

## Foundations of Enlightenment Literature Formation

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**Annotation:** This article reflects the foundations of the formation of Uzbek and English literature of enlightenment, that is, the important role played by the two nations in the formation of their societies, education, cultural identity, and advanced social reforms.

**Keywords:** Enlightenment, cultural identity, foundations, nationalism, uniqueness, individuality, socio-political violence, modern conditions, modern conditions.

It is known that the power of each national culture and literature, its contribution to the treasury of world culture and literature is reflected in the comparison with the literature of other cultures. A comparative study of different national literatures helps to understand that universal values lie at the root of uniqueness, individuality, and nationalism. In addition, there are certain similar signs in the historical development of individual national literatures, in which, in the words of N.I. Konrad, "the same processes that acquire a certain regularity" are observed. In particular, similar qualities can be observed between the English enlightenment movement and literature of the 18th century and the Uzbek national revival movement and literature of the beginning of the 20th century. In these countries, there were serious changes in the cultural, political and social life of both regions, as well as a sharp ideological struggle. In times of reforms and drastic changes in social and political life, it is known that issues such as man, man and society, man's place in life come to the fore. Both in the English development of the 18th century and in the Uzbek nation at the beginning of the 20th century, the progressive people who cared about literature, theater, the country, the nation and the state's prospects became a platform for promoting new ideas, which were an obstacle to development. disclosure of the old regime became the main means of educating a new person on the basis of enlightenment. That is why the worldview, philosophy, and human views of Western intellectuals such as J. Locke, Helvetius, Montesquieu, D. Diderot, Voltaire, J. Rousseau, D. Defoe, G. E. Lessing, I. G. Gerder, F. Schiller, B. V. Goethe with M. Behbudi, A. Avloni, A. Fitrat, A. Cholpon, Munavvarqori, Haji Muin, Hamza, etc., it is possible to see commonalities between the worldview and the ideas about the perfect person.

Enlightenment or the movement of enlightenment acts as a socio-philosophical and mass-democratic movement formed in opposition to the policy of socio-political violence established in the spiritual-educational spheres of society. Its purpose is to liberate the life of a particular society from philosophical-ideological and spiritual-educational violence, ignorance, and to provide all necessary material and spiritual aspects of development through free thinking, advanced spiritual-educational system. implementation.

The beginning of the Enlightenment movement in France indicated that the society was ripe for fundamental changes. The term "enlightenment" was used for the first time in "Paradise Lost" by the great English poet J. Milton. Enlightenment movement was founded by well-known spiritual figures such as De Saint-Evremont, Bayle, Maille, and in the following years, great thinkers such as Voltaire, Montesquieu, Condillac, Lametri, Holbach, Diderot, Helvetsi, Rousseau, Buffon. continued and managed to spread and popularize the principles of the Enlightenment throughout Europe. Enlightenment ideas served as an important factor of socio-political and national liberation movements. Muqimi, Furqat, Avaz O'tar o'glu, Ahmad Donish, Mahmudhoja Behbudi, Munavvarqori, Fitrat are among the intellectuals who ideologically and educationally prepared the national liberation movements

of the peoples of Central Asia and inspired them to national independence. , Cholpon, Hamza, Avloni, etc. should be noted. The movement of the Jadids, who created the ideological foundations of the Enlightenment in Uzbekistan, fought valiantly for the freedom of the nation and the well-being of the country, and gave many victims on this way, fulfilled the dreams and hopes of building a free and prosperous Motherland, establishing a free and prosperous life. It was a vivid expression of the struggle for national liberation.

The term "enlightenment" is usually analyzed in many ways. In a broad sense, this means educating the people, introducing them to public culture, science, and art. In a narrow sense, this term is usually used to express the spiritual-spiritual movement that arose during the struggle against feudalism and aimed at its destruction. The Enlightenment period is considered one of the great pages in the history of Western European culture. The ideologues of the 18th century, philosophers and writers who boldly criticized the feudal system are the enlighteners of this period. The foundations of Uzbek and English Enlightenment literature have their own historical and cultural roots. However, both movements share a common theme of intellectual awakening and social reform. The Uzbek enlightenment movement, i.e. Jadidism, also came into being at the end of the 19th century and the beginning of the 20th century. It was influenced by wider socio-political changes in the Russian Empire and the influx of Western ideas, and Russian colonialism in Central Asia brought new educational, cultural and political influences that played a major role in shaping the intellectual landscape.

Topics such as educational reform, social criticism and cultural revival contributed to the formation of Uzbek enlightenment literature. In particular, during the emergence of Uzbek enlightenment literature, the main focus of educational reform was on the modernization of the educational system, which includes traditional religious teachings as well as secular sciences. Through social criticism, the literature of the Enlightenment often criticized society's norms and called for development and rational thinking. Great attention was paid to the restoration and preservation of Uzbek culture and language in modern conditions under the support of cultural revival.

Enlightenment literature in the history of national literature began with Yusuf Khos Hajib and lasted until the beginning of the 20th century, even though it started a new era after national literature, the movement of enlightenment, philosophical didactic views in a certain sense emerged in national literature. literary views were a continuation of literary views that appeared in national literature. It is possible to show the process of ideological and educational growth in the literature of Uzbek modernist enlighteners, as in the period of the English Enlightenment. For works of all genres, the combination of artistry with philosophical observation, journalistic sharpness and didactic direction has become the main factor. Of course, in Uzbek classical literature in general, there has always been a penchant for propaganda typical of Eastern literature. However, didacticism acquired a completely different meaning in the literature of the Enlightenment. Under the influence of English literature, didacticism, which includes a wide range of concrete problems of the time - politics, state building, social and household problems, began to replace the abstract, mainly Islamic moral teachings, and importantly, the teachings in the new literature joined with the Rifians.

The representatives of English Enlightenment literature assigned completely new tasks to literature and devoted their artistic creations to the reconstruction of society. The writers of the new generation in the literature of the English Enlightenment expressed new views on the tasks of literature and enriched fiction with new content and new forms. By spreading the progressive ideas of enlighteners, fighting against religious bigotry, ignorance, false science of the Middle Ages, anti-human feudal ethics, and primarily art and aesthetics that served to satisfy the needs of the upper classes, the society They believed that it would change.

Part of the broader European Enlightenment of the late eighteenth century, the English Enlightenment was characterized by a flourishing of intellectual, cultural, and political ideas that emphasized reason, science, and individuality. The main content of English Enlightenment literature was determined by faith in continuous progress, faith in science and thought, individual freedom and the old order, church,

religion and feudal government. Therefore, the 18th century was a period of struggle for new aesthetic principles that could express these ideas in literature and art. During this period, thousands of pamphlets and articles on literature, art, culture and aesthetics began to be created. In such works, modern conditions, outdated feudal systems, religious fanaticism and feudal stratification became objects of comedy. Enlightenment writers introduced the image of a hero related to the idea of a "natural man" with moral, spiritual, and social qualities into the literature. In presenting the idea of a hero, enlighteners glorify the morals and hard work of ordinary people, and try to illuminate their pains and sufferings.

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