

## IDEOLOGICAL CONFLICT OF “SHURAI ISLAMIYA” AND “ULAMA' JAMIYATI”: GENDER EQUALITY, POLICY AND RELIGION

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### ABSTRACT

The article is devoted to the analysis of the arguments between "Shurai Islamiya" and "Ulama' jamiyati" at the beginning of 20th century. Both society elucidated how important of their own functions to the development of the society and they estimated the power of opponents critically. These opinions are reflected by the publication - "Khitabnama"/"Appeal".

**Keywords:** Shura, society, *Ulama' jamiyati*, Shurai Islamiya, jadid, reformation, tsarist government, policy, society, culture, struggle for benefits, equality of gender.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

20th century, different opposing groups increased in the central areas on the eve of the decay of Tsarist colony. This situation was a natural process and it caused of regional collision and union of the East and West culture as well as it was the reason of appearing the new political forces. The most popular among them was "Shurai Islamiya" and "Ulama' jamiyati" which had a great political and social impact.

Much research had been done on reforming movements<sup>1</sup> in Uzbekistan since the early 20th century, as well as on the political and social activities of the societies involved in the

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<sup>1</sup> Bedrina, E., Tukhtarova, Y., Neklyudova, N. Migration from Uzbekistan to Russia: Push-pull factor analysis (2020) *Smart Innovation, Systems and Technologies*, 138, pp. 283-296; Marten-Finnis, S. Steppe and sown: Eurasianism, soil and the mapping of Bukhara in the light of soviet ethnographic accounts(2019) *Socio-Environmental Dynamics Along the Historical Silk Road*, pp. 481-506; Babadjanov, B. Muslim's juridical field in imperial Turkestan: Cultural transfer or adaptation?(2018) *Ab Imperio*, (3), pp. 395-409; Khalid, A. National consolidation as Soviet work: The origins of Uzbekistan (2016) *Ab Imperio*, (4), pp. 185-194; DeWeese, D. It was a dark and stagnant night ('til the Jadids brought the light): Clichés, biases, and false dichotomies in the intellectual history of Central Asia(2016) *Journal of the Economic and Social History of the Orient*, 59 (1-2), pp. 37-92; Sartori, P. Ijtihad in Bukhara: Central Asian Jadidism and local genealogies of cultural change (2016) *Journal of the Economic and Social History of the Orient*, 59 (1-2), pp. 193-236; Eden, J., Sartori, P., DeWeese, D. Moving beyond modernism: Rethinking cultural change in Muslim Eurasia (19th-20th centuries)(2016) *Journal of the Economic and Social History of the Orient*, 59 (1-2), pp. 1-36; Khalid, A. Making Uzbekistan: Nation, empire, and revolution in the early USSR(2015) *Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR*, pp. 1-418; Kamp, M. Douglas Northrop. *Veiled Empire: Gender & Power in Stalinist Central Asia*. Cornell University Press 2004. xvii+1392 pp. (2005) *Comparative Studies in Society and History*, 47 (4), pp. 894-895; Tsugitaka, S. Muslim societies: Historical and comparative aspects (2004) *Muslim Societies: Historical and Comparative Aspects*, pp. 1-192. Khalid, A. Society and politics in Bukhara, 1868-1920(2000) *Central Asian Survey*, 19 (3-4), pp. 367-396.

processes<sup>2</sup>. They had information about the establishment of these organizations and their next fate was described entirely. “Shurai Islamiya” and “Ulama' society” had run as a single political organization since June, 1917. After “February Revolution”, conflict began to increase among local scholars and youngsters,<sup>3</sup> it reached its culmination peak on the eve of the Duma selection and it divided into two opponent political groups.

### **"Is it a natural process of segregation Shurai Islamiya and Ulama' jamiyati?"**

There are many historical materials, sources and literatures about "segregation and controlling" way in the political management method of Colonial government. Apparently, from political management and colonial interests, the organization of the separation was suitable for the benefits of the official government. It was natural to sign its main function for the government to struggle against opponents which had political and social strength. However, there are many studies that have turned away from the objective analysis of these historical processes, which have turned the parties' slogans and interpretations into conclusions. Researches on this way are only limited with the accusation of former system and idealization of current system. In addition, the segregation of these two societies was accused because of ideology, belief, adaptation to the changeable world or not and not accepting reforms as well as being outdated in some literature materials<sup>4</sup>.

Being settle down the great political force in the region is the decisive factor for its future, though it is drawn much attention to the influenced factors to its segregation as a researcher. However, conflicts, which were came between two big political societies, have not been learned precisely. Due to the large embracement of this issue, we will pay much attention to the religious arguments. The reason of this contradiction was generally demonstrated as an "fundamentalist scholars" in some literatures. The accusation of local scholars in the literature of that period from "fundamentalism" was began by young reformers/jadids<sup>5</sup>. Such interpretations may be understandable in the process of beneficial struggle, because struggle of benefits was began behind the new reforms. But these days it is preferable to learn and analysis of both sides' views, instead of keeping bias approaches of last centuries.

<sup>2</sup> O'zbekistonning yangi tarixi. Ikkinchi kitob. O'zbekiston sovet mustamlakachiligi davrida. -T.: Sharq, 2000; Jadidchilik: islohot, yangilanish, mustaqillik va taraqqiyot uchun kurash. Davriy to'plam. №1. -T.: Universitet. - 1999; Qosimov B. Milliy uyg'onish: jasorat, ma'rifat, fidoyilik. - T.: Ma'naviyat, 2002; Xolboev S. Milliy universitetning tarixiy ildizlari va tashkil topishi [Jadidlarning milliy universitetga asos solganligi haqida monografiya] -T.: «Sharq», 2003; Turkistonda jadid maktablari - T.:Universitet, 2006; Agzamxodjaev S. Turkiston Muxtoriyati. — Tashkent: FAN, 1996; Alimova D.A. Djadidizm v Sredney Azii. Puti obnovleniya, reformi, bor'ba za nezavisimost'. -T.: Uzbekistan, 2000; Abdurashidxonov M. Xotiralarimdan. (Jadidchilik tarixidan lavhalar). -T.: Sharq. 2001; Dolimov U. Turkistonda jadid maktablari. - T.: "Universitet", 2006; S.Xolboev, U.Dolimov, B.Do'sqoraev, Q.Rajabov, N.Polvonov, U.Roziqulov, O.Tangriev, B.Egamov. Turkiston jadidchiligi – milliy uyg'onish davri tarixi. – Namangan: Namangan, 2012; Turkestanskaya avtonomiya. *Adeeb Khalid. The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. Berkeley: University of California Press, 1999; *Adeeb Khalid. Making Uzbekistan: nation, empire, and revolution in the early USSR*. London: Cornell University Press, 2015.

<sup>3</sup> Local scholars have often used the term "youth" to refer to young Reformers / Jadids. However, Jadids prefer to use the term "progressives".

<sup>4</sup> Xo'jaev F. Buxoro inqilobining tarixiga materiallar. Samarqand-Toshkent: O'zbekiston davlat nashriyoti, 1924. O'zR FA ShI qo'lyozmalar fondi. № L 1983.

<sup>5</sup> See: Abdulhamid Cho'lpon. “Kecha va kunduz”; Abdulla Qodiriy. “O'tgan kunlar”, “Mehrobdan chayon”; Satirist magazines: “Mushtum”, “Mashrab”, “Mullo mushfiqiy” and etc..

One of the biggest conflict of “Shurai Islamiya” and “Shurai Ulama' ” organizations was officially published in 1917 under the name of "Appeal"<sup>6</sup>. Both societies' ideology, issues, recommendations and demands of the times were reflected in the “Appeal”.

Researches of Soviet period were always under the ideological and administrative control as well as they had no opportunity to express their mind independently. They had to work for the purpose of communistic promotions. Methodology of scientific researches was especially based on the education of Marxism-Leninism ideology<sup>7</sup>. There are also some opinions and summaries in the current researches relating to (“Shurai Islamiya” and “Ulama' jamiyati” - Sh.I.) that are remains of old communistic outlook and methodologic demands<sup>8</sup>.

Eventually, the conflicts between Shurai Islamiya and Ulama' jamiyati had already began much more before, because of the education, economy, policy and reforms of other spheres, which began in European and Arabian countries, had been already reached to Turan places at the second period of 19th century by temporary press publications, tourists and traders. These issues were the cause of serious arguments among the representatives of religion sphere<sup>9</sup>. Afterwards, the topic of reformation harmonized with the ideas of new political government - Soviets. Apparently, spreading the new socialistic ideas as "modern times" was the function of next generation of jadids.

The separation of the "Ulama' jamiyati" from "Shurai Islamiya" restricts the in-depth study of the issue by linking it with fundamentalist scholars. Different factors were influenced on the separation of these two societies. In particular, colonial government policies, global changes around the globe, society's unpreparedness for reforms, political, material interests and other human factors have all been influenced by the complex. For example, we first see that although the appointment process to the government has already begun, the procedures for conducting the election are not only informal, but also by the organizers themselves, and lacking clear solutions to certain problems. Secondly, the issue of its influence in public administration has always been a very serious issue and has become a battlefield. This problem was also one of the issue that caused of separation "Shurai Islamiya" and "Ulama' jamiyati". In particular, a system was set up based on the priority of the interests of each political group in the governing body. This naturally led to increase the competition. It is well known that religion and its doctrine prevailed in social relations until the beginning of the twentieth century, and in the short term it was impossible to change the worldview of society, from religious to secular, or to introduce Western social relations. This was because the system of governing on the basis of religious doctrines still existed in society.

Every society has its own unique and sensitive point of view. In some societies, culture and education may be the priority, while others may have religious or other financial issues. Religious education, values, and social relations on the Turan land represented a comprehensive culture of society.

For example, the introduction of Western culture into our society in the 21st century, and as a result of the Soviet policy of Russification, the adaptation of women to the position of "family

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<sup>6</sup> Xitobnoma. Sho'roi Islomiya jamiyati. O'zbekiston Respublikasi Fanlar akademiyasi Sharqshunoslik instituti (O'zRFASHI) manbalar xazinasi, №L.15082

<sup>7</sup> Agzamxodjaev S. Turkiston Muxtoriyati. Milliy-demokratik davlatchilik qurish tajribasi. — T.: Ma'naviyat, 2000, B.4

<sup>8</sup> Xolboe S. Turkiston jadidchiligi – milliy uyg'onish davri tarixi. – Namangan: Namangan, 2012, B.152-153

<sup>9</sup> Ayniy S. Buxoro inqilobi tarixi. O'zRFASHI, qo'lyozmalar fondi, Inv№ R.2125, B.8a-14b.

servant" and the obligation of men and women to work in social work. These conditions create opportunities for irresponsible men and encourage women to work and share their income using the slogan of the equality of men and women. But in the worldview of our ancestors, the role of women in society and the importance of the family was considered as a matter of importance. They are considered honor of the family, especially for the man. It is the responsibility of the man to provide for the needs of the woman in the family. Neighboring relatives criticized the man for staying at home and his wife working on the street. As a result, there are almost no cases of men and women working equally on the street. The concept of excluding them from feminine attire, such as parangi, was not easily understood by both men and women<sup>10</sup>. The reason for this is national education. The colonial government succeeded in dividing "Shurai Islamiya" society, which is a major political force by promoting this very difficult issue of equality of women and men. They began to fight for political gain as opposition groups.

The requirement of women to expose bodies to strangers was identified by the colonial government as the main requirement for participation in elections. The fact that "Shurai Islamiya" ignored this issue in the interest of political interests, is clearly reflected in the "Appeal" of the "Ulama' jamiyati". Representatives of the colonial government were well aware of the negative reaction of the clerics to this demand, the escalation of conflicts between the youth and the scholars.

### **Protest and appeal of "Shurai Islamiya" ?**

"Shurai Islamiya" society published and distributed special "Protest" and "Appeal" in Tashkent, on 20 July, 1917 year<sup>11</sup>. When we pay attention to the meaning of "Protest", which was announced by "Shurai Islamiya", we will see that it was systemized purposely. For instance, issues against the benefits of "Shurai Islamiya" were evaded or it was interpreted completely changed. For example, "Shurai Islamiya" evaded from the problem of "going women with strangers" It is clear from the end that the only interest behind the handouts, such as the "Protest" and the "Appeal", published during the election, was to collect more votes than the opposition in the election process.

The part of the "Appeal" fulfilled the "Protest" with the meaning and form. It will see how young Reformers / Jadids themselves have evaluated their activities in the political process, how they have understood and interpreted the scholars' reactions to their initiatives and ideas. Of course, interpretations are meant to be resolved in favor of "Shurai Islamiya."

### **What kind of problems are mentioned in "Shurai Islamiya"?**

According to the structure of the Appeal, the information is presented consecutively, and sometimes there are repeated cases. These situations can be understood as a way to draw the reader's attention.

To make the structure of the transcript more understandable, let's examine them in several contexts. Each item focuses on specific issues.

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<sup>10</sup> Many of our compatriots tell us that many women set themselves on fire, organized a campaign under the motto "March 8 -put out paranji" and that women were opposed to it. The fact that these stocks were organized by young Pioneers shows that there is an order from above. The fact that women who were paranoids carried the curtain after they got home shows that this policy is purely public policy. However, in the media this policy was interpreted with slogans such as "The Women's Dream, Freedom, Equality".

<sup>11</sup> Xitobnoma. Sho'roi Islomiya jamiyati. O'zRFASHI, №L.15082

### **The first paragraph can be conditionally named as a presentation of the work done by "Shurai Islamiya"**

The activity of the organization was elucidated in this part. In this presentation, it is very clear that it is very similar to the modern election presentations, with the aim of raising political interests, supporters, and superiority of the opposition groups, while also increasing their supporters.

The authors of the appeal are strongly encouraged by the slogans such as liberation, equality and justice, which had been shaped by the February Revolution, and provided information on their aims to undermine colonial government policies that had not yet been implemented by "Shurai Islamiya". Of course, although this was the organization's primary goal and idea, it was still too early to announce strategically: "... (Shurai Islamiya - I.Sh.) *Probably until now, Turkestan's administrative power would have been ruled by Muslims alone*". Especially after the "October Revolution", it was time to announce the heroes of the new era, in the process young Jadids, who did not have a deep understanding of their political goals, begin to identify themselves as heroes of the new era through different works<sup>12</sup>. But this interpretation was caused of serious pressure and sharp criticism by Soviet government. It was because the "heroes" of the era had to be Soviet government, of course. As a result, members of the government took serious control of the activities of the young reformers and the "Shurai Islamiya" organization and implemented various means of physical destruction.

### **Second paragraph: critical view on the activity of "Ulama' jamiyati"**

It was no secret that worldview and conflict of interest between the scholars and young Reformers had continued for years. This conflict reached its culmination peak on the eve of Duma election in 1917. The next stages of this confrontation are reflected in the materials of satire and atheistic magazines. Criticism of the scholars' activities in the press can be found not only in the Appeal, but also in other periodicals. For example, the head of the magazine "Kengash" Khamza Khakimzoda Niyoziy criticized seriously the activity of scholars in his article in 1917, Kokand<sup>13</sup>.

In fact, groups in all political, social and other fields have acted in their own interests. It is interesting that their benefits were main factor of their struggle and conflicts, each society accused their opponents as "*benefiter*", though: Members of Shurai Islamiya are honourable scholars and judges, traders and intellectuals, they tried to keep shurai islamiya as possible as much, but some benefiter and not good people signed shurai islamiya members as sacrilage<sup>14</sup> without any evidence and various slanders were told.

We can see the struggle benefits in the behind of the word sacrilage/"people who are not Muslim" towards jadids. This will increase the number of own supporters by expanding the audience, reducing the opponent's supporters. This is because in the worldview of the time, the use of the term sacrilege (kufr) in relation to a person had a strong psychological effect on the audience.<sup>15</sup>

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<sup>12</sup> Xo'jaev F. Buxoro inilobi tarixiga materiallar. Toshkent-Samarqand. O'zbekiston davlat nashriyoti, 1926 y. O'zRFASHI qo'lyozmalar fondi, Inv№ L.12804; Ayniy S. Buxoro inqilobi tarixi. O'zRFASHI, qo'lyozmalar fondi, Inv№ R.2125.

<sup>13</sup> Hamza Hakimzoda Niyoziy. Juma qandoq kun. Kengash jurali, 1917 y. Qo'qon. №1

<sup>14</sup> It is derived from Arabic, which means "irreligion" and "disbelief." See Glossary of the Uzbek Language. T.: National Encyclopedia of Uzbekistan, 2006

<sup>15</sup> It is from the Arabic language, "denying Islam" and "non-Islamic." See Glossary of the Uzbek Language. T.: The National Encyclopedia of Uzbekistan

*Taajjub ham xezoron ta'assufki bizdagi ulamo nomin ko'taruvchilar, boshlab xalqning ittifoqini o'zlari buzdilar. Va xalq orasiga ixtilof urug'in sochdilar. Dushmanlarning tuzog'iga o'zlari, o'zlari ila barobar butun millatni ham tushurub halokat chuquriga boshladilar. Umum musulmonlar uchun eng zarali bo'lgan ixtilof yo'lig'a kirmoqni ulamolar bilqasd ishladilar deyaolmaymiz. Balki zamondan xabarsizliklari sababli ba'zi sotilg'on fitnachilarning so'zig'a oldondilar.*

*O'zlarining diniy ishlarinigina qaramoq niyat va va'dasi ila ochgon jamiyatlarini siyosiy va ijtimoiy, xatto butun Turkistonni xususan Toshkandni idora qiladurg'on jamiyat deb e'lon qildilar. Ammo shul so'zni e'lon qilgan zotlar siyosatdan shul qadar behabar edilarki, o'z qo'llaridagi saylov ispiskasini shul majlisda qo'llaridan chiqarub ba'zi дума ishlaridan butun behabar mazkur komissiya qo'lina topshurub bechora millatning huquqini barbod etmak ila barobar o'z huquqlarining ham zoe' qildilar”<sup>16</sup>.*

His criticism of the "Ulama' jamiyati" ends with his comparisons with "Shurai Islamiya." By this comparison, "Shurai Islamiya" is interpreted as beneficial to the people and society, and the "Ulama' jamiyati" as a harmful organization.

### **Third paragraph: The most problematic issue in the Appeal**

"Participation of women in DUMA election", that is, these days one of the problematic issue is - "gender equality" was mentioned in both societies' "Appeal", we can see that it is argumentative one. However, we can see many differences in the solution and interpretation of the problem in the process of the comparison. Approaches and interpretations reveal the extent to which both societies understand the essence and implications of the issue.

“Shurai Islamiya” asked fatvo (religious permission based on the Koran and Sunnat to do something) from "Ulama' jamiyati" for women to participate in elections. As we know from the history of the Islam that only men could participate in political elections, that is "bay'at"(islamic election). Such worldview was kept till the beginning of the 20th century. Duma election process demanded changes to this condition. This was not only a request from the members of the "Ulama' jamiyati" to change their worldview, beliefs and values, but also to require it to be validated by the Shari'ah rule. It was clear that the appeal was rejected, but also whether the Shari'ah ruling allowed it was a illogical appeal to "Shurai Islamiya": “*Zaruriy tashabbusotlardan biri xotunlarni saylovga aralashturmoq yoki aralashturmaslik mas'alasi edi. Bu mas'ala diniy bir mas'ala bo'lg'onlig'i uchun sho'roi islomiya a'zolari ulamoga murojaat etdilar. Va so'radilarki boshqa millatlarga ko'pchilik ila g'alaba qilub huquqi milliyani saqlamoq uchun shariatni islomiya ruxsat bersa xotunlarni ham saylovga aralashturmoq lozim ko'riladur. Xotunlar uchun maxsus ispiska va maxsus joy qilub, hech bir erkakni aralashdurmasdan saylov qilmak mumkin. Shunga fatvo kitoblarini qarab durust yoki nodurust deb bir rivoyat qilsangiz biz shunga qarab harakat qilsak. Mana sho'roi islomiya a'zolarini ulamodan so'ragan fatvosi shul edi.*

*“Ulamoning bir qismi durust deb fatvo bermoqdin xalqdan qo'rqdi. Nodurust deb fatvo bermoqg'a xudodan qo'rqdi. Ikkinchi qismi esa boyag'i fitnachilarning ig'vosi ila bus butun fatvodan bosh tortdi: al-xosil shariatni homisimiz deb o'lturg'on ulamo bunday bir mas'ala xususinda shuncha murojaatlarga qarshi og'zidagina durust desalar ham maxsus bir rivoyat*

<sup>16</sup> Xitobnoma. Sho'roi Islomiya jamiyati. O'zRFASHI, №L.15082

qilmasdan ketmon haq qildilar. Shuning ila xotunlar uchun maxsus joy va maxsus ispiska qildurmak fursati o'tdi"<sup>17</sup>.

### What was the response of the Ulama jamiyati to the protest?

"Appeal" that was distributed by "Shurai Islamiya" did not remain without reply. "Ulama jamiyati" published a reply named "Responding to a untruthful message"<sup>18</sup>. "Shurai Islamiya" was established initially as a society of religious scholars as mentioned before. Afternoon, the society was separated two groups. Naturally, he had already gained a high status and position in society. In response, the "Ulama' jamiyati" began by focusing on this situation, stating that its current members were using its reputation as a "shield" / "mask." This indicated that members of the society were not former scholars: *"Umum musulmonlarg'a: ma'lum bo'lsinkim, hozirda haqiqiy a'zolari bir turlik yoshlarimizdagingina iborat bo'lub turgon bir jamiyat, ilgari zamonda olg'on hurmatlik ismi (Sho'roi islomiya)ni yuzig'a qalqon qilgon holda xaloyiqdin hayo qilmay bir necha safhadin iborat silliq to'qilg'on haqiqatdanda sartupo tuhmat va iftirolardin iborat bo'lgon xitobnomasi a'zolaridin hodisa va shar'iyat rahnamosi o'zlarini ma'naviy otalari bo'lgon ulamo jamiyatig'a protist ya'ni tahqir va norozilik bayon qiladur.*

*Hozirgi martabada ham ulamo toifasi o'shal tariqa yosh bolalarig'a insof va tavfiq so'rashdin bo'lak nimarsani o'zining martabasig'a munosib ko'rmadi"*.

The "Ulama' jamiyati" did not respond to every issue in the "Shurai Islamiya" protest and did not pay much attention the Appeal. It provided detailed and comprehensive responses to the most basic and controversial objections.

The scholars claim in their appeal that a "Shurai Islamiya" had applied for a fatwa on women's participation in the elections. At the same time, members of the "Ulama' jamiyati" took a different approach, raising the issue of the need for a fatwa to support women's participation in the elections. The total number of voters, how many Muslims did participate in it, how did it need to take part in women in the election? If there was a demand to participation of them, information would need on whether or not an election could be organized in accordance with Sharia rules. But, "Shurai Islamiya" did not make these problems clear on time: *"...If there are not adequate men in the election and there is need for women, how the order of the election will be. Is there a special place for female girls to be graceful, or should they have their faces opened in commission with men?"* This appeal was one of the hardest issues of its time. This was not only a matter of gender equality or the dominance of interests in political games, but also a conflict with long-standing values, beliefs and religious issue. To clarify the matter, we can say that, on the one hand, the Shari'ah does not allow women to open their body parts in front of non-Muslims, and on the other, the official government does not allow Muslim women to set up a special election. We see here, not a conflict of conflicting worldviews between the two societies, but a conflict of interests artificially organized by the colonial government.

The "Ulama' jamiyati" clarified this by submitting a formal appeal to the government and informs that it had received an official refusal: *"Harakatni natijasida ma'lum bo'ldiki, xotun qizlarga aloxida joy berilmasligi, kamisa xuzurida yuzini ochmoqligi, Turkiston general gubernaturini o'rnida turgon yangi hukumatdin kelgon hay'atni huzurida mustahkam bo'lib qolg'on ekan, mazkur hay'atdin 1917 yilda 185 inchi raqamda sodir bo'lg'on kog'azni ma'yuslik bilan olib aning kofiyasini yoshlarga yuborildikim, haqiqat xoli mundog' ekan.*

<sup>17</sup> Xitobnoma. Sho'roi Islomiya jamiyati. O'zRFASHI, №L.15082

<sup>18</sup> Xitobnoma. (Xaqiqatga xilof tarqatilgon xitobnomag'a javob). Ulamo jamiyati. O'zRFASHI, №L.16554

*Sizlar har tariqa so'zlarni aytur edingizlar. Ushbu kog'azg'a qaragonda xotunlar saylov g'a qotishmoqni xohlasalar, aralash, yuzlari ochiq xolida saylov g'a qotishmoqlari lozim bo'ladur*".

The "Ulama' jamiyati" was informed that it was desirable for a separate list to be included in the election as an opposition group and it had election order and its content. It is noted that the Duma seats in the election are evenly distributed to the political groups that participated in the election, indicating that the larger the Muslim-majority groups, the greater the majority of elected representatives are Muslims and it mentioned the benefits for government, religion and nation. In particular, it was recognized that it was advisable to increase the number of Muslim groups, rather than to involve women in the elections.

## SUMMARY

In many publications, the name of the "Ulama' jamiyati" was changed to the name of the "Shurai Ulama"<sup>19</sup> but in the official press, seals and documents of the organization the term "Ulama' jamiyati" is mentioned. That is why it is preferable to use the name of "Ulama' jamiyati" in research works. It is also very doubtful that the scholars used the term *shura* in their society. It may be that it came from the spirit of the post-Soviet era and was called the "Shurai Ulama' ". 20th century became rich period with serious changes for region. In particular, there was not enough time for all sections of society to accept and adapt to the innovations coming from Europe. On the other hand, the ideals of reform were inconsistent with a society governed by religious sources, and had many controversies. At the same time, the process of ending the political system, depending on the groups' economic interests, and changing the outlook of the society, has caused sharp conflicts. In this regard, it is more appropriate to call this period an ideological struggle between interests, worldviews and classes. The arguments of the factions in the course of this struggle cannot be viewed as the main source of the situation assessment. It is desirable to study the approaches, interpretations and arguments of the opposing party. Studies in this area provide the basis for the elimination of misconceptions and interpretations from many sources. For example, the activities of the "Ulama' jamiyati", which were naturally negatively evaluated during the Soviet period, can be understood as the influence of atheistic politics<sup>20</sup>. The study of their approaches, ideas and suggestions will give rise to unprecedented aspects of the political and social processes of the period.

It is made clear in the "Appeal" that gender equality<sup>21</sup>, which has been widely discussed in the late 20th and early 21st centuries, was promoted by the "Shurai Islamiya" as a factor in winning political elections. The basis and motto of this issue is to eliminate the "legal inequality between

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<sup>19</sup> O'zbekistonning yangi tarixi. Ikkinchi kitob. O'zbekiston sovet mustamlakachiligi davrida. -T.: Sharq, 2000; S.Xolboev, U.Dolimov, B.Do'sqoraev, Q.Rajabov, N.Polvonov, U.Roziqulov, O.Tangriev, B.Egamov. Turkiston jadidchiligi – milliy uyg'onish davri tarixi. – Namangan: Namangan, 2012; Agzamxodjaev S. Turkiston Muxtoriyati. — Tashkent: FAN, 1996

<sup>20</sup> Grajdanskaya voyna i voennaya intervensiya v SSSR. Ensiklopediya. M.: Sovetskaya ensiklopediya, 1983; Pobeda Sovetskoy vlasti v Sredney Azii i Kazaxstane. Tashkent: 1967; Inoyatov X. Sh., Oktyabr'skaya revolyusiya v Uzbekistane. M.: 1958; Jitov K. Ye., Pobeda Velikoy Oktyabr'skoy socialisticheskoy revolyusii v Uzbekistane, Tashkent: 1957.

<sup>21</sup> Yusupova D. Historical and retrospective approaches to women's issues in Turkestan. Oriental studies. Vol. №1. 2019. R.77-90; Gender tenglik: Afsona yoki haqiqat (<http://uza.uz/oz/society/gender-tenglik-afsona-yeki-a-i-at-08-07-2019>); Gender tenglik: ehtiyojmi yoki hashamat? (<https://www.xabar.uz/jamiyat/gender-tenglik-ehtiyojmi-yoki-hashamat>); Xotin-qizlar va gender tenglik masalalari bo'yicha qo'mita tuzish taklifi berildi (<http://uza.uz/oz/society/khotin-izlar-va-gender-tenglik-masalalari-b-yicha-mita-tuzish-04-07-2019> ); Gender tenglik masalalari Senatga birlashtirildi ( <https://www.norma.uz/>).



representatives of both genders." "Critical discussions about the importance of this "equality" in the development of state and society or whether it is important for both sexes to fulfill their family responsibilities in building a strong family. These disputes took place in the western countries long ago, and now we know that these issues have been resolved. In addition, the law provides for a more complex issue, including the legal protection of single-gender families. Its next new trend is to ignore this, given that gender promotion, such as focusing on boys or girls, can lead to gender discrimination or limitation. And issues and events are presented on this issue<sup>22</sup>. It is said that it is the parents' responsibility to provide the child with the right to imitate their gender. There is also a group that advocates for the need to educate young people in the form of male or female, noting that gender issues are one of the issues that go out of control<sup>23</sup>. Time will tell how these new approaches will be introduced or interpreted in the Eastern countries.

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