowledge, science, enlightenment, school, education, past, generation, literature, injustice, religion, corruption.

### **Introduction**

The Enlightenment and jadidism movements were an important part of the social and spiritual changes in society that were characteristic of the late 19th century and the first half of the 20th century. These movements aimed primarily at the spiritual and moral development of the individual, combining the spiritual values of Islam, national traditions and the demands of the Times.

The enlighteners sought to promote education and education in society, to increase the spiritual level of Man, and to ensure social justice in society. They considered it important that moral and spiritual values are decided in society. At the same time, the jadidist movement tried to develop education and enlightenment in accordance with the requirements of the times, with new methods and ideas.

In their work, the jadidists tried to improve social life, reform education and achieve spiritual perfection. They sought to introduce new methods and concepts for spiritual development in society. For this reason, the Enlightenment and the jadidist movements played an important role in the development of one's views on the path to spiritual perfection. These movements have influenced social, spiritual and moral changes in society, and their ideas are still relevant in modern society.

Also, the Enlightenment and jadidism movements played an important role in spiritual and social development in Central Asia. Through their spiritual and ideological views, these movements tried to solve problems in society, ensure human spiritual maturation, and bring about new changes. Their thoughts and actions had a great influence on the spiritual rise and social progress of society.

The Enlightenment paid great attention to the importance of Education. They tried to ensure the spiritual and moral maturity of young people through education. As a result of this, they aimed to make

young people educated and spiritually developed in society. They promoted scientific knowledge and science. They recognized the impact of science on the development of society and attempted to advance science. This, in turn, served to increase the overall spiritual level of society. The Enlightenment emphasized the importance of spiritual values and moral standards in society.

The jadidism movement has attempted many reforms and changes in society. They tried to overcome old traditions and obstacles in society, to introduce new knowledge and skills. The jadidism movement placed great emphasis on ensuring human rights and freedoms. They aim to protect fundamental human rights and freedoms, and to promote equality and justice in society. They sought to improve the effectiveness of Education, introduce new pedagogical methods and methods, and promote the spiritual and moral development of young people. They pioneered new methods and approaches to advance education and increase the spiritual level in society.

The Enlightenment and jadidist movements also saw education and enlightenment as a major factor in the development of society. They aim to promote the spiritual and moral development of youth through education. They considered the moral and spiritual development of humans essential to the overall development of society. Both movements placed great emphasis on social reform and change. They tried to overcome old traditions and obstacles in society, to introduce new science and skills.

As we know, in the formation of a national identity-the past, today and the future have been the focus of intellectual, selfless, people of Science in all times.

Even today, great importance is paid at the state level to the issue of thoughtful understanding of this fact, the effective use of a rich national experience at the stage of new development.

The first Renaissance manifestations on the territory of Uzbekistan begin with the name: Muhammad Khwarazmiy, Abu Nasr Farabi, Abu Ali ibn Sino, Abu Rayhan Beruniy. The views of our ancestors, the name of which is mentioned above, on the path of human spiritual perfection correspond to the first Renaissance in the East.

And the emergence and development of the Second Renaissance is associated with the Timurid dynasty. The activities and scientific views of Mirzo Ulugbek, Alisher Navoi, Zahiriddin Muhammad Babur, who lived and worked during this period, are admirable.

As our countryman noted, the third renaissance in our country could be carried out in the twentieth century by our enlightened jadid grandfathers. Why, these selfless and ardent breeds have all their lives devoted to the idea of national awakening, mobilizing all their might and opportunity to bring the country out of ignorance and backward, to save our nation from the swamp of grief, and also sacrificed their dear souls along the way. They knew at the level of belief that the Hadith "there is no salvation in the world other than science, and there is no " is a vital necessity.

Enlightenment and jadidism (arab. Nov. The end of the 19th century in the first quarter of the 20th century, as a follower of Mahmudhaja Behbudy, Munavvar qori Abdurashidkhanov, one of the exponents of the socio-educational movement formed in the regions of Central Asia, Crimea, the Caucasus, the Volga region, which destroyed the advanced methods and paths of a new modern school, printing and development),

Abdullah Avloni (1878-1934) was one of the active participants of the jadids in Tashkent. In a new way, he opened a new school, taught, and wrote textbooks. The school opened a "community charity" to help the Māori Ishari, educating orphans and children without a breadwinner. Abdullah Avlani, together with prominent enlighteners, formed the companies "publishing" (1914), "School" (1916). He was directly involved in the arrival of the newspapers "Khurshid", "Tujjor", "Asia" on the field. Under

his editorship, he published "Fame" (1907), and later "Turon" (1917). The school founded by Abdullah Avloni became a true folk school, providing young people with the ability to intervene in the socio-political life of the country. In his 1913 work "Turkic Gulistan or ethics", of moral-didactic content, he was one of the first to give the correct definition of "Pedagogy", the science of child-rearing.

The scientist believes that through upbringing "the body is strengthened, thought is irradiated, morality is beautified, the mind is enlightened." Abdullah Avlani points out that the child should be given physical education, thought education, moral education and be educated and educated in good manners. A child who will not give birth, let the trouble be to you,

When the body is nurtured, the BO'lur ul rahnamo will give you a high assessment of the place of upbringing in a person's life.

Knowledge is a supreme and sacred virtue for Man. "Zerokhi science shows us our condition, our action, like a game. It makes our mind, our mind sharp as a sword. The reward will be taken away from sin, the honesty from the unclean, and the dust from the apostate. He gives thanks to the right path and causes us to be responsible in the world and in the hereafter. Without knowledge, a person is like a tree without fruit ... the benefit of knowledge is that it is impossible to fulfill one that has been described. He saves us from the swamp of ignorance and makes us good and good-natured.

Abdullah Avloni's views on science and ethics require very deep analysis and interpretation. His idea that "discipline is for us either life or life or salvation or destruction or happiness or disaster " never loses its importance.

Abdullah Avlani also pays great attention to family upbringing. "God has created men to distinguish talent and ability in the original form, evil with good, harm with benefit, and black with white, but the perfection of this ability in man is divided by upbringing. "What he sees in the bird's Nest" [2].

Abdullah Avlani, with his high intelligence and thinking, scientific heritage, spiritual and educational, moral and educational views, is highly revered as an enlightened alloma that has served invaluable for the happiness of our people, the national independence of our motherland. Behbudi (1875-1919) was an enlightener, a monk of the Turkestan jadidism movement. The first playwright, theater maker, publisher, journalist to pioneer Uzbek drama. Behbudi, like his contemporaries, was well aware of the socio-political consequences of the backwardness and stagnation that existed in Turkestan. In his view, the people of our country could not be free and hurtful, and remained obedient slaves of chorism, while remaining backward in relation to spirituality and enlightenment. The philosophical and educational idea that every people and nation in the world will progress thanks to science occupies a leading place in the teachings of Behbudi.

Behbudi deeply perceived that the development and future of Turkestan are its new national cadres, specialists, economists, lawyers, and firmly believed in it. In each of his articles published on the pages of "Samarkand" and "a mirror", behbudi wrote with a coat of arms that the rich of dust were helping themselves by setting up a school for young people. Behbudi believed that Turkestan youth, who had an incentive to study and learn from the people, but could not afford their father, should be sent to foreign dorilfununs and educated, to have muhaddis and teachers necessary for the development and prospects of the nation, to trade in the Ovropa markets, to have foreign-speaking cadres. Alloma's above views still hold their significance today.

Behbudi had argued that we should make weddings and condolences small and pass according to our condition, with the need to focus on the study of the basics of science. The Thinker adib expressed his opinion on this as follows: "If we spend our justifications spent on weddings and condolences on the

path of us, turonians, science and religion, we will grow as progressive as Europeans, and we will earn prestige and development in our religion. No, if we continue to the present, we will have no share in religion and the world except humiliation and humiliation"[3].

How important it is to make the people's masses learned is shown in every way in Budi's drama "Padarkush", written in 1911.

Behbudi's "Padarkush" (staged 1913) is an early example of Uzbek drama. This drama with 3 curtains, 4 views, which the author called "national tragedy", was compact in size, incredibly soda in content. The work tells the story of an uneducated child who goes into corrupt ways and kills his own father, giving him a Pand of ignorance and ignorance. "Padarkush" was first staged in Samarkand on 15 January 1914. Avloni's "Turon" is performed by the theatre troupe in Tashkent on February 27, 1914. The role of Boy is played by Abdullah Avloni. The performance had a strong impact on the nationalistic audience, who, surrounded by their own household, forgot about the world. In the work, the Tsar describes with anger and hatred that due to colonial policies, harmful habits began to spread among the local population and, especially, among young people, such as drunkenness, domestic perversion, gambling, theft, bribery, extortion, bullying, as a result of which from the slaughter of kindness between people to brother, father and child began to become enemies of each other,

In his 1914 paper "not two, but four languages must", behbudi addresses history to promote the study of Turkic, Persian, Arabic, and Russian languages of the Turkestan peoples. Muhammad s.a.the Prophet v also mentioned that they were commanded to learn the Jewish language, which was an ideological enemy. It proves with clear examples that knowledge of the language, especially the study of foreign languages, is of incomparable importance for the spiritual perfection of the individual, the cultural development of the nation, the development of science. His particular attribution is that "the one who knows Persia will enjoy Firdavsi, Bedil, Saadi," Masnavi", while those who know turkey will enjoy the contemporary work of Fuzuli, Navoi, the Immortals again Tolstoy, Jul Vern and ulamoi from the Turkish translation " [4].

Behbudi's Fatherland gives an exciting speech at the Turkestan Muslim country Congress held in Tashkent on April 16-23, 1917, when the taddiri of independence is being resolved. Calls on the nation to renounce their differences, to unite in the path of a great goal, to the Union. When the "autonomy of Turkestan", which behbudi the great umud Associated, was destroyed, it became clear that the path of the salars, which denied the nation, national progress, was based on deception and violence. Behbudi was captured at Shahrissabz in the spring of 1919, and two months later, on the orders of the now unclear counter-begi Togaybek, was killed in the "Tsarist quarter" near the dungeon. It is revealed in research that the government of the Shawnee killed the nation's sacrificial child by the hands of the Emir[5].

What behbudi did for the development of science, culture, spirituality and enlightenment, how he acted, how many works, treatises, treatises, PE'sa, wrote articles, opened schools, finished textbooks, did it all to be the future of the People, national independence, liberate and prosperous their homeland.

The independence of our motherland, the foundation of today's peaceful, peaceful life, was laid by thousands of zabardast, unforgettable children, who suffered repression on hard days that fell on the heads of our people and became sinless victims. That is why the names of moderate people, deliberately erased from the memory of our people in times of unrest, are being restored one after another. The spiritual legacies of many siymos who went martyred on the way to the liberation of our homeland, our nation, such as Abdullah Kadiri and Abdulhamid Chulpan, Abdurauf Fitrat and Usman Nazareth, are returning to our people today.

The enlighteners and jadidists paid great attention to spiritual lighting and ideological development in society. They tried to expand the spiritual understanding of people, to develop them morally and intellectually. As a result, it helped to strengthen spiritual and moral standards in society.

The jadidism movement and the Enlightenment's efforts to promote social stability and progress in society through reform and change accelerated the overall development of society. Reforms and new pedagogical methods have helped to form people who have developed actively and spiritually in society.

The enlighteners and jadidists established new intellectual and social platforms in society by introducing cultural developments and new cultural points. They played an important role in promoting cultural progress and introducing new spiritual values into society.

Educational methods and technologies advanced by the Enlightenment and jadidists are still used in modern times. Specialized and innovative approaches in modern education show the continuity of their work in education.

The importance of spiritual values and approaches to social activities of the enlighteners and jadidists are also important in modern society. They are one of the main points in stimulating the spiritual and social activities of young people.

The Enlightenment and the jadidist movement were trying to reform traditional educational models in society through the new educational systems they created. They encouraged the reform of schools and madrasas and the teaching of new subjects, including modern subjects such as natural sciences, mathematics, astronomy and history. The jadids attached great importance to language and literature. They paid great attention to the development of the Uzbek language and its inclusion in the educational process. This is reflected through their literary works and scientific work.

The Enlightenment and jadids focused on the personal development of the students. They also considered social and moral education as a subject in the educational process. Through the introduction of new methods of upbringing, including practical and interactive lessons, their goal has been to ensure the mature development of young people as individuals and active participation in society.

The jadids saw the spiritual awakening of the nation as one of their main goals. They considered education and culture important to the advancement of the nation. As a result of this, significant changes took place in the process of nationalism and self-realization in society.

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