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Ideas of Prosperous Life in The Thinking of Jadids

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Abstract: The article provides information on the issues of national independence, national values, enlightenment and spirituality put forward in jadid literature and philosophy. The article provides a socio-philosophical analysis of the current views of the Jadids on independence, prosperity, national values and socio-political factors that hinder their formation, as well as the current views on the upbringing of the younger generation.

Keywords: culture, education, enlightenment, intellect, Jadidism, journalist, liberation, mentality, reforms.

INTRODUCTION

In Turkestan, in the 1980s, the Jadid movement emerged as a direct result and effect of the so-called progressive movement of Russian Muslims, especially in the Caucasus and the Volga region. Ismailbek Gasprali's newspaper "Tarjimon" (1883) and his school "Usul Jadid" (second name "Usul Savtiya") (1884) played an important role in this movement [1.P.-76]. In fact, the term "jadid" was used in Turkey in the early 20th century to refer to only one aspect of literature. In the same sense, we come across the terms "Russian Jadidism", "Bukhara Jadidism", "Turkestan Jadidism". Especially in

Turkestan, the process of introducing something new has been very difficult. The intellectuals of the region had a great responsibility to understand and express new ideas.

MATERIALS AND METHODS

During the colonial period, the concept of national ideology of the peoples of Turkestan had to come from the original features of the nation and be based on ideas that correspond to its nature, mentality, needs and opportunities. Defining a national ideal was also important. In particular, it was necessary to get acquainted with our forgotten national heroes, geniuses of science, religious geniuses, military geniuses, famous poets and artists... They had shown in themselves the intellect, patience, zeal, and joy peculiar to the nation. Values (religion, customs, rituals), history and historical figures. The flag of justice they raised was one of the main factors that existence the nation [2.P.-25].

DISCUSSION

As a result of the efforts of the local intelligentsia to liberate their people and bring them up to the level of being equal to the other nations of the world, we can say that this Renaissance was much faster than the European Enlightenment. In addition, the ideas of the Enlightenment, which were

put forward in the Middle Ages, now have the opportunity to be manifested in practical forms in the form of new enlightenment. So, there were intellectuals who could implement those ideas in updated forms. They were later called “Jadids”.

The enlightenment movement in Turkestan developed rapidly, mainly through three areas. These are:

- *education (opening new schools, updating the method of teaching);*
- *art (literature, theater)*
- *press.*

The main goal of this movement is to enlighten the nation, on the one hand, and to raise its moral level, on the other hand, and to bring up an educated person who understands himself and his value as a result of the combination of these two aspects. Turkestan enlighteners have carried out many reforms to achieve this goal.

The place of the great thinker, educator, pedagogue and ethicist **Abdulla Avloni (1887-1934)** is incomparable among the enlighteners of Turkestan. In particular, his work “**Turkish gulistan or ethics**” (1913), written in the early 20s, is characterized by a Jadid approach to moral issues and written in a language that is understandable to many. If in Anbar Atin’s book “Philosophy of Blacks” the current moral problems are covered by figurative-philosophical, scientific, theoretical conclusions, in Avloni’s work the qualities and flaws are explained more by means of their interpretation.

We know that Abdulla Avloni’s work “Turkish Gulistan or ethics” is approached from an anthropological point of view in the traditional-philosophical approach. However, the renewed essence of this approach was that the object of research was not a general abstract person of space and time, but a citizen of Turkestan, who in the early 20th century set himself the goal of national liberation, a new way of life. In the work of the

thinker, this new human upbringing is raised as the main issue.

In the play, the philosopher first addresses the problem of the educator, who is responsible for educating the nation: fathers - wedding host, partying, ignorant of the value of science, teachers - themselves in need of education, who had to graduate from higher education, and mudaris - those whose classes are unexamined and who do not approach reform. Therefore, the serious supporters of the method of educating the nation’s youth should be captured by intellectuals seeking to modernize and reform the education system.

Abdulla Avloni points out, albeit not explicitly, that the Russian government’s opening of new schools here and there is merely a distraction from the world community: “... the government is the father of everyone. It is necessary to bring up the children of its own citizens. Therefore, even if our Russian government is a stepmother, it will open schools for us everywhere and teach our children freely”. Avloni prefers to renew national methods of education rather than this “Stepfather’s upbringing” and calls his time “The time of upbringing - the current time of upbringing”. The President of the Republic of Uzbekistan Shavkat Mirziyoyev noted that the views of the scholar on this issue have not lost their value, and education is still an importance issue for society: As our enlightened ancestor Abdulla Avloni wrote, “Education is for us a matter of life or death, salvation or destruction, happiness or disaster”.

Examining Avloni’s work, it should be noted that the scholar’s upbringing, referring to the traditions of ancient and medieval Muslim Eastern thinkers, can be divided into three:

- *physical education,*
- *thought education,*
- *moral education.*

Among them, Avloni focuses on moral

education, calling it “the most important, the most honorable, the highest level of education for people”. Focusing on the virtues, he mentions them as good qualities and vices as bad qualities. Avloni not only describes the qualities that are traditional for the Muslim East, such as perseverance, piety, honor, and modesty, but also emphasizes the qualities presented in the new interpretation for the Turkestan region, such as conscience and love of country. It is necessary to love the homeland, and if necessary, to sacrifice one’s life for its sake, it is valued as a characteristic of a highly moral person. In this regard, he notes the following: “Just as we Turkestans love our Motherland more than our souls, the Arabs love Arabia, the sandy, hot deserts, the Eskimos love the North, the coldest snow and glaciers more than any other land. If they did not love, they would leave their homeland and migrate to places where the weather is good and life is easy”. In Avloni’s interpretation, the most pure moral mirror that expresses human intentions and actions is the conscience: “Conscience is the true measure of the human mind and thought”.

Avloni also pays special attention to theoretical and practical analysis of such qualities as discipline, economics, and cognition, which were not yet widely studied at that time, and tries to present them to the reader as concisely and succinctly as possible.

Abdulla Avloni attaches great importance to the analysis of “bad behavior” in “Turkish Gulistan”. As one of the strongest obstacles to the development of the nation, the scholar cites ignorance: “Ignorance is the greatest enemy of mankind and the leader of evil deeds”. Avloni also gives a detailed description of vices such as anger, lust, envy, *hizb*, and lust.

It should be noted that Abdulla Avloni approaches the definition of ethical concepts not only from a pedagogical point of view, but also from a philosophical and artistic point of view. In particular,

when he presents a particular ethical concept or a simple, succinct definition of a moral norm, and in some cases the opinions of judges such as Socrates, Plato, Aristotle, and Avicenna, he sometimes tries to convey them to the reader through poetic lines. In general, Abdullah Avloni’s pamphlet “Turkish Gulistan or ethics” is a major work dedicated to the solution of both theoretical and practical moral problems through a philosophical and pedagogical approach, which occupies a significant place in the moral thinking of 20th century Turkestan.

Abdurauf Fitrat is an ethicist who has a place among the enlighteners of Turkestan. Fitrat’s book, “The Family or family management procedures” (1914), occupies a special place in the field of ethics. First of all, it should be noted that this work was written in an unusually intense style. In it, both the critical spirit and the spirit of encouragement, strong Fitrat wants to build a free mother Turkestan, for which every Turkestan family must be a hotbed of knowledge, morals, deeds and will. The thinker urges to build a new family in this order. He emphasizes that only children raised by a family that is healthy in all respects can elevate the nation and save it from oppression: “This world is a battleground. The weapon of this field is a healthy body, mind and morals. But these weapons are broken, rusted and rotten. With such weapons, we have neither happiness nor pleasure in this world...”.

Fitrat focuses on the principles of patriotism and nationalism in order to write the first part of the book, in a sense, a normative program. Avloni intends to use this work as a small moral-encyclopedia, hygienic-health encyclopedia for every Turkestan family who wants to start a new family. In addition, the play deals with the material aspects of the family, the moral basis of the situation from its formation to its dissolution.

Fitrat also interprets education in the traditional way as follows:

- *physical education*
- *mental education*
- *Moral education.*

The scholar believes that in the combination of these three disciplines, a real person becomes perfect. Fitrat, in a sense, presents a unique theory of moral education. The scholar also raises the issue of free will through the concept of inclination, giving the following examples:

- *fortune tendency;*
- *activity tendency;*
- *communication tendency;*
- *love for others and so on.*

In all of these, he values man as both a member of society and a social being. He also dwells on the question of honor, especially the will: Under the heading “Will and willpower, Fitrat encourages the child to be brought up at will, offers the four-item rule-stages of will training”. Emphasizes the importance of a particular freedom given to the child, not the strength of the parents, in the voluntary upbringing of the child.

From the above, it is clear that Fitrat’s book, “Family”, combines practical ethics with the problems of moral theory. However, it is not the pedagogical-didactic style that prevails, but the fighting style. So, for Fitrat, it is inextricably linked with high morality, will and free will. It is also significant that the liberation of Turkestan and Turkestanism, that is, the ideology of national independence, is embedded in the spirit of the book. A scholar understands it not only what moral qualities are and how to achieve them, but also what national freedom, personal freedom is and how to achieve it. That is why the work of the modern thinker Abdurauf Fitrat “Family” played an important role in the national awakening of Turkestan. At the same time, it is particularly noteworthy as a remarkable ethical-enlightenment pamphlet that has not lost its relevance even today.

In the late 19th and early 20th centuries, there was a serious movement among intellectuals in Turkestan for women to be educated and highly moral in all respects. After all, it is clear to everyone that the upbringing of children in the family, that is, the upbringing of the younger generation, is mainly in the hands of mothers. Therefore, progressive, educated women contribute to the development of future intelligent mothers not only by opening girls’ schools and schooling, but also by writing moral and educational pamphlets. In this regard, Olimat ul-Banat’s work “Etiquette of Communication” (Etiquette of Life), published twice in St. Petersburg in 1898 and 1899, was of great importance at the time.

Abdurauf Fitrat says: “If a woman has studied, she definitely knows who she is and what her job is. She raises her children well, treats her husband well, and finally lives according to the command of Allah Almighty”. It discusses the role of women in marriage, family responsibilities, relationships between couples, child rearing, housekeeping, marriage and love.

At the same time, it is emphasized that domestic workers should be treated fairly and justly, given that they are also human beings like homeowners, and exemplary advice is given to serve the rational organization of life. Another Tatar intellectual, **Fakhr ul-Banat Sibgatullah qizi’s** 87-lesson book, “Family Lessons” (1913), covers various aspects of education. The ethicist defines the essence of his treatise as follows: “Just as family lessons provide useful information about family responsibilities to ladies and girls’ school students, they are also a great lesson in learning and a moral lesson”. In the twelfth lesson, he describes upbringing as “the body, the foundation, of scientific morality”. The work contains more practical instructions than philosophical observations. At the same time, it raises the issue of a modern approach to

both spirituality and materialism, emphasizing the importance of education in both directions in the upbringing of a child of high morals.

In the early 20th century, practical ethical issues were widely reported in the modern press. In the humorous and journalistic works published in such newspapers as “Taraqiy”, “Sadoi Turkiston”, “Ulug Turkiston”, “Turon”, “Khurshid” severely criticized that ignorance people instead of giving 5 sums as a gift to students, immoral investors who spend five hundred sums on prostitutes. Great figures of the Renaissance, such as Mahmudkhoja Behbudi, Munavvar Qori Abdurashidkhonov, Hamza, Ubaydullohoja Asadullohojaev, Abdurauf Fitrat, Abdulla Qodiri, Abdulhamid Chulpon, boldly raised moral issues in their works of art and they also took an active part in these publications with their journalism.

The Jadid press devoted all its attention to the task of educating a free, progressive, understanding, and well-rounded citizen of Turkestan. Unfortunately, the freedom granted by the first February revolution did not last long. As a result, the coup d’etat of the Bolsheviks on October 25, 1917, soon nullified his achievements. And on the basis of the new colonial plan developed under Lenin’s leadership, all progressive forces were suppressed. Philosophical sciences, including ethics, also stop developing. They are also subjugated to ideology, falsified, and torn to shreds by free thought. Due to this, Jadidism was not able to fully fulfill its tasks. Nevertheless, this enlightenment movement in Turkestan was able to awaken the oppressed peoples in a sense, albeit in a short period of time.

It can be seen that the Jadids, while striving to bring the nation out of the swamp of backward superstition and for a prosperous life, put forward the idea of reforming the system of education in schools and madrasas on the basis of secular knowledge through strict adherence to the Shari’a and they

themselves have set an example of practical action in this regard. In Turkestan, the Jadid movement has risen from a cultural-spiritual and enlightenment movement to a reformist and political movement.

Rauf Muzaffarzoda is one of the authors who tried to theoretically substantiate the issue of national culture in Turkestan. As a leading journalist of his time, he was a thinker who tried to find various ways to solve cultural problems in the pages of “Sadoi Turkiston”. In particular, in his articles “What awaits the ship of the nation”, “National life and Muslims of Turkestan”, “Culture and us”, “Cultural process and our national history”, “Cultural ladder” consisting of three parts, “Religion and nation are inseparable from nation”, “Language and spelling issues” and others, he tried to reveal the ways of development of Turkestan Muslim culture, the problems that need to be solved, the shortcomings that need to be addressed. Of course, his ideas were in harmony with the views of such intellectuals as M. Behbudi, A. Avloni, M. Abdurashidkhonov.

The author writes about it: “It is well known that the human body is made up of two material spiritual organs ... and the soul has a second spiritual body. If the human being does not develop morals and thoughts, he will surely find it necessary to deny everything except the visible being, which is slightly different from the animal. ... Man is only a man of the universe and the education of the soul. There is no difference between a person who has not been brought up in the Spirit, who has not acquired knowledge and morals, and who has not acquired morals and ideas, who spends his days burning in the straw and living in various beings” [4.№43].

RESULTS

An analysis of the Jadid press and their works shows that the modernization of society necessitated reforms in the way of life. In particular, Behbudi’s

articles: “The vices that gnaw at us”, “The needs of the nation”, “How do nations develop?”, Avloni’s: “Our work is our goal”, “Waves of Culture”, “Zakat”, “Who loves what”, M.Abdurashidkhonov’s: “About marriage”, “We are ignorant - anger is complicated”, R.Muzaffarzoda’s: “Terrible results”, “We did not pay attention to education”, “Journey of Turkestan”, “One of our erroneous beliefs” and many others criticized the existing shortcomings in everyday life at that time.

First of all, when they talk about the extravagant spending on weddings and celebrations, they believe that the time of the people should not be wasted. Behbudiy said: “ we spend all we have on weddings and funerals. We don’t stretch our legs towards our bed. With debt we build and waste. In the end, we will be the happy world and the end. For this reason, we fall into poverty. The money spent on the wedding should be spent on the old madrassas and cemeteries, mosques and schools. ... Money fathers, of course, are not as jealous of educating a child as they are of being not jealous of weddings and celebrations. It is necessary to open a boarding school for children. And these educational institutions should be modern and in the national and religious spirit”.

In particular, the thinker said, “There are many indifferent and unscrupulous fathers among us who do not know why they came into the world, who do not encourage science and education, who take their sweet children to the streets and burn the dear life of the poor innocent in the fire of ignorance. We see that many of our believers do not hesitate to deprive their children of the knowledge and education that they have received in the bliss of this world and the hereafter, by teaching them to serve like themselves at the door, without sending them to school”[5.P.142-143]. He lamented that due to the ignorance prevailing in the nation, “our young men like lions are forgetting the whole nation and

spending their talents and zeal on teahouses and pubs” [5.P.142-143].

According to Avloni: “If every nation does not develop by life, it will not develop spiritually, that is, by enlightenment” [6.]. Everyone needs to make changes in their lives as well. Because to talk about culture and development to a people who do not have material wealth and do not aspire to it, does not give the expected result. To do this, first of all, it is necessary to develop an economic culture. Because, “in the modern world, bravery is in wealth, and the state that dominates the state and the nation prevails. Because the government needs the people, the people need the profession, the profession needs science, the science needs money” [7.P.47]. According to Avloni, the time of our ancestors “if it is possible, otherwise it will go away” has passed, and the time of “who knows will end, who does not know will die” has come. The Americans plant a grain of wheat and get twenty packs of wheat, while the Europeans bring the five pennies of cotton they have taken from us and sell it to us for twenty-five pennies. But we Asians, especially Turkestans, buy buttocks, chew tendon, give sour cream, make milk, and bite into pieces instead of bread. In short, to be a modern person requires economy, honesty, endless effort, inexhaustible zeal, along with science and enlightenment” [7.P.61]. He calls, first and foremost, to appreciate the financial wealth found and not to waste it in vain.

According to Avloni, the main reason for the lack of development and culture in Turkestan is wasting thousands of dollars on weddings, ... who did not hesitate to sell and spend their homeland on weddings and did not think about the future. “For the treatment and remedy of this, it is necessary not to need any doctor, but to look back a little, to close the mouth of the wallet, to follow the economy, to avoid waste”. Abdulla Avloni, like all progressives, encourages his people to follow the example of other

cultural nations and believes that the cause of dependence is lack of courage. In this regard, his opinion is noteworthy: "Wealthy nations will not lose their nationality, but will live happily and happily. On this day, civilized nations turned their wars into trade and industry and began to win and compete with each other in this field. Not by magic and witchcraft, but by trade and industry, capturing and subjugating Europe, Africa and Asia".

At the beginning of the 20th century, when the tide of culture was flowing, Avloni lamented the fact that the people of Turkestan were retreating to waste and heresy: "If our young people are educated in a culturally worthy manner, if religious and cultural people are prepared, if there are skilled scientists and scholars and writers, if our schools and madrasas are regular and orderly, if there are skilled people in agriculture, industry and commerce, properly handled, if the order "Doru-l-yatim" -orphanages, "Doru-l-ojizin" -poor houses, libraries and reading rooms are opened, if companies are established, if we have more scholars who are aware of modern science, if efforts are made to improve the lives of our hungry people, if they are taught, if morality and decency are taught, at that time, we would be able to get out of the old, turn to the real garden of culture, get rid of the waves of culture and get to the shore in good health.

Rauf Muzaffarzoda warns that the nation will suffer "terrible consequences" as Turkestan Muslims adopt harmful practices such as alcoholism, gambling and adultery, which are rejected in Islam and who are buying poison to the last penny, with these vices poison not only themselves, but their whole offspring, and at the same time bring with them horrible and disgusting diseases which will destroy the whole generation and the family. "People who have been captivated by the lusts of insignificance are now poisoning religion and the nation with the venom of death". He calls such

people "germs of the nation".

CONCLUSION

The Jadids believe that it is necessary to change the lives of the people of Turkestan, to fill the society with new ideas and it should be created on the basis of both material and spiritual ground. Because they, as the progressives of their time, saw with their own eyes the problems and shortcomings that had to be solved in social life, they felt the decline of society. It is clear from the above that the Jadids often tried to convey their views to the people in a critical spirit. Because the shortcomings in the life of society were so mature that they could only be remedied through criticism. The authors considered the inability to achieve world culture, the path of national development without social relations with other peoples, and the use of exemplary aspects of the way of life of other nations as a sign of civilization. The Jadids focused on strengthening the material basis of development, that is, strengthening the spiritual ground, focusing primarily on the creation of an economic culture.

In conclusion, the Jadids raised issues such as the revival, further development, and adaptation of the national culture by referring to history and paid special attention to the question of the necessity of evolution in the development of culture. Moreover, they were well aware that the development of culture was a step-by-step process, and that haste in this area would not lead to the expected results. Thus, the results of the "cultural revolution" of the Soviet government are a clear demonstration of the truth of these ideas of the Jadids.

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