

THE ENLIGHTENMENT IDEAS OF THE END OF THE XIX AND THE
BEGINNING OF THE XX CENTURY

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In the second half of the 19th century, great intellectuals emerged in the field of enlightenment in Central Asia, who called their people to enlightenment based on the demand of the time. The most prominent of them were: Berdimurad Berdak, Muqimi, Furqat, Kamil Khorazmi, Avaz O'tar, Zavqi, Sattarkhan, Isaqkhan and others. The main goal of the Jadidists was to encourage our people to use the places of enlightenment and invite them to get worldly knowledge.

Introduction. In the second half of the 19th century, great intellectuals in the field of enlightenment grew up in Central Asia, who, based on the demand of the time, called their people to enlightenment. The most prominent of them were: Berdimurad Berdaq, Muqimi, Furqat, Kamil Khorazmi, Avaz O'tar, Zavqi, Sattarkhan, Isaqkhan and others. Although the above-mentioned intellectuals had a positive attitude towards the life of Russians at the beginning of the invasion, they later passed the field of enlightenment and became advocates of a democratic, i.e. just, life. Bolmagur began to condemn some local khans for their actions and activities of invaders. At that time, anti-colonialism was being expressed, but it should be noted that in Central Asia, enlightened people were more inclined to promote the secrets of the social system. Philosophical aspects among the people were relatively secondary. It was customary to open the doors of feudal society through enlightenment and to fight against them. Enlightenment workers of this period even called the kings and governors to spread enlightenment, and harshly criticized their shortcomings in this field. In general, the enlighteners of this period emphasized the need to reform the state system. They promoted its democratization. According to them, the regimes of some khanates and emirates are places of arbitrariness, lawlessness and bribery. Consequently, they admitted that care in the fields of science, religion, and culture was insufficient. Nevertheless, in the works of scholars of this period, there are universal philosophical fields, and it was emphasized that serving the people should be done through the ways of

spirituality. For example, Berdaq calls a person to be a patriot, to be a hard worker, to be honest, impartial, truthful, and to respect the value of value. In one of his works:

Work for the country you were born in.
Don't spare your life, for the sake of the land,
For the dear land where the navel blood dripped,
Better service than death
stated that.

According to Alloma Sattarkhan, science and thought are the basis of society's development. Democratic processes should not be fake. It was not for nothing that the scholar criticized the local elections held by Tsarism. The reason is that the elections were based on injustice rather than justice.

The thinker Furqat is also distinguished by his progressive ideas. He condemned the wars and conflicts between the khans and beks of that time through enlightenment. He emphasized that it is possible to lead the people of Uzbekistan from ignorance and darkness to the world of light by following the achievements of science. The progressive ideas of Sattarkhan and Furqat were supported by their contemporaries such as Muqimi, Zavqi, and Anbar Otin. These scholars also called the public to be enlightened. They believed that the only way to save the population from the poor situation is to end the arbitrariness of the rich and the priests. The rich lived in luxury, and the hardworking peasants and workers were left in the dark, they openly said. They exposed the oppressors. They say that the way to get rid of oppression and punishment is intelligence and understanding, enlightenment. In particular, in the teaching of Zavqi, serious opinions are given about "wise and enlightened" rulers. In his opinion, building a just society depends only on the rulers. If the ruler is selfish and uneducated, the country will become a ruin. If wise, just and enlightened people lead the government, the situation will not be difficult. The teachings of these enlighteners not only had a great impact on the statehood and development of society in Central Asia, but also helped to develop the political consciousness of the people. We can see this process in the development of Jadidism (the word Jadidism is derived from the Arabic word and means new), which was widespread in Central Asia at the end of the 19th century and the beginning of the 20th century.

The main goal of the Jadidists was to encourage our people to use the places of enlightenment and invite them to get worldly knowledge. Unfortunately, many of the intellectuals were persecuted and shot dead for their progressive ideas. (At this point, we recommend to read the very relevant work of Doctor of History Islam Yoldoshev called "Cry of Souls Seeking Independence" (T. 1993).)

At the beginning of the 20th century, Russian historians expressed their opinion about the peoples of Central Asia and said that they are illiterate. For example, 98% of the Uzbek people, 100% of the Kyrgyz, Kazakhs, and Tajiks came to the conclusion that they are

illiterate. developed, educational institutions, centers of knowledge, madrasahs were established. As early as 1894, the number of schools and madrasahs was 6,445, and by 1913, their number had reached 8,000.

More than 2,000 schools, 132 madrasahs were operating in the Khiva Khanate alone, 182 madrasahs, 1709 schools in Kokand, 250 mosques, 40 madrasahs in Samarkand, 400 mosques and schools, 350 madrasahs in Bukhara, 300 mosques, 60 schools in Tashkent. and in 18 madrasahs, thousands of young people of our people received knowledge, enlightened ones.

They became enlightened through newspapers such as "Taraqqi", "Khurshid", "Tujor", "Samarkand", "Oyna", "Bukharai Sharif", "Umid". Their content focuses on our Eastern spirituality, values, and philosophy. The fields of epic, literature, art, and philanthropy, which have gained fame among our people, also served for enlightenment in local areas. At this point, it should be noted that the development of enlightenment could not have affected the philosophical thoughts of people.

Jadidism in the second half of the 19th century was somewhat spontaneous, but at the beginning of the 20th century, organized groups appeared and their outlook was fundamentally different. The representatives of such groups were: Munavvar Qori Abdurashidkhan son, Makhmudhoja Behbudi, Abdulla Avloni, Sadridin Ainiy, Faizulla Khojaev, Tashpolat Norbotabekov, Abdurauf Fitratlar. In Turkestan, Mahmudhoja Behbudi is considered the father of jadidism, because he was not only a unifier of jadidism, but also a cementer.

Jadidchik's ideas were not based on narrow ideas like the "Narodnichestvo" organization in Russia, but on the basis of socially rich and colorful ideas. In their ideas, there were tasks that would excite and move the society. Achieving spiritual height, understanding the essence of religion, speeding up legal and economic democratic processes, and joining the ranks of developed countries were in the central places. In particular, the goal was not to lose the national identity, to ensure its development.

It should be noted that the Russian bourgeois revolution of 1905 had a great impact on Turkestan modernism. Therefore, in their activities, they thought of developing the development of the country through reforms. In Tashkent, the names of Munavvar Qori, Abdulla Avloni, Ismail Obidov, Ubaidulla Khojaev, in Samarkand Behbudi, Hojimuin, Akobir Shomansurzoda, Saidahmadhoja, Siddiqi, Nasir Khan Tora in Namangan, Obidjon Makhmudov in Kok, Ashurali Zahiri and Polat Soliev. those who worked hard. They demanded to organize peaceful demonstrations, participate in public speeches in the State Duma, and make political concessions for the benefit of their people from the Tsar's government. However, Czarist Russia refused these demands with various tricks. Moreover, they completely condemn the ideas of Pan-Turkism and Pan-Islamism and organize slander about its harmfulness. That is why, at that time, there was a need to unite the moderns. As a result, Behbudi published an article in "Khurshid" newspaper and proposed to form a single

party of Muslims. 1905-1917 was a period of qualitative and quantitative growth for the Jadids, and during these strengthened periods, the anti-colonial movements of the Jadids were noticeable, and the agency of Tsarist Russia was aware of it. Even in the years of the First World War, Jadids came out with political demands such as the parliamentary monarchy system of state management, participation of citizens in state administration, the expansion of the rights of local indigenous people, the provision of basic democratic processes, and the achievement of freedom of the national press. They hoped to receive many reliefs from the Russian Federation after the February Revolution in Russia. One of them was the implementation of Turkestan's independence. Unfortunately, the outcome of events did not lead to such a change. Turkestan remains dependent on Russia.

Concluding the brief journey about the representatives of the Jadids, the analysis shows that all the Jadids acted on the basis of good intentions and worked for the benefit of the people. Therefore, it can be said that the work of Jadids is an example for every person who is not indifferent to the development of society, nation, and the Motherland.

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