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IDEOLOGICAL-SOCIOLOGICAL APPROACHES TO THE SPIRITUALITY

Abstract: Politics is the participation of government, the forms, functions and content of the state, the sphere of authority relations of classes, nationalities and other social groups. Any social problem is of political significance when a class, group, layer, or nation is in the interests of it. Therefore, the process of political ideas, views, and teachings is closely linked to the differentiation and development of society.

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Introduction

The initial political and legal opinions were formed in all peoples, both in the ancient East and in the ancient West: legends, narratives. According to them, the earthly order is universal, in terms of the origin of the universe. This understanding has shaped a stable outlook over a long period of time in the East, and later on the West, on the basis of the relationship between humans and their origin (Malikova, 2013). In ancient China, the emperor was regarded as the only person who links earth's order to divine order. The Chinese emperor was not only the son of the sky, but also the father of his own people. Confucius (551-479 BC) - his teaching has played an important role in the history of philosophy and political thought. Confucius has developed the state's patriarchal - paternalistic conception. He states that the state is a big family. The emperor's authority is just like the father of the family head, the kind of mercilessness he is to the righteous and the subordinates (Yusupova, Bugayeva, 2013). The ruling and the citizen attitude are reminiscent of

the relationship of the family members: the adults obey them.

It is based on the fact that power is to be collected in the hands of the claws. Confucius power is based on justice and compassion, and citizens are encouraged to rebel against rebellions. Control is to put everyone in the place. The state power can not exist without the trust of the people, but the rulers must be an example to all. According to Confucian teachings, "The ruler should love the people as his own, and citizens should respect the ruler as their father." It is said that people can not be subdivided into "disobedient" and "low" people. This teaching has served as a dominant ideology for many centuries in China.

In the history of political thought, the most classic appearance of religious traditions was reflected in Augustin (North Africa, 354-430). The characteristic of the Christian church is based on its superiority over the state. There is an idea that "a state that does not tolerate church is no different from a

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bunch of avenger." People are referred to as "the divine person," "the man on the earth."

Ancient antiquity political thought pushed the Oriental ideas to the forefront of all the world's ideas and ideologies in the developed western state. Political thought sought to interpret philosophical issues of society from the legends and the narratives. Democracy was fully manifested in antiquity and gradually took place in the treasury of human and political values.

Political Perspective in Ancient West. The roles of ancient philosophers play a crucial role in the political vision of feudalism and capitalism. *Plato* (AD 427-347) is an ancient Greek philosopher. The value of his ideas about society is that he has lost some of his views on power, in particular in the field of public administration. In politics (in the "State," "Politician," "Laws," and "Sophist"), the state structure divides the three categories:

- a) the state should be governed by philosophers;
- b) the military must protect the state from wars;
- c) Farmers and entrepreneurs should be financially viable.

Political views of medieval times. Oriental intellectuals have more and more insights into the social and moral aspects of politics. A human being is in the context of creating a material and spiritual environment suitable for him.

Abu Nasr Fārabi (873-950) links the origin of the state to the people's desire to satisfy their own needs. The state should be governed by a good, educated ruler. The abuse of power and corruption in the state is condemned. In the Middle Ages, Farabi was one of the first to seek a serious study of the social and political life. He has identified a number of issues in the area of social life learning. Farabi has about 160 works (Gafurov, 2012). There are works of direct policy "Focused on the views of urban population", "Civil policy", "Happiness", "State philanthropists", "Exemplary city".

Ibn Sina (980-1037) - a scientist who made a great contribution to world culture. Thanks to Avicenna, France learned Western Aristotle's works. He left over 200 works. The "Law of Medicine" was quickly translated into Latin and served as a textbook in some Eastern European countries. Also, his books "The Book of Salvation", "The Book of Wisdom", "Handwriting and Correction" are important. From his political point of view, Ibn Sina describes the ideal community, with three roles in the community:

- 1) managers - those engaged in administrative matters;
- 2) workers - producers;
- 3) soldiers - fighters.

He acknowledges material equality, but he advocates for the wealth of men, and does not have injustice in a law-abiding society that is the same for all members. Unrighteous men deserve punishment.

He says if the ruler is unfair, he must justify his incitement.

Nizamul-mulk (Abu Ali Hasan bin Ali Isaak Nizomulmulk - 1017-1092) - one of the founders of the Oriental Statehood. He left an indelible mark on his work "Siyosatnoma" (or Siyar ul-mulk). The famous Isfahan Observatory is built on its own funds. The book "Siyosatnama" describes the roles of the king, the judge, the minister, the naval officer, the emperor, the treasurer, the palace officials, the commander, the chief of the army, the craftsmen, merchants, the public, the army and the armor the right to use, the proper use of the information, the hearing of the citizens, the regulation of taxes, the control of its removal, the integrity of the country, the state's holiness, good manners, charity, righteousness, goodness, enlightenment, humanism, sovereignty and sees itself as a fair-minded politician. Even some of his stories have made it clear that the law is to punish officials in their private affairs, in dealing with slaves and servants.

In the 14th century it founded the state of great Temurids. In contrast to his predecessors who ruled the state, he relied on all segments of the population, not one or two strata in governance of the state and country.

A.Navoi's political ideas are based on the story of Saddi Iskandari. It describes the idea of a social justice system as just a king. Navoi has described this problem as a just king - a just state - a fair law - fairly poetic (Politology, 2002). The genius poet also sings through beautiful illustrations that a wise, enlightened relationship between different peoples, social groups and classes can bring social stability.

In Navoi's political views, he wished to pursue an enlightened kingdom based on fairer laws, and try to implement it in the ministry of Hussein Suhail. Such advanced political views of Navoi were further enriched in Bobur's state-of-the-art work and his famous "Boburnoma".

The Renaissance and its ideas are the turning point in human history. Human dignity, the protection of its rights, and the creation of a worthwhile life for human beings have become a reality in the western countries, with their statehood and their practical application in politics. *Nicolas Machiavelli* (1469-1527) is Italian, and he is one of the greatest scholars of this age. He has worked for many years in state affairs. In his view, "The State itself is human beings and serves to the true purpose, essence, and noble happiness of human life." It is necessary to put the state on the shoulders of the people, not to leave it in the hands of the clergy, as it has been before. His political dream is to establish a state system that is exactly the same as that of the ancient Roman republic. "The state is a constantly changing political organization". He says the emergence of the state is the result of a contradictory movement. It is necessary to single-minded governance and strict discipline in

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defending the republic's best form of government. He says it is impossible to change the old order without force. Again, that's it the state work must not be included in the church work, and the church should be separated from the state. Thus, he predicted the development of statehood from the monarchy to the republic.

Jean Bodin (1530-1596) is a Frenchman. In his opinion, the state should be merely monarchy. He emphasizes that the interests of the state are superior to religion. In the society, the freedom of conscience is determined by the family, whether it be a religion or not. The state is an alliance that is responsible for solving the problems of the family, preserving social property based on private property. Property inequality is natural and necessary. The state has jurisdiction over social issues. His dominion is decisive. Monarch - the only absolute source of the rule of law for the ruler.

Charles Luis Montesquieu (1689-1755) is a French philosopher, historian, author of "The Law of Law," "Persian Letters," "The Reasons for the Rulership and Causes of the Collapse." He opposed the religious and spiritual interpretation of political-historical processes in his work "The spirit of the law." In his view, the climate, the ground of the state determines the nature of the people's spirit and the nature of social development. He criticizes the tyrannical feudal political domination. It also points to the main functions of religion. Natural laws, which exist before the emergence of society, are governed by the state (republic, monarchy, despotism), and socio-economic, geographical, and climate-based governance. "If legislative and executive powers embody one person or one organization, there will be no freedom. The danger is that monarchies or senators may use tyranny laws to persecute them. Freedom can not be separated from the judiciary, the legislature and the executive. If a person or an organization collected all these three powers alone, everything would be destroyed ... "(Quranov, 2012)

Jean Jacques Rousseau (1712-1778) is a French philosopher, sociologist, educator. There are works on "The Origin of Inequality and the Fundamentals of Humanity", "Social Agreement", "Emilp or Teaching". He promoted the ideas of bourgeois democracy, the rights of citizens. The problem of inequality is private property. It opposes social equality of rights. It promoted the sovereignty and territorial integrity of the people.

John Locke (1632-1704) - Englishman. In Part 1 of his "Two Managerial Study," he criticizes the royal authority as being divine. In England, after the coup in 1688-89, he saw the public-political system. He believes that laws are a necessary condition for the protection of individual freedoms and their rights. "Where there are no laws, there is no freedom". It must carry out the political power of the state, which unites

people for the sole purpose of fighting." (Bourdieu, 1986)

Thomas Munster (1490-1525) is a German propagandist. On the surface of the world, the term of the state, which has a classless, non-controversial, privatized state, has been abolished. He says in his work "Propaganda to the Khanna", political power can be legitimate and only on behalf of the public and in the interests of the people. He was executed for leading the revolution(Social-Capital, 2003).

Thomas Jefferson (1743-1826) is an American. He rejects the monarchy in his political views and supports the rule of law based on democratic elections. In 1776, he wrote his own political view in the "Statement of Independence": "... All men are created equally, and all of them are conceived by the Creator (inherent and inalienable) without any doubt, rights include the pursuit of life, freedom and happiness. "

Adam Smith (1723-1790) is an English economist and philosopher. He writes in his "Research on the Nature and Reasons of the Riches of the Nations": "Great nations are never poor because of the way they operate, but in many cases they are poor because of the frailties and ignorance of the state power". He also writes: "A person deprived of the right to own property may only be interested in eating as much as possible and doing as little as possible."

E. Berke (1729-1797) - The conservator of England is the idea of denying the natural rights (Bourdieu, 1985). According to him, the state and society are the result of natural development, not human inventions. The main task of the state is to maintain order and law. It supports the form of power.

A. Tokville (1805-1858) - is a liberal in his work titled "Democracy in America", he created the political theory. The relationship between political equality and political freedom is more and more thoughtful. Political apathy is the beginning of political decentralization and social discrimination. It is thought that democracy can have positive and negative aspects.

Political ideas in the East in the late 19th and early 20th centuries. During this time, we see that the political views of Eastern thinkers were related to national liberation ideas. This is due to the colonialism of the West's policy toward the East. On the one hand, the policy of capturing new territories and raising wealth, on the other hand, the removal of the world, the maintenance of the people in captivity, dependence and subjugation, is a feature of the colonial policy. Initially, it had begun to study the Orient, eventually its political goals were later discovered. Ideas and actions against colonialism have begun. In Europe, it began with the slogan "For Struggle for Socialism," the emergence of the European influence in the East was manifested in connection with the ideas of independence (Portes, 1995).

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Educational and political doctrines in Central Asia in the late 19th and early 20th centuries. The most prominent of this period are:

Ogahiy (1809-1874). His political views are translated into several languages. He translated 19 works from Persian into Turkish, such as "Yusuf and Zulayho", "Shohi Gado". In December 1999, the 190th anniversary of Ogahiy was widely celebrated in Urgench. There are two trends in Ogahiy's political views:

1) Enlightenment, humanism, and democratic views on the issue of state governance.

2) The role of an ideal enlightening person is difficult to find as a one-way solution.

In general, such as Muqimiy (1850-1908), Zavqiy (1853-1921), Anbar Otin (1870-1914), Avaz Utar ugli (1884-1919) were also widely known for their enlightenment ideas to support the reform of the political system (Hanifan, 1916).

Jadid ideas in the late 19th and early 20th centuries. During this period, Turkistan's "jadedism" movement emerged. This movement has a special role in the national, social and cultural history of our people. Jadidism was, in fact, a manifestation of the Enlightenment Movement, whose members showed the educative way of overthrowing the country and achieving national prosperity.

The revival of school-education, the emergence of new literature, the birth of the national theater, the birth of the media in Turkistan, a remote and colonial country of Chor Russia, are also the result of the Jadid movement.

There was no difference in the public-political views of Jadids: Jadidism was the expression of the need for this period as a system of specific views, without denying the distinctions in the constitutional monarchy and republican views of the administration, and noting that there was a significant difference in some matters.

Since 1906, the Turkestan jadids have begun to publish their own newspapers "Taraqqiy", "Hurshid". There were also articles that were harshly criticizing the charisma policy, despite the fact that there were modesty, hesitations, and brutality.

The Jadid movement did not have an organizational structure and program. Because it did not rise to the level of political action from organizational point of view.

The most prominent representatives of this:

1. *Ismoilbek Gasprinskiy* (1851-1914) - a nobleman. He was educated at a Muslim religious school in Crimea and was originally from Bakhchysarai, Crimea. He received military education in the Cadet Corps in Moscow. He lived in Turkey and France for 2 years. For 20 years he published Translator magazine. In 1893, I.Gaspirinskiy refused to invite the Emir of Bukhara Abdulhad to establish a new methodology school. He was the first to spread the Jadid stream to Turkistan. In 1910, about 50 such schools were established in various parts of Turkistan. There are 16 such Jadid schools in Tashkent, 20 in Kokand. I.Gaspirinskiy organized the struggle for the national language, taking the culture and education of each nation on the national ground.

2. *Mahmudhodja Behbudiy* (1879-1919) - was born in Samarkand in a priestly family. He went on hajj in Mecca and Madinah and stayed in Egypt, Turkey, Petersburg, Moscow, Kazan, Ufa and Orenburg. Behbudiy joined the Jadid movement and argued that Turkistan would be separated from Russia and that it should pursue domestic and foreign policies as an independent state. After the February Revolution of 1917, Jadids began to form political institutions. In March 1917 he founded the organization "Shuroi Islamiya". He urged Muslims to unite around this organization. Behbudiy praised the role of education in the pursuit of freedom. (Qurbonov, 2010)

3. *Munavvarqori Abdurashidov* (1878-1931) - one of the leaders of the Jadidism movement in Turkistan, was born in a pedagogue and educated family. He studied at the Yunuskhon madrasa in Tashkent. In 1903, he opened schools and taught himself. She has written a textbook for these schools. He expressed the mood of the local rich. He was reforming the old schools and supporting the teaching of secular sciences. He called the people to enlightenment. He was one of the founders of the organization "Shariah Islamiya". Local officials, including priests, entered the organization. The demand of the organization was to carry out some reforms necessary for the development of national-religious autonomy within the bourgeois Russia, capitalist development in culture and education in Turkestan. He was executed on April 26, 1931 by supporters of the former Soviet regime.

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