



EXPRESSION OF SOCIAL NORMS IN THE WORK OF JADID THINKERS

Berdikulova Surayyo Aslamovna

*Senior Lecturer, Department "Civil society and law education",
National University of Uzbekistan named after Mirzo Ulugbek*

ANNOTATION

After gaining independence, attention was paid to the study of the activities of the jadids. It is known that they sought to achieve such a goal as the creation of a democratic society, the protection of the citizens' land, their rights, mainly the formation of a national statehood and its governance.

KEY WORDS: *social norms, jadid, philosophy, spirituality, behavior.*

DISCUSSION

In particular, one of our great enlighteners Abdulla Avlani's work "Turkiy Guliston yohud axloq" is of great importance at a time when our centuries old values and high spirituality are being restored. The game comprehensively focuses on such concepts as morality, behavior, good behavior, bad behavior, upbringing, morality, discipline, faith, justice, envy, oppression, which are structural elements of social norms. Everyone who calls people to good and tries to return from evil, and for this, says that everyone is responsible, and the educator should be an example. In particular, "If a person in his youth his soul is broken, ill-bred, grew up in dirt, "Allahu Akbar", to wait for good from such people, to stand up from the Earth and stretch out your hand to the stars is a nightmare... He created the gilub, who distinguished the true people with talent and talent, good and evil, good and harm, and white and black in his original form. But this ability in a person is shared by upbringing to perfection." [1] Through training, a person begins to maintain the norm in his activities, through which he confesses that certain problems will find their solution. These ideas are important in any period we consider.

Another co-founder of the Turkestan movement, Mahmudkhaja Behbudiy, has set himself the goal of preserving the homeland from danger in conditions of crisis and stagnation, ignorance and injustice, educating generations in the spirit of freedom, initiating enlightenment and development. In his

pessimism "Padarkush or the state of an uneducated child", it is the immorality and ignorance that makes us crumbly, unselfish and impoverished: impoverishment, impoverishment, complication, impoverishment and humiliation are all the fruits and results of ignorance and neutrality. The people who have developed into the world develop by means of science... As long as we are ill-educated and do not teach our children, plenty of bad deeds and misfortunes must always reign among us. There is no other way than to read and read these works to extinction. [2]"

Behbudiy, like his other comrades, believes that justice can not be established until the nation acquires freedom, independence. In human activities, justice, equality criteria are considered important.

Also, another of the great manifestations of our national spiritual heritage is Munavvar Qori Abdurashidkhanov. In the section "Moral lessons" of his treatise "Adibus-soniy", a person who says "I will be kind" will look at everything with self-esteem and receive self-esteem. Whichever work is good to the eye, ul tries to do the job. And if selective work looks bad on the eyes, tartur himself from ul work. A person who does this, of course, will be polite." [3]... "It is necessary to fold the good deed to the friend and the enemy. Because a good word will make friends of friends. Turns your enemies into friendships" [4] he says.

Observing the creativity of the Munavvar Qori Abdurashidxonov, he pays special attention to the



norms of morality, which are in the system of social norms. In particular, in order to get rid of bad habits, vices, members of society, it is necessary first of all to study and correct the reasons for them, and to emphasize the importance of theatrical curses in this. Knowing that the problem of a nation is the meaning of its own life, it considers its development as its main objective.

Another of the manifestations of Jadid, Abdurauf Fitrat, in his work "Adabiyot qoidalari", in which he confesses about the rules of writing, procedures, in his work "Oila yoki oila boshqarish tartiblari" in the socio-educational direction, "the happiness and glory of each nation depends, of course, on the internal discipline and harmony of this people. And peace and harmony rely on the discipline of the families of the same nation. Wherever a family relationship relies on strong discipline, the country and nation are both so strong and orderly. If the inhabitants of a country weaken their family relations with dirt and ignorance and allow indiscipline, then the happiness and life of this nation will remain in doubt," [5] he says.

Abdurauf Fitrat from his above views it is known that the basic principles of moral norms in the system of social norms are of great importance for the development of society. Upbringing in this way is recognized as the main criterion.

What do we need from mahmudkhu'ja Behbudiy's follower, Haji Muin, in his newspaper "The sound of workers" on August 13, 1918, "knowing the ground and time of the present (allowing) mooses, the protection of our rights and lives, the need for the taste of our future," says the title in his article "What need for us" [6]. And in the article "Family education" on July 9, 1918, "there is no nation that has developed in the world, let his family remain ill-educated. Or that there is no family, that his Aphrodite will not be brought up, that he will live with true happiness... Muslims have developed and embraced husni under the shadow of morality and family education." [7]

Haji Muin also emphasizes family education on the principles of moral norms, just like Abdurauf Fitrat. On the basis of the same upbringing, it is believed that society develops, moral qualities are formed and developed.

In general, in the work of accelerators, on the basis of language norms, moral, legal, political norms in the system of social norms, the principle of freedom, education and humanization took the main place. In particular, "manifestations of jadidism," [8] - argues philosophicologist A.Choriev believes that the main condition for the humanization and democratization of public life is the transformation of the socio-economic

system existing in the countries of Central Asia, in particular, the reconstruction of the country's management, the achievement of national independence, and it is necessary to start reforming such a noble task, the educational system. Of course, the manifestations of the jadid movement Homeland and the nation, those who dreamed of seeing society at a highly civilized level, and in achieving this, they drew all their attention to such issues as the radical renewal of schools and madrasahs, the development of education and upbringing, relying on moral norms. Those who carry out their activities together, in cooperation, try to absorb national pride. Those who sought to protect the muslims of Turkestan within the framework of the laws of that period.

REFERENCES

1. Авлоний, Абдулла. Танланган асарлар: 2 жилдик. 2-нашири. 2-жилд. Пандлар, ибратлар, ҳикоятлар, набийлар ҳаёти, драмалар, мақолалар, саёҳат хотиралари //Таҳрир ҳайъати: Н.Каримов ва бошқ.; Тўпловчи: Б.Қосимов; Изоҳлар ва лугатни О.Тўлабоев тузган/-Т.: "Маънавият", 2006.-Б.34-35
2. Беҳбудий М. Танланган асарлар.//Тўпловчи, сўзбоши ва изоҳлар: Б.Қосимов.- 3-нашири, тузатилган ва тўлдирилган.-Т.: "Маънавит", 2006.-Б. 50.
3. Мунаввар қори Абдурашидхонов. Танланган асарлар // Таҳрир ҳайъати: О.Шарафиддинов, Н.Аминов, Н. Каримов ва бошқ.: Маъсул муҳарир: Н.Каримов.-Т.: "Маънавият", 2003. –Б.74.
4. Мунаввар қори Абдурашидхонов. Танланган асарлар // Таҳрир ҳайъати: О.Шарафиддинов, Н.Аминов, Н. Каримов ва бошқ.: Маъсул муҳарир: Н.Каримов.-Т.: "Маънавият", 2003. –Б. 76
5. Фитрат, Абдурауф. Танланган асарлар. Ж.ІV. Дарслик ва ўқув қўлланмалари, илмий мақола ва тадқиқотлар.-Т.: "Маънавият", 2006.-Б.215.
6. Муин, Хожид. Танланган асарлар. –Т.: "Маънавият", 2005.-Б. 86.
7. Муин, Хожид. Танланган асарлар. –Т.: "Маънавият", 2005.
8. Чориев А. Инсон фалсафаси.1-китоб.-Т.: "Маънавият", 1998.-Б. 152.