

## FROM THE HISTORY OF THE ATTITUDE OF THE BUKHARIAN ENLIGHTENERS TO THE ISLAM RELIGION

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### ANNOTATION

In this article, analyzed that the religion has never been an obstacle to development and progress, on the contrary, Muslims are in favor of teaching worldly knowledge along with religious knowledge, and that the religion leads people to good and noble deeds, and only initiates goodness.

**Keywords:** Religion, obedience, diet, belief, reckoning, trust, reward, judgement, conduct, reformer, humanism, Sufism, revolution, discord.

## БУХОРОЛИК МАЪРИФАТПАРВАР-ЖАДИДЛАРНИНГ ИСЛОМ ДИНИГА МУНОСАБАТИ ТАРИХИДАН

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### Аннотация:

Бу мақолада дин ҳеч қачон ривожланишга, тараққиётга тўсиқ бўлган эмаслиги, аксинча, мусулмонлар диний билимлар билан бир қаторда дунёвий билимларни ўқитиш тарафдори бўлганлиги ҳамда дин инсонларни хайрли ва эзгу ишларга етаклаши, фақат яхшиликка бошлаши таҳлил этилган.

**Калит сўзлар:** Дин, итоат, парҳез, эътиқод, ҳисоб, ишонч, муқофот, ҳукм, йўл тутиш, ислоҳотчи, инсонийлик, тасаввуф таълимоти, ихтилот, ихтилоф.

## ИЗ ИСТОРИИ ОТНОШЕНИЯ БУХАРСКИХ ПРОСВЕТИТЕЛЕЙ К ИСЛАМСКОЙ РЕЛИГИИ

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### Аннотация:

В статье анализируется, что религия никогда не была препятствием для развития и прогресса, напротив, мусульмане выступают за преподавание мирских знаний наряду с религиозными знаниями, и что религия ведет людей к добрым и благородным делам, а лишь иницирует хороший.

**Ключевые слова:** Религия, послушание, диета, вера, расплата, доверие, награда, суждение, поведение, реформатор, гуманизм, суфизм, революция, разлад.

First of all, what does the word "religion" mean? The word "religion" means "obedience, diet, faith, reckoning, trust, reward, judgment, conduct", and religion is also divine guidance and counsel. Religion leads intelligent people to good and noble deeds, only goodness.. Just as eating, drinking, and sleeping are material needs, religion is also a spiritual need. "Religion" is the first thing that comes to mind is Islam. Because Islam is the religion of humanity. Islam gives many things to thought, life and conscience. It reveals the principles that will overcome all the problems of humanity. It says that basically all divine religions are one.

Old Bukhara is also an ancient place famous for its numerous madrasahs. It was considered a city where students from different countries come to study. This tradition continued in the following centuries. For this reason, most authors, when talking about Bukhara, first of all describe it in this aspect. In particular, the historian of the Ashtarkhanid period, Mahmud bin Vali (XVII century), evaluates the service of Bukhara as a center of spreading knowledge as follows: "Because of the abundance of scientists, it is called the fountain of scientists and science." E.K., who traveled to Bukhara in the 19th century. Meyendorf describes Bukhara's position in the Islamic world as follows: "It has become a place of pilgrimage for Muslims because of its many schools, scholars and holy places. Maybe that's why he got the name "sharif". Russian tourist N. In his memoirs, Khanykov describes Bukhara as a major center of science, enlightenment, and religious knowledge and says: "Bukhara was considered and is considered a center for spreading knowledge." J. Kunits also called Bukhara "the fortress of Arab-Iranian culture", "the heart of Islam" in the hundred-year history of Central Asia, the center of 250 mosques and madrasahs.

Another historical scholar, Columbia University professor Edward Allworth in the book "Modern Uzbeks". speaking about the activities of the Jadids in the field of religion and culture, he emphasizes that the movement of the reformers did not intend to turn away from religion. The enlightened Behbudi was a mufti who interpreted Islamic jurisprudence in a way that did not allow for objection. Another prominent representative of Jadid-maifatparvars, Munavvar Qori, also studied at a religious school and was a teacher in a mosque. Thus, the Jadids were the new representatives of the clergy who believed in protecting religion by fighting against ignorance. But despite this, the old school declared the Jadids, their students and their parents as infidels. The conservatives did not like the phonetic method of language learning instead of memorization, and they also opposed the teaching of mathematics, geography, natural science and history, which they considered to be anti-Islamic subjects. Behbudi tried to prove the opposite and considered ignorance of history as a sin.

Ikram Domla from Bukhara, nicknamed Mulla Ikramcha, real name is Muhammad Ikram ibn Abdusalam, was born in Bukhara in 1847, one of the Bukhara scholars, mufti and mudarris. He studied in Bukhara madrasahs. Joining the Enlightenment ideas of Ahmed Donish, he criticized the old education system in madrasahs and sought ways to reform madrasa education, develop new educational technologies, and to implement it, he reformed modern madrasahs in Bukhara as a mufti at the beginning of the 20th century. protected. In 1910, the pamphlet "Bedorin hobidagan va ogahi nodonon" ("Awakening of the Sleepers and Awakening of the Ignorants") reflected the feelings of dissatisfaction with the emirate system in Bukhara. After this pamphlet (1912-1914), Ikram Domla was exiled from Bukhara and sent to Peshku as a

judge. After the April 1917 demonstration in Bukhara, Ikram Domla was imprisoned in Guzor. After the BXSIR is formed, it will serve in administrative offices for a short period of time.

Ikram Domla mentored and sponsored many poets in Bukhara, including Ainiy. Fayzulla Khojaev and Ainiy in their works dedicated to the history of the Bukhara revolution gave a high assessment to the progressive activity of Ikram Domla.

Bukhara intellectuals, paying serious attention to the shortcomings of the educational process of their time, put forward their humane and progressive ideas. Because the issues of education at that time were subordinated to the goals of the ruling system. Education in this period can be divided into two main types:

1. Religious education;
2. Secular education.

Religious knowledge was taught in madrasahs and religious schools. In madrasahs, in addition, other necessary sciences - logic,

grammar, medicine and elementary arithmetic were also taught.

This knowledge was believed to be sufficient to make religious figures "enlightened" people for their time. However, the free-thinking progressive people of the time, who were thirsty for knowledge and aspired to enlightenment, were not satisfied with this kind of education, but strengthened their knowledge mainly through independent study and learning from learned people. Scientists who have a deep knowledge of a certain field taught based on their experience. As a result of the enlightened people studying not only high enlightenment, but also high spiritual masterpieces, and based on them, they refined their personal qualities in every way, our great thinkers paid great attention not only to exact sciences and religious knowledge, but also to knowledge in other fields that create the basis for human perfection. Enlighteners from Bukhara paid special attention to the education of spiritual and moral feelings in the formation of a person and his development as a person. Along with defining various character traits and moral qualities such as bravery, courage, friendliness, generosity, honesty, etc, the Enlightenment believed that man is the result of education and self-discipline.

At this point, we found it necessary to provide the following information about the religion of Islam: It is known that there are different religions in the world. Different peoples believe in them. All nations, that is, there is one God, and he created the world; rules the world with his wisdom; it should be worshiped with faith, prayer and thanksgiving. But the most acceptable form of service to God is to do good to other people, the soul does not die, God rewards unconditional goodness and punishes evil either in this world or in the next".

Today, about 1 billion 500 million people who believe in the religion of Islam on the whole earth do not consist primarily of representatives of one nation, among them are Arabs, Turkic and Persian peoples, peoples from the English, Farang, Germans in the West, to Japanese, Indonesian, Malaysians in the East, and in Africa and there are also negroes. Islam is one of the world's religions, its followers are also racially diverse. It is permissible to understand Muslims not as a single Islamic nation, but as the servants of Allah, the ummah of Hazrat Muhammad, peace be upon him.

Religion has never been an obstacle to development. On the contrary, Muslims were in favor of teaching worldly knowledge along with religious knowledge. That is, depending on the interests of students and the potential and availability of teachers, geometry, medicine, chemistry,



geography, history, literature, science of art, the basics of architecture (architecture), calligraphy, music, mathematics, logic, astronomy, Arabic literature, ethics, public speaking and hygiene. they also learned from such subjects as it can be seen that not only religious subjects are taught in madrasahs. Also, since some madrasahs are specialized, separate subjects are taught in them.

Even Allah praised knowledge in several verses of the Holy Qur'an and promised great rewards to those who have knowledge. The Holy Qur'an also mentions the following thoughts about scientists: Allah praised scientists with the quality of "God-fearing servants": "Indeed, only the scientists fear God among His servants." There are so many valuable meanings in this. So, since God blesses a scientist, our scientists must follow this rule!

According to English historian Allworth's book "Modern Uzbeks", Behbudi criticizes the personal and social abuses of Islam (including child abuse, alcoholism and apostasy) and says that new theologians are needed. Fitrat's article "Munozara", originally written in Persian and later in Turkish, spread throughout Central Asia. In it, the author criticizes the ignorance of religious leaders of Bukhara. Another of Fitrat's works, "Statement of an Indian Tourist", reflects on the problems of domestic violence, greed and abuse of Sharia. Enlightenment periodicals denounced drug abuse, alcoholism, child abuse, the unequal status of women, and extravagance at weddings and funerals.

It is known that if we pay attention to the socio-political and cultural life of Bukhara in the late 19th and early 20th centuries, we can see that the ideology of enlightenment formed the ideological content of democratic and national-patriotic movements. Enlightenment ideas against colonialism began to spread among the rural peoples, new educational institutions, new schools, education, cultural propaganda, and the modernist movement began to develop in such a situation. In this situation, many enlightened people began to appear in Bukhara.

"The Jadids tried to teach others the knowledge about foreign civilizations and updates in the world, and when neither the traditional nor the Russian-system schools offered a real way of development, they started to open schools of a new way", writes historian scientist, professor of Columbia University Edward Allworth "Modern Uzbeks" in the book.

Allworth, talking about the activities of the Jadids in the field of religion and culture, emphasizes that the reformist movement did not aim to turn away from religion, on the contrary, they put forward ideas about the modernization of Islam on the basis of protection from fanaticism and humanistic ideas about a rational approach to religion as a factor of national identity.

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In conclusion, Bukhara Jadids tried to adapt the religion to new conditions, like the enlightened ones who passed before them, without leaving the framework of Islam. They wanted to achieve

all this through the implementation of reforms and the development of education. However, after the invasion of Bukhara by the "Red Army" in 1920, the Shura government, which was on the way to destroy our customs, traditions, religion, and even our nation, held the people violently.

Today, independent Uzbekistan is making steady progress on the path of national recovery. The patriotic courage of the participants of the democratic movement in Bukhara serves as an inspiring example for the current generations of Uzbeks. The intentions and goals of the Bukhara moderns, which could not be realized, are enriched with a clear historical content in our days.

Today, when the national values of our people are being restored, and the rich and meaningful history is properly covered, it is the most urgent task to tell the truth about the Jadidist movement and its representatives in Bukhara, which is a bright and at the same time tragic page of the struggle for national independence, and to draw serious lessons from history.

It should be specially recognized that although the modern enlighteners faced all kinds of crises and contradictions, they never turned back from their pride, faith and religion. The reason is our religion, according to Sh.Mirziyev, "We highly value our holy religion as the embodiment of our ancient values. We strongly condemn those who associate our sacred religion with violence and bloodshed, and we will never compromise with them. Islam calls us to goodness and peace, to preserve original human qualities", - in his speech at the UN General Assembly. In ancient times, no matter how many centuries have passed, our people have not always forgotten the following valuable verses:

Samarkand's polished surface is under the ground,  
Bukhara Qubbatul, Islamic religion asst.

Note:

Samarkand is the luster of the earth,  
Bukhara is Qubbatul, Islam.

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