



## LOOKING AT THE HISTORY OF THE NATION THROUGH SPIRITUAL ETHICAL EDUCATION.

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Article history:	Abstract:
<b>Received:</b> 20 <sup>th</sup> August 2023 <b>Accepted:</b> 20 <sup>th</sup> September 2023 <b>Published:</b> 24 <sup>th</sup> October 2023	In this article, the ideological ideas and the place of women in them from the point of view of periods, stages and system of modern literature are analyzed scientifically, philosophically, and didactically.
<b>Keywords:</b> Jadid, reform, reformism, development, intellectual, field, democracy, destiny, history, environment, period, ignorance, enlightenment, colonialism, ignorance, invasion, free will, free will, freedom.	

As our President Sh.Mirziyoyev pointed out, we should deeply study the heritage of the revolutionary movement and our enlightened grandfathers. The more we increase this spiritual treasure, the more we will find correct 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>

"Jadid" means "new" in Arabic. That is why the progressive national intellectuals who strive for innovation and reform, engaged in innovative activities, have been called "jadid" in history. Their movement was called Jadidism. The emergence of this movement was directly related to the internal environment of that time and socio-political and democratic updates, pedagogical reforms in the external international arena[20].

By the end of the 19th century - the beginning of the 20th century, the socio-political and economic situation and spirituality of the nation collapsed. On top of that, opposition to innovation, worldly enlightenment and development among the fanatics among the religious leaders also intensified. This is completely contrary to the religion of Islam and Shariat[11].

The bigots are drowning in heresy, drunk on the sleep of ignorance in social ignorance (uncertainty), and due to the weakness of their intellect and understanding, they begin to serve the interests (ideology) of the colonizers without realizing it.

At a time when our nation and people are faced with such two-sided extremely sad and dangerous socio-political environment and situation, a new progressive group has emerged from among Muslim intellectuals and religious patrons[10]. They entered the field of struggle as a moral shield for the Nation and the Motherland, the Muslim peoples, with the

honor of "jadid" (new). The ancients understood very correctly that the only right way to save the nation from the danger of bending its neck and self-determination is first education and enlightenment, and then reform[19].

The modernist movement also brought up great talents, modernist writers, poets, dramatists and artists, who were the founders of modernist literature.<sup>2</sup>Antiquarian, famous scientist, Professor Begali Kasimov stated that in 1905-1917, there were more than eighty of them who were active in the literary and cultural movement. Mahmudhoja Behbudi, Syedahmad Siddiqi Ajzi, Vasli Samarkandi, Munavvarqori Abdurashidkhanov, Abdulla Avloni, Tolagan Khojamyorov-Tavallo, Sidki Khandayliqi, Avaz O'tar Ogle, Muhammadsharif Sofizoda, Abdurauf Fitrat, Sadridin Ainiy, Abdulvahid Burkhanov, and others are among them[9].

This wisdom of Abdulla Awlani has become the main belief and practical activity program for the moderns: "Education is a matter of life - or salvation or destruction - or happiness or disaster for us." In fact, at this time, there was a contradiction between the "education" of the colonialists, who made the nation subject to destruction and catastrophe, and the education of the moderns, who saved the nation from destruction and disaster and brought it to happiness[18].

The Jadidism movement was not "first a cultural-educational movement and then it grew into a social-political movement", as some historical literature says. It was a social-political, cultural-educational and reformist movement, according to its purpose and essence, from the very beginning<sup>3</sup>. In order to make it

<sup>2</sup>Izzat Sultan Literary theory, Volumes 1 and 2. Literature and Art Publishing House, Tashkent, 1979.

<sup>3</sup>H. Hamidov and chief. Dictionary of Literary Terms. 1983. Alimova DA, Golovanov AA Uzbekistan in the period of

<sup>1</sup><https://president.uz/uz/lists/view/3319>



civilized, the Jadids first focused on cultural and educational activities[8].

Academician AN Samoylovich studied contemporary literature and wrote in 1916, "A new literature has appeared in Turkestan. This was expected for me," he wrote. In fact, the expected "New literature" for the scientist was modern literature. This literature has become a new literature, fundamentally different from our classical literature, which has been formed and developed over thousands of years, according to its content and essence, as well as genres[17].

1. If in classical literature the religious aspect was superior to the secular one, in the modern literature there was a mutual equality between them, i.e. religious-secularism.

2. Jadid literature took the form of literary genres such as novels, dramas, essays, narratives, and poetry (poetics) based on finger weight in Western literature, unlike classical literature. Prose and journalism appeared.

3. Jadid literature directly acquired the character of socio-political and enlightenment ideology, national liberation. The life of the oppressed people was directly expressed in it. The works of art were written in a lively vernacular. Social activism and national spirit became the most important features of this new literature[7].

4. The image of the artistic-lyrical hero in modern literature has changed radically from the image of the hero in classical literature. He is no longer just a traditional lover or an enlightened person, but a person who cannot come to terms with the existing rules of colonial society and national inequality, and at the same time has a new socio-political and moral vision of his own[16].

Dramaturgy, i.e. modern drama, stands out as the most prolific and popular genre in modern literature. The impact of dramaturgy and theater art was strong in the spreading, assimilation and practical results of Jadid's ideas to the people. That is why most of the great figures of modern writers conducted their creative and practical activities in connection with drama and theater[6].

According to experts, before the October coup of 1917, more than thirty plays, tragedies and comedies were written in the field of dramaturgy, and most of them were staged in theaters. The first founder of modern Uzbek dramaturgy and theater was Mahmudhoja Behbudi. His drama "Padarkush" was

performed for the first time on February 27, 1914 at the "Kolizei" theater in Tashkent and was a great cultural and educational event. <sup>4</sup>This day went down in history as the date of the foundation of the Uzbek theater. Thus, the dramaturgy and theater of national modern literature appeared. Literary criticism and artistic translation were also formed[15].

There was a time when the Uzbek people could not openly talk about their rich heritage, ancient culture, and national values, and kept their feelings in their hearts as a secret. At such a time, speaking about the fate of the country, the future of children, the freedom of the country, and the dignity of a person was tantamount to putting one's head on the gallows[5].

As an example, we can see Maryam, the heroine of the work "Poisonous Life or Victims of Love" by Hamza Hakimzada Niyazi (who created under the pseudonym Nihani). Maryam is the symbol of a woman who is thirsty for knowledge. In the work "Yangi Saodat" Olimjon's achievement of a happy life due to enlightenment and his happiness being enjoyed by other people is described, in the tragedy "Poisonous Life or Victims of Love" the tragedy of an enlightened person in the prison of ignorance and heedlessness is depicted. intended to show his destiny. Hamza calls the genre of this work "the tragedy of a girl and a groom from the life of Turkestan"[14]. In the very first scene of the play, the playwright shows that the characters are living in an environment that is worthy of them, and they are ready to bloom the flowers of love in their hearts. In this way, at the very beginning of the play, the conflict between the parents, who are influenced by old-fashioned views, and the young people, who have advanced from them and are unable to adapt to their times, is established. With the development of events, this conflict becomes tense, and in the end it flies like a drawn bow of a bow, but it kills both heroes - Mahmud Khan and Maryam Khan. People's freedom, interest in science and enlightenment, submission to the judgment of fate, conflicts with each other could illuminate the ideology of modern literature[13].

It is not an exaggeration to say that, from the small stories of the enlightened people, in all the works of the great genre, from the point of view of that time, there are many cases of alienation of the people from knowledge, which has become a real topic in modern literature.

To sum up, women's freedom, interest in science, and their submission to the judgment of fate,

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the authoritarian Soviet system: consequences of political and ideological repressionL-T., "Uzbekistan", 2000.

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<sup>4</sup>Izzat Sultan. Literary theory. "Teacher" NMIU, 2005.



unable to agree with their parents, were able to illuminate the ideology of modern literature in conflicting ways in the works[12]. The movement of modernists, who took the fate of the nation on their shoulders, and the members of this movement are not only creative works, but also education and science by learning the difficult and difficult ways of life and instilling them into the minds of the growing young generation. - we would have succeeded in increasing the efficiency of our work in the field of enlightenment.

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