



French enlighteners and Uzbek modernists about human rights

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ABSTRACT

This article highlights the influence of the legacy of the French enlighteners of the XVIII th century on the XIX th Uzbek modernists in the formation of the freedom of human rights and organizing the activities of new method schools.

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Introduction

The development of philosophical thought in XVIII century France was carried out under the slogan of Enlightenment, all philosophers of that time were Enlightenment. In the formation of Enlightenment as a cultural-ideological movement of social thought in France J.J. Rousseau, D. Diderot, P. A. Golbach, K.A. Gelvetsi and others were the first to create an encyclopedia and thought of enlightening the people through it.

They propagated their ideas of a progressive secular character in the midst of sharp struggles against scholasticism, religion, and clergy.

J.J. Russo sociologist, politician and pedagogue, Rousseau was one of the first to promote the relationship between the individual and the alienation of man from his own nature. A person can protect himself from any negative situations in the social environment in family education. Family upbringing plays an important role in the development of advanced citizenship qualities. Education helps a person to work, to be the head of the family, and to form a person who fulfills the civic duty of the society. According to him, the main goal of education is to educate a well-educated person who makes a worthy contribution to the development of civil society, and who has love for his country.

J.J. Rousseau considered it important to acquire a profession along with imparting knowledge to young people. His idea of freedom and equality of rights, the conclusion of an agreement with the people and the state indicating their duties and responsibilities, was a very advanced proposal for its time.

D. Diderot criticized the development of French society as a hindrance to religion. Religion, when it opposes morality, extinguishes the activity in the human spirit and educates a person in the spirit of submission to fate. He strongly criticizes the system and its laws that favor religious morality.

It is the environment that determines the spiritual and moral image of a person. Therefore, existing relationships that violate morals should be terminated. In fact, human nature is not evil, "bad education, bad habits, bad law corrupts a person." "The only way to get rid of religion is worldly enlightenment."

A. Golbach, nature consists of matter, and matter does not disappear from existence, does not exist from nothing, it is eternal. In his views, he paid special attention to human, human and human issues. Contrary to religious views, man is not created by any supernatural force, essence, spirit, man is a product of nature, man lives in nature, obeys the laws of nature, and cannot live outside of nature.

All our organs, our judgments and our knowledge, our own nature, through the ceaseless movement, strives to give us happiness. Our thinking, what we are capable of and what we need to achieve - all this is given by nature. All our ideas and desires are the necessary result of the essence and qualities given by this nature and force us to try with the circumstances that surround us.

All our efforts to change ourselves are a chain of causes and effects of impulses from nature. All human errors are the result of his indifferent attitude towards nature. As a result, man has an imperfect idea about the forces of nature, its mode of action and driving forces. A person cannot have any separate soul or spirit apart from the body. He says that knowing the causes of the origin of religion leads to knowing the ways to free people from the shackles of religion. Weakness and ignorance make a person prone to bigotry, forcing him to kneel in front of supernatural entities invented by himself, to seek help and mercy. Like other contemporaries, he considers enlightenment to be the weapon of struggle against religion.

Claude Henri Helveti was one of the ideological mentors of the organizers of the French Revolution. His most valuable idea is to man, to man's character. It is manifested in his views on behavior. He emphasizes that a person is the fruit of the environment around him, that human character, behavior, and character are not innate, but the result of environment, experience, and education. Helveti inspired people to change, organize a revolution in society and organize a just struggle, provided them with spiritual weapons to lead the revolution. He fought against all the heresies and traditions of the Middle Ages and invited others to do the same.

In his socio-philosophical views, Helveti puts forward the idea that priests have a great position in the relationship between religion and morality. Because all religious priests pretend to be the only judge of spirituality. They are a special group in the society, they put the interests of the community they belong to above the common interests. By doing this, they harm spirituality.

Although the French Enlightenment were not free from errors and shortcomings in their socio-ethical views, they played an incomparably important role in analyzing the life of society through secular principles in their time, so their legacy served humanity a great deal.

The socio-political conditions of the late 19th and early 20th centuries marked the beginning of a new stage in the life of the peoples of Central Asia. The new processes in his life went down in history as the National Awakening (modernism) movement. There are a number of parallels between the Jadidism movement of the early XXth century and related developments and the European Enlightenment of the XVIIIth century.

First of all, these are explained by the similarity of the social, political, economic situation and tasks facing the society, which occurred in different stages of historical development in both regions.

If we exclude some representatives of the nation or religious scholars who have acquired a national meaning in Turkestan, the progressive representatives of the Jadidism movement aimed to unify the nation and achieve independence of their country. Their political goals were to open national schools of the new method, publish textbooks in the Uzbek language, form a national press, and increase attention to the language.

The widespread idea of "natural man" among European enlighteners, their recognition of human intelligence as the main quality that determines the value of a person and his place in society, is evidence of this aspiration. In the period of serious changes in the life of the society and historical shifts, the issue of educating people who think in a new way comes to the fore, that is, without instilling a new ideology, a new worldview into people's minds, reforms in society could not be implemented. European educators also paid special attention to educational issues.

At this point, the English philosopher John Locke's work "Experiment of Mind", which had a great influence on European Enlightenment thought, occupies a special place in the formation of the ideas of

Enlightenment writers about man, human nature and human education for the next century. J. Locke strongly opposes scholasticism and dogmatism in education. In his opinion, the main task of education is to prepare a person for conscious practical activity in society. [1.]

It is known that a significant part of the activities of Turkestan Jadids was the opening of new method schools and educational work. I.Gasprali, M.Behbudi, A.Avloni, Munavvar Qori, A.Fitrat and A.Cholpan, who opened the first "Usuli Jadid" schools, also wrote articles, pamphlets, and textbooks on pedagogy, "...Neither religion nor It is only education to sleep without knowing about your faith or the world and the hereafter", they criticized the old method schools and advocated teaching modern sciences to young people.

In the 18th century, the phrase "thoughts rule the world" was repeated many times. The similar term "jadid" was used not only for people related to literature, but also for people who propagated advanced ideas and showed selflessness for the nation.

"If literature lives, the nation lives," Cholpon means new literature both in terms of form and content. Concerned about the reform of literature. Jadids such as Cholpon, Fitrat, Hamza paid special attention to prose writing and the issue of creating a national novel. Cholpon attracted the attention of the moderns because the novel genre allowed to express life on a large scale, to show its past height more vividly, and finally, to "tell new ideas through literature" instead of "telling them directly"[3.]. Journalistic genres that did not exist in Uzbek literature flourish in modern literature. It is known that Jadids such as Behbudi, Munavvar Qori, Ibrat, Cholpon, Fitrat were engaged in publishing newspapers and magazines, and a significant part of their literary heritage consists of travel memoirs, essays, and articles on various topics.

For the European enlighteners, the theater became a platform for the promotion of new ideas. The beginning of the 20th century was a period of upheaval in the political and social life of our country, and it was during this period that the modernists saw the theater as a powerful means of propaganda and showed enthusiasm in the formation of the national theater. Even for the moderns, the theater began to serve as a pulpit that invites people to know the identity of the nation, exposes ignorance, and promotes advanced ideas. The fact that a number of developing phenomena have several common laws is an indication of the common nature of these phenomena.

Scientist, tourist, historian, British spy, T.E. Lawrence, who lived in Arab countries for many years, compares Fapb and the East in his article "Changes in the East" and writes: "The development of technology required us to work hard and be resourceful for hundreds of years. The face of Europe was gradually changing from year to year... Even then, sometimes, it seemed to us, that progress was happening too fast... As for Asia, it went from heavy donkeys to Rolls-Royces in thirty years, in the lifetime of one generation. from thoroughbred horses to airplanes... This is the material aspect of the matter. Asia has passed the road that we spent hundreds of years to pass in thirty years.

T. E. Lawrence's thoughts draw attention to an important aspect of the issue of uncovering the nature of the revolutionary movement. When it comes to the European Enlightenment, it is necessary to turn to the Renaissance, which paved the way for the fundamental changes that took place in the XVIIIth century. Because the main content of the European Enlightenment movement is related to the anti-feudal struggle, the struggle against the feudal order, the efforts to change the society in accordance with human nature and aspirations began in Europe during the Renaissance.

The struggle for national independence has merged with the struggle for development. Intellectuals who are directly or indirectly familiar with the achievements of Europe in the fields of technology, culture, enlightenment, European social life, and political order felt the need to implement social, political, economic, and cultural reforms, to master the achievements of advanced European science, concerned about the prospects of their homeland. Reform movements with an anti-feudal content, which were widespread in the late 19th and early 20th centuries in the East, began much later than the Enlightenment period in Europe.

Therefore, the process of spiritual research, which Europe experienced for about 4-5 centuries, was manifested in these regions in a short time and not gradually, but at once. During the Renaissance, the educational system was removed from the care of the church, took a secular direction, and the reformation (Reformation) was achieved. In the movement that took the form of national revival in the East, great importance was attached to turning education towards secularism and opening "new method" schools instead of the old schools that provided only religious education.

The beginning of the process of national identity was also one of the greatest achievements of the European Renaissance. In the East, great attention was paid to the ideas of "nation", "nationalism", "nationalism" (in a positive sense), "establishment of a national state" in the sense of reconstruction of social and political life at the end of the 19th - beginning of the 20th century. Religious reformation, in the sense of adapting religion to the requirements of the times, fighting against beliefs that violate human freedom, was one of the directions of modernism.

Fitrat's words: "Religion is the judgment of Allah, which leads its subjects to the path of happiness, which is considered as "the ideal of life" and "the prison of fruition" - evidence that he saw the spiritual power of our nation's life in Islam.

The opinions of S. Muftizada about the inseparability of real development from religion and Sharia and the fact that a progressive society consists of religious figures and the people, or in the article "Mind and its education" about the inseparability of reason and faith (faith) of the modern religious practice (activities of scholars, painting) *rusum*, etc.) and those who distinguished Islam as a cultural factor that formed the civilization of Central Asia and could not imagine the development of a society without religion, belief, and faith. Researcher E.A. Prilutsky's opinion is profound: "The transition of society to a qualitatively new state is connected not only with the assimilation of modern scientific achievements and innovations in social and political life, but also with the restoration of intellectual principles in Islam that serve progress and, therefore, the development of science." [6.]

In the West, natural science achievements and technical progress, which came after the liberation of human will, the victory of rationalist thinking, weakened the value of religious faith, but in the Muslim East, Islam did not lose its essence as a regulator of social relations. The East saw in Islam a means of protection against Fapb expansion, of preserving its identity and eventually gaining independence. Modern intellectuals saw the spiritual strength of their people in Islam, they believed that Islamic ethics would prevent the entry of vices inherent in the civilization of FAPB, and they understood that religion and religious beliefs are an integral part of society.

The ideas of the European Enlightenment found their support in materialistic views. And in most cases, they interpreted religion (church) as a shackle that violates human freedom. Religion did not lose its importance as a regulator of social relations for the Jadids, who were looking for ways to get rid of the colonial tyranny. On the contrary, they saw the spiritual strength of the people in Islam. In the Jadidists' idea of a perfect person, one can see a unique combination of the ideas of a fully mature person in the West, adapted to the needs of the time and the national ground, with the ideas of Sufism.

Jadid A. For the first time in the history of the peoples of Central Asia, Fitrat proposed the adoption of a constitution in the form of a manifesto. This event had no alternatives in the Muslim world, and it also declared that all peoples and confessions have equal rights in the socio-political and socio-economic life of Muslim countries. The main themes that were emphasized in their works were criticism of the Motherland, the people, religion, science, enlightenment, authoritarian regime and bigoted clergy. It is self-evident that the problems brought to the fore by the ancients are of universal importance.

The main priority of the Jadids was the pursuit of intellectual awakening. The attempt of Jadids to develop culture, literature and language was the place where their enlightened wing broke away from pan-Turkism and pan-Islamic factions.

The goals of Turkestan jadids were as follows:

- Overcoming medieval backwardness and prejudice in Turkestan;
- To stand up to supporters of the immutability of traditions in the country, who are representatives of the old order;
- Access to advanced ways of development;
- Creation of a national state;
- Creating a free society based on constitutional authority;
- Giving official status to local languages;
- Creation of national currency and armed forces.

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