



DEVELOPMENT OF SPIRITUAL AND CULTURAL HERITAGE AT THE BEGINNING OF THE 20TH CENTURY

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Abstract: Information about advanced philosophical and socio-political thoughts in Central Asia at the end of the 19th century and the beginning of the 20th century is given.

Key words: philosophical, socio-political thoughts, modernity, culture, enlightenment, worldview, mysticism, tradition, way of life.

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 the philosophy of people.

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 the worldview of people is increasing, differences with the opposing forces have arisen.¹

The 20th century enlighteners could implement the Third Renaissance in our country. After all, these selfless and passionate people have devoted their whole lives to the idea of national revival, to bring the country out of ignorance and He mobilized all his strength and ability to save our nation from the swamp of backwardness. They sacrificed their dear lives on this path, and considered the hadith Sharif that "There is no salvation except knowledge and it is impossible" as a vital belief. They believed that national independence, development and prosperity can be achieved, first of all, through enlightenment, secular and religious knowledge, and deep acquisition of modern sciences.

¹ <https://www.bukhari.uz/?p=23165&lang=oz>



Jadidism first arose in the 80s of the 19th century in the Crimea under the leadership of Ismailbek Gasprinsky among the Crimean Tatars. The representatives of the Jadid movement often called themselves progressives, and later Jadids. The advanced progressive forces of that time, first of all, the intellectuals, felt that the local population was lagging behind the global development and understood the need to reform the society. Jadidism was essentially a political movement. It has periods of formation and defeat, which can be conditionally divided into four. In Turkestan, Bukhara and Khiva, these periods are 1895-1905; 1906-1916; 1917-1920; Includes the years 1921-1929. In the first period, Tsarist Russia was firmly established in Turkestan. With the help of his political agents (representatives), he not only limits the powers of local khans and emirs, but turns them into puppets, creates conditions for Russian and Western investors to work and live, and looks after the interests of various companies and joint-stock companies. At the same time, the demands and needs of the local population were not taken into account, disregard for their religious beliefs, customs, and their disdain increased. Judges with a high life and scientific level were replaced by inexperienced people, bribery and social-political injustice escalated. They went as far as restricting the activities of madrassas and schools, replacing local place names with Russian terms, and even putting crosses on the necks of judges during court proceedings. The situation of that time was well described by the son of Muhammadali Khalfa Sabir (Dukchi Eshon) in his "Address" (1898) to the people. Progressive forces thinking about the nation's perspective existed among almost all classes of people - artisans, farmers, merchants, landowners, scholars. Intellectuals initially to Tsarism they decided to start the fight against it from the political-educational front, awakening the people from the age-old backwardness.

The Jadidism movement found a favorable ground for its development in the Turkestan region under such historical conditions. Advanced scientists, modern experts in the fields of industry and agriculture, cultural figures have grown up among the ancients, they dreamed of seeing the country prosperous and their homeland independent, and they fought for it. Mahmudhoja Behbudi, Abduqadir Shukuri (Shakuri), Ajziy (Samarkand), Munavvarqori Abdurashidkhanov, Abdulla Avloni, Majid Qori Qadiri, Ubaidullakhoja Asadullakhojayev (Ubaidulla Khojayev), Tashpolatbek Norbotabekov (Tashkent), Fitrat, Faizulla Khojayev, Usmonkhoja Polathojayev, Abdulvahid Burkhanov, Sadriddin Ainiy, Abdulkadir Muhiddinov (Bukhara), Obidjon Mahmudov, Hamza, Cholpon, Ishaqkhan Ibrat, Muhammadsharif Sofizoda (Fergana Valley), Boltihoji Sultanov, Rahmonberdi Madazimov, Fozilbek Kasimbekov (Osh uyezdi), Polvoniyozi Haji Yusupov, Bobohun Salimov (Khorazm)



lived. The Russo-Japanese War of 1904-1905, the First Russian Revolution of 1905-1907, the Iranian Revolution of 1905-1911, and the Young Turk Revolution of 1908 in Turkey had a strong impact on the modern worldview. Jadids gathered around their newspapers and magazines, new method schools, various libraries and reading rooms, and amateur theater groups.

The Jadids, despite the political pressure and censorship from Russia at that time, tried to improve the standard of living of their people, reform the education system, and implement a movement of national awakening in general. They meant the necessity of introducing scientific knowledge and modern pedagogic methods along with respecting ancient traditions.

One of the main achievements of the Jadid movement was the creation of a network of modern schools, where students studied law, history and world culture in addition to scientific knowledge. Another important achievement of the Jadids is the development of the national press and literature, they made a great contribution to the preservation and enrichment of their language and literature. Jadid literature and drama played an important role in the formation of national identity and communication with international culture in Central Asia.

These predecessors, including scientists, writers and public figures, put forward strong ideas aimed at social and cultural development in their time. Jadids are known for their progressive ideals, including social justice, gender equality and national autonomy. In particular, they paid attention to such important topics as women's education and strengthening of their role in society, economic development and development of national art.

The annexation of Turkestan to Russia created a somewhat favorable ground for the development of the country's economy compared to the Khanate system. In order to change the way of life of the local population, such innovations as a bank, a railway station, a printing house, and a factory began to enter. Railways were built, new economic relations appeared, lithographs were created. Early socio-political and scientific societies such as "Tarbiyati atfol", "Umid", "Nashri Maarif", "Barakat", "Gayrat", "Taraqqi parvar" were established in Turkestan by the progressive representatives of the past. By publishing newspapers and magazines, these societies strove to increase the spiritual consciousness and ideological potential of the people. Under the direct leadership of Jadids in Tashkent "Taraqqi", "Shuhrat", "Khurshid", "Sadoyi Turkistan", in Samarkand "Samarkand", "Oyna", "Hurriyat", "Shu'lai Inqilob", "Workers' Voice", "Children's Companion", "Tayak Complex", periodicals "Sharq", "Yosh Kuch", "Zarafshon", "Turon", "Bukharoi Sharif" in Bukhara, "Sadoyi Ferghana"



in Kokand, etc., began to be published. It is clear from this that the socio-philosophical thinking of his time had the character of national liberation. In such a situation, one of the social movements that arose in Turkestan - Jadidism was one of the measures to bring the homeland to independence and realize the national identity. It is known that understanding the national identity is knowing the socio-historical, spiritual and cultural life, values, and nature of a particular nation. Modernism was formed and developed with these goals in mind.

At the end of the 19th century and the beginning of the 20th century, the socio-political and philosophical views in Turkestan aimed primarily at educating the youth of the nation and using a new form of education system. Initially, he opened private jadid schools to educate young people, and later, the formation of jadid schools spread widely. Such schools began to open in different regions of the region. At this point, if we pay attention to the following opinion about the activity of modern schools, "We, Turkestans, have been opening new schools for 15 years with the dream of progressing and excelling like others in this world. We have started raising our sons alone, but we have not paid any attention to the education of our daughters." In 1910, these "usuli jadid" schools were closed. But the closure of these schools did not slow down the modernist movement, but served to further its development. From this "it can be seen that modernism was a socio-philosophical direction formed in order to promote broad social issues and ideas of enlightenment". But the reaction to the doctrine of Jadidism regained its position only in the years of independence.

The main goal of Jadids was to educate young people who have mastered worldly sciences and to increase their spiritual consciousness, to infuse new innovative ideas into the old education system, which has failed to fulfill its mission. In addition, they are adapting the way of social life to modern life, introducing a national and modern army, developing and introducing a new legislative concept taking into account religious and secular, moral norms, reforming the state's management system, and developing measures to eliminate territorial fragmentation. , put forward a number of issues such as training national personnel for all areas of society development, establishing diplomatic relations with countries and the concept of foreign policy.

The Jadidism movement, which played an important role in their countries and on the international stage, was later banned during the Soviet era, and its members were persecuted and repressed. However, Jadids remained in history as an important and influential movement that made a shift in the development of spirituality and culture of the region.



Summary:

In conclusion, the spiritual and cultural development that took place in Central Asia at the beginning of the 20th century marked a new stage of the great developments of the region in the past. The Jadidism movement, in its time, initiated the processes of comprehensive education and national revival, and at the same time, it formed a cultural heritage of great value for future generations. This heritage is still important in the development of social and cultural life in the region today.

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