

THE IMPORTANCE OF THE SPIRITUAL HERITAGE OF THE JADIDISTS IN THE UPBRINGING OF A MATURE GENERATION DURING THE PERIOD OF INDEPENDENCE OF UZBEKISTAN

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Abstract:

Building society in Uzbekistan on a fundamentally new basis and its comprehensive development is directly related to the worldview and spirituality of the people. The country's independence, development, people's happiness, faith, the sense of the Motherland, freedom are determined in a certain way by the level of the spiritual environment in the society. The First President of the Republic of Uzbekistan, IAKarimov, in his work "High Spirituality - Invincible Power" emphasized that spirituality is an important condition and guarantee for the sustainable development of society and writes: "The experience of the peoples of the world, the complex development path they have gone through. lessons and conclusions in this regard indicate that wherever the state and society progress, there are sufficient conditions for the people to live peacefully, to live with noble and great goals. an environment of free thinking and on this basis new opportunities for spiritual growth are born.

Introduction

According to the concept of national-spiritual revival developed in the years of independence, first of all, it is important to objectively cover the history of patriotism, internationalism, national consciousness, national awakening, and religious tolerance. If the issue is approached from this point of view, it can be seen that the above-mentioned components of spirituality are clearly expressed in the work of Turkestan moderns. Therefore, there is harmony between enlightenment and spiritual development of society in Turkestan modernism. Jadids put forward the idea that it is possible to achieve spiritual upliftment of the society by means of enlightenment, i.e. adapting the methods of education among the people to the needs of the time and spreading literacy widely. From their point of view, enlightenment and spirituality are in fact components of culture, and arise on its basis. Since spirituality is the highest stage of enlightenment, it represents its level and scope. So, spirituality is a human quality that shows the consciousness of a person, determines the consequences of his self-awareness, behavior and actions, and consists of his cultural level.

of Turkestan came to the opinion that the development of a perfect person in every society is related to the spiritual environment. How should a modern person be? What qualities should a person who has the power to free the country from tyranny and tyranny have? asked questions and tried to find answers to them. The moderns who thought about the country's independence and prospects relied on two sources that are inextricably linked to each other in defining the spiritual image of the contemporary. On the one hand, they highly valued national traditions and customs, and on the other hand, they emphasized the need to study the European experience. Analyzing these important features, U. Saidov emphasizes the following: "On the one hand, they relied on national and Islamic traditions, in particular, on the teachings of Sufi scholars about the perfect man, 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 interpretation in European philosophy and literature, taking into account the characteristics of the period and the unique local environment, the lifestyle of the people¹. Jadids well understood that under the conditions of that time, human education could limit the development of the nation, they turned to the concept of man in the interpretation of European philosophy and literature, and these theories began to influence the formation of the worldview of Jadids.

Enlightenment ideas in the work of Samarkand moderns are also directly directed to the formation of a perfect person. Because the moderns recognized the need for perfect people who can meet the criteria of the time to completely rebuild the socio-economic and political foundations of the society.

MAIN PART

The idea of the formation of a perfect person of the representatives of Samarkand Jadidism goes back to the Enlightenment, unlike in other periods. Therefore, they believed that by educating the nation, it is possible to raise a perfect generation, thereby freeing the country from the tyranny of foreigners and achieving perspective. From the point of view of Samarkand moderns, the most important factor in educating a perfect person is to fundamentally change the existing objective conditions in the society. They mainly tried to reflect on the appearance of the vices that interfere with the formation of a perfect person and ways to eliminate them.

Shakuri emphasized that in the process of educating the young generation, under the pretext of protecting customs and traditions, one should not give in to national strictness and restrictions, and not to prohibit, but to support, the young people to dress according to the criteria of the time, to strive for new things in life. considered necessary. "If a person becomes a disbeliever with these partial presumptions, then there should not be a single Muslim left on earth...".²It is clear from this that Shakuri argues about every minor thing and emphasizes that dividing the people into infidels and Muslims will have a negative impact on the spiritual world of young people and their development as mature individuals. At this point, it is necessary to emphasize that Mahmudhoja Shakuri knew the fundamentals of Islam well, especially in his views he was a supporter of the Hanafi sect. Shakuri thinks realistically from the perspective of the beginning of the era in which he lived. When it comes to Shakuri's spiritual legacy, it is necessary to note that it retains its importance even in the present time, and even becomes very relevant. President of Uzbekistan Sh.M. Mirziyoev "... today's world, which is changing at lightning speed, opens up new and great opportunities for humanity and young people, but also exposes them to various evil dangers that have not been seen before. We are all witnessing how many families and countries are burdened by threats such as religious extremism, terrorism, drug addiction, human trafficking, illegal migration, and "mass culture". Malicious forces are turning simple, naive children against their parents, against their country, and are risking their lives."³Because the claims of the religious-extremist movements and groups that are trying to emphasize the independence of Uzbekistan and promote the idea of establishing a caliphate in the Islamic world to ensure the "purity" of Islam are futile. had given At that time, Shakuri's philosophical observations, which revealed the negative consequences of the bigoted ideas of fanatics in the form of ancients on social

¹ Saidov U. An idea based on two sources. // Thinking. 2004 No. 4. Page 79

²Quote. A. Aliev's "Spirituality, value and artistry" (Sacrifices of the Motherland). taken from his work named -T.: Academy, 2000. 345 - p.

³Sh.M. Mirziyoev. We will build our great future together with our brave and noble people. Tashkent. "Uzbekistan". 2017. Page 65.



development and the formation of a well-rounded person, and considered religious tolerance (tolerance) as one of the factors of spiritual growth, are of interest to the young generation whose faith has not yet been fully formed. It helps to prevent them from falling into the "hook" of various currents and to create ideological immunity in them.

Teacher Shakuri emphasizes the decisive role of socially useful work in the development of society and in educating the young generation in a spiritual and moral spirit. It is possible to prosper the society, enrich the spiritual world of a person, and ensure the peace and harmony of the family only through work. A person can gain prestige and respect among those around him only through his honest work. In order for the work to be effective and purposeful, it is necessary to acquire a certain profession. Shakuri came to the conclusion that work is an important condition for a person's spiritual and moral perfection. Also, Shakuri's thoughts about moral responsibility to a friend, the importance of education and upbringing in the formation of feelings, have not lost their importance in the formation of a morally sound generation even in the period of independence.

Shakuri urges young people to strive to become modern people, acquiring knowledge from a young age creates an opportunity for a person to occupy a worthy place in society in the future, he notes that acquiring knowledge has an educational value in introducing students to modern culture ⁴.

Therefore, according to Shakuri's point of view, one of the main conditions of a person's spiritual perfection is to engage in socially useful work, to master a profession, to appreciate friendship, and to strive for the formation of moral qualities. Haji Muin in his works "Wedding", "Old School-New School", "Poppy", "Mazluma Khotun", from our point of view, like Behbudi, first of all, the spiritual and moral nature of a person he tried to reveal the vices of the social environment that hindered his perfection. He also believes that these social ills can be eliminated only when the educational system is fundamentally rebuilt, and only then can we talk about the perfection of society and man.

In general, the distinctive feature of the concept of human perfection in Samarkand moderns and works is that in order to correctly approach the issues of spiritual, spiritual purification and perfection of a person, he came to the opinion that it is appropriate to study the signs of his "imperfection". That is why Abduqadir Shakuri, in all his works, thinks about the factors that cause the absurdity of a person, and only by eliminating them, it is possible to raise a mature generation that serves to strengthen the socio-economic, political, spiritual and moral foundations of society. came to a conclusion. A child brought up in the family in the spirit of universal and national moral values can never be indifferent to his neighbors, the life of his neighbors, in short, to the events happening in the society. Therefore, the President of Uzbekistan Sh.M. Mirziyoev explains the importance of the family in raising children as follows: "For us, a very important issue that never leaves the agenda is related to the upbringing of our young generation, our children." We should never forget one fact: a child who is left out of the attention of parents and society brings only worry to the family instead of joy and profit. Therefore, child education and work with young people must remain the most important and urgent task for us."⁵

Abduqadir Shakuri's ideas of enlightenment are also related to the fundamental interests of the

⁴Abduqadir Shakuri. Jameul Story. // Samarkand. 1911. 64-65 - p.

⁵ Sh.M. Mirziyoev. We will build our great future together with our brave and noble people. Tashkent. "Uzbekistan". 2017. Page 135.



development of the future society. His works and articles are focused on issues of education of students and youth, training of specialists, integration of education and training process. Abduqadir Shakuri's thoughts on education are of great importance in the history of Uzbekistan's socio-philosophical thinking. Abduqadir Shakuri, who followed Gasprali's ideas of enlightenment, highly appreciated the role of enlightenment in the formation and development of society. He believes that the nation can be brought to civilization by spreading enlightenment among the population.

CONCLUSION

Therefore, he considers the teacher and the editor to be the two arms of the nation. Abduqadir Shakuri criticizes ignorance and religious bigotry. His thoughts on the regulation of relations between the state and religion, freedom of conscience are of great importance. In his works, the enlightener embodied the idea that it is possible to change the state of the nation by educating patriots and citizens. He believes that education and upbringing play a decisive role in personal development and the acceleration of social progress. Patriotism is a characteristic feature of his multifaceted activities.

