



SPIRITUAL AND MORAL VALUES IN THE VIEWS AND ACTIVITIES OF AHMAD DONISH

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"The sovereign's words should not diverge from deeds. If the sovereign says one thing and does another, then the people can also double-deal. In this case, friends will be split, and enemies united."

ABSTRACT: - The article discusses the main trends in the development of the social and political enlightenment movement of the Jadids, and in particular the evolution of views on spirituality, morality, culture, education of thinkers of the late 19th and early 20th centuries.

KEYWORDS: Jadidism, Jadids, education, pedagogy, spiritual and moral values, culture, education, Muslim society, press, theater.

INTRODUCTION

The origins of spirituality, morality and culture are in the depths of the rich heritage of the past of each nation. They are passed down from generation to generation, and each generation contributes to their diversity and progressiveness. Having achieved

independence, the people of Uzbekistan chose their own path of development of the state and society, focused on the revival of spiritual values. Moral and spiritual values in the East are not just words - they are a way of life, a standard of behavior, one might even say the meaning of existence, the meaning of being. In

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historical terms, a significant contribution to the development of spiritual and moral foundations, the revival of traditions, customs, culture, and the promotion of secular knowledge was made by representatives of the socio-political movement - Jadidism. Until the end of the seventies of the twentieth century, the Jadid movement and its leaders, except for Sadriddin Aini, were silent. But it turned out to be impossible to hide the enormous educational work of the Jadids - at first, the first timid mentions of them appeared, memoirs and articles began to appear.

And after the declaration of sovereignty by the Republic of Uzbekistan, Jadid books began to be published.

The Jadid movement (from Arabic "jadid" - new) originated on the territory of the present Republic of Tatarstan and spread to Bukhara, Khiva and Turkestan in the end. XIX - early. XX century. The Turkestan Jadids were headed by Mahmudkhoja Behbudi, Abdukadyr Shakuri, Munavvarkari Abdurashidkhanov, Abdulla Avloni and dozens of other educators. With a view to the socio-cultural development of Central Asia in a new direction, the Jadid leaders proposed a number of reforms in the field of education, historiography, literature, printing, religion, and art. They came up with ideas of reassessment and improvement of ethics, faith, justice, health care, the advancement of women, all aspects of life. This movement united representatives of various strata of society, which differed from each other in terms of social affiliation and their views on certain problems. But the common thing for the Jadids of Turkestan was that they were the bearers of the ideas of independence, freedom and struggle for a brighter future.

Public education was the most acceptable sphere of public life for various national

movements, including the Jadid movement. Comparing the East and the West, Ismail Gasprinsky (1851-1914) was one of the first to understand the reasons for the growing separation of the Muslim, Turkic world from world development. He started a movement to eliminate ignorance among the Turkic peoples, to achieve the level of developed countries through spirituality and enlightenment of the population. Ismail Gasprinsky raised the issue of reforming the education system, the study of secular knowledge in schools [1].

In an effort to modernize the Muslim education system in Turkestan, the Jadids opened new-method, so-called Russian-native schools. The official date of their appearance is October 19, 1884. On this day, in a solemn atmosphere, a school was opened in the house of a wealthy Tashkent merchant Said Azimbaev. Her first students were children from the families of the local elite. In 1887 a Russian-native school opened in Samarkand, and then in other cities. Despite the lack of a unified system of textbooks and manuals, the Jadids sought to ensure that the students of these schools mastered practical knowledge. The curriculum in the new method schools included reading, writing in the Turkic language and Farsi, arithmetic, history, geography, and the fundamentals of religion occupied a large place in it.

In an effort to increase the prestige of Russian-native schools in the eyes of the local population, the authorities inspired the population that their graduates would be given preference when appointed to prestigious positions. At the same time, the authorities sought to interest parents in education, and financially, by introducing free education for the children of the local elite. The authorities also took care of the

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methodological support of schools. A special textbook for teaching children to read and write, as well as an anthology for reading, were published. However, these measures did not give the desired result. In general, the number of students in Russian-native schools was relatively small. But already in 1903. 102 primary and 2 secondary Jadid schools functioned in Turkestan[3]. Graduates of the first schools were Mannon Uigur, Khamza, Kayum Ramazan, Oybek.

The Jadids took the initiative to send young people to study in foreign countries. Many of the wealthy people supported this undertaking of the Jadids and helped with appropriate means. Dozens of gifted teenagers were sent to study in the central cities of Germany, Egypt, Turkey, and Russia. In 1910 in Bukhara, the teacher Khoja Rafii and others created a charitable foundation "Children's Education" and in 1911 and 1912, 15 and 30 students, respectively, were sent to study in Turkey. And created in 1909. M. Abdurashidkhanov in Tashkent "Charity Society" assisted in the education of children of needy parents, and also assisted in the education of young people in foreign countries

In fact, Ahmad Donish is one of the founders of new thinking in the East. An example for him was such samples of Tajik-Persian prose of the past centuries as "Gulistan" by Saadi, "Bakhoristan" by Jami, "Safarnoma" by Nosir Khusrav, "Futuvatnoma" and "Akhloki Mukhsini" by Husayn Voiz Koshifi, "Akhloki Nosiri" by Nasiritdin Tusi, "Badoe'ulvakoe" by Zainitdin Vosifi. By its essence, "Badoe'ulvakoe" Zainitdin Vosifi is historical work, in which it is subjected to analysis political situation in Central Asia.

Ahmad Donish openly criticizes the Bukhara authorities, shows the despair of the people and the lawlessness perpetrated by the government emir. Donish notes: "Since the

emir was by nature depraved and lustful, then in all his fortresses, from Karshi to Kesh, he dismissed honest village elders, fearing uprisings on their part, and planted low people in their place ...He established this order as if to strengthen power, since, in his opinion, such elders, in the event of a riot, will be able to reassure the people".

The activity of the educator Ahmad Donish is one of the brightest pages in the history of social thought. His merit lies in the fact that in the dark period of feudal backwardness and colonial oppression of tsarism, he propagated the ideas of progress and social justice, formed the consciousness of national independence.

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