

DEVELOPMENT OF SPIRITUAL AND CULTURAL HERITAGE AT THE BEGINNING OF THE 20th CENTURY

Jo'rakulov Oybek Olimjon

Abstract: This thesis contains information about the cultural life of the 20th century we will analyze them separately and in Central Asia at the end of the 19th century and the beginning of the 20th century Information about advanced philosophical and socio-political thoughts is given.

Key words: Science, enlightenment, culture, politics, ideas, people, independence. philosophical, socio-political thoughts, modernity, culture, enlightenment, worldview, mysticism, tradition, lifestyle. Social and political movements in the second half of the 19th century.

The social and political life of Russia after the reforms is an important process - with generations of dissidents turning from liberals to extreme radicals stands out. The incompleteness of reforms by the authorities is common in the liberal camp caused discontent and the inconsistency of the post-reform Russian reality, harmful consequences of maintaining the autocracy of the revolutionary movement in Russia encouraged its development. In the 60s and 80s of the XIX century. Populism is a leading social and revolutionary movement took places. The main rules of the populist doctrine were defined by A.I. Gerzen and N.G. Chernyshevsky. In their opinion, the transition of Russia to socialism through the peasant community could. The ideology of populism had a direct impact on the tactics of the movement. In 1874 the so-called march among the people to promote socialist ideas done. In 1876, the populist organization "Land and Freedom" was established. later it split into two organizations. Populist after the assassination of Alexander II organizations were practically crushed.

In the second half of the 19th century, the ideas of liberalism further developed in Russia approved in the zemstvos. The main goal of Russian liberals is a constitutional government they saw in the installation (I.I. Petrunkevich, D.N. Shipov, B.N. Chicherin). Workers movement becomes an influential factor of social and political life. Workers in the 1970s were the first attempts to create organizations.

Their participantssupported the overthrow of autocracy, political freedom, and social reconstruction. As a result of the crisis of populism and the rise of the labor movement, the intelligentsia is one part of them is turning to Marxism, the most radical ideology of the West. In 1883, the group "Emancipation of Labor" was founded by Russian intellectuals showed that some of them will become social-democratic doctrines. In thefuture "Union of Struggle for the Emancipation of the Working Class" (1895), V.I. Ulyanov (Lenin) uncompromising class struggle, socialist revolution and the establishment of the dictatorship of the proletariat proposed the idea. As you can see, Russian at the end of the nineteenth century in society. there is a radicalization of views and feelings. Bourgeois in Russia defenders of the system and the modernization process associated with it were few and far between. And this is not surprising: played the role of the main striking power in Western Europe the bourgeoisie was silent in our country; Until 1905, he did not even have his own party was In Russia, on the threshold of bourgeois revolutions, there is a unique consolidation of forces began to form: the bourgeois to the radical forces that came out with the slogan of equalization the force that protected the system practically did not resist. The end of the 19th century and the beginning

of the 20th century in the development of world civilization there was a period of sharp turns. During this period, deep reforms, the first and second world war, fundamental qualitative changes took place in the development of science. A society being influenced by a completely foreign society not only in life but also in people's philosophy also made a revolution.

At the end of the 19th century and the beginning of the 20th century, it

was different in Central Asia as in the regions, representatives of a different way of thinking and a new vision were formed. In the second half of the 19th century, the socio-economic system in Central Asia was backward, the lifestyle of citizens very low, the religion of Islam in their cultural and spiritual life the influence of their leaders was strong. The philosophy of mysticism in people's worldview in a situation where the desire to restore its traditions is growing, the forces against it differences arose with. The development of Uzbek literature of the 20th century is integral with social and political life dependence and the fact that it is legal is the dominant ideology of fiction development under pressure. Three major stages in the development of Uzbek literature of the 20th century existence, they are mutually independent and at the same time on the basis of succession that it occurred.

Each stage of development is not only subject, idea and ideological in terms of, but a system of specific aesthetic principles of perception of reality to justify that. The first stage is modern literature (1900-1930s). Ignorance of the people, the nation to advance the ideas of bringing them out of the swamp to the sky of enlightenment, and in this way it is practical commitment to work as the first stage of the revolutionary movement (1900-1917). In addition to the ideas of Marifatparvar, the ideas of national freedom and independence advancement as the last stage of the progress of the modernist movement (1918- 1929).

It is a regularity characteristic of modern literature, which is rich in terms

of theme, idea and artistic form substantiation, propaganda and propaganda in fiction the strengthening of the task, the principle of realistic reflection of reality to the leading position rise, the change of essence in relation to literature and social life, enrichment of literature with new literary types and genres. It is rich in folklore, influence and role of classical literature and literature of other nations; in poetry rise of the finger system and the aruz system to an equal position; realistic lyrics, prose and the emergence of written dramaturgy. In this process, M. Behbudi, Fitrat, Cholpon, A. Qadiri, A. Avloni, Hamza,

The role of artists like Sofizoda in Uzbek literature, realistic novel and determination of narrative genres. Emergence of ideas of national revival, national the "birth" of the theater, the spread of the ideas of independence in the local press and the role of creative associations. A new artistic perception and reflection of reality emergence of aesthetic principles; The decision of nationalism and nationalism in literature finding, figurative thinking and tendency to simple folk style, national cultural heritage and increasing importance to the riches of the national language.

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