

Coordination of The Constitution of The Republic of Uzbekistan With The Ideas of The Jadids Movement (Social - Philosophical Analysis)

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Abstract: At the end of the 19th century, at the beginning of the 20th century, the Jadidism movement, the social and political actions and the ideas they promoted served as an important factor for the spiritual life of that time. The Jadidlar movement included not only educational or cultural-educational activities, but also the development of social, political and legal culture, and the creation of the conceptual foundations of civil society. In the process of adoption of the new version of the Constitution of the Republic of Uzbekistan, along with the study of the legal system of many developed countries, we can see that the views of modern intellectuals were also reflected in the changes. In this article, changes in the Constitution of the Republic of Uzbekistan are analyzed in harmony with the ideas of modernism.

Keywords: Jadidism, Constitution, Socio-Political, Legal Culture, Human Value

Introduction

In the current era, when significant socio-political changes are rapidly developing, it is important to know and study its ideological foundations. After all, as our President said: "Today, it is natural that the legacy of our Enlightenment ancestors serves as the foundation for the legal democratic state and civil society that we are building today" (Mirziyoyev, 2023).

In the process of analysis, we can see that the main changes in the Constitution are closely related to the efforts of the Jadids to implement reforms that are important for the socio-political life of the current era, despite the resistance of the existing system. We can list such complementary ideas as secularism, equal rights for women, self-awareness, family upbringing, and the promotion of the human factor in society.

In the early years of their activity, the Enlighteners demanded that the existing authorities implement radical reforms in various areas. In particular, it is important to emphasize that the reforms put forward by the Jadids, such as human rights, the promotion of the social sphere, and determining the place of religion in political activity,

are in harmony with the first article of the new Constitution of the Republic of Uzbekistan (Constitution of the Republic of Uzbekistan in the new version).

Methodology

We all know that Abdurauf Fitrat, a prominent representative of the Bukhara Jadid school, gave an important place to the issues of family, child rearing, human development, and education in his views. It is necessary to separately note the efforts made in our country to improve elections and electoral legislation in recent years. This process was carried out at the constitutional level. In his article titled "Muslims, do not be ignorant," Fitrat specifically addresses the issue of elections and the legal activism of the population, saying: "We want you to be active in the upcoming elections so that the city council, which will be established soon, can function as a body that serves to our and your prosperity." (Fitrat, 1917) So, if we analyze this process in a comparative way, we can see that the modern government of Uzbekistan places special emphasis on building civil society and increasing the activity of citizens in socio-political spheres. This was one of the main ideas of the Jadid movement, which is gaining importance in the socio-political life of the current era.

Result and Discussion

The new Constitution of the Republic of Uzbekistan puts forward ideas such as the sovereignty of the country, freedom of speech, social protection, ensuring the rights of citizens, strengthening the legal foundations of education, in short, human dignity, and enhancing the human factor in socio-political activities. These constitutional ideas that were precisely reflected in the Jadid political movement. For example, reform project of the Young Bukharans in 1917 included not only administrative reform, but also freedom of speech, freedom of the press, equality before the law, and the guarantee of their fundamental rights, such as the glorification of human dignity (Kasimov, 2002).

These efforts of the Young Bukharan to reform society began to bear fruit in all regions of Turkestan. In this, the Jadids not only reformed the education system, but also sought to implement many constitutional ideas.

Constitutional ideas such as glorification of human dignity and strengthening the upbringing of a complete person were in line with the important propaganda of the Jadids, calling for national awakening and self-government and self-determination throughout Turkestan. Despite the brutal threat of tsarist and later Soviet oppression, many Jadid intellectuals continued to develop the Uzbek national consciousness, actively tried to raise and raise the pride of the people. In this regard, their propaganda and educational work was directly aimed at achieving patriotism, nationalism and political independence.

Regarding this, it is necessary to emphasize the activities of the Jadids in reforming the judicial system, establishing a legislative body, implementing important socio-political decisions such as freedom of the media, public gatherings, inviolability of housing and human rights. Thus, we can see the Jadid movement not only as a social movement, but

also, as the ideological founders of changes important for the state administration of the present era (Kasimov, 1997).

In recent years, social protection centers have been established in our country based on the principle of human dignity, as well as centers for providing various public services to the population based on the concept of a social state established in the constitution. This, in turn, serves as an important criterion for the formation of civil society. It should be noted that such activities were carried out disinterestedly by some Jadids. In particular, M.Abdurashidkhanov established the "People's Ombudsman" bureau, which provided free legal advice. This was aimed at ensuring the active participation of the population in the socio-political activities of society, as well as at forming their legal awareness.

At present the issue of the place of women and girls in the life of the society is gaining importance, and we can see the issue of gender equality as one of the main changes of the new constitution. For example, in Article 58 of our Constitution, it is stated that "The State shall ensure equal rights and opportunities for women and men in the administration of public and state affairs and in other spheres of social and state life." (Constitution of the Republic of Uzbekistan in a new version) Protection of women's rights and interests and the issue of gender equality has been one of the important issues in all countries. After all, the active participation of women in all spheres of public life is a guarantee of the country's stability and well-being.

This topic was also relevant at the end of the 19th and beginning of the 20th centuries. About a century ago, progressive Jadids in Turkestan, like many other issues, gave an important attention to raising the status of women in society, their education, rights, and, in general, changing the attitude and outlook towards women in society, and, above all, calling them to be educated.

The activities of many Jadids in this regard can be highlighted. In particular, many well-known Jadids, such as Abdulla Avloni, Mahmudkhoja Behbudi, Abdurauf Fitrat, Abdulhamid Chulpan, Hamza, and Munavvar Kari, were supporters of increasing the status and rights of women. (Rajabova, 2003) They sharply condemned the evils of the conservatism prevailing at that time - such customs as polygamy, forced marriage, and early marriage.

Consequently, they advocated for the need to ensure women's political rights, such as education, early marriage, and the right to vote, and defended these ideas. Many Jadid leaders courageously defended gender equality as a humane and moral condition, published pamphlets such as "Women's Freedom," and established societies such as "Women's Awakening" to promote solidarity. This served as an ideological factor for movements aimed at establishing women's rights and strengthening their position in social life.

As we all know, our constitution clearly states the mutual rights of representatives of different nationalities and ethnic groups, as well as their equal status in social life. The Jadids of Turkestan expressed their clear views on this issue, despite the current tense political situation.

For example, Mahmudkhoja Behbudi promoted civil political views that advocated religious tolerance and the protection of minority rights. Behbudi stated that "The greatness of people lies in its tolerance." (Behbudi, 2006) Abdurauf Fitrat also emphasized the importance of treating people of other religions well in his work named, *The Tale of the Indian Traveler* (Rizayev, 2024).

The reformist Jadids, who advocated equality, strongly condemned discrimination against minority groups, regardless of their religious or ethnic affiliation. The Enlightenment leaders tried to conduct their socio-political activities on the basis of the enlightened principles of interethnic harmony and tolerance, and mutual goodwill between cultural subgroups.

The Jadids also created a legal framework for implementing such reforms as reforming public administration, regulating the electoral system, and establishing financial and self-governing bodies. In this regard, we can list many norms established in the Constitution of the Bukharan People's Soviet Republic (Rajabov, 2001). It is important that a number of amendments were made to our main Law within the framework of this topic. The only goal behind this is to create freedoms for citizens and increase their socio-political activity in society.

After the collapse of the Soviet state, the progressive views of the Jadids on legal and political modernity served as an important ideological basis for the emergence of independent states in our region. In particular, the ideas of Jadidism were widely and creatively used in the design of the governing structures and legal framework of Uzbekistan, which had achieved national independence. For example, reforms such as expanding citizens' opportunities for higher education, increasing the potential of modern personnel, ensuring property rights, achieving gender equality, and expanding women's rights and opportunities demonstrate that the new Constitution of the Republic of Uzbekistan is strengthened by fundamental laws and that its reforms are consistent with the views of the Jadids. On this matter, according to the philosopher K. Nazarov, Jadidism, although a phenomenon occurred several centuries after the French Enlightenment, it played an important role in the cultural and educational life of Uzbekistan before the revolution (Nazarov, 2012).

Conclusion

In conclusion, it should be noted that the socio-political activities and legal views of the Jadids of Turkestan serve as the main program to the reforms that has been carried out in the current New Uzbekistan. After all, today the main criterion of our politics is the human factor, secularism, a social state, expanding educational opportunities, the formation and promotion of civil society, based on the ideas of "new Jadidism". Since the legal basis for these activities is entrenched in our new Constitution, we can see that the socio-political views of the Jadids are of great importance for the present era. This raises important issues such as studying the heritage of the Jadids and implementing them in various aspects of social life. Moreover studying this should be an important task for each of us.

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