



Modern Philosophy - A Comparison Of History

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Abstract. It is known that the spheres of spiritual life and the events that take place in them are interrelated, which is one of the important laws of this sphere. In this regard, in the current period of Uzbekistan's development, the attitude towards the heritage of our ancestors is rising to a new level. On the contrary, the fact that in recent years the attention to the field of spirituality has increased tremendously and it has become an important direction of state policy, the fact that a new activity system has been formed in this regard indicates that this process is expanding and strengthening.

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What are the main reasons why in the present period of Uzbekistan's development, attention is increasingly being paid to the heritage of modernism and its importance, and the movement of modernism, its idea, philosophy and practice are given special importance?

It is known that one of the proven facts in the history of mankind is that a nation that has fallen under the roof of tyranny several times and lived as a colony for many years has a complete and high-level independence mindset fully formed in one year or even a few years and is not self-reinforcing. Because time passes, people remain... In this process, the wisdom of our people, "Believe when the mountain has changed, but don't believe when people have changed," is a continuous social reality that takes place on the basis of various evolutions and renewals, denial, and succession traditions.

In this respect, the complete formation and strengthening of the high level of independence thinking in the minds of the entire nation is a relatively long-lasting evolutionary process associated with complex political-economic and social-spiritual changes that require systematic work in this regard.

There is no doubt that in the current era, when it has become an urgent need to further strengthen this thinking and to form a new generation with a modern worldview, modern philosophy appears as one of the important sources and factors of strengthening the independent spirit and independent thinking characteristic of the new Uzbek society.



At the same time, today, the need for new moderns, suitable for the era of constant and gradual renewal, for active intellectuals who help to transform the people into reformers and ensure citizens' readiness for renewal is growing. In this regard, at the moment when our country is entering a new, high stage of its development, we need mature people who have been brought up in the spirit of national values along with the achievements of Western science like our ancestors.

The idea and philosophy of Jadid, the movement and practice of Jadidism are not only one of the main sources of support for such courageous intellectuals, but also an important and necessary guide for the process of renewal of today's thinking, and an example for each of us and a factor to strengthen the sense of moral responsibility. The need to have has become the demand of the times.

The arrival of the Jadids on the stage of history was not a coincidence, but a unique historical reflection of the socio-political and spiritual-educational processes in the vast territory where our peoples have been living for centuries, a phenomenal phenomenon of the spiritual life of that time.

The reasons for the emergence and development of the Jadidism movement in our country, the role it played in the life of society and socio-educational life in order to objectively assess and correctly describe the historical conditions, to what extent the factors had influenced analysis is important.

From this point of view, in the social-philosophical, religious-ethical and cultural development of our people, the period of the last and the beginning of the next century of the 19th century is distinguished by the variety of ideological, theoretical and ideological forms.

In Turkestan at that time, there were various spiritual-ideological and ideological currents - Kadamists, Jadidists, Reformists, Bedil Khans, Mashrab Khans, as well as Central Asia, areas where Islam has spread, various forms of thinking and socio-philosophical ideas related to the Turkic peoples in general. There were more mature gatherings, such as "Chigatoy Gurungi", which had content and direction, and the educational teachings and theories they put forward.

It should be emphasised that Jadidism in Turkestan is similar to its brothers in the Middle and Middle East, Crimea, Kazan, Ufa and Azerbaijan, the famous "Al-Nahda" movement, the "Tajdid" idea, scholars of that time Said Ahmad Khan, With the religious-reformation and enlightenment processes related to the names of Jalaluddin Afghani, Butrus al-Bustani, Jurji Zaydan, Muhammad Abdu, Abdurrahman Kavokibi, Javad Husaynzada, Imam Rezaudinn ibn Fakhridin, Sheikh Musa Jorullah, Ismailbek Gaspirali and others, formed and matured in interaction.

In this turbulent process, the idea and philosophy of Jadidism, the ideology of Enlightenment came into being based on the idea of organisation, unification and struggle for freedom of peoples oppressed under occupation. The national ideology founded by the Jadids and their ideological goals were manifested in the form of humanitarianism aimed at solving the tasks they tried to implement, and a worldview calling for the awakening and education of the national consciousness. Mahmud Hoja Behbudi, Muhammad Sharif, to study the various socio-political changes taking place in life, to approach the national philosophy and the outlook of the people, which needs to be renewed, from the point of view of the requirements of world development. Our ancestors like Fizoda, Saidrasul Azizi, Hamza Hakimzada Niazi, Munavvarqori, Abdulla Avloni, Ibrat, Cholpon, Fitrat, Abdulla Qadiri achieved great achievements.



The idea and philosophy of Jadid, their unique worldview and socio-educational movement were created in connection with the important events taking place at that time. The basis of their worldview was to achieve progress not by revolution, but by reform, and by improving science and enlightenment as widely as possible. The reason for this was that Turkestan was lagging far behind even its earlier development, unable to cope with the emerging and coming competition between developed countries in the socio-economic sphere, and was turning into a colony. Due to the deep understanding of such a situation, the nationalist and progressive modernists believed that the only way to bring Turkestan into the ranks of developed countries in the system of world civilization is to renew the consciousness of the people, to advance science and education.

Turkestan moderns realised that the country can be saved from the swamp of backwardness, disunity, and illiteracy only through enlightenment, so at first they focused their main efforts on organising new schools, improving their content and form. Although the phenomenon of modernism is related to the industrial production, development of agriculture, and changes in spiritual life, it has ideological sources with several directions and stages. Enlightenment ideas of their ancestors were reflected in their spiritual heritage. Jadids created textbooks to improve the system of new schools, in their works they highlighted the evils that negatively affect the spiritual life of society and sought ways to eliminate them.

Although general theoretical issues of ontology or epistemology are rarely encountered in their works, many philosophical problems related to the life of that time and the fate of the nation were in the centre of attention of the moderns, and they expressed valuable opinions in this regard. In fact, the entire history of philosophy does not consist only of the history of ontology and epistemology. Perhaps the discovery of ideas and theories related to the socio-political processes of the period in which a particular scholar or philosopher lived, the events taking place in the country and the nation they belong to, and the search for solutions to issues and problems related to the life and future of the people and their implementation. Processes are also the most important part of this history.

Today, these aspects are characteristic of modern philosophy, i.e. responsiveness to the call of the times, renewal of people's thinking and life, increasing the power and influence of science and education, and forming a new generation with a modern outlook.

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