



Analysis of Views of Turkestan Enlightenment-Jadids on Perfect Human Education

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Abstract.: The article describes the scientific-educational heritage of the representatives of the enlightened-jadid movement of Turkestan, its scientific and educational role in the spiritual and moral development of young people, and the importance of the heritage of jadidisms in protecting young people from negative vices such as "spiritual poverty" and "moral depravity".

Key words: Enlightenment, modernity, Turkestan, knowledge, reform, education, fight against youth, apathy, backwardness.

The scientific and educational heritage of the representatives of the Jadid movement has a scientific and educational place in the spiritual and moral development of young people, that is, the role of the Jadid heritage is incomparable in protecting young people from negative vices such as "spiritual poverty" and "moral depravity" at the stage of development. The ideas of humanity, open-mindedness and tolerance protecting the dignity and honor of the people of the ancients are one of the main theoretical sources for teaching and training the young generation and leading them to perfection.

In determining the perfect qualities of a Jadid person, the Jadids relied on the teachings of the mystics about the perfect person, and developed them in accordance with the requirements of the time. .

The Jadids of Turkestan came to the opinion that the development of a perfect person in every society is related to the spiritual environment. The Jadids who thought about the independence and future of the country relied on two sources to define the spiritual image of the contemporary man. 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.

The "European model" of perfection is prominent in the description given to the positive heroes of the Jadid writers who tried to graft Western and Eastern anthropology[4].

The heritage of our great-grandfathers, their creativity also confirms this conclusion. Today, it is no coincidence that the literature and philosophy, enlightenment and ideology of the Jadids, the national ideas and visions advanced by them, occupy an important place in the development of Uzbek philosophy. After all, their literary legacy is a general vision of the socio-political movement of that time, a manifestation of the philosophy of freedom of the Uzbek people, the transformation of its main ideas and principles into a comprehensive Jadid doctrine, a prose and poetic expression of the noble dreams and goals of our people.



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In general, the education of a perfect person was considered an important social task in all times, and a well-educated person was considered the wealth of the society. The beauty of a person is measured by the knowledge he acquires and the education he receives. If educated people are considered to be mature, we can see that in the views of our thinkers, it is necessary to have many qualities to be a perfect person.

Jadids fought against national limitations in their activities. If the initiative of enlightenment and development was initiated by the central government in Western Europe and Russia, that is, it came down from top to bottom, in Turkestan, because the government was backward, the Jadids opened new schools, libraries, organized theater troupes, wrote plays, were actors, teachers, as a publisher, they finished textbooks and published newspapers and magazines, that is, they tried to enlighten their people by all means. That's where their leadership and humanity are shown[3].

How should a Jadid man be in the eyes of the ancients? What kind of people are able to free their nation from oppression?

Jadids approached the explanation of the essence of man from the position of humanistic anthropocentrism.

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

It is necessary to emphasize that the philosophical views of the Jadids include tasks such as creating a system of progressive democratic institutions, forming a Jadid way of national development in the country, taking the place of religion in the spiritual development of a person, and creating a system of progressive democratic institutions. In order to realize these tasks, it was necessary to solve the problems of perfect mastery of scientific achievements and advanced technology, and to make a decision to purify the religion of Islam from bigotry. Jadids also revealed the role of Islam and advocated reforms in all spheres of education, culture, economy and society.

The ancients, who thought about the social essence and tasks of religion, deeply understood the greatness of not only Islam, but also all world religions. "To live in a world without religion, writes Behbudi, - is not from humanity and culture. It is impossible to be civilized without religion"[1]. According to Mahmudhoja Behbudi, religion is the belief of a person and is related to his psyche. He said that there is no person without faith. Believers of different religions also differ in their beliefs.

Jadids promote religious and national tolerance and strive to implement it in life. In particular, to those who are against the discrimination of each nation by another nation and inter-ethnic marriage, he answers that "every Muslim has the right to marry people of the Book" [2].

It should also be noted that Turkestan jadids refer to Western and European philosophy, especially to the works of French enlighteners, which aroused great interest in jadids. Because at one time the West and Europe were strongly influenced by the East in their development. By a certain time, the West and Europe made great progress in the field of science, technology and culture. As a result, it is time for the



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East to enjoy these achievements. That is why the Jadids looked to Europe with great hope. However, it would be a one-sided conclusion to assert that the advanced enlightenment ideas of Turkestan Jadids received spiritual nourishment only from the West, from Europe. It should be emphasized that because lack of knowledge of the language was a big obstacle, the Jadids read the works of the French enlighteners from Turkish translations. Some of the Turkestan Jadids went to Turkey, got acquainted with the rich sources in the libraries of this country, wrote works based on them, and even brought books of scientific value to their homeland[5].

In this sense, the Jadids attached importance to the fight against indifference and backwardness in realizing their desire to create a developed civil society. In the implementation of these tasks, they relied on progressive, educated young people. The Jadids paid attention to the importance of learning a foreign language and the development of technology, and imagined that the inviolability of private property is the guarantee of 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. The representatives of Jadid dreamed of raising the culture of the people and, realizing that the future is in the hands of young people, promoted the education of young people in advanced educational institutions of Europe.

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