



PHILOSOPHICAL ANALYSIS OF CONTEMPORARY ARTISTS ON ECOLOGICAL CULTURE

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Abstract: The importance of enumerating the issues faced by modern enlighteners in this article is that they approached and evaluated the events of the rapidly changing times based on these criteria. The relevance of such opinions about reformers to our research topic is that the increase in socio-political activity of Jadids is due to the revolutionary events that took place in the East at the beginning of the 20th century, as well as newspapers, magazines and books published by famous reformers and enlighteners of different countries. "the call of dependent peoples to unite in order to gain their freedom and establish justice" has a strong influence.

Key words: National statesman, national democratic movement, socio-political goals, economic-cultural, social existence, social consciousness, science and technology, ecological policy, society, human, ecological knowledge, national awakening.

INTRODUCTION

In late 19th-early 20th century, in Turkestan, which was in a political, cultural, economic crisis and had a low level of development due to colonialism, intellectuals lost their power and wanted to get rid of pilgrimage. colonial tyranny of tsarist Russia, establishment of national statehood, opening the way to economic and cultural development. founded the Jadidism movement in order to harm the people. Jadidism is a national democratic movement against Russian colonialism, which at that time aimed to enlighten the peoples who lived in backward economic, social and cultural conditions in Turkestan, to carry out socio-cultural reforms in the life of society, and finally to implement the ideas into life. national independence. had put in front of z. After all, Jadidism is a social, political and cultural trend. That is why socialism was able to attract all layers of society and served as an ideology of national revival. Therefore, he fought for political independence... He was also a cultural movement - he renewed literature, founded the press and theater, created a real revolution in education with the "new school concept". Most importantly, he considered all this in accordance with socio-political goals.

In fact, fighting occurs as a form of activity and movement. The ideas of modernism began to spread in Turkestan from the 90s of the XIX century. This movement played an important role in the socio-political life of the country until the end of the 30s of the 20th century. Jadidism first appeared in Crimea in the 1980s among the Muslim nations dependent on Russia. Its founder was Ismailbek Gasprinsky, who had a deep knowledge of religious and secular sciences. His teaching method is known as "usuli savtiya", which means "new method". "Jadid" is an Arabic word that means "new". Supporters of innovation who accepted Ismailbek's ideas were called "jadidchilar", and their ideas were called "jadidchik".

The main reason for the emergence of modernism as an educational, socio-political movement is the phenomenon of the internal environment of Turkestan, the product of the terrible socio-political situation that arose with the conquest of Central Asia by the Russian Empire from the second half of the 19th century. It has been. The fact that the invasion of Tsarism was not limited to the colonization of our country, but was also aimed at damaging the culture and moral foundations of the local population, was reflected in its policy.

The Jadidism movement was viewed as a bourgeois liberal, nationalist movement, expressing petty-bourgeois ideology. In fact, the struggle:

- was able to attract all layers of society. It served as the ideology of the Renaissance;
- fought for independence. The autonomy of Turkestan, which came into existence with his zeal and initiative, was the first result of practical action in this direction;
- adapted education and culture, the press to socio-political goals.

The advanced part of the Jadids, who decided to implement such reforms, understood well that it is necessary to inform the local population about the changes and updates taking place in the developed countries of the world.

Backwardness and ignorance, the pitiful condition of the population, the fact that Turkestan is lagging behind the world civilization, the trampling of Islam and the Sharia, and how to get rid of such a tragic life, to achieve freedom and freedom, appeared from the leading intellectuals and luminaries of their time. It's done. So, waking up from the sleep of ignorance has become a historical necessity, an objective demand and need of development.

One of the most important aspects of the Jadidist movement, which is the National Democrats, was aimed at studying the ideology and tactics of the national liberation struggle. They studied the practical aspects of the state building and legislation of the European countries, the ideology and tactics of the struggle against colonialism and democratic movements of Russia and the Eastern peoples, and chose from it what was appropriate and appropriate for their country. As a result, the strengthening of the ideological and socio-political activities of the national intelligentsia created the conditions for the division of the Jadids into two groups, i.e. supporters of purely cultural and educational activities and, secondly, supporters of the reform of socio-political institutions, liberation from the shackles of colonialism and feudalism.

Jadidism was a system that embodied ideas and specific practical measures aimed at bringing the society to a new stage of life through the reform of the state, system, administration, and development of the nation.

There were two reasons why the program of Jadidlar movement became more active and took on a political tone:

Firstly; The crisis experienced by Jadidism in 1914-1915 - cases of closure of newspapers and schools of the new method, the fact that the authorities did not allow Jadidism to expand the idea of struggle against ignorance and ignorance, as well as the fact that no changes in society can be achieved without this. showed

Secondly; a stream of young people who returned after studying abroad and studying the experience of national progressive movements abroad joined the Jadidist movement. They did not limit themselves to culturalization, but demanded to set specific political tasks. Reducing taxes, limiting the tyranny of officials, and easing the life of peasants were among these demands.



During the rule of the Soviets, serious attention was not paid to the national revival program of Jadidism, on the contrary, Jadidism was suppressed, and the study of the great spiritual heritage created by them was prohibited.

As one of the researchers of Jadidism rightly wrote: "Seriously, we cannot understand the reasons for this phenomenon, which began at the turn of the 19th and 20th centuries and continued until 1929 and was extinguished by the wind of the era when it was lighting up the surroundings like a candle. we did not understand enough. It was forbidden to mention it for many years. Then we connected it with the Russian revolutionary movement from 1905-1907. We explained that after October, he went astray against the interests of the people. And depending on the time, we edited this point of view. Why did not the literary works of the writers of this period occupy our thoughts, but ordinary daily articles? Because they are very in tune with today's issues."

If we consider that these thoughts were expressed in 1994, then the period of more than 17 years that have passed since then has brought great changes to the topic of Jadidism, based on this, it can be said that Jadidism has a more important and deeper understanding of the idea of national independence than we can imagine. we will be "Oyina" magazine, published by the famous Uzbek scientist and publisher, writer and playwright Mahmudkhodzha Behbudi, awakens the consciousness of our people, introduces them to their identity, glorifies national values, and promotes the achievements of modern science. played a major role in revitalizing social thought. Although the magazine has been operating for less than three years, its pages contain information on the issues of the nation and its rights, historical development, language and literature, the changes taking place in the world and the work being done in response to them. A lot of information has been published. Behbudi wrote that "only when the nation is self-aware, it can intervene in social and political issues on an equal basis with others."

Another famous representative of Jadidism - Saidnosir Mirjalil son deeply felt that water is a matter of life and death for Turkestans, and after the February revolution of 1917, he drew public attention to this urgent issue and wrote in his article "Water issue in Turkestan" q, so there is no life in Turkestan. The person who reads the article will be sure that he is well aware of the science of irrigation and land reclamation. According to the author, the emigration office in Turkestan based on its own interests prepared a project on the transfer of water to the tsarist government and approved it in 1915 in the State Duma. Since not a single representative of Turkestans was represented in the Duma, no one was found to indicate that this project is harmful. Noticing the need to take advantage of the short but convenient opportunity that appeared after the February revolution, Saidnasirboy concludes: "Thank God, the old government has fallen. Because of this, this project will probably stop being implemented. Because if this project is not implemented, we Turkestans will gradually lose our river land in Turkestan. There is no doubt about it. The separation of Kazakhs from their land before our eyes is a witness to this."

Social issues also play an important role in Fitrat journalism. These journalistic works, which formed an important part of the writer's creative heritage, were published not only in the press of Turkestan, but also in the pages of the press of Afghanistan, India, Turkey, the Caucasus, Volgaboyi. His first pamphlets such as "Bayonoti sayyohi hindi", "Munozara", "Family" were met with great interest by the public. "Munozara", which is considered to be the first dramatic journalistic work, is about two people who have fallen into two stages of

historical development with the passage of time, who have two different views on religion and the world, society and enlightenment - "modern" and "ancient". was built on the basis of the argument.

It should be noted that the majority of modernist enlighteners closely followed the social-political, cultural-educational changes taking place at the beginning of the last century, and were aware of the problems common to all Turkic peoples. they paid attention. Language and writing, reform of school and education, study of history, family and marriage, study and preservation of national values, formation of national statehood, and finally conscious attitude to nature are the main issues thought by the moderns. was

When looking at the articles investigating these issues, it can be observed that modernists are aware of the experiences of the developed countries of the world, and in some places they try to prove their opinions by giving typical examples.

It should be emphasized that national awakening is a social phenomenon that occurs sooner or later at the stages of development of every nation. The laws of social progress require it. If the nation does not pass this necessary stage, it cannot become a civilized and enlightened nation. However, objective and subjective reasons are also needed for enlightenment and enlightenment to move forward. Jadidism tried to follow the right path in this matter, to find and assimilate the experiences of countries that are leading the way of development. Ismailbek Gasprali and his loyal student Mahmudhoja Behbudi led the search for like-minded people. History scholar B. Kasimov writes: "There is a reason to say that Turkestan jadidism at the beginning of the 20th century had a very close, even organizational, practical relationship with the all-Turkic movement in Russia and abroad."

In general, the national revival at the beginning of the last century was manifested in the form of modernism. The Enlightenment movement naturally started the process of self-realization of the nation and greatly influenced the revival of nationalism and Islamic concepts in our country. The process of renaissance was not only manifested in the modern press, but also included all types of fiction created by them: in poetry, prose works, and dramatic works, examples of literature that characterize the new era and reflect the struggle between the old and the new appeared. It's done. Poems by Hamza, Abdulla Avloni, Cholpon, Siddiqi-Ajzi, "Padarkush" by Behbudi, "Juvonboz" by Abdulla Qadiri, "Bakhtsiz Kiyov", "Tin Love" by Fitrat, "Oguz Khan", "Indian revolutionaries", such works as "Temur's saga" are among them. For example, in the works "Love China" and "Indian Revolutionaries", Fitrat artistically depicted the pains and longings of the people of Turkestan through the struggle of the people of India against the British colonialists for freedom and freedom of the Motherland. In the writer's work "Traveler's Indian", the domestic and political scenes of Bukhara were described through the eyes of a person who saw the world. In this work, reminiscent of a travelogue, the author describes a country with land, water, and air that is unlike any other, as well as its hard-working, artisan people, and reflects on the reasons why such a paradise-like country has fallen into a state of ruin. "According to Fitrat, the main reason is that the administration method is corrupt and ineffective, and the people in power are far from knowledge. If Shahrizabz's lands were in Japan, he would have planted and collected dice. Why did these lands turn into swamps?"...

Thus, the book says that the main ideas of economic and spiritual development are medievalism in production, lawlessness."



Not content with this, the Jadids found it necessary to provide information about the history of Mother Turkestan and the peoples living in it, the factors that make a nation a nation, patriotism and humanitarianism, ethics, and types of education in their pedagogical works. In particular, Abdulla Avloni focused on primary classes and created textbooks "The First Teacher" and its continuation "The Second Teacher" which are intended to teach the first lessons. Among his works on pedagogy, the book "Turkish Gulistan or Ethics" is of great importance in studying the development of pedagogical ideas at the beginning of our century. Importantly, they also reflect on the sacred soil, land and water, natural resources that are dear to all of us, and explain how broad the concept of the Motherland is, and the need to preserve them.

No matter what field of science the representatives of Jadid think about, they focused on the human being and his dignity, intelligence, unique qualities and raised the problem of the human factor. Among the opinions in this direction, the opinions about the perfect person are particularly noteworthy: "We said that a perfect Muslim is one who demands both the happiness of this world and the happiness of the hereafter. Leaving this 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 everything in the sky and the earth. God has given you both external and internal blessings. Because everything in heaven and on earth was created for your benefit" From these verses it is clear that God created this world for our benefit and benefit, and made everything that exists in the world subject to us and our command." .

The Turkish people, Muslims in general, united and became a great power, can get rid of the clutches of the powerful and insidious kingdom, which was pushed forward by Ismail Gasprali, the Jadidism that came to the field at the beginning of the last century. put forward the idea that it is necessary to rise to the level of developed nations. For this reason, it was concluded that it is necessary to start the movement, first of all, with the reform of the educational system, which forms a person's outlook and level of knowledge. In fact, the correctness of this conclusion was confirmed by historical development, and the sphere of action expanded, and in 1910-1917, centralized active communication between the Turkic peoples took place. According to further information, the scope of communication was not limited to the Russian border. For example, it has spread to countries like Turkey, China, and Afghanistan.

At the time when the modernist movement came to the field, the second stage of technical development had come to an end in the developed western countries, and signs of the new third stage of development had begun to emerge. Young people became aware of the results of the technical revolution taking place in the developing countries of the world, and the universal news about them. They were interested in the extent to which they could influence cultural life, production, and agriculture. It should be noted that the Jadids did not consider their activities to be out of the social process in the Muslim world, on the contrary, they did not just follow the happenings, but also tried to be active participants in them. Consequently, "many ideological concepts formed in this environment are not only conducive to the preservation of spiritual values and national identity, but also to the realization of the tasks of cultural emancipation, modernization of the Muslim world, and the faster elimination of its socio-economic and political backwardness. was directed."



It follows from this that Turkestan Jadids observed the common changes taking place in Muslim countries, Muhammad Abdo, Malkom Khan, Ismail Gaspirali, Namik Kamal, Ziya Ko'kalp, Mahmud Tarzi, Jamaluddin Afghani and other well-known enlightened philosophers and who tried to understand, understand, and most importantly to support and develop the ideas of progressive awakening and unification advanced by the reformers. The Jadids whose names are listed above (in our opinion, there is a reason to call them Jadids in the full sense - the emphasis is ours) although they were citizens of different countries, fought for the same goal and purpose. That is, in the East, in particular, in the countries of Central Asia, they called to put an end to the backwardness, inconsistency, unconsciousness, fragmentation that arose in the 17th-19th centuries, to develop science, and not to lag behind technical progress. According to the definition of mystic scientist N.Komilov, they were the living consciences of the society in which they lived, just like the figures of Sufism. Hundreds and thousands of people looked at them and became alert, assessed the pace of the times, understood the direction of development, and their hearts were awakened with interest and admiration for the ideas of tyranny.

In this article of Fitrat, entitled "An example of ignorant superstition", published in the magazine "Shoro" in 1917, the reasons for the actions of the Jadids, their aspirations, their tasks, and the obstacles they faced were sharply criticized. It should be mentioned that the irreconcilable struggle between the dogmatic views of the past and the emerging new views has been discussed widely and for a long time among the moderns. Mahmudhoja Behbudi's "History and Geography", "Repentance", "Adab and Tarbiya", "Bizda Hamiyat", "Giant Ivy", "How did he fall into slavery?" "How does society open up?" In his articles, the socio-political, spiritual-educational, religious, cultural, as well as ecological issues of the nation were analyzed in the activities of the scientific and cultural society "Turk Ochogi" founded by Munavvar. For example, the scientific and cultural society "Turkish Hearth" opened by Munavvar Ghorri in Tashkent in 1918, according to his own comments, "gathered the Turks of Turkestan under the national umbrella, instilled in them a national spirit, national idea and It was established in order to provide national education, to develop our science and enlightenment, trade, agriculture and art in accordance with our national traditions, to create a true Turkish culture and thus to increase the spiritual and physical strength of our nation.

It is worth noting that in the social views of the Jadids, the relationship to the national language and literature, art, traditions, values occupies a central place, and attention is paid to the positive and some negative (limited) aspects of the listed factors. In our opinion, modern enlightenment has always faced such spiritual issues:

- as long as the nation has entered a new era, now its main task is to preserve and develop all the positive features that serve development;
- for this, it is necessary for the nation to be well aware of all the triumphs and declines, ups and downs of the recent and distant past, to evaluate them objectively without hiding them and to draw appropriate conclusions from them;
- for this, it is necessary to use all the available forces and opportunities: it is necessary to immediately study and master the experience of developed nations, the methods, reasons and tools that helped them to embark on the path of great development, and finally turn them into a program of action .

The importance of enumerating these issues facing the modern enlightenment is that they approached and evaluated the events of the rapidly changing times through these criteria. For

example, let's take the issue of attitude towards religion and religious values. Undoubtedly, the religion of Islam, its holy books, the Qur'an and hadiths, Muslim customs and traditions, and various rituals are embedded in the spiritual life of our people, they are an integral part of our national spirituality and cultural heritage. It is impossible to imagine the life of Turkestan people without them. But it is no longer correct to accept all religious values as before. Based on this, "In the theoretical works of many reformers, there was certainly one call: to restore the former power of Islam and Muslim nations by simplifying rituals and getting rid of all bigotry and heresy. Just like the reform movement in Christianity, the movement that began to restore spiritual and social values in Muslim countries was directed to the first, democratic traditions of patriarchal Islam. The reformers proposed to revise the socio-philosophical system of Islam from the point of view of development of culture, science and education and struggle against colonialism.

The relevance of such ideas about reformers to our research topic is that the growth of social and political activity of Jadids is the main idea of the revolutionary events that took place in the East at the beginning of the 20th century, as well as various newspapers, magazines and books published by famous reformers and enlighteners of these countries. "the call of the dependent peoples to unite in order to gain their freedom and establish justice" had a strong impact.

From this point of view, it was impossible for the moderns not to pay attention to the issue of the national language - the main factor that binds the Turkic peoples together. This is the reason why almost all modern peoples are active in the struggle for the purity and richness of the native language, its natural and flawless development. These include articles and works such as "Turkish Gulistan or Morality" by Abdulla Awlani, "Every nation is proud of its own language", "We need four languages, not two". There are many factors that ensure the development of the nation, but the weight of the task performed by the national literary language is very large. A perfect and attractive, logical and correctly structured speech is an important criterion for cultural level, a spiritual wealth belonging to a certain nation. When Behbudi talks about the literary language, he speaks based on this logic: "Language and literature are the mirror life of every nation that shows its existence in the world.

The representatives of the modernist movement wrote works and articles about man and his place in the cultural life of society, the factors that determine the essence of the human phenomenon, his progress towards maturity, the qualities, characteristics and opportunities given to man, and the levels of using these opportunities by a conscious person. There are a number of reasons to say that these treatises and articles, which were created based on the scientific conclusions of their time, reflect the views of the moderns on human ecology.

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