



## THE SPIRITUAL HERITAGE OF THE JADIDS: PHILOSOPHICAL AND SYNERGETIC ANALYSIS

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### Abstract

This article presents socio-philosophical and synergetic considerations about the influence of spiritual heritage on the development of society, as well as about our ancestors' rich spiritual and cultural values. In addition, the multifaceted aspects of the spiritual heritage of the Jadids characteristic of their time and the merits of the Turkic peoples in implementing a new system of reforms combining the principles of religion, values, customs, traditions, nationalism and humanity were also highlighted. The article approaches spiritual heritage from the point of view of national and religious values. At different times, there have been different approaches and attitudes to towards the customs and traditions of nations and national and spiritual heritage. All the views and aspirations of our thinkers are actually aimed at encyclopaedic knowledge aimed at increasing and preserving national and spiritual heritage. Moreover, in today's era of information and globalization, a coherent and paradigmatic approach is very important. A consistent and paradigmatic approach is evident in the spiritual movement of the Jadids. Additionally, their use of synergetic methodology in the matter of spiritual heritage served the people of Turan land to develop the concepts of national pride, pride, freedom, freedom, independence, national thinking and religious belief, intellectuality, and national consciousness. The article reveals that the nation, the state or the region does not fall into spiritual dependence, and geopolitically complete sovereignty is in many cases connected with the synergistic features of spiritual heritage.

**Keywords:** spiritual heritage, values, innovative approach, synergistic approach, religious belief, spiritual dependence, Jadid, knowledge, advanced ideas,





## **Introduction:**

The modern scientific and philosophical literature describes national and universal types, definitions, and features of spiritual heritage. In particular, in today's extremely complex, contradictory, rapid development of society, the movement of the Jadids, who are representatives of the national liberation struggle in Turkestan, and their views on spirituality, national spirituality, mentality and heritage currently constitute the main centre of reforms in the field of informatized society and ensuring freedom of information, as well as speech in it. Ensuring freedom of speech in society is impossible without understanding the national spiritual heritage and analysing its synergetic characteristics, especially in the conditions of modern globalization. A huge number of characteristics and definitions of the national spiritual heritage are presented in the philosophical literature, but they have practically not been developed as an object of synergetic research. Therefore, the formation of a new worldview among young people on the national spiritual heritage, especially on the national revival that took place in the land of Central Asia in the late XIX early XX centuries, by optimizing the possibilities of freedom of speech and information in society is the main goal of this topic.

## **Materials and Methods**

The most striking example of how spiritual heritage, the nation and the Fatherland are on the agenda is Jadidism. Education, enlightenment and spiritual heritage were extremely intensive and wrote their own on a large scale. Their initiatives in any matter are an example of a life that has rushed into the veins of our national spiritual heritage.

In the literature written during the 130-year colonial period, Jadidism is defined as a "bourgeois-liberal movement" [13]. After the 1990s, the Jadid movement and its figures, their spiritual heritage, and names were restored. Along with the scientists-philosophers, the first results in the study of the scientific, artistic, literary, philosophical and spiritual heritage of the Jadids were also received by representatives of other scientific fields. Especially reflecting new views on the threshold of the XXI century, on September 16-18, 1999, an international conference was held in Tashkent on the theme "Central Asia at the beginning of the XX century: reforms, renewal, development and the struggle for independence" [13], which was attended by delegates from the USA, Germany, France, Italy, the Netherlands, Turkey, Russia, India and other countries, who exchanged views with Uzbek colleagues on the latest findings accumulated in world science about Jadidism and the independence movement. The Jadid movement was recognized as a phenomenon of global





importance. At the conference, an International Scientific Council was established, which studies these problems. The main core of the spiritual heritage of the Jadids was the works, literature and treasures of spirituality created by them, imbued with the national idea and ideology.

They paid more attention to ideological issues in their views. For example, the main conditions of the agenda were the issues of the spirituality of the people, the development of society, the preservation, preservation and worthy transfer to future generations of rare sources of national, spiritual and cultural heritage. In other words, they refused the class approach and took the national approach on the agenda. Our Jadids took this issue seriously. Their main goal was to raise the standard of living of the local population, develop their consciousness, educate and irrigate with knowledge and spiritual heritage. Ismail Gasprinsky, who was thinker, in his works, views and speeches, there were special articles devoted to "National idea" and "Nationality" [7]. In our country, from jadid thinkers to the independence period, from M.Behbudiy to last jadids, no jadids refused this theme, purpose and objectives. Before we talk about the Jadids enlighteners, who since the 2<sup>nd</sup> half of the XX century were subjected to repression under the name "nationalists", and about their spiritual heritage, nation, nationality, it is necessary to realize the essence, history and interpretation of these concepts within the framework of their specialty to each of us. In addition, we used the methods of historicism, scientific, logical, innovative approach, consistency, paradigmatic approach, and synergetic approach in covering this topic. Among them, the synergetic approach is of particular importance, which is perfect and sophisticated, complex, and multifaceted.

### **Analysis and Results**

An analysis on this topic shows that one of the politicians of the XX century, observing this process, in Turkish researcher Yusuf Akchura's article, namely, "Three styles of politics", wrote the following phrase: "According to national opinion, nation opinion, any power could not get the better of this power, even hundred thousandth army admired this idea. Today, a cannon and a rifle cannot come to the so-called great power of the nation" [32]. (1-volume, Ankara, 1996, page 330). In general, the role of Jadidism in our history and its significance today in strengthening our independence, in the development of the spiritual heritage of our society is such that the Jadids were the first to lay the national ideology of independence, woke up the people lying in the sleep of ignorance and oppressed by it, opened their eyes, gave birth to their feelings of freedom, will, independence, national pride, the pride they dreamed of, the pride they dreamed of our great history, philosophical and spiritual heritage, about our great





ancestors, about our rich culture and spirituality, they took care of restoring our values that were forgotten in the colonial and despotic period, took care of the nation, its spiritual heritage and values in a complex, chaotic and geopolitical situation. Another of the great historical merits of the Jadids is that they have developed an evolutionary path of development - the path of reforms in solving urgent problems. Since the first days of the independence period, work has begun to restore the spiritual heritage of our ancestors. Naturally, researchers are interested in questions such as what is the spiritual heritage in this period, what is its revival, and what are the synergetic features of the spiritual heritage?

Spiritual heritage is a set of spiritual values that have come down to us from our ancestors, ancestors from ancient times - political, philosophical, legal and religious views, norms of morality and morality, scientific achievements, historical, artistic and artistic works. Spiritual values, wealth is not a phenomenon generated in a revolutionary way; it is conditioned by the needs of society at all stages of its development and reflects the way of life, lifestyle, and way of thinking of that time. It does not disappear when society changes; it is inherited by the next generations. Each generation does not create spirituality anew and again but relies on the existing spiritual heritage. However, it does not receive as it is, blindly, it received from the point of view of progress, humanity, justice and developed.

Because of independence, the spiritual heritage of our great ancestors, who made an invaluable contribution to the development of our national culture and world civilization, has been studied and restored again. Our people started enjoying them. During the years of independence, the historical birth dates of the great scholars, who were the stars of the spirituality of our people, cooperation with UNESCO were widely celebrated in our country and at the international level.

**The role of the Jadid movement in the preservation and development of our spiritual heritage:** In Turkestan, the ideas of Jadidism began to spread from the 1990s. This movement played an important role in the socio-political and spiritual life of the country until the end of the 1930s. The Jadid movement continued in three stages: 1. enlightenment; 2. autonomy: self-government; and 3. the activities of despots in the Soviet period [33]. The main ideas and goals of Jadidism are the liberation of Turkestan from medieval feudal backwards prejudices, the introduction of the country, people, and nation on the path of modern development, the denial of “old Islam”, the development of spiritual heritage in the most diverse ways possible, the creation of a national state, the construction of a free and prosperous society of constitutional, parliamentary and presidential governance, and the development of Turkic culture and culture. giving the status of state languages was supposed to create





opportunities for the dissemination of enlightenment ideas, such as the creation of a national currency, a national army. Thus, the emergence of the Jadid movement in Turkestan occurred gradually, although on the basis of national liberation ideology. This process began to have an impact on the consciousness of the indigenous inhabitants of the region. As a result, they were able to fight in Turkestan for independence and national development, for the interests and spiritual heritage of the people, and to prepare the ground for the national liberation movement. The ideas of anti-colonial enlightenment began to spread among the local Turkic peoples, and new educational institutions, a new school, education, a new environment of spiritual heritage, cultural propaganda, and the Jadid movement appeared. In such conditions, many educators have grown up in Turkestan. The Jadid movement in Turkestan operated through three spheres. They are education (opening new schools, updating teaching methods), art (spiritual heritage, fiction, theatre) and the press. The main goal was to make the nation, on the one hand, enlightened by science, and on the other hand, to raise its moral level and, as a result of the combination of these two aspects, to educate an educated person who is aware of oneself, one's value. The Jadids of Turkestan have done much work to achieve this goal. Along with the historical conditions in the origin of the Jadid movement in Turkestan, the enlightening, enlightening views of the enlighteners, awakened in the last quarter of the XIX century, had a great influence. If we pay attention to the socio-political and cultural life of Turkestan in the late XIX – early XX centuries, we notice that the ideology of enlightenment was the ideological content of democratic and national patriotic movements. The main reasons for the birth of the idea of patriotism in our country were, first, the national liberation movements that arose as a result of the deepening of the Russian aggressive policy, second, the strangulation of the invaders of democratic movements that penetrated from the West, and third, the brutal persecution of national-selfless people and even the beginning of their executions. Representatives of the Jadid movement included in their educational ideology, on the one hand, relevant democratic ideas for that time: the study of science, enjoyment of the achievements of science and technology, the development of science and natural science, the introduction of freedom of information, speech and thought, the creation of national statehood based on the construction of civil society, the formation of a layer of national ideas, the development of spirituality, literature and art, and the development of science and technology. the development of modern genres, on the other hand, they take as a basis such ideas as the restoration of the Turkic language and national values that have lost their national appearance under the influence of colonial policy, the further strengthening of national spiritual and moral values, and





the strengthening of national identity, national consciousness, national thought and religious beliefs [15]. Of course, they have made a big turn in fulfilling these tasks through the traditional Islamic religion, the basics of shariat, hadith and spiritual heritage. The Jadids sought to spread their progressive ideas among the people and the main propagandists of the national spiritual heritage through the development of the national printing house and the introduction of a modern education system, sending local youth to study in advanced Western countries. In general, by the end of the XIX century, the local intelligentsia sought, first, to awaken national consciousness and thinking through the enlightenment of the people, second, to restore national statehood, achieve the unity of the Turkic language, and consolidate religious and spiritual values, and third, to lead the peoples of Central Asia on the path of modern and democratic development. In fact, Jadidism is actually a manifestation of the enlightenment movement. The linguistic meaning of the concept of enlightenment means cognition, cognition, cognition, or an educational process aimed at increasing the knowledge and spirituality of people. The concept of education reflects different knowledge about nature, society and human nature. Thus, an enlightened person is a person who has acquired certain knowledge or directions from one or different fields of science. The introduction of education into life is carried out through the education system. Therefore, education is complex content of knowledge and culture, and education is a means of spreading this content. Educator a fighter for enlightenment, a distributor and giver of knowledge. The Turkestan School of Enlightenment has a rich past and a huge spiritual heritage. Several Jadids, such as Mahmudkhodja Behbudiy, Munawwar Qari Abdurrashidkhan ogli, Abdulkodir Shakuriy, Ashurali Zohiriy, Saidrasul Saidaziziy, Ishoqkhon Ibrat and Ahmad Donish, had started their practical activity at the end of the XIX century, and they believed that the only way to save the country, the people from national oppression and backwardness, was in education [23]. These selfless breeds struggled with all their might against the despotic system and ignorance, spiritual slavery and oppression. These enlightened ancestors, travelling around the world, getting acquainted with the science and culture of the peoples of the world, realized that only thanks to science, enlightenment, spiritual heritage, it is possible to begin liberation, to destroy the Turkestan land, its bloody shackles. Therefore, first, they showed an example of dedication, dedication both in practical and theoretical terms in the development of educational work on this earth.

Jadidism means renewal, a new way. This is the common name of the supporters of the new modern school, press, methods and ways of national development.





Jadidism in Turkestan is characterized by the fact that it was a social movement that emerged in the process of the national liberation struggle, which began to open a new page in the history of the peoples of Turkestan. Their worldview was dominated by ideas such as patriotism, nationalism, enlightenment, and progressivism. The liberation of the country from colonial oppression was put above all by the Jadids. The Jadid intelligentsia noticed that to achieve land and independence, it is necessary to develop spiritual heritage and national consciousness. Through this, they wanted to create a national revival, renaissance. In addition, this is in education and upbringing - in enlightenment. Therefore, the Jadids worked tirelessly to create a new system of education and upbringing. At the end of the XIX-beginning of the XX century, the historical significance of this movement was incredibly great. During these periods, the spiritual crisis of society deepened, and without increasing national spirituality and culture, and without enjoying universal values, it was impossible to create opportunities for broad socio-political and economic development, in which educational work was widely deployed. The Jadids, that is, the enlighteners, were selfless people who were ready to mobilize all their strength and talents on the path of spiritual improvement of the nation. The Jadids, seeking to lead the nation out of the swamp of backwardness and superstition, put forwards the idea of reforming the education system in schools and madrassas based on the transfer of secular sciences through strict observance of the shariat and themselves, showing an example of practical action in this direction. Thus, Jadidism played an important role in the national spiritual heritage, freedom of information, speech and press, national revival and the rise of national consciousness in the late nineteenth and early XX centuries.

## Discussion

If we talk about the educational movements of the people and their role in enhancing the spiritual heritage and spirituality of the people, the period of the first quarter of the XIX century in the rich socio-philosophical, religious-moral, cultural and spiritual development of the Turkestan people is characterized by extraordinary fertility and revolutionary impulse, a variety of ideological, theoretical and ideological forms of the movement. This circumstance was a kind of course of social progress. Turkestan was conquered and colonized by Russia in the second half of the XIX century. In this threatening situation, the activities and practical actions of the Jadids played an important role in raising the spirituality of the people. Their main goal was to make the nation, on the one hand, enlightened by science, and on the other hand, to raise its moral and spiritual level and, as a result of the combination of these two aspects, to educate an educated person who is aware of oneself, one's value [24].





Turkestan Jadids has done much work to achieve this goal. Along with historical conditions, the emergence of the Jadid movement in Turkestan was greatly influenced by the enlightenment, enlightenment views that awakened in the last quarter of the XIX century.

**I. The content of the Jadid movement and its place in the spiritual heritage of the people.** Moving from one stage to another in the development of human society, starting with the enlightenment, mature, conscious, educated people of that time spread spirituality and enlightenment. As a result, enlightened people, overcoming spiritual dependence, fears and prejudices, become owners of incomparable strength and potential.

Enlightened people are fighting for the freedom of the nation and the homeland, for the spiritual heritage and enlightenment of the people. From this point of view, our people have always sought spirituality and enlightenment. The meaning of spirituality is that the totality of meanings is directly related to the level of development of consciousness, intelligence and consciousness. Lexical meaning enlightenment means cognition, acquaintance, cognition. In other words, education is a process of education and upbringing aimed at raising awareness and culture of people. The meaning of the word enlightenment for many is enlightenment. Enlightenment as a term means a complex of diverse knowledge, information about nature, society and the essence of man. Enlightened means educated, educated in a certain field. In the modern era, when sciences are developing deeply and widely, every person striving for knowledge and knowledge, a student, a scientist can achieve mastery only of a certain field of science, that is, enlightenment. For example, they occupy a certain field of chemistry as well as certain areas of mathematics, physics, biology, medicine.

Education is distributed mainly in schools and educational institutions that provide general and secondary specialized education. The concept of enlightenment is broader than the concept of enlightenment and includes all types, forms and spheres of dissemination and elevation of knowledge and culture.

Enlightenment, that is, knowledge, is spread in society through educators. Enlightener means a fighter for enlightenment, igniting the light of knowledge, knowledge, patron and supporter of enlightenment.

The transition of mankind from one society to another, from one historical period to another historical period, begins with enlightenment. The most mature, conscious, black-and-white, selfless, purposeful, far-sighted spiritual people of our time are engaged in enlightenment. Enlighteners usually put forwards important ideas for the epoch, for the present and future society, country, people, spiritual heritage, and struggle for the realization of these ideas.







Enlightenment eliminates spiritual dependence, fear and greed and endows a person with incomparable divine power and incomparable potential. Therefore, freedom fighters consider the freedom of the country, the nation, as an enlightening awakening of the people and fight for enlightenment. Our people have lived from time immemorial, striving for enlightenment. Scientists who have made a huge contribution to the development of world science have grown up from this region. They amazed the people of world science both in the field of secular and religious sciences. An example is the widespread celebration in 1998 of the 1200<sup>th</sup> anniversary of the birth of Ahmad Al-Farghani and the 1225<sup>th</sup> anniversary of the birth of Muhammad al-Bukhari.

Al-Farabi, Musa al-Khwarizmi, al-Biruni, Avicenna, Ulugh Beg and other scientists who worked in the past not only reached the heights of science but also widely promoted enlightenment and educated students [1].

Jadidism is a great historical movement that arose for its time with the aim of educating and enlightening the nation, increasing its spirituality. Jadidism means renewal, a new way. It is also the common name of the supporters of the new modern school, the press, methods, and ways of national development.

In the late XIX-early XX centuries, the historical significance of this movement was incredibly great. During these periods, the spiritual crisis of society deepened, without raising national spirituality and culture, and without using universal values, it was impossible to achieve broad socio-political and economic progress aimed at educational work. The Jadids, that is, the enlighteners, were selfless people who were ready to mobilize all their strength and talents on the path of spiritual improvement of the nation.

The Jadids sought to lead the nation out of the swamp of backwardness and superstition while strictly following the shariat. They put forwards the idea of reforming the education system in schools and madrassas based on the transfer of secular sciences, and in this regard, they set an example by their practical actions.

Among the prominent representatives of Jadidism, Behbudiy, Fitrat, Chulpon, Abdulla Kadiriy, Abdulla Avloniy, Munawwar Qari, Fayzulla Khujaev, Sufizoda, Tavallo, Ishoqkhon Ibrat and others tried to propagandize the ideas of Jadidism [31]. They have done a great job to improve the perfection of the nation, preserve our spiritual heritage, and prevent damage to its dignity. Enlightened Jadids sought to create opportunities for the spiritual uplift of the nation, despite severe material difficulties and ideological and political pressure. They also undertook all the work in this direction in difficult, responsible periods of history, realizing that raising the national consciousness of the nation and strengthening the sense of national pride is





one of the priorities. For Behbudiy, Fitrat, Munawwar Qari and other nationalities, the Jadids opened schools in which they themselves taught, wrote, published textbooks and showed dedication along the way. On this path, they did not even save their money. Such noble deeds as generosity and respect are extremely necessary for the development of national spiritual heritage, information culture, freedom and independence in modern society.

We dream and strive to build, to build a free civil society. Islam Karimov's answer to the questions of reporter of the "Turkestan" newspaper, that is, his speech, namely, "We are building our future with our own hands", in order to solve this task and maybe said us, they are calling us to be like the selfless, generous, patriotic people we wrote above: "The solution of these grandiose and complex tasks facing our society today goes back, first of all, to the issues of education, upbringing, enlightenment. It is necessary to draw the attention of the general public to this issue. It is necessary, through the press, through television, to educate people in the ideas of Enlightenment, to strengthen such noble qualities as patronage of schools and educational networks, generosity, decency"!

One of the theorists of the spiritual heritage of Turkestan, Behbudiy, along with teaching children religious and secular knowledge, raised the question that to obtain modern knowledge, it is necessary to send the children of the nation to educational institutions of developed countries. He put forwards the following three rules: 1) to build work based on the requirements of the time; 2) to educate national cadres that determine the fate and prospects of the nation; and 3) to get out of the shell of nationalism and become a nation capable of thinking globally, acting at the level of world standards in political, economic, cultural and spiritual relations with foreign countries [3]. These views, put forwards at the beginning of the last century, are also significant because the current period corresponds to our spiritual heritage.

Behbudi well understood the role of enlightenment in achieving freedom. He wrote, "Affectionate the head of Muslims, who working in the education department throw off mask in the middle, Do not leave Turkestan children without science" [3].

Another prominent representative of the Jadid movement was Munawwar Qari (1878-1931). Munawwar Qari, like other Jadids, understands that the main factor in the prosperity of the homeland and the development of the nation is literacy and education of the people. He cared more about the education of orphans, children of widows and the poor.

Munawwar Qari understands that without reforming educational work, raising the consciousness of the people, and raising their cultural level, it is impossible to achieve great changes in society.





Another major representative of the Jadid movement, who put forwards ideas calling for national revival, is Abdulla Avloniy. He criticized the nation's being in a spiritual crisis and urged everyone to be literate and master the achievements of modern science and culture. Abdulla Avloniy's idea that "science is the foundation, the life, the leader, the salvation of people" is at the heart of enlightenment, the preservation of spiritual heritage. He, like his fellow enlighteners, generously helped the oppressed people of Turkestan enjoy the benefits of science and enlightenment. In the book "Turkic Gulistan or Ethics", he outlined valuable thoughts about the role of education and science in the development of society. Studying the views of a scientist is of particular importance today at a time when there is a process of returning to oneself, to the spiritual heritage. Because of independence, the blessed names of patriots who fought for freedom, independence, the ideas of national statehood, and the enlightenment of the peoples of Turkestan were restored, and their works were published. Since the ideas and spiritual heritage of the Jadids are immortal ideas, they have also re-entered our lives together with independence.

**II. On the practical actions and historical destinies of the Jadids on education reform:** Behbudiy, Fitrat, Chulpan, A. Kadiriy, A. Avlaniy, Munawwar Qari, F. Khujaev, Sufizoda, Ibrat and others have shown selflessness in the name of improving the perfection of our nation, preventing damage to its dignity and spiritual heritage, stand out among those who have deeply developed the ideas of Jadidism and brought their spiritual heritage to life. The Jadids enlighteners in very difficult conditions, despite ideological and political pressure, tried to create opportunities for the spiritual uplift of our nation. In difficult periods of history, they considered the primary task of raising the national consciousness of the nation, strengthening the sense of national pride and preserving the spiritual heritage. They opened schools for the children of our people, wrote and taught textbooks, textbooks. On this path, they did not even save their own funds. Such generosity is vital even for our current conditions.

Thus, spirituality in the Jadid movement consisted, first, of the fact that freedom and independence were achieved not by wars but by releasing the literacy of the population, raising its enlightenment; second, in the development of national consciousness, the creation of national unity, the leading factor of political progress; third, the Jadids were not limited to promoting the ideas of enlightenment but also opened schools at their own expense; they released books. They sought to create opportunities for the spiritual uplift of the nation, despite severe material difficulties and ideological and political pressure. With these works, the Jadid movement has





made a great contribution to the development of our national spirituality and spiritual heritage.

**III. The importance of spiritual heritage and national values in the activities of Jadidism and the national and educational development of Uzbek society.** Thus, the Jadids have made a worthy contribution to the development of our national spirituality with ideas such as increasing national spirituality and enlightenment, developing national consciousness, achieving national unity and gaining independence by mastering the culture of world. In this regard, the ideology of national independence implemented today in our life is nourished by the high spiritual, traditional values of our people, the immortal spiritual heritage of our great ancestors, which have developed over the centuries, and as an integral part of it serves as an important source of development of our national spirituality.

It was only under the leadership of the head of our state that the blessed names of the patriots who fought for the freedom of the peoples of Turkestan, for the ideas of national statehood, for the development of education and spirituality were restored, and their works were published. A large memorial complex has been erected in memory of the repressed in Tashkent.

The incredibly great importance of education and science in the development of spirituality we see in the following hadiths of the Prophet: "Seek knowledge from the cradle to the grave", "Without science it is impossible to build a great country", "Demand knowledge, at least in China", "The study of science is a required for every believer". This suggests that the ideas of Enlightenment brought up by the Jadids also exist in our Islam.

Thus, the holders of science in general become dear and respected abroad. For this reason, our ancestors have always aspired to knowledge, and thanks to this high enlightenment, culture and spiritual heritage, the land of Turan gained fame on earth. At present, we are also obliged to delve into science and serve the future of our homeland, our nation and our spiritual heritage.

The advantages of knowledge holders always concern many. They will be dear and respected abroad. For this reason, our ancestors have always lived in pursuit of knowledge. They lit the lights of enlightenment like a torch.

Today, each of our young people should know well and not forget such selfless, patriotic, intelligent personalities.

After all, they are real moral models for us. "Enlightenment," emphasizes I.A. Karimov, "For us today it has not lost and will not lose its relevance. Only by





educating intelligent people with high spirituality will we be able to achieve our goals, achieve prosperity and prosperity in our country" [11].

## SUMMARY

In summary, we can say that today, the priceless works of the Jadid enlighteners, the socio-philosophical and moral ideas of their scientific, scientific and prosaic heritage, serve to increase the spirituality and enlightenment of the Uzbek people, national values and consciousness, bringing up in the hearts of generations a sense of love and devotion to the spiritual heritage, the Motherland.

Doctor of Philosophy, Professor B. Turaev, in his monograph "Synergetic-2: Theory and Practice", gives his opinion: "Through speech and concepts, human thinking creates an opportunity for the absolute idea to return to its original state. In this way, the absolute idea returns from an abstract state to a concrete state, and from concreteness to its initial abstract state" [26]. If we rely on this idea, then the speech and concepts in which a person expresses his views show the level of development of his thinking. Therefore, the development of the spiritual heritage of society is determined by the development of human thinking.

In one whole country, philosophically and synergetically, it was possible to unite national ethnic units with different views from different regions around a single idea. Another characteristic synergetic feature of their movement and national ideology was that the ideas of national liberation, independence, spiritual heritage and freedom of the nation were manifested in the struggle against colonial oppression on the basis of mutual cooperation.

These two Turkic peoples, scattered in Kazan and various regions of the Turan region, from Gasprinsky to Behbudiy, and especially in the valleys of Tashkent, Samarkand, Bukhara and Fergana, testify to the fact that a person plays a role in the universal spiritual inheritance of the Turkic people.

At present, the names of Jadid educators are being restored, the ninth birthday is solemnly celebrated, and the ninth works are repeatedly republished. Philosophical-narrative ideas, expressed in the worldview, are preserved for up to six years as the cultural and spiritual values of our people.

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