



Socio-Political Views of Turkish Modernity: The Principles of Individuality

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ABSTRACT

This scientific article outlines the socio-political views and relations of the Samarkand Jadids. They have expressed their views on various incidents in society. In particular, it was highlighted that the development of the national language and the excessive erosion of the Russian language, as well as the freedom, independence of the people and the self-determination of each nation, raised the issue of rights. In the absence of funding for the national education system, the moral crisis and its socio-political causes have been disclosed.

Keywords:

Newspapers and magazines, tyranny, national liberation, education and training, school, education, jadids.

At the beginning of the 20th century, modern literature appeared under the social and political views of modernists, and every creator who considered himself responsible for the perspective of the nation, first of all, was a supporter of portraying a socially useful topic. Therefore, traditional images were criticized. One of the mature representatives of this period, Vadud Mahmud, said: "The time has come to examine scientific works from a scientific point of view, scientific works from the point of view of science, educational works from their own perspective, and literary works from the perspective of art, in short, the time of "belief-criticism" has come." [1. 71c]

An example can be the relation of reality and fiction to the social basis. When the issue of awakening the nation for its progress was put on the agenda, fiction was directed towards this goal. "The connection between Navoi's humanist concept, Turdi and Mashrab's anti-clerical spirit, Ogahi's sense of people's power, Muqimi's realist satire. These should be considered as different stages of a whole

process, the process of social ideal entering literature in different periods. [5.69c.]

The ideas of the Enlightenment, absorbed into the content of traditional poetry, acquired a holistic essence in modern literature. Socio-political problems first took place in poetry, and later in drama and prose.

In particular, the socio-political views of the Jadidal of Samarkand were manifested in their works. "Each work is based on the writer's artistic intention. The defined goal plays an important role in determining the form and content of the work being created. One of the criteria for artistic excellence is the unity of content and form, as well as the harmony of both, illuminated by the ideal of the creator. [6.11]

Enlightenment of the late 19th - early 20th centuries is distinguished by its socio-political content rather than the dark color of the ideology of freedom, spiritual experiences, and soul transformations. "The degradation of our social and economic life under the murderous tyranny of our country, which has been destroyed after long disturbances, is

clearly felt in our literary history. Because there is no period of our history when our economic and social situation has been so low," Vadud Mahmud said. [7. #11-12]

The abundance of social problems in these thoughts of Wadud Mahmud proves how important his influence was on the social life of that time. Because this period is also an interpretation of the social and political problems experienced by our people. Unlike the ideas of the past, the ideas of the national renaissance turned from the ideas of enlightenment into a practical movement. Vadud Mahmud in the article "Turkish literature before Navoi" calls the time when Navoi lived the "golden age" of Central Asia [4. 30 c.]

In the views of Samarkand modernists, the relevance of socio-political problems was gaining a modern appearance. Ignorance, people who are indifferent to their lives, and thoughtlessness were severely criticized in most of the works of this period. In particular, Jadid Abdulla Awlani's ideal is directly related to the concepts of school and enlightenment. In the poem "Family discussion" the problem of the time is expressed in the confrontation of contradictions. The person who is aware of the news in the poem, who promotes the school - the image of the husband defined the ideal of the creator. "For several years, what has come out of the literary horse, except for one or two sets of poems? Is it possible to say that this will improve our literary work? Of course not," says Wadud M akhmud in one of his articles. [4.102 c.]

Vadud Mahmud's thoughts about the fate of the people and the enlightened people who serve the interests of the society can be seen that for the development of social ideas, as Fitrat wanted to say, works that "play the strings and boil the blood" are needed.

In the work of Jadids, until 1917, the themes of enlightenment and ignorance were interpreted more, but as a result of the riots between 1916 and 1917, we can see that a somewhat depressed mood and a spirit of despair were expressed. Indeed, the Jadids, who sang the high qualities of the new society and its members, now began to bring the human factor

to the center of the work. It is a historical fact that 1917 was a difficult and tragic year for both the people and the representatives of the national independence movement.

This situation was reflected in all the activities of the Jadids in a unique way. It seems that the feeling of patriotism changed from enlightenment to the dream of national independence. This idea is typical for the works of intellectuals and enlighteners of almost all Turkic nations.

Modern intellectuals, who well understood the influence of the Theater on the national consciousness, called it a "mirror of example". Behbudi announced that the theater is the first condition of development in his article ("Tiyotr nadur?"). Depending on the essence, a positive or negative approach occurs in the subject's attitude to the studied object. Dissatisfying realities, society and human existence can be expressed in the work tragically or comically. That's the reason why the rich man in "Padarkush" "sees the poor people laugh". The antipode of this image - Domulla and Ziyoli's thoughts converge at one point, forming the writer's ideal - the grand idea of educating modern people and serving for the development of the nation.

Jadids emphasize that families play an important role in reforming social problems in society. Therefore, he lamented the need to start moral education from the family in order to improve youth education. We can see that dozens of works were written about the family in the work of Jadidlar. A clear example of this is the work "Family Education" by Haji Muin, one of the brightest representatives of the Samarkand moderns. Otherwise, in his dramas "The Oppressed Wife", as in "Biz and You", the conflict between enlightenment and ignorance in the image of the family reflects the author's attitude to social and political problems. In the definition of heroes, the image of enlightened people is described with love. For example, Haji Muin saw the owners of new morals in the form of a teacher with "new thinking and correct speech, modern method".

In 1911, a new genre was founded by the play "Padarkush", and the dramas after 1917

raised this novelty to a higher level with the perfection of form and content. Because the most serious social and political problems of the society were brought out in these works.

In the dramatic works created in 1916-1929, the spirit of propaganda for political struggle led, not enlightenment. Factors such as the rebellion against labor, the tragic suppression of national liberation movements such as the Turkestan Autonomy, the growing threat to freedom, and the aggravation of social life led to this. The works of this period reflected a new aesthetic ideal with a unique interpretation of the scope of the subject, socio-political spirit and the idea of national independence. According to Vadud Mahmud, "Everyone must admit that the most powerful and the greatest pesas played on the Uzbek stage is the "Chin Sevish" pesas written by our great writer Fitrat from Indian marriage". [9.] In reality, the Drama expresses the ideas of national liberation of the nation in a philosophical way.

While Vadud Mahmud certainly analyzes social problems in his work, he states that independence and equality are the main ideas of "Indian revolutionaries". Vadud Mahmud evaluates the drama as "...it is a work full of perfect images, metaphors, and exaggerations, which occupies the first place in our literature." [10]

In the creations of the Samarkand moderns, the works of the authors reflect the social, political, moral, spiritual and philosophical aspects of man and life in various ways, sometimes in the form of an excursion to the past, sometimes to the future, and are analyzed today from the point of view of philosophical needs.

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