

ETHNOCONFESSIONAL VIEW AT THE MODERN WORLD

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**Abstract:** *In the article, the author examines the concept of ethno-confessional view of the modern world through the prism of studying religious issues, its internal structure and various phenomena.*

**Keywords:** *Confession, ethno-confessionality, madhhabs, ethno-national, religious organizations.*

**Аннотация:** *В статье автор рассматривает понятие этноконфессиональный взгляд на современный мир через призму изучения религиозного вопроса, ее внутреннее строение и разные явления.*

**Ключевые слова:** *Конфессия, этноконфессиональность, мазхабы, этнонациональный, религиозные организации.*

## INTRODUCTION

The 20th century occupies a special position in the historical development of mankind. This century has seen so many global events that their meaning spans several centuries. Indeed, the 20th century became for the communists a century of world-shaking revolutions; the century of great discoveries and scientific and technological progress of scientists; This is an era of independence and prospects for countries that lived under colonial conditions, their material wealth was plundered, and their people were humiliated.

If we approach the twentieth century from today's point of view, then this century began with the movement of national awakening of the people of Turkestan, and the great goal of this movement was realized in the last decade of the century, that is, with the collapse of the autocratic system of Tsarist Russia and the collapse of such a powerful empire as the USSR.

First President of the Republic of Uzbekistan I.A. Karimov's historical merits are enormous. In a short period of time, I.A. Karimov brought our country into the ranks of the developed countries of the world. He chose the right path at a delicate and even dangerous stage of the historical process and achieved global changes in the fate of the Uzbek people.

One of these changes is the perpetuation of the blessed names of famous statesmen, commanders and scientists, literary and artistic figures who have made a worthy contribution to the world civilization of the Uzbek people, looking with respect at the history of the country and people, thereby restoring historical truth and justice.

## MATERIALS AND METHODS

The article discusses the problems that have arisen with changes in social value guidelines. The high ideals that took place quite recently were replaced by a pragmatic ideology. Changing the social system, proclamation of the values of a wealthy lifestyle.

The study used methods of structural, historical and comparative analysis.

The history of the Uzbek people, like the history of other peoples, consists of the unification of different tribes and clans into one khanate, and khanates into khanates, these khanates lived in certain historical conditions and periods, then experienced the pain of conquest, and finally, the people broke the shackles of slavery and achieved independence. This formula has manifested itself in various forms throughout the history of our people. The obsolescence of socio-economic thought and the birth of new thought are associated with the same process.

#### DISCUSSION AND RESULTS

The Jadid movement arose and intensified under the influence of socio-economic, cultural changes, historical and political events in Turkestan, especially the first Russian revolution of 1905-1907, as well as national liberation and democratic movements in Turkey, China, India and Iran. It united representatives of different classes, differing from each other in social affiliation and different views on certain problems.

However, they were united on the main issue - the issue of gaining independence of Turkestan.

The theoretical and practical struggle of the Jadids against the colonial regime and its defenders continued to develop and take shape. From criticizing the norms and rules of the colonial system, they now moved on to promoting the idea of establishing national-territorial autonomy as a transitional form to the complete independence of Turkestan.

Modern historians distinguish three periods in the ideological and theoretical development of Turkestan modernism: from 1905 to February 1917, from March 1917 to February 1918, from March 1918 to the end of 1930.

It should be emphasized that gaining political independence was the central problem at all stages of the ideological and theoretical development of the Turkestan Jadids. However, they understood perfectly well that gaining independence under conditions of strict colonialism, on the one hand, and under conditions of economic, political and cultural backwardness of Turkestan, on the other, was a very complex and difficult task and a long process.

They also understood that independence could only be achieved as a result of the consistent active but peaceful struggle of the people of the country.

At the first stage, the ideological and theoretical activity of Turkestan's contemporaries acquired an educational character. Based on the real historical conditions of the Turkestan colony, the Jadids believed that education was the only factor in solving problems in the socio-economic, political and cultural spheres. They were convinced of the need for enlightenment to restore the country, to awaken its people from centuries-old ignorance.

Without the liberation of the people of Turkestan from superstition, ignorance and fanaticism, there could be no talk of the restoration and independence of the country. In their opinion, first of all, it was necessary to open the eyes of the people of the country, reveal to them the evils of the existing system, show Muslims ways of liberation from social and colonial oppression, and achieve independence. In general, education, according to the Jadids, was an important guarantee of gaining independence and developing the country along the path of development and democracy. Therefore, problems related to educational reform became the focus of the Jadids, and they began to open new schools. These schools began to use modern forms of education, in contrast to the old Muslim schools based on Central Asian traditions. The Jadids themselves created programs for these schools, wrote textbooks and teaching aids. Educators collected funds to realize their goals, organized various societies that sent children of local peoples to study in places such as Istanbul, Ufa, Kazan, Orenburg to receive education.

Another area of activity of the Jadids was the propaganda of their ideas in the press. At that time, they published such newspapers as “Tarakki”, “Khurshid”, “Tujor”, “Shukhrat”, “Samarkand”, “Sadoi Turkestan”, “Sadoi Fergana” and the magazine “Oyna”.

On their pages they actively spoke out against ignorance and fanaticism, against old customs and traditions, seeking to reform the economic, political and cultural life of colonial Turkestan and realize noble goals.

A special place in the work of the Jadids was occupied by the problems of economic development of Turkestan through periodicals. Based on the real conditions of the country's economic life, modernists posed acute problems that are relevant not only for Turkestan, but also for many countries of the East, dependent on developed Western countries. The creation and development of national industry, the opening of national banks, the development of agriculture, domestic and foreign trade, limiting the export of minerals and other material resources from Turkestan, organizing their processing in this place, producing not raw materials, but finished products. Such problems included peasant production, the introduction of scientific and technological achievements into production, etc.

Given the balance of political forces, the Jadids did not immediately publicize the issue of Turkestan's independence. They supported the gradual reform of the country's socio-political and legal life. To start a dialogue, representatives of local authorities raised the issue of limiting arbitrariness, violence and offensive behavior of the judiciary. They advocated giving the local population of Turkestan freedom in marriage and religious matters. For example, Behbudi developed the “Turkestan Administration Reform Project.” However, these and other demands of the Jadids remained on paper. The tsarist government and its representatives in Turkestan limited themselves to promises.

An analysis of the ideological, theoretical and practical activities of the Jadids until February 1917 shows that their efforts were aimed at creating economic, political

and cultural conditions for the independence of Turkestan. Exposing the vices of colonialism and the feudal system, the tireless struggle for reforms, and the promotion of education, democratic legal institutions and ideas play a big role in the formation and development of the national liberation movement in colonial Turkestan.

After the February Revolution of 1917 in Russia, a new stage began in the history of the Turkestan Jadid movement. The Jadids welcomed this revolution with great joy, seeing it as a movement toward independence for peoples oppressed by colonial oppression, as the establishment of a truly populist form of government that overthrew the Tsarist regime and paved the way for the establishment of a democratic society. The ideas of freedom, equality, and self-determination of the peoples of the February Revolution had a great influence on the further development of the political and legal views of the Turkestan Jadids and the strengthening of their activities. In their theoretical and practical activities there is a fixed level and organizational form.

After the February Revolution in Russia, on the territory of Turkestan, on the initiative of the Jadids, such socio-political and religious organizations were created as "Shuroi Islamiya" in Tashkent, "Muravajul-Islam" in Samarkand, "Ravnakul-Islam" in Kattakorgan, "Turk Odami Markaziyat" and "The Federalist".

In April and September 1917, two congresses of Muslims of Turkestan were held under the leadership of the Jadids. The magazines "Turon", "Turk Eli", "Ulug Turkestan", "Najot", "Kengash", "Shurai Islamiya", "Hurriyat" were published in Samarkand; in Tashkent - "Tirik Soz" and "Hurriyat". These publications served as the main platform for the Jadids to promote their ideas of independence. During this period, the attitude of the Jadids to tsarism and its colonial policy, and to the political and legal institutions of Turkestan changed dramatically.

Now they did not limit themselves to criticizing some representatives of the colonial administration and the defects in the work of government agencies, but went even further. In general, they criticized colonialism and began to reveal its roots. They began to publicly expose the aggressive, colonial and anti-people policies of tsarism. First, the Jadids of Turkestan publicly supported the Provisional Government, and then joined the Turkestan Committee.

They called on the local population to obey and support the new government and the measures it was taking. The Shurai Islamiya invitation dated March 25, 1917, entitled "To the Muslims," says: "The fall of the tyrant Tsar did not harm the entire Russian people, because the people's government is working in their place. This government of the people is a government of justice and treats everyone equally. Therefore, do not say "inappropriate words" about the new government. In the "Provisional" charter of "Shurai Islamiya", published in the newspaper "Najot" on April 28, 1917, among the objectives of this organization was the task of "Encouraging support for the implementation of the policy objectives of the new government." Under the influence of the historical and political events of mid-1917, the social and political activities and demands of the Jadids intensified, and the idea of gaining independence was put in first place.

This idea was Behbudi, N. Yakushev, O. Tirkishev, M. This was expressed in the articles of Shermukhamedov and others. However, the very concept of independence is in the documents of the congresses of Muslims of Turkestan, held in Tashkent in April, September and November 1917; The draft constitution of the Turkestan Autonomy, developed by Sh. Shorahmedov and published in Turk Odami Markaziyat, was somewhat fully and coherently set out in the Federalist program, published in September 1917. It should be noted here that the Jadids of that time did not raise the issue of the separation of Turkestan from Russia with cross-references, as they erroneously wrote about many Shura authors.

Perhaps completely abandoning the idea of supporting a constitutional monarchy, they advocated granting Turkestan national-territorial autonomy within the framework of the Russian Democratic Federative Republic.

For example, in the resolutions on the future political structure of the Turkestan region at the Kurultoy of Muslims it is said: “Syr Darya, Samarkand, Fergana, Caucasort regions and all the peoples living in these places, as a separate territorial autonomous federation, created on the basis of national and cultural self-determination of their destiny” must become part of the Republic of Russia under the name "Republic". Similar ideas were in other program documents of the Turkestan Jadids. In most of the Jadids' articles, in many speeches, projects and program documents, special attention was paid to the problem of organizing the highest bodies of power, administrative and judicial institutions.

According to the authors, these departments should independently implement the powers of the Federal Republic of Turkestan. For example, this is shown in the revolutions mentioned above. “The Legislative Branch”

Also, the “Resolutions” provided for the creation of a body of the Supreme Court - the Senate, called “Mahkamai Sharia”, which will be responsible for the promulgation and interpretation of laws, laws and requirements of Sharia (for the Muslim population), monitoring their exact implementation, to all government agencies and individuals, and also all judicial officials were given the right to control the execution of court decisions. The Senate was to be a collegial body consisting of a chairman and members. The Chairman of the Senate, the Prosecutor General should be the supreme guardian of the laws of the Turkestan Federation. Senators were to be elected by the people of the republic for a term of 5 years through universal, direct, equal and secret suffrage.

A special paragraph of the “Resolution” mentioned representatives of the Federal Republic of Turkestan in the government of the Russian Republic. According to the Jadids, these representatives should participate in the development of national issues. The Jadids also attached serious importance to the issue of limiting the tasks of the Federal Republic of Turkestan and the Republic of Russia. They are responsible for guarding the external borders of the Russian Republic during the war, administering criminal and civil courts, solving educational and spiritual issues (for Russian citizens), managing the postal, telegraph and railways until Turkestan reaches the level of



acceptance, administration political relations between Russia and foreign countries, as well as the management of Russian defense affairs, those who consider it necessary to fulfill their duties.

It should be noted that the Jadids generally supported the independence of Turkestan, and put the idea of economic independence first. In their opinion, it is impossible to achieve independence in the spheres of politics, law and religion without ensuring the economic independence of the country.

To ensure the economic independence of Turkestan, first of all, to declare land, mineral resources and water the common property of the people of Turkestan, to transfer industry, agriculture, trade, construction and management into the hands of the Turkestan people; they considered it necessary to establish the production of necessary products in Turkestan itself, build factories, develop new lands, develop trade, industry, irrigated agriculture, gardening, vegetable growing, etc. According to the Jadids, all this should become the economic basis for Turkestan gaining complete independence. After the February Revolution, the Turkestan Jadids became consistent supporters of a republican form of government, providing and guaranteeing democratic rights and freedoms to citizens.

In the program documents and projects of the Jadids: citizens can vote and be elected, hold meetings and rallies, join public organizations and associations, move freely from one place to another without asking anyone for the reasons for moving, receive education, publish diaries, magazines and books, such important issues as freedom of expression, freedom of speech, press, conscience and opinions, personal property, and inviolability of correspondence were announced. The Jadids advocated for the equality of citizens both before the law and before the government. They believed that laws and the government should equally protect the interests, rights and freedoms of citizens, regardless of their social origin, financial and religious affiliation. They stated that citizens should be held equally accountable to the law and government for their actions and crimes.

The Jadids paid special attention to protecting workers' rights. For example, in a special section of the program of the Turkish People's Center party, workers join trade unions and societies, hold general and private strikes to defend their rights, receive old-age and disability benefits, sickness benefits, and participate in resolving labor disputes. disputes were discussed through their representatives. Basic principles of justice of the Federal Republic of Turkestan: legality, presumption of innocence, independence and freedom of the court, the right to defense, the right to appeal against illegal sentences and court decisions, etc. "Dastur". The Jadids came out in support of the equality of Turkestan peoples and peoples in all spheres of economic, socio-political, legal and cultural life. They paid special attention to protecting the rights and freedoms of minorities. In their articles, policy documents and projects, they indicated that citizens belonging to nations and peoples without a native place and forming a small number of nations should enjoy all the rights and freedoms on an equal basis with representatives of indigenous peoples. peoples of Turkestan.

The Jadids associated the implementation of their ideas about the independence of Turkestan primarily with peace and unity between the various social forces of the country.

In 1905, the procedure for considering individual cases within the Tashkent judicial district was introduced in a special meeting, consisting of the senior chairman, three members of the judicial chamber and three judges of the local district court. In 1910, by decision No. 9 of the general meeting.

Conclusion.

In September-October 1917, the struggle for power between various socio-political forces in Turkestan took a sharp turn. In particular, the Bolsheviks began intensive preparations for the seizure of all power in the country by the Soviets of Workers' and Soldiers' Deputies. In response, the country's Muslims intensified their struggle for power. At the end of September, the All-Russian Congress of Muslims of Turkestan was convened, at which they decisively opposed the transfer of power into the hands of the Soviets of Workers', Soldiers' and Peasants' Deputies.

In 1917, as a result of a reduction in acreage, a decrease in productivity, excessive rise in prices, deterioration in the supply of fuel and raw materials, unemployment caused by the stoppage of production in many enterprises, the situation of the working masses reached an unbearable level due to the worsening hunger in the country. All this increased the people's dissatisfaction with the policies of the provisional government. Taking advantage of this, various socio-political forces intensified propaganda against the provisional government and its local bodies. The Jadids were particularly active in this regard.

As President Sh.M. said Mirziyoyev: "Why was there an attack on the Jadids in 1937? If they had not risked their lives and there had been no repressions, the development of Uzbekistan would have taken a completely different path. I believe in this, there is every reason for this. If our intellectuals, writers, writers fearlessly write about the current justice, then the soul of Abdullah Qadiri, Cholpan and Fitrat will be satisfied. Times are moving on. If God willing, in 10-12 years there will be young people with whom we intend to fight the whole world. I believe in it".

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