

## HISTORICAL NECESSITY

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### ABSTRACT

*Jadidism was a political, social and cultural movement to get rid of the complexities of backwardness and colonialism. was an embodied system. But this system did not arise by itself. The important aspect of this movement was first of all the establishment of an autonomous government in Turkestan, the establishment of constitutional monarchy and parliament in Bukhara and Khiva, and then the establishment of a democratic republic system, as well as the protection of human rights. In the period of socio-political changes after the events of 1917 in Russia, the national societies that were active in Turkestan until 1916 began to set before themselves the political mission and the ideas of national liberation. The article analyzes the philosophical views of Turkestan Jadids.*

**KEYWORDS:** *Modernism, Enlightenment, National Independence, Awareness Of National Identity, Behbudi, Fitrat, "Usuli-Jadid", Social Development.*

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### INTRODUCTION

In the history of Uzbekistan, the activity of modernism, which was in motion until the end of the 19th century and the middle of the 20th century, is of great importance. Because Jadidism was the leading national awakening ideology of its time. According to scientists from Russia, Azerbaijan, Iran, USA, France, Japan, who conducted scientific researches on the phenomenon of Jadidism, its spiritual heritage, socio-philosophical views, Jadidism was an advanced doctrine that promoted the idea of national development. S. Agzamxo'jaev, S. Kasimov, N. Karimov, B. Kasimov, D. Alimova, D. Ziyoeva, Q. Rajabov, Sh. Turdiev, Sh. Azizov, S. Azizova, A. A. Jalolov, D.N. Uzbek historians, philosophers, literary scholars such as Radjabova, D. Amriddinova published works full of scientific conclusions on the historical, socio-philosophical nature of the modernist movement, enlightenment, national liberation, patriotism and humanistic ideas.

Who are Jadids? "People who try to reform the Muslim society by using modern means of communication and new forms of communication are called 'jadids'[1]. "Mullahs used to call newspaper readers 'jadidchi'. "Although the writers of the "advertisement" do not know that the people of Bukhara are completely backward in terms of commerce, ethics and science, art and craft, and life, others do. We don't have a conscious person who knows the rules and customs of their work as well as a Jew in commercial fields, educational madrasahs, and moral centers. We

do not have a person who sees the world's scientific miracles, such as the telephone, telegraph, and railways, and tries to steal their secrets. Even those who announce the infidelity of a community after coming out of our madrasahs cannot write correctly. There is probably not a single Muslim who creates this situation and is satisfied with it. Those who are looking for cures for our social ills are the "jadids." [2] .

## **MATERIALS AND METHODS**

The social roots of the modernist movement depend on the emergence of the national bourgeoisie and its pursuit of national liberation. This phenomenon arose in the 80s of the 19th century in connection with the renewal and reform ideas that were widespread in the Caucasus, Turkey and the Volga. Ismailbek Gasprinsky, the founder of Jadidism, in his work "Russian Muslimness", articles such as "Idea", "Teacher", "Language and Responsibility", "Labor and Development" highlighted the most important points of the phenomenon of Jadidism, i.e. enlightenment, "method-modern", national language, analyzed the national and national press and explained the tasks related to them.

The emergence of modernism in Turkestan was a historical necessity. This phenomenon is characterized by medieval backwardness and religious superstition, crisis and stagnation, mutual quarrels and local clan disputes, divided into small khanates, fragmented and backward Turkestan, which was drowned in the quagmire of backwardness, the colonial policy caused by its occupation by the Russian Empire at the end of the 19th century, this policy was transformed into a new form. It was related to the socio-economic conditions and the political situation, which arose due to the Bolshevik dictatorship that continued in The colonial political system was aimed at realizing the idea of continuous exploitation of indigenous people's labor, profiting by selling their power and products, appropriation of natural resources and Russification. Also, an inhumane policy aimed at keeping the people in backwardness and poverty was carried out without giving them political and human rights. Land and water in the country, in general, all natural resources were exploited, and cotton and grain growing were developed in order to turn them into a source of raw materials. As a result, the foundations of the tsarist government's cotton and grain monopoly in the country were created. At the same time, the land of Turkestan was filled with finished industrial goods imported from Russia, and the Russian government and companies were able to earn even more income. Abdurauf Fitrat, one of the great figures of the Jadids, said about these robberies, "We have been humiliated for fifty years, our hands were tied, our tongues were cut, our mouths were covered, our land was oppressed, our property was stolen, our honor was destroyed, and our honor was stolen." Our humanity has been trampled upon. We were systematic and patient. We gave our all to every order based on force"[3] he wrote.

The study of history, said the great German enlightener of the 18th century, Friedrich Schiller, enlightens our minds and ignites our hearts with noble devotion. It keeps our spirit from being condescending and small-minded about moral issues[4]. Developments in the past, wars and revolutions, cases of transition from rise to crisis, fundamental changes in society increase interest and attention to history, historical memory has been protecting social life from falling into decline for thousands of years. "...historical memory reflects the important nature of information about the past in relation to the present and the future. In its essence, it is a reflection of the process of accumulation, preservation and restoration of the past experience of the people,

state, country, the possibility of its application in people's activities, and the return of its influence to the sphere of social consciousness.”[5]. In this regard, Abdurauf Fitrat said that "every nation should know its past social and political situation, it is permissible to compare itself with the past historical period and know how far it has developed from that period. Every nation, if it wants to live, turns to the past and history of its people, and if a nation is doomed to destruction, it must learn the reasons for it and abandon its customs related to this destruction. It is necessary for another nation to adopt the rules that lead to its progress”[6] – he wrote.

Jadidism was a political, social and cultural movement to get rid of the complexities of backwardness and colonialism. was an embodied system. But this system did not arise by itself. "The Jadidist movement in Turkestan has followed a complicated, historically colorful path. Relying on the philosophical experience of efforts for development and reforms in different countries, Jadids sought to process this experience on a national basis, and at the same time, it was a clash of different views on the ways of social development. The main idea of the struggle against colonialism was formed in this complex way”[7].

The important aspect of this movement was first of all the establishment of an autonomous government in Turkestan, the establishment of constitutional monarchy and parliament in Bukhara and Khiva, and then the establishment of a democratic republic system, as well as the protection of human rights. In the period of socio-political changes after the events of 1917 in Russia, the national societies that were active in Turkestan until 1916 began to set before themselves the political mission and the ideas of national liberation. In Tashkent, "Shuroi Islamiya", "Turon", "Shuroi Ulamo", "Ittifaqi Muslimin", "Ghayrat" in Kokand, "Yosh Bukharolikler" in Bukhara, "Yosh Khivalikler" in Khiva, "Ittifaq", "Mirvaj ul-Islam" in Samarkand. Organizations such as "Miftah ul-ma'arif" began to operate. In determining the socio-political direction of these, Munavvarqori, U. Khojaev, M. Bekbudi, A. Zahiri, A. Z. Walidi, Mustafa Cho'kai, Fitrat, F. Khojaev, U. Polathojaev, Sherali Lapin, M. Mirmo'minboev, O. Mahmudov, Polvonniyoz Haji Yusupov, T. Progressives like Norbotabekov showed activity. The scientific and cultural society "Turk Ochog'i" was opened in Tashkent by Munavvar G'ori in 1918, according to his own comments, "To gather the Turks of Turkestan under the national family, to give them a national spirit, national idea and national education, to develop our science and enlightenment in accordance with our national tradition." , to develop our trade, agriculture and art, to create a true Turkish culture and thus to increase the spiritual and physical strength of our nation”[8] was established for the purpose. The members of the "Sho'roi Islamiya" organization, most of which consisted of Jadids, fought for the independence of Turkestan. The leaders of this organization - Minavvarqori, Mustafa Choqae, Bekhbudi and others demanded the establishment of autonomy in Turkestan, freedom in finance, justice, management, education and other areas. "Fee is taken, not given. The people of every nation and country take their rights, religion and politics from others through action and alliance... we Muslims, especially Turkostan Muslims, want no one to oppress and threaten our religion and country and have no intention of threatening us and others. we have no intention”[9].

Europe, as well as the achievements of developed Muslim countries in the field of industry and culture, the moderns who had the opportunity to get acquainted with various intellectuals and representatives of various social movements, understood very well how much Turkestan was lagging behind in development. In their theory of social renewal, the issue of rapprochement with Europe, which is far ahead in development, and the adoption of its best achievements, has a

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serious place. Therefore, he began to support the modernization of the Muslim cultural tradition of Central Asia. In this place, Mahmudhoja Behbudi's "A nation without the benefit of modern science will destroy other nations"[10] idea became an important factor of the program of action. It is known that the idea affects the human mind and thinking as the main factor determining the development of society, moving economic and social life. An idea raised to the level of social consciousness affects the change of human thinking and finds its expression in the consciousness of society. A system of ideas embodying the needs, goals, aspirations of a certain social group, stratum, nation, people, state or society is manifested in ideology as a creative force. The ideology of modernism was to build a cultural-educational, democratic society. Jadidists saw the main cause of the social crisis in illiteracy, lack of knowledge, lack of enlightenment, and mainly aimed to make the people educated, learn religious and worldly knowledge equally, renew and develop the education system given to the young generation, and implement rapid reforms in the field of political and human rights.

The first President of Uzbekistan expressed the historical truth about the Jadidlik movement as follows:- "... did the representatives of the movement come to the field for wealth and glory? Has anyone paid salaries to Mahmudhoja Behbudi, Munavvar Qori, Fitrat, Tavollo for opening a school and calling the people to know their rights? Did someone give them a salary? Of course not! They knew very well in advance that they were playing with fire and that they would be cruelly punished for fighting against tyranny. They deliberately and consciously followed this path. Because their consciences and faith called for it"[11].

The Jadids were able to see the national press as a powerful tool to make the people of Turkestan literate, enlightened, and make their country a developed country. In 1906, the newspaper "Khurshid" was published under the leadership of Munavvarqori, and in 1907-08, the newspaper "Shuhrat" was published under the editorship of Abdulla Avloni. (1914) and after 1917 "El Bayroghi", "Kengash", "Turon" Oyna", "Hurriyat", "Najot", "Great Turkestan", "El Bairoghi", "Tujjor", "Travel Memories", Newspapers and magazines like "Oyina" were published. Jadidlar press "scholars, writers, and thinkers of every nation guide the way for the representative of their nation, give advice, preach and advise in mosques for the reform of the morals of the nation, in schools and madrasas, they teach the world and the world and the hereafter, they teach the ummah with books and newspapers. He sets the task that they will talk and discuss for his friend.[12]

Each of the Jadid press gave ample space to educational, socio-political, cultural and legal issues. "Karakol judge O'orak Ikramiddin Makhdum received the rank of sudur and became a judge of Chorjoi region. Ikramiddin Makhdum used to read old newspapers from the good progressives of Bukhara, kept Tatar and Uzbek teachers in his house and taught the children according to his method. According to what we heard, Ikramiddin Makhdum donated a large sum of money to the youth of Kogon"[13]; "He puts forward the issue of independence for Turkestan. He said, "30 million representatives of the Turkic people live in the Russian Empire. For all of them, the people of Turkestan should get autonomy, and for this, all brotherly Turkic peoples should help. We don't have weapons or weapons for this yet, but we can find them and we consider it necessary"[14]; "Democracy means introducing equal rights, general elections, free education and medical services"; "If we lose our current disunity and unite, then no danger will touch us. At this time, we will not lose our autonomy, they cannot take it away from us. Dude, we don't have anything to do right now. We don't have people to work with. We do not have tools, balls,

cannons and other necessary things. But we have the zeal and enthusiasm that causes us to make these non-existent things available whenever we want. If we are not lazy to spend this effort at the right time, if we do not show our zeal in the right place, we will not reach our goal. O Muslims of Turkestan! Oh, Turkish children in the Turkish cradle! Hey, those who call Turkestan their homeland! ...In order to strengthen the autonomy of Turkestan, we need money, money! Show your effort!"[15].

The introduction of the Jadids to international communication and relations allowed them to get acquainted with the program of the Jadids of Russia, Turkey, Egypt, and Iran. In 1903-1904, Mahmudhoja Behbudi visited Petersburg, Moscow, Kazan, Orenburg, Crimea. In the field of education, the experience of Russia, especially the Crimean Jadids, close acquaintance with Ismail Gasprinsky motivated Behbudi to focus all his efforts on the implementation of plans for the reconstruction of society. The Tatar press, in particular, the newspapers and magazines "Tarjimon", "Vaqt", "Shoro", "Consciousness" took a big place in the activity of the Jadids. 138 articles were published on the pages of these publications by Turkestan journalists. Problems related to the political situation of Turkestan, state building, administrative methods, living standards of the population, socio-economic problems were covered. In this place, Mahmudhoja Behbudi, the founder and initiator of the Turkestan Jadidism movement, took a big place.

Behbudi's socio-political, legal, cultural and ethical ideas are reflected in a number of works such as "Padarkush", "Evils that gnaw at us", "Kitabat - ul Aftol", "Not two languages, four languages are necessary", "A nation in need", "The Law of Europe", "The right is taken, not given!", "The project", "Turkestan", "A nation in need", "Our situations and affairs", "From the pains of ignorance", "The vices that are gnawing at us", "Appeal to the youth", "Appeal to the respected youth" In his opinion, social justice cannot be restored until the nation becomes free and establishes its own independent state. Only when the nation understands itself, it can discuss social and political issues on an equal basis with others. it is necessary to develop. Press, theater and enlightenment are needed for this. If a nation does not acquire the modern science of its time, it cannot realize its identity, therefore it is forced to depend on other nations. "... the Khans are separated from the world and Those who could not take advantage of the achievements made by Nyo and this was one of the reasons for the loss of national statehood, falling into the entanglement of colonialism, which forced the people of Turkestan to live according to European laws. But they do not know these laws. To know the rights, to be able to protect them, it is necessary to have knowledge[16].

The drama "Padarkush" came about because of these conclusions. The work describes the serious consequences of lack of enlightenment, ignorance, immorality, and the wrong approach to raising children: "It is lack of education and ignorance that make us homeless, childish, bewatan, and slaves: suffering, hardship, neediness, and humiliation are all the fruits and results of ignorance and lack of education. . A nation that has progressed in the world will progress through the means of science. From ignorance when they were captured and imprisoned. As long as we do not discipline and educate our children, bad events and misfortunes will always reign among us. There is no other way but to read and study these works"[17]. When the thinker was sad, there was a soul. The reason is that in those times, the rich spent their wealth only on fun and entertainment, and did not pay enough attention to the education of their children. In the drama "Padarkush" the social and educational ideas of the enlighteners were expressed. The play tells about how a rich man raised his son Tashmurod in a tactless and unsophisticated manner,

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working in the manner of "there is no need for knowledge when there is wealth". A teacher who talks about the advantages of rich knowledge and a progressive intellectual jerks off. In the end, a son who does not enter the path of knowledge and goes to drunkenness, becomes the cause of his father's death.

Through his work, Behbudi promotes education and training as a factor that changes human thinking and as a driving force. His ideas were also widely disseminated through textbooks designed for new schools. In 1904, "Risolai asboi savod", in 1905 "Muntahabi geografiyai izumiyai", "Risolai geografiyai Rusiy", in 1908 "Kitobat-ut atfol", "Amaliyati Islam", and in 1909 "Tarihi Islam" were published.

In 1903, Behbudi opened "Usuli Jadid" schools in cooperation with teacher Siddiqi and teacher Shakuri in the village of Halvoyi near Samarkand. In 1911-1912, the number of new method schools reached 57 in the Bukhara Emirate [18]. As the children in the schools of the new method became literate in a very short time, its reputation increased. Many people turned away from the old schools, mullahs, soldiers, merchants, and shopkeepers began to send their children to the new school. Persian, Arabic writing and reading, Holy Quran, Islamic prayer, tajwid (recitation science), kalam tafsir, literature in Turkish and Persian languages, advice from Saadi (moral science), history, geography, arithmetic, geography, natural science were taught. "Dear brothers! It is clear and obvious to all of us that school is the beginning of progress, the gate of culture and happiness. Every nation will not enter the path of development and use culture until it first reforms and reproduces its original writings in a modern way. also misses. In these ways, the end will be destroyed and destroyed. ...all nations on earth attach importance to the elementary education of their children and the discipline and maturity of schools in all aspects, and raise their children perfectly in the national and religious spirit. This is because other nationalities have religious and national sentiments and treat religion and nationality as equal in everything."[19].

Behbudi penetrated deeply into the root of problems related to education. In the article entitled "A'molimiz yoinki murodimiz", he criticizes the daily lifestyle of Turkestans, from various events, weddings to national games, and calls on the people to look at the affairs of the surrounding nations and how they live. He urges the people to abandon wasteful activities and direct the funds spent on them to education of children in order to train national personnel in all sectors of the economy. Behbudi calls these actions national affairs, higher goals, desires and aspirations[20].

In several of his articles, Behbudi brought up the socially and politically very important issue that, along with providing children with religious and secular knowledge, it is necessary to send the nation's children to educational institutions in developed countries to acquire modern knowledge. "If all of Turkestan gives 1,000 soums every ten years, a religious and modern boarding school will be built in Tashkent for 5 perfect day and night schools for 25 children, and 50 children will be educated in the government school every year. In ten years... 200 engineers, doctors, lawyers, teachers, technicians, modern businessmen (traders), God willing)... will come out and put us among the modern people and enter the government work. They are serving us with the Russians for our hasan (good) privileges (unification). This is what our noble nation looks for from the rich, not weddings that ruin the people. Oh, are we rich enough to understand these words?"[21].

Abdurauf Fitrat was one of the ideologues of Jadids in Bukhara. Poet, writer, dramatist, historian, literary critic, art critic, Abdurauf Fitrat was a thinker-philosopher and a statesman who subordinated his entire career to the goals of the freedom and development of the people and the country. In 1923-1926, the progressive scientist worked at the Research Institute of Oriental Studies in Moscow, Russia, gave lectures on the language, literature, and culture of Eastern peoples at the Oriental Faculty of Leningrad State University.

The first activities of Fitrat included the idea of Islamism, which had a great position in the Muslim world at the end of the 19th century and the beginning of the 20th century, and its founders in Turkey, Jalaluddin al-Afghani (1839-1897), Nomiq Kamal (1840-1888), Tatar thinkers Ismailbek Gasprali (1851-1914), The views of Reza Fakhridin (1858-1936), the leader of the Uzbek Jadid movement, Mahmudhoja Behbudi (1875-1919) had a strong influence. A four-year study in Istanbul Dorilfunun, Turkey, was important in the formation of Abdurauf's worldview.

In 1909-1916, Fitrat Jadid worked as an enlightener. His ideas of democratic reconstruction of society, socio-political and philosophical views are presented in his poetry collection "Sayha", his prose works called "Munozara", "Indian tourist", "Love of China", "Indian revolutionaries", "Arslan", "Abulfayzkhan", "Vose's Rebellion", "Boy", "Khalil Farang", "Maid's Rebellion", "Yorkinoy" dramas, "Night and Day" novel, "Family" work, "Bedil", "Brief Islamic History", "The Way of Salvation" is revealed in pamphlets. Every work of Fitrat is important as a concept of independence and development. According to some scholars studying Turkestan jadidism, local jadids did not have a common program until 1917. According to them, Fitrat's "Munozara" and "Indian Tourist" were the works that were able to change the world view of Turkestans to some extent.

The ignorance, ignorance, and management system that ruined Bukhara's social life, criticized in "Munozara", is comprehensively analyzed in "Indian Tourist". "The Indian Tourist" was published in Istanbul in 1912. This work played a great role in awakening social thought both in Bukhara and in Turkestan. Because in it, the most pressing and acute social problems of the life of Bukhara at that time were written, the need for deep and consistent reforms in life was emphasized. The Indian tourist is Fitrat. He was an open-minded, progressive Indian traveler from India who put forward the idea of reformation, the idea of protest, the idea of reformation for Bukhara, which was very alienated from the language of the Indian coast and fell into a pitiful situation. Based on these ideas, he defined the tasks: all aspects of society's life reforming the sphere of education, changing the social system, introducing democratic governance, abandoning religious bigotry and national limitations, studying the experience of advanced, developed countries in the world, reforming the field of education and school. say "dod" from the load, wake up from the sleep of ignorance and eat their happiness if they make an effort to make a decision,... and wise, intelligent, ambitious, thoughtful young people... This is a great proof for the awakening of the people of Bukhara. It is well known that science is the main reason for the development of any nation. You have no knowledge... three things are necessary for an ignorant nation to become a scientist: money, madrasa, and effort. In your Bukhara, there is a madrasah and money, and there is also effort, because the people of Bukhara love education. It is only necessary to say that your methods of teaching and learning are bad, and the endowment of madrasahs is incalculable. Both are easy to fix. I say with full confidence that if there is a just, right-thinking emir and entrepreneur, god-fearing minister, all these things can be reformed."

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[22] It is regrettable to mention the sad situation in Shakhrisabz city of Bukhara. "The administration method is corrupt and inefficient, and the people in power are far from knowledge and enlightenment. If Shakhrisabz's lands were in Japan, he would have planted and harvested. Why did these lands become marshland?"[23].

The main goal of the author, speaking in the language of an Indian tourist, is to pull the country out of the mire of deep decline and show the ways leading to prosperity and well-being. Leaving the world and seeking the Hereafter is also not in accordance with Shari'a rulings. Allah created everything on earth for your benefit. O people, don't you know that God has made you the ruler over all that is on earth and in heaven. God has given you both external and internal blessings. Because everything in the heavens and the earth was created for your benefit."[24].

Fitrat's poems "Vijdon erki", "Kon'gil", "Shackles", "Buzuzin Olkaga", which expose the corruption of the Shura government and the reactionary nature of the national policy, strongly resonated with the idea of struggle for independence. In his poem "To the Star of Mirrih" he clearly reflects injustice and injustice:

Бизнинг ерда бўлиб турган тубанликлар, хўрликлар,  
Суйла юлдуз, сенинг дағи кучоғингда бўлурми?  
Борми сенда бизим каби инсонлар,  
Икки юзли ишбузарлар, шайтонлар?  
Ўртоқ қонинг қонмай ичган зулуклар,  
Қардош этин тўймай еган қоплонлар?  
Борми сенда ўксик йўқсилнинг қонин  
Гурунглашиб чоғир каби ичганлар?  
Борми сенда бутун дунё тузугун  
Ўз қопчиғин тўлдиргали бузганлар?  
Борми сенда қорин-қурсоқ йўлида  
Элин-юртин, бору-йўғи сотқонлар?[25].

***Word by word translation:***

The downfalls, humiliations that are in our land,  
Say, star, will your daughter be in your arms?  
Do you have people like us?  
Two-faced criminals, devils?  
Comrade leeches who drank your blood without bleeding,  
Brother carnivorous tigers?  
Do you have any blood?  
Those who drank like a chump?

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May the whole world be right in you

The ones who stuffed their bags?

Do you have any problems with your stomach?

They sell their people, their country, and everything else.

In Fitrat's poems, he reveals the true faces of stagnation, ignorance and colonialists, and awakens the idea of struggle for national independence and social development in the leading representatives of the people.

Тириксан, ўлмагансан,

Сен-да одам, сен-да инсонсан

Кишан кийма,

Бўйин эгма,

Ки, сен ҳам хур туғилгансан!

***Word by word translation:***

You're alive, you're not dead

You are a person, you are also a person

don't wear handcuffs

don't bend your neck

That you were born free!

In Fitrat's work "Indian revolutionaries", the main character - Rahimbakhsh considers the liberation of his homeland from the colonialists as the main goal of his life. Fitrat Rakhimbash points out the evil in the way of freedom of the country: "What brought us down to these days is our lack of faith. A person who does not believe in his own strength cannot enter the dry land. Even if it enters, it will fall. Unbelievers cannot overcome beliefs[26]. Fitrat continues these views in the drama "Abulfayzkhan". The fatherhood of the khan who was sold to Nadirshah, who arrived at the time of taking over Bukhara and Khiva, shows that the position and self-interest in Hakimbi brought tragedy to the country.

**RESULTS AND DISCUSSION**

Fitrat believes that in order to build a new society, it is necessary to start with the reformation of the family, the limited way of thinking, and the cultivation of culture. Without properly building the foundation of the family, it is impossible to reform the society and direct its development towards development, and in the end, the fate of the nation depends on the state of the family. "The happiness and honor of every nation depends on its internal discipline and harmony. Peace and harmony rest on the discipline of the families of this nation. Where the family relationship is based on strong discipline, the country and the nation will be strong and great"[27].

In the work "Family", "If a European scientist undermines the authority of his people, he says: "Hey! The honor and attention of our country is gone, and our nation will perish. Raise a child to protect our honor, motherland and nation," he said." [28] In his opinion, he greatly appreciates

the role of the family.

In the "Child Education" chapter of the work, the author criticizes the superficial attitude of the people of his time towards child education with a simple and bright example: "We Turkestans take better care of our property than our children. I am not saying that we love our donkeys and sheep more than our children. No, no, our children are dearer than our lives. They are the most beloved and dear to us. But against our luck, we have to admit that, despite so much love and affection, we educate less than our donkeys and sheep. "The evidence for this is that whoever has property in his house, he will check that during the year not one of his property was sick, but his child was sick at least three times. So it turns out that the more he pays attention to his wealth, the more"[29].

In the part of the work dedicated to child education, he interprets education in the traditional direction: physical education, mental education and moral education. The author believes that a real person matures in the harmony of these three forms of education.

Speaking about child education, Fitrat divides education into 3 stages in his work and mentions the responsible persons who should be involved in child education at these stages. That is:

1. From birth to 7 years of age, parents are responsible;
2. In charge of school and madrasa from 8-20 years old;
3. Then it falls on the person himself for the rest of his life.

In the work "Family", the system of relations "Physical education", "Mental education", "Moral education", "School", "Parental rights" has been developed, which creates a family environment. If the "Physical Education" season is a program of medical practical rules. The term "Moral education" is, in a certain sense, a unique theory of moral education. He raises the problem of free will through the concept of inclination: inclination to happiness, inclination to activity, inclination to communication, inclination to love others, etc. In all of these, a person is considered as a member of society, as a social being. It also specifically addresses the issue of self-esteem, especially the will. In the sub-chapter entitled "Will and Ikhtiyar", Fitrat urges to raise a child to be willing.

Adib sums up the above thoughts and views and says: "If parents want to raise their children and make them a perfect person, they should pay attention to the following:

1. Do not allow any laxity in the physical and mental education of the child, because a person who is deprived of a healthy body and mind, will also be drowned in defects.
2. In the presence of children, parents should not show that their determination is weak and their will is defective, so that the child does not imitate it for example.
3. Children should be told more stories and legends about great and intelligent, strong-willed people for example.

It is necessary for the child to act according to his will and determination. If a child does anything with the force of a child, the will will be weak and defective. Even after growing up, the child cannot do something on his own".[30] According to the author, a person's intellectual condition and education largely depends on women and mothers. He writes that a man is busy earning food and drink for a living, and a woman must be more educated than a man because she

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is mainly involved with children.

In his views, Fitrat puts forward the view that people's attitudes towards the society in which they live are reflected in their morals. "People, being a cultural community, are forced to live together with their peers. They are in a helpless relationship with each other. But everyone puts their personal interests first, and sometimes their interests do not coincide with each other, they contradict each other... The conflicting of these interests causes resentment, enmity, envy and hostility. Therefore, people become enemies of each other, make wars and quarrels, and are deprived of the happiness of the two worlds. Therefore, in order to prevent people from the same bad attitudes, to educate them about positive qualities, that there are other duties of a person... the science of ethics is necessary." [31]. Fitrat defines three tasks in achieving moral science - "task of self", "task of family" and "task of humanity". In the first of them, *nafs* is "perfect - it is a person's benefit to himself and to his fellow men. At the same time, his level will be high only if he serves the righteous deeds based on the basis of the ego, which consists of four - courage, wisdom, chastity and justice, and if he restrains himself and hates himself. In comparison with "shijoat", cowardice ("jubun") and excessive courage ("tahavvur") are moral defects. They are related to "courage" from the right and from the left. This is the case with "cabbage", which is one of its founders, "miserliness" and "waste", "courage" with "weakness" and "damage", "sabot" with "doubt" and "vacillation", "gentleness" manifests itself in the forms of "humiliation" and "anger" [32].

He analyzes that the presence of evil features in the minds of people destroys the implementation of cultural and spiritual renewal in society: "... there are two groups of unfortunate people whose actions are worthy of criticism and rebuke. The first group sees eating and drinking as the goal of their lives, they forget their human duties for a bite to eat and a place to sleep. The second group is such a group that considers the idea of life only as the happiness of the hereafter, and does not make any effort to achieve the happiness of this world." [33].

The relevance of Fitrat's moral views is that he calls for the change of his time through the analysis of his moral life and thereby puts forward the idea of spiritual-moral awakening.

## CONCLUSION

In conclusion, the national awakening of the beginning of the last century was manifested in the form of modernism. The movement of Jadids has been one of the bright features of our history. The path they chose was a completely new one, aimed at bringing national education to new heights. They propagated the ideas of achieving economic and cultural development, a free and prosperous life, showed self-sacrifice and sacrificed their lives in this way. "Our great-grandfathers devoted everything to liberating our country, bringing it out of backwardness and developing all areas. They paid for it with their lives. In today's conditions of independence, peace and freedom, it is our duty and duty to remember and honor them" [34].

On May 12, 2000, on the initiative of the first President of our country, the "Memorial of Martyrs" memorial complex was opened in Yunusabad district of Tashkent in order to establish the historical truth, to restore the names of the great children of our people who died for the freedom and independence of the country, to study, research and promote their lives and activities. Every year, August 31 is the day of commemoration of the victims of repression. Becausekim said, "We need to deeply study the legacy of the movement of Jadidism, our

enlightened grandfathers." The more we study this spiritual treasure, the more we will find answers to many questions that concern us even today. The more actively we promote this priceless wealth, the more our people, especially our youth, will realize the value of today's peaceful and free life.”<sup>1</sup>.

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