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COMPARATIVE ANALYSIS OF ENLIGHTENMENT VIEWS IN UZBEK-FRENCH LITERATURE

Abstract: The article is about the subject of prominence in Uzbek-French literature. In the history of every nation the path of enlightenment is of special importance. In the French literature, like the Uzbek literature, the beginning of enlightenment began in the Middle Ages. There are a lot of common and intersecting points in the literature of French enlightenment period and Uzbek Jadid literature. This is especially evident in efforts to reform the existing system through word, literature. In the study, these views were studied in a comparative aspect.

Key words: enlightenment, reforms, Jadid literature, national independence, the idea of enlightenment.

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Introduction.

In the history of every nation, the way of enlightenment was unique. In the French literature, just as in the Uzbek literature, the beginning of the enlightenment began in the Middle Ages. Literary and art criticism of scholars on literary criticism of B.Kosimov, N.Komilov, B.Nazarov, N.Karimov, Sh.Turdiyev, B.Dustkorayev, H.Boltaboev, N.Abdualizova, R. Kochkor, B.Karimov and other literary critics could be named as researchers conducting their studies in this sphere. There are a lot of common and intersecting points in the literature of French and Jadid literature. This is especially evident in efforts to reform the existing system using language and literature.

The struggle for the national independence of the Turkestan peoples was conducted in two ways. The first was an armed conflict, the way of rebellion. The other was a cultural-enlightenment method, the main purpose of which is to advance the cultural-enlightenment level of the nation by raising the national economy to a new level and, at times, with the help of the Russian government, which possessed a strong military-political status, to secure the true freedom of the nation by adopting administrative methods. These two approaches sometimes came together and sometimes turned into conflict, but in practice they were complementary and mutually supportive.

Ahmed Donish, Furkat, Feruz began the initiative of the country, which was active in the second half of the 19th century and was a manifestation of the Jadid movement in the early 20th century.

Both ways began at a smaller scale at the end of the XIX century, and from the second decade of the twentieth century to the massive development throughout the region, it rose to the level of the National Awakening. On the one hand, the wave of revival in the East, such as Turkey, Egypt, Iran and China, and the wind of changes in Turkistan under the influence of Russian and Caucasian Muslims began to blow rapidly. Domestic businessmen have settled the trade with Europe, building new types of cotton ginning plants, oil refineries. The banking system has been introduced. In 1884, 200 people from Turkistan subscribed to the Tarjumar newspaper in Bogchasaroy. During those years in Tashkent, such forward looking people as Saidazimbai, Sharifhoja Qazi, Muhiddinjoja Qazi Saidga sponsored opening of new schools for local children (so called Russian-tuzem schools).

The balance between the Uzbek and world literature and the enlightenment role can be observed in various contemporary scientific and literary approaches. Raising the state and the nation in the views of educators was a priority. The state and the nation call for educating. The famous French writer and Christian historian Ernest Renan writes: "The

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nation is such a great unity that the sacred feelings derived from the past and future futures are lies. The nation demands the heroism of the past, the will of today and the general program of future action ... ". In Jadid literature, the nation and the state are in harmony with enlightenment. In ignorance, the term "enlightenment" refers to the pursuit of secular sciences. Nowadays, according to popular belief, "enlightenment" means the secular science that teaches school to children.

The views of a prominent orientalist academician N. I. Conrad regarding the relationship between education and enlightenment are worth attention. According to them, if the ideas of western enlightenment will spread across other countries or continents, they will obtain the qualities of enlightenment. These phenomena do not repeat each other, though they have a number of common features within the range of relevant civilizations. It is well known that in the western enlightenment, the tasks of the anti-feudalism and its tyrannical absolutism were in the forefront, and this phenomenon was initiated as a new socio-cultural phenomenon not only in Europe, but also in the periphery, in the world process. In the East, this enlightenment, besides relying on its own ground, has drawn attention to the education of the individual. As for the East, instead of relying only on foundations of enlightenment, they also paid attention to the education of a personality.

The term "enlightenment" was first used by an English poet John Milton in his "Lost paradize" and was introduced to feudal France where dogmatic, sceptic, scholastic, and absurd ideas of the king were ruling. Therefore, the historic boundaries of the Enlightenment Movement cover the historical era, from the day of the inauguration of Ludovic XIV (1775), who was called the "King of the Sun", was as arrogant as pharaon, and who used to say "the state is me", to the Great French Bourgeois Revolution (1789). The term "enlightenment" was used in the West, particularly in France to refer to this time. The literary and philosophical basis of the idea of enlightenment consists of emotionally-sensualism and dualism, the former of which represented great significance in the beginning of the evangelistic movement, and the subsequent developmental processes. The Enlightenment movement was founded by well-known spiritual figures such as De Cente-Evremon, A. Bulenville, Bale, Mele. In recent years, such intellectuals as Voltaire, Monteske, Kondilyak, Lametri, Golbah Didro, Gelvetsi, Russo, Byuffon have been extensively educated and educated have managed to spread and spread the principles throughout Europe. Enlightenment ideas became widespread after the "Enlightenment Age" and served as an important factor in socio-political, national-liberation. Among the prominent educators of the national liberation movement of Central Asia: Muhimiy, Furkat, Avaz Otar, Ahmad Donish,

Mahmudhuzha Bexbudiy, Munavvar kori Abdurashidhanov, Abdurauf Fitrat, Abdulhamid Chulpan, Hamza Hakimzoda Niyazi, Abdulla Avloniy, Tavallo, Botu, Sadridin Aini, Abdulla Kadiri, and Osman Nosir should be recognized. The Jadid movement, who created the ideological foundations of enlightenment in Uzbekistan and fought freely for the sake of national liberation and prosperity, was a great expression of the struggle for freedom and prosperity, the national liberation struggle for the realization of the hopes of creating a free and prosperous life.

Starting from one society to another, social system, transition from a particular historical period to a second, begins with educating. People who are knowledgeable the most mature, conscious, white-and-white people of the time, who are truthful, selfless, educated, glorious, who live in the country, distribute enlightenment to the people. Educators usually raise ideas for the present and future of society, and are consistent in their pursuit of this idea. Every era will be unique only taking into account the scholars and educators who lived in it. For example, in 1869, the educator of the time, Ahmad Donish, went to the administration of Tsarist Russia from the emirate capital. At this time, the Emirate of Bukhara was not a sovereign state but a vassal. The ambassador did not treat his officials, including his envoy, Ahmad Donish, as he used to because now, they were not independent but they were dependent. Ahmad Donish, made a conclusion stating the following: "When shall we, Uzbeks, wake up from the darkness? When shall we get rid of the ignorance?". The way to get rid of this darkness he sees in enlightenment and education. And this was quite an advanced way of thinking for that time. Similarly, Abdulla Qadyri was bitterly sorry about the folk and ironizes through the words of his heroes in "Long past days" asks a question "Who will hear the call for help in the cemetery?". Such other writers of the period of enlightenment as Muqimiy, Furqat, Komil Khorazmiy, Avaz Utar, Zavqiy, Sattorkhon, and Ilyoskhona Tura also put forward similar ideas in their books. As for Tavallo, referring to ignorance, he wrote the followings:

The enemy shot canons
Many people were lost.
And us, we can do nothing but
Beat the drum-
Taram-taram..."

In his poems he complains of the people's ignorance and calls them for education. The French poets also faced many opposition, like our writers of the enlightenment era. Our educators during the dissemination of knowledge to the people were engaged in their profession. One of the Russian researchers says: "In France, enlightenment was not just one branch. There were many philosophers, doctors, chemists, physicists, writers and poets. "

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Local intellectuals, who had been occupied by Turkistan during the colonial period, were occupied by the Russian Empire, and the spirit of the nation was dominant in their spirituality, from the world to the artistic creativity. Even in the conditions of the cellars, uniting the nation, as well as in the time of Temur, a well-deserved part of a well-educated country dreamed. Particularly, the classic poet Turdi Farogi included tribal unions and separatism into the causes that prevented the nation from uniting:

Tor ko'ngullik beklar, man-man demang,
kenglik qiling,

Tuqqon ikki bovli O'zbek yurtidur, tenglik
qiling.

Birini qipchoqu, xitoyu, birini yuz, nayman
demang,

Qirqu, yuz ming son bo'lib, bir xon oyinlik
qiling.¹

The basic principles of the French educators' teachings can be summarized as follows: By nature, people are humble. Their goal is to achieve prosperity through social development. People can achieve this goal by science and knowledge. The biggest obstacle on this path is disgust, superstitiousness, and disobedience. Education needs to be overcome. As people become more educated, they are more self-righteous than others. As a result, the world promotes progress through enlightenment. Intelligence is unique to everyone, not just a specific group of privileged individuals. Natural rights protect individual rights from class privileges. The subject of ethics is a personal, personal benefit, and everyone needs to look for and seek the best life for himself. The ideal and most effective form of public administration is to ensure simultaneous legal and personal freedom. These principles, put forward by the French enlightenment followers or founders, represent the interests of growing proprietors in the protection of private property and the initiative. Voltaire and Montesquieu are the first-generation educators of the French educators who are called philosophers.

In France, in the 40's of the eighteenth century, the development of natural sciences, artistic literature, drama and philosophy became a major social movement in the spiritual life, and the French scholars achieved a high point. During this period the scholars of the second generation appeared. They were represented by J. Rosso, J. Lametri, D. Didro, K. Gelvetsi, P. Golbah E. Kondilyak, J. Kondorselar. More than 20 years have been spent by D. Didro to create "Encyclopedia or dictionary of arts, arts and crafts".

Between 1751 and 1780, Encyclopedia was one of the major events in the field of culture of the eighteenth century and made a great contribution to

the development and formation of the ideological worldview for enlightenment representatives. Didro was the initiator and leader of this publication, which came into being in the mid-40's. Didro described the main trends in the "Prospect" edition published in 1750 and stated that "giving advice on any matter and serving as a guide, if anyone is independent of enlightenment." "Prospect" has contributed to the 35-volume bulletin, and the number of subscribers reaching 4,000.

For more than two decades, the Encyclopedia has become an important public work of scholars-enlightenmenters, and since its publication, it turned into a tradition to call educators as encyclopaedicians. The history of the publication of Encyclopedia was full of dramaticism, which reflected the mood of enemy forces. Enlightenment can vary considerably under the influence of various historical conditions, historical environments, and historical and territorial factors. The concept of enlightenment differs not only from the nationality but also from its regional perspective. This, in turn, testifies to the formation of Long, Near, Middle Eastern Enlightenment, as well as the formation of American, Caucasian, and French Enlightenment. The wisdom of each centenary has its own unique features. The Oriental Enlightenment was a special stage in social development, and its aim was to adapt the traditional religion to new circumstances, which is to say that it is a movement for religion reform. However, the regional awareness-raising activities vary considerably depending on the level of socio-economic development, various spiritual values, dependency on European countries, the character of the current religious system (Islam, Buddhism, Hinduism). Consequently, they shaped on the basis of educating every nation.

The Uzbek-French literature, and the world's educational philosophy, are interconnected through various means. The character of the Oriental Enlightenment is its antifodal approach, including reform, humanism, national self-consciousness, religious extremism, education, education, and so on. There are many researchers who say that the West has been developed as a repetition of the French philanthropy. However, the enlightenment in our country is far from being a state. Because our education in our country is unique in its own way. These signs, in turn, are the basis for the development of other forms of enlightenment, and their development is at a certain boundary with regard to the characteristics of the socio-historical development of a particular country. In this respect, as Dillée says, the idea of "European centurism is enlightened," in essence, a necessity. Epicur, for example, must be built on the basis of the agreement between the state.

¹ Турди. Танланган асарлар. Т., Узфаннашр, 1951, 21-бет. Бундан йигирма йилдан кўпроқ вақт аввал проф. Б.Қосимов ёзган эди: "Турди замонасида ўзбек уруғларининг бирлиги,

хамжихатлиги учун курашиш муҳим масалалардан бўлди". Б.Қосимов. Излай-излай топганим... Т., Фафур Ғулом номидаги Адабиёт ва санъат нашриёти, 1983, 93-бет.

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The idea of social consensus that Epicurus promoted was later continued by the French educators of the eighteenth century and the 20th century philosophers.

Lametri and Gwelecki, Didro and Golbakh paid particular attention to the problems of national statehood, human rights and freedoms, which were of great importance in French life. They have shown ways and means of achieving these values in their works in order to raise the French nation to spiritual heights and transform it into an enlightened nation. The multi-colored "Encyclopedia" created by them has risen to the level of "European bestseller", which has shown the ways and means of enabling them to solve the spiritual problems of the day. Many other prominent French scholars and specialists have also been involved in this book, and its significance, from the point of view of the problem of universalism, and its proximity to the French nationality, is an invaluable book of the eighteenth century Europe. The authors of this book, with their other works and works, have transformed the universal values put forward in the Declaration of Human and Civil Rights adopted by the French Revolution of 1789-1884 as the most important spiritual dimensions of society development.

Just like them, our predecessors, especially the Jadids, set up various print publications. According to the adjectives, a person wants to satisfy his/her body and soul needs during his lifetime. Satisfaction of the

body's needs is a prerequisite for human existence. But the meaning of life is not only in material things, to be self-centered, to enjoy, to be rich. The human spirit also needs a particular kind of food. Therefore, there are spiritual qualities such as enlightenment, humanism, justice, mercy, piety, conscience, worthiness, and patriotism.

Conclusion

High spirituality cleans human beings and strengthens their faith. There were answers to the question of freedom and how to live in the first political programs of the jadidism representatives.

Abdulla Avloniy, who said "Education for us is the question of life and death, of rescue or catastrophe, of prosperity or tragedy", targeted at finding solutions to serious problems. Despite the fact that the meaningful speeches of our great ancestor who made a lot of effort to change the society through education, were made a century ago, even today, when science and new technologies are highly developed, people's world mentality, understanding and imagination expanded, and today's educational system has risen to a new level, they still preserve their meaning and value because social, economic and technological development of the society is progressive, each historical era is characterized with its more complex problems related to the spiritual enlightenment of human beings and the education of young generation.

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