

THE PHILOSOPHICAL ESSENCE OF HUMANISTIC IDEAS IN THE SPIRITUAL HERITAGE OF JADID THINKERS

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ABSTRACT	KEYWORDS
The article analyzes the views of representatives of the Turkestan Jadids on humanistic ideas. The study of the content, essence and conceptual meaning of the social ideas of the Jadids, such as the concept of national awakening and socio-economic development, teaching young people modern sciences for the improvement of society through education, the creation of new textbooks and theatres takes the main place. The author studied the theoretical and practical aspects of the ideas of youth promoted by the Jadids about obtaining secular science and professional qualifications in foreign countries. The views of the educators of the Jadids on honouring the Motherland, the use of humane ideas for national development, as well as opinions on the social and economic factors of the country's development are studied.	jadids, enlighteners, man, humanism, socio-philosophical views, youth, science, modern schools.

Introduction

In the process of transformational and informational changes taking place in the world today, the question of determining the aspects of the human problem and the human factor is more relevant than ever. At present, in the context of the aggravation of spiritual threats and moral problems on a global scale, it is important to stabilize the social and moral world of the individual, to form a spirit of respect for universal values, to observe the principles of continuity in the wide promotion of spiritual and educational ideas. In this sense, for the upbringing of a perfect generation, for the development of creative thinking among young people and the formation of personal creative abilities, the ideas of great thinkers are important, calling humanity to spiritual maturity, freedom, patriotism, reading, the pursuit of knowledge, in direct connection with modern requirements becomes an objective necessity. In particular, the problem of being and man in the teachings of the Sufis, who made a worthy contribution to the gradual development of the world, the study of views on the relationship between the individual and society, the need to protect the value of a person and his interests, the need to follow the principles of social partnership and social activity in the system of public relations is important in our day.

As the President of Uzbekistan stated, "We have a great history from which we should learn lessons. We have great ancestors worthy of aspiration... God willing, we will have a great future worthy of an

example". From this point of view, it is very important to study the humane ideas of representatives of Eastern philosophy, especially representatives of Jadidism. In the modernization of Uzbekistan, it is important to deeply instill in the minds of young people the rich spiritual heritage of our Jadid thinkers. As we know, systematic work is being carried out to study and translate the scientific heritage of the Jadids, to form a culture of reading among young people, to educate creative thinking, to educate them in the spirit of patriotism and respect for universal values.

LITERATURE REVIEW

The legacy of socio-philosophical ideas and conceptual views of the humanism of Jadidism is studied in the studies of Jadid scholars. Foreign scientists Adib Khalid [3] E. Alworth [4], Mixon Candace [5], sociologist Pinar Batur-Wandi Lipe [6], John M. Vander Lipen [6], I. Baldauf [7], from Germany Hisao Komatsu [8] from Japan, Daniel Kimmagen [9], Akhat Andijani [10], who was born in Afghanistan and lives in Turkey, and other orientalists and historians.

The work of representatives of the Jadidism movement, the study of works belonging to their scientific heritage in the countries of the Commonwealth of Independent States were performed by such scientists as E. Bertels [11], I.S. Braginsky [12], Shamil Shikhaliev [13], R. Hodizoda, [14] N. Gafarov [15]. It should be noted that the above authors mainly analyzed the content of artistic and dramatic works, treatises, books and the socio-economic activities of the Jadids.

Also from Uzbek sociologists Sh.Radjabov, [16] I.Muminov, [17] M.Fattaev, [18] D.Alimova [19], D.Ziyaeva [20], A.Aliev [21], B.Kosimov [22], Sh.Rizaev [23], G.Mahmudov [24], Sh.A.Goyibova [25], G.T. Mahmudova[26], H.P.Vokhidov [27], B.Kh.Ergashev [28], R.T.Shodiev [29], A.Aimatov [30], D.T.Amridinova [31], S. Abdivohidids [33] studied the social and spiritual life of the Jadids, the content of their conceptual thoughts about the development of society was studied on the basis of an independent approach.

METHODOLOGY & EMPIRICAL ANALYSIS

In preparing the article, methods of philosophical research were used, such as historical, critical, analysis and synthesis, categorization of materials and generalization of independent conclusions. The methodological basis of the article is the works of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev, his Decrees, conceptual ideas set forth in the "Strategy of New Uzbekistan". The recommendations of the Cabinet of Ministers of the Republic of Uzbekistan on in-depth analysis of the legacy of the past, the scientific achievements of the First and Second Renaissance in the spiritual and scientific history of our country, the works of authors of secular knowledge related to social and economic development, and the dedicated Decrees on creating the foundations of the Third Renaissance are of great importance. Also, in order to analyze the views and opinions of representatives of the Jadid movement on humanism, independent conclusions were made on the essence of man in the teachings of Jadidism, materials of scientific and practical conferences held on a national scale, scientific articles and works of foreign scientists were used. In order to summarize the humane views of the Jadids, articles published in prestigious journals devoted to the study of this historical phenomenon were taken as a scientific source. In addition, in the new era of social development, the media were used, including opinions published on the Internet, aimed at revealing the content of various aspects of the Jadidism movement, the opinions of Uzbek and foreign philosophers.

RESULTS

The role of the scientific heritage of Jadid thinkers in enriching humanistic ideas in society is incomparable. Based on their views, they dreamed of seeing the development and future of the country among the developed countries. The existing environment, which influenced the formation of the worldview of the Jadids, limited their achievement of such noble goals as freedom, independence, a prosperous life, and the upbringing of a perfect generation. The rationalistic views of the Jadids, such as general theoretical questions of being, in particular, of man and his essence, the role of reason in the knowledge of the world, are in harmony with the philosophical problems associated with the development of society and the fate of society. Therefore, it was analyzed that a person, his conscientiousness and manners should be at the center of the entire education system.

ANALYSIS

Today, fundamental reforms are being carried out in all sectors of our country. Positive shifts are observed in the development of socio-political, spiritual and educational spheres. The problem of protecting honor, interests, dignity and human rights is becoming one of the main issues on the agenda. As the President noted: "To ensure the interests of a person, first of all, it is necessary to communicate with the people, to know well their pains and worries, dreams, life problems and needs" [2. 11].

Views on a person can be found in mythological-religious, religious-philosophical teachings, in particular in Zoroastrianism, which were widespread in the countries of the Near and Middle East, especially in Iran and Turan, in the VII-VI centuries BC [36.33].

According to Zoroastrianism, this universe is governed by two principles: good and evil. And these two foundations either regulate or, conversely, take moral norms out of control, which are considered the main pillar of human life. According to the philosophy of this teaching, there are three main pillars of human perfection, which are good thoughts, good words and good deeds. This is the main idea of his holy book "Avesta", and according to this teaching, since man is the greatest creature created on earth, his honor, dignity and life value should be above all.

In particular, attention to the field of the humanities is noticeable in the philosophical and social views of the Jadid thinkers. In their teachings, they talk about the essence of man and his perfection, and put the ideas of altruism at the center. Today, the teachings of Eastern thinkers about man, his spiritual image, moral principles are of great importance in educating the younger generation in the spirit of respect for universal values. After all, humanity is determined by the ability to absorb the material and spiritual heritage created by the ancestors [37.6].

When determining the humane qualities of modern people, they, in particular, relied on the teachings of the Sufis about human essence and developed them in accordance with the requirements of the time, on the other hand, they made good use of the concept of man, which found its meaning in European philosophy and literature.

The Jadids fought against national limitations in their activities. If in Western Europe the initiative of education and development was initiated by the central government, that is, it went from top to bottom, and then in Turkestan, due to the backwardness of the government, the Jadids opened new schools and libraries at their own expense. They organized theater troupes, wrote plays, created textbooks, published newspapers and magazines, that is, they tried by all means to educate their people. This is where their leadership and humanity comes into play.

The Jadids approached the explanation of the essence of man from the standpoint of humanistic anthropocentrism.

Representatives of the Jadids, following the philosophical traditions of Abu Nasr al-Farabi, reveal and emphasize the dialectical unity of being with the human mind. The divinity of reason and philosophy, as the unity of reason and being, is united in substance with the idea of the Jadids. Based on the socio-political situation, the Jadids sought to harmonize scientific concepts with religious views, while maintaining scientific rationalism. The Jadids believed that there could be no conflict between philosophical views and the teachings of the Koran.

It should be emphasized that the Jadids, who thought about the social nature and functions of religion, deeply understood the greatness not only of Islam, but of all world religions. "To live in a world without religion," writes Behbudi, "is not of humanity and culture. Without religion it is impossible to be civilized" [37. 145]. According to Behbudi, religion is a person's belief associated with his psyche. He said that there is no man without faith. Believers of different religions also differ in their beliefs.

Behbudi's enlightening ideas, his philosophical views on the need to train personnel for the development of society are expressed through his image of an educated person in the work "Padarkush". An educated person tries to explain and justify his opinion about society, state, culture, science and technology with the help of scientific data. In particular, these traits of an educated person can be seen in his conversation with a wealthy person. An educated person expresses the following points: "In order to become a modern scientist, children should first be taught the necessary religion and language of the nation, and then brought up in the Muslim language and taught to read and write and sent to privileged government schools, that is, after graduating from city schools and gymnasiums, send them to Moscow and St. Petersburg Universities to study law, medicine, judging, engineering, teach economics, art history, logical, pedagogical and other sciences. It is even necessary to send children for education to France, America and Istanbul" [38.44].

Also, Behbudi sought not only to spread enlightenment, to free the people from the quagmire of ignorance, to show them the path of justice, freedom and truth, but also raised the issue of training and educating national personnel, raising them to a level that meets world requirements.

Abdurauf Fitrat equates the education of the younger generation with the education of the nation and puts forward the image that "education is the mother of the nation". He described the mother's role in raising children as follows: "The morality of education is to be found more in the arms of good mothers than in schools. If we want our children to be polite and disciplined, we must ensure that our mothers enjoy a science education. If we want our children to be like progressives, start educating mothers from an early age. Otherwise, neither children nor schools will benefit from it" [34]. It can be seen that the Jadids teach that women involved in raising children in the family should also learn and gain knowledge.

In addition, we must say that every child is the heir of our tomorrow. Their future depends on us adults. Therefore, the sooner we teach them not to stray from the most correct and just path chosen by Independent Uzbekistan, the better result we will achieve. Because the spiritual atmosphere that has formed in the family affects the way a person thinks for life.

In this sense, the Jadids attached great importance to the fight against indifference and backwardness in realizing their desire to create a developed civil society. In carrying out these tasks, they relied on progressive, educated youth. The Jadids paid attention to the importance of learning a foreign language and the development of technology, they represented that the inviolability of private property is the

key to a strong state. The state that the Jadids dreamed of should not be against the free development of all cultures while maintaining the status of Islam. Representatives of Jadid dreamed of raising the culture of the people and, realizing that the future is in the hands of young people, they contributed to the education of young people in the leading educational institutions of Europe.

Addressing the youth, the Jadids urged them to fight for the development of the nation. The Jadids believed that the basis of the progress and development of the Turkestan region was modern education - education in primary and secondary schools, higher educational institutions, the implementation of democratic reforms, the enlightenment and enthusiasm of young people. Therefore, in each case, they wrote about the great hope and confidence of young people in their scientific capabilities.

The scientific and educational heritage of the representatives of the Jadid movement plays an important role in the spiritual and moral development of youth, that is, the role of the Jadid heritage in protecting youth from such negative vices as "spiritual poverty" and "moral depravity" at the stage of development is incomparable. The ideas of humanity and tolerance, protecting the dignity and honor of people, are one of the main theoretical sources of training and education of the younger generation and leading it to perfection.

The Jadids relied on national and Islamic traditions, in particular, on the teachings of Sufi scholars about the perfect man, and developed this approach in accordance with the requirements of the time, and also made good use of the national environment and thought in the concept of man, which found its interpretation in foreign philosophies. The Jadid press is an example of such honesty and courage that it was able to form a sense of national identity, national pride, patriotism, and responsibility for the fate of the people.

The legacy of the Jadids, their work also confirms this conclusion. It is no coincidence that today literature and philosophy, education and ideology of the Jadids, national ideas and views put forward by them occupy an important place in the development of Uzbek philosophy. After all, their literary heritage is a common vision of the socio-political movement of that time, a manifestation of the philosophy of freedom of the Uzbek people, the transformation of its basic ideas and principles into a comprehensive modern teaching.

In general, the upbringing of a perfect person at all times was considered an important social task, and a well-educated person was considered the dignity of society. The beauty of a person is measured by the knowledge he has received and the education he has received. If educated people are considered mature, then we see that, according to our thinkers, it is necessary to possess many qualities in order to be a perfect person.

The ideas about the perfect man, expressed by our ancestors, are of great social, ethical and spiritual significance. In our past history, a unique Eastern code of ethics about the perfect man was developed, and it was seen as the dream of every person who aspires to possess such qualities.

In the modern social environment, it is noticeable that people have worldviews of two directions: scientific-philosophical and religious-mystical worldview. It should be noted that the Constitution of Uzbekistan provides for the creation of a secular state so that these two worldviews are not opposed to each other, and attention is paid to the formation of a scientific and philosophical worldview in kindergartens, schools, universities and other institutions.

The Jadids put forward the idea that enlightenment, that is, the spiritual growth of the people, can be achieved by adapting the methods of education to the needs of the time and the widespread dissemination of literacy. In their opinion, enlightenment and spirituality are actually components of

culture and arise on its basis. Since spirituality is the highest level of enlightenment, it represents its level and scope. So, spirituality is a human quality that manifests the consciousness of a person, determines the consequences of his self-consciousness, behavior and actions, which is made up of his cultural level.

CONCLUSIONS

In conclusion, we can say that the importance of the spiritual heritage of the Jadids today, as well as the ideas put forward by President Shavkat Mirziyoyev in his speech on September 30, 2020 at the solemn ceremony dedicated to "1st of October - Teachers and Mentors Day" focused on the following points: "... from the second half of the XVI century, internecine wars and conflicts, the struggle for power raged on the land of Central Asia. Sectarianism and parochialism intensified, instead of enlightenment, ignorance took root. As a result, our once prosperous country experienced a socio-political and economic crisis. The torch of science and thought began to fade. We are all well aware that it was precisely such negative circumstances that became the main reason that our country fell into dependence by the XIX century" [38].

In fact, the fact that does not require proof is that the solution of all universal problems facing humanity in the modern era is primarily associated with the activation of the role of the human factor, its sound mind, high spirituality and enlightenment.

The conceptual philosophical ideas of the Jadids are the main factor in modern innovative changes and serve as the genetic basis for democratic transformations in today's strategic direction. Because their political programs glorify universal human qualities such as free will, justice and independence. This, in turn, indicates that the Jadid movement has put forward theories that are the ideological basis of independence.

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