

Praise of the Homeland in Siddiqiy-Ajziy's Views

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Abstract: This article analyzes the attitude towards the homeland of Siddiqiy-Ajziy, a representative of the Enlightenment movement. It examines how the image of the homeland is praised in his works, and how these views sought to strengthen the nation's spirit, spiritual values, and national identity. The author illuminates Siddiqiy-Ajziy's patriotic ideas from a philosophical and educational perspective, focusing on the spiritual values and social responsibility in his thoughts. The article is significant as an attempt to portray the concept of homeland not only as a geographical territory but also as a spiritual responsibility.

Keywords: Siddiqiy-Ajziy, enlightenment, praise of homeland, national values, philosophical views, spiritual education, national awakening, patriotic ideas



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INTRODUCTION

By studying the spiritual heritage of our enlightened Jadid ancestors from a historical and philosophical perspective, we aim to substantiate their spiritual, educational, and socio-philosophical role in national revival and youth education.

The Jadids criticized the method of governance in society, the system of teaching and upbringing in religious schools and madrasas based on old traditions, taught secular sciences in new-method schools, established relations with Western and Eastern countries, opposed colonialism, and created a new historical and social environment. Under such conditions, they fought for the prosperity, independence, and sovereignty of the nation.

Today, reforms are consistently continuing to deeply study and promote the scientific heritage of thinkers who lived in our country, and to educate the younger generation in the spirit of the noble traditions of our ancestors. The need to increase the effectiveness of reforms in the spiritual and educational sphere requires raising activities in this area to a qualitatively new level. As such, *"We are implementing decisive reforms, adhering to the wise traditions of our ancestors, understanding their ideas, and moving along the path of forming a new image of our country"*[1;184].

METHODOLOGY AND METHODS

In this context, it is crucial to identify the organizational role of the Jadids in utilizing education for youth upbringing, engaging the younger generation in production, and fostering their active participation in the cultural life of Turkestan society, as seen through the lens of enlightenment ideas promoted by the enlightener-jadid Siddiqi-Ajzi.

ANALYSIS AND RESULTS

Today, one of the pressing issues is to rationally study our past history with a new mindset, objectively analyze our rich cultural heritage in line with contemporary demands, creatively enrich it, and pass it on to future generations. It is equally important to educate our youth in the spirit of respect and attention to this heritage, instilling in them the values of humanism, patriotism, and national pride. In this regard, the role of our Jadid ancestors in our history is unparalleled.

In this context, it should be emphasized that Saidahmad Hasankhoja ogli Siddiqiy-Ajziy, one of the representatives of the national progressive-Jadid movement in the early 20th century, serves as an exemplary model for nurturing a harmoniously developed generation with his human qualities and scholarly potential. He embodies the expression and support of our noble aspirations on the path to independence.

Saidahmad Siddiqi Ajzi, who defined "the struggle for the triumph of the nation, enlightenment, and freedom as the principle of life and the meaning of existence,"[2;171] aspired for science and literature to prevail in Turkestan. His enlightenment activities primarily focused on two directions:

1. promoting scientific knowledge through his works;
2. advancing the idea that practical results can be achieved by establishing new-method schools and educating the children of the nation.

The main ideological content of Siddiqiy-Ajziy's work "Mirror of Edification" ("Mir'oti ibrat") is aimed at promoting the freedom of the Motherland, sharply criticizing the vices of existing society, and introducing the innovations of the era. Siddiqiy Ajziy, reflecting on the independence and prospects of the country, illuminates the true image of Samarkand during his lifetime through a fictional event (legend). The poet's reflections on the prospects for the development of society have a deep socio-philosophical content. According to him, the current generation stands at such a stage of history that its path to building a prosperous society, achieving a bright future, or being doomed to destruction depends on the choices it makes now. Siddiqiy Ajziy acknowledges that the people and nation must adopt a new way of life, as the current way of living is entirely unsuitable.

In the works of Siddiqiy Ajziy, the issue of the future and destiny of the Motherland is primarily raised as a central topic. Being one of the first among his contemporaries, he expresses with regret that the Homeland has been subjected to humiliation due to oppression ("yadi bedod") [3;51].

According to his acknowledgment, the state of the Homeland was ruined due to oppression. Due to discord and corruption, rational people fell into grief. As a result, people's faces became like spots on the moon. The reason the country and its people find themselves in such a situation is the presence of individuals with dark hearts, who are shortsighted and unable to envision the future.

The poet put forward the idea that he is eager to reform the ruins of the Homeland, and for this, not just blindly, but on the basis of a single principle and belief, a true unity should be formed:

The gathering for unity is my healing assembly,

The wine of consultation is the cause of dispelling my intoxication [4;139].

In this regard, the opinion of the well-known critic Vadud Mahmud that "Ajzi introduced his socio-literary views into the Eastern poetic form, thereby encouraging the nation towards knowledge and enlightenment, self-awareness, in short, spiritual growth" [5;36] deserves attention.

Siddiqi Ajzi's ideas on achieving universal unity, improving the nation, elevating Islam as a spiritual and moral foundation, and reforming the education system serve as an expression of his comprehensive thinking on the social and spiritual perfection of human existence. His view of science and crafts as a vital necessity, his striving for the universal happiness of humanity by improving the material and spiritual life of society, shows that he achieved not only practical, but also philosophical views.

These ideas attracted Vadud Mahmud's attention and, in his words, were evaluated as ideas embodying the progressive thinking of his time. Because in these views lies the idea of human perfection as a person, the achievement of unity and freedom by the nation, and the idea of living in harmony with divine and secular criteria.

Siddiqi Ajzi put forward the idea of eliminating internal conflicts and uniting towards a common goal. It was believed that a nation can be made strong and stable by awakening a sense of national pride and self-awareness.

The development of the nation should be ensured not only by spirituality, but also by economic stability. Therefore, such ideas as vocational training, entrepreneurship, and the development of local production were put forward.

CONCLUSION

In conclusion, it should be noted that on the path of strengthening the trust and beliefs of the people, we can emphasize the role and significance of the socio-philosophical heritage of Siddiqi-Ajzi, a major representative of the Enlightenment-Jadid movement, which is considered the stage of national revival in our development. His legacy is one of the important factors in the development of modern civilization, the formation of independent thinking, a new approach to the world, and in the upbringing of young people capable of evaluating events and phenomena with deep intellect and power of thought, understanding a sense of responsibility, and resisting indifference and apathy.

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