

Socio-Philosophical Foundations of Constructing An Enlightened Society In The Jadid Intellectual Heritage

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DOI:

<https://doi.org/10.47134/academia.v6i3.40>

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Received: 15-02-2026

Accepted: 15-03-2026

Published: 15-04-2026



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Abstract: This article examines the socio-philosophical foundations of forming an enlightened society and creating a new spiritual space within the spiritual heritage of the Jadids. It reveals the views of Jadid thinkers on the harmonization of national and universal values, the role of education and upbringing in societal development, as well as issues related to spiritual renewal and the transformation of social consciousness. Furthermore, the study substantiates the methodological significance of Jadid ideas in shaping a modern spiritual space and civil society

Keywords: Jadidism, Enlightened Society, Spiritual Space, Socio-Philosophical Views, National and Universal Values, Spiritual Renewal, Social Consciousness, Spiritual Heritage

Introduction

The problem of constructing an enlightened society has long occupied a central place in socio-philosophical thought, particularly within intellectual traditions that seek to harmonize moral development, knowledge, and social progress. In this regard, the Jadid intellectual heritage represents a unique and significant stage in the evolution of Central Asian socio-philosophical discourse. Emerging at the turn of the nineteenth and twentieth centuries, Jadidism developed as a response to the cultural stagnation, social challenges, and the need for modernization within Turkestan society.

The Jadid thinkers advanced a comprehensive vision of societal transformation grounded in enlightenment (ma'rifat), education, moral refinement, and national self-awareness. Unlike purely educational reform movements, Jadidism articulated a broader socio-philosophical project aimed at reconstructing social consciousness and establishing a new model of society based on rationality, ethical responsibility, and intellectual development. In their understanding, an enlightened society is not merely characterized by access to knowledge, but by the presence of morally mature, socially active, and culturally aware individuals who embody both national identity and universal human values.

The relevance of this study is determined by the increasing importance of revisiting the Jadid intellectual heritage in the contemporary era, especially in the context of globalization, national identity preservation, and the development of civil society. The ideas proposed by the Jadids continue to provide valuable methodological guidance for

addressing modern challenges related to education, spiritual renewal, and social transformation.

Thus, the present research aims to analyze the socio-philosophical foundations of constructing an enlightened society within the Jadid intellectual heritage, to identify its key conceptual components, and to evaluate its significance for contemporary socio-cultural development.

Methodology

The Jadid movement, which emerged in the socio-cultural life of Turkestan at the end of the 19th and the beginning of the 20th century, occupies a distinctive place in history as a crucial stage of socio-philosophical thought aimed at national awakening, spiritual renewal, and societal modernization. The ideas advanced by Jadid thinkers were not limited to reforming the system of education; they also sought to awaken national consciousness, establish an enlightened society, and construct a new spiritual space. In their intellectual framework, such categories as knowledge and enlightenment, moral perfection, the synthesis of national and universal values, and social activism were positioned as fundamental drivers of societal progress.

Within the spiritual heritage of the Jadids, the concept of an enlightened society is interpreted in close interrelation with personal development, the transformation of social consciousness, and cultural renewal. They emphasized, first and foremost, the modernization of the educational system, the harmonization of secular and religious knowledge, and the transformation of public mentality through the press and theater. Particular attention was also devoted to the development of women's education. These initiatives contributed to the formation of a new spiritual paradigm—one that envisages a society composed of individuals possessing modern knowledge and competencies, critical thinking, and a strong sense of national identity.

As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, has rightly emphasized, the study and systematization of the progressive ideas of our enlightened ancestors, the analysis of the role and influence of Turkestan Jadids in the development of national statehood, and the evaluation of their activities aimed at building a secular, legal, and democratic society are of paramount importance. This intellectual heritage serves as a solid foundation for the construction of the “New Uzbekistan” and the realization of the concept of the Third Renaissance. In this regard, the study of this topic contributes significantly to the development of national pedagogical thought, the improvement of family upbringing systems, and the enhancement of the spiritual maturity of the younger generation.

The socio-philosophical foundations of this concept are closely connected with the principles of cultural synthesis, the dialectical unity of tradition and modernity, and the transformative role of education as a key driver of social change. Jadid thinkers emphasized the necessity of reforming the educational system, promoting scientific knowledge, developing the press and literature, and enhancing public awareness as essential mechanisms for overcoming ignorance and fostering societal progress.

Furthermore, the Jadid intellectual tradition places particular emphasis on the transformation of social consciousness as a prerequisite for sustainable development. The

reorientation of values, the formation of critical thinking, and the cultivation of civic responsibility are seen as indispensable elements in the construction of an enlightened society. In this context, the Jadid movement can be interpreted as a holistic socio-philosophical paradigm that integrates ethical, cultural, and epistemological dimensions of human existence.

In the context of globalization, issues such as preserving national identity, ensuring spiritual security, fostering civil society, and raising a harmoniously developed generation have acquired particular urgency. Therefore, a socio-philosophical analysis of the Jadid legacy—especially their ideas concerning an enlightened society and the creation of a new spiritual space in alignment with contemporary developmental paradigms—constitutes an important scholarly task.

The notion of “spiritual space” represents a complex and multi-layered socio-philosophical phenomenon encompassing such structural elements as spirituality, value systems, traditions, customs, mentality, ethics, moral-aesthetic views, religion, culture, and philosophical thought. From this perspective, it constitutes a specific socio-cultural environment intrinsically linked to the moral and spiritual dimensions of individual and collective existence. Within such a space, not only are spiritual values formed, but the individual’s worldview, ethical orientations, and system of meanings are also shaped.

From a philosophical standpoint, to exist within a spiritual space implies engaging with its normative-axiological framework, internalizing its moral imperatives, and participating in a dialogical relationship with socially recognized higher values. In this sense, spiritual space functions as a fundamental determinant of both individual self-realization and social agency. It connects the individual to the spiritual ideals of a given historical epoch and defines their position within the broader socio-cultural structure.

Furthermore, spiritual space may be conceptualized as the aggregate of transformations occurring within the moral and ethical life of society, as well as the system of social relations and interactions. Indeed, all spiritual values and ethical norms emerge, evolve, and acquire new meanings precisely within this space. Thus, spiritual space can be understood as a form of the existence of social consciousness, reflecting the dominant value orientations and spiritual needs characteristic of a particular stage of societal development.

In general, spiritual space may be defined as an environment that shapes the ideal of the individual and creates the necessary conditions for its realization. By embodying the spiritual demands, ethical standards, and aesthetic perspectives of a particular historical epoch, it serves as a medium for the individual’s process of self-awareness and self-realization. Thus, spiritual space should not be understood merely as a set of existing values, but as a dynamic and evolving system that determines the trajectories of a society’s spiritual development.

From this standpoint, spiritual space constitutes a significant socio-philosophical domain in which the spiritual being of society is formed, the moral perfection of the individual is ensured, and social ideals are actualized. Understanding its essence and internal structure possesses considerable methodological significance for the formulation of strategies of spiritual development, the cultivation of личности, and the construction of an enlightened society.

The Jadid movement appears in the socio-philosophical thought of Turkestan as a pivotal historical phenomenon that initiated processes of modernization, spiritual renewal, and national self-awareness. In the intellectual legacy of Jadid thinkers, the idea of an enlightened society extends far beyond educational reform; it is intrinsically linked with the transformation of social consciousness, the revival of national values, and their synthesis with universal human principles, ultimately leading to the creation of a new spiritual space. Within this paradigm, enlightenment (ma'rifat) is conceptualized as the primary driving force of both individual and societal development.

In the works of Mahmudxo'ja Behbudiy, the establishment of an enlightened society is predicated upon the cultivation of individuals equipped with modern knowledge, a sense of social responsibility, and an awareness of national interests. He substantiates the necessity of reforming traditional educational institutions—schools and madrasas—and introducing modern pedagogical methods to enhance the intellectual potential of society. For Behbudiy, enlightenment represents the most powerful instrument for liberating the nation from ignorance and guiding it toward a new stage of progress.

Abdurauf Fitrat conceptualizes the idea of an enlightened society in relation to the transformation of social consciousness. In his writings, science, national identity, women's education, family upbringing, and the development of the press are interpreted as key forces driving societal renewal. According to Fitrat, the renewal of spiritual space is primarily linked to the transformation of human thought, a process that is realized through education and cultural development.

Abdulla Avloniy, in turn, associates spiritual renewal with national education and moral perfection. In his seminal work *Turkiy Guliston yoxud axloq*, he advances the idea that the reform of society is achievable through the education of a morally and intellectually developed individual. Within his framework, the harmonious integration of enlightenment, ethics, and national identity constitutes the foundational basis of a new spiritual space. Avloniy famously characterizes education as a matter of "life or death," emphasizing that the formation of a spiritually mature individual is the decisive factor in societal advancement.

In Jadid thought, the synthesis of national and universal values emerges as a fundamental methodological principle. By striving to integrate the rich spiritual heritage of the East with the advanced scientific achievements of the West, they sought to construct a new model of development. This approach reflects a socio-philosophical paradigm of cultural synthesis, grounded in the dialectical unity of tradition and modernity, and oriented toward the formation of an enlightened society.

Moreover, the Jadids regarded the press, theater, and literature as essential instruments for constructing a new spiritual space. Through mass communication, they aimed to transform social consciousness, promote enlightenment, and strengthen national unity. This perspective demonstrates that the concept of spiritual space possesses not only ethical and cultural dimensions but also a socio-communicative character.

From a contemporary socio-philosophical perspective, the model of an enlightened society proposed by the Jadids aligns with the concepts of civil society, national development, and spiritual security. Their ideas continue to serve as an important

theoretical resource for preserving national identity in the context of globalization, enhancing social participation, and fostering the spiritual maturity of younger generations.

Thus, within the spiritual heritage of the Jadids, the idea of creating an enlightened society and a new spiritual space can be understood as a comprehensive socio-philosophical concept. It is intrinsically connected with the transformation of social consciousness, the reform of the educational system, the harmonization of national and universal values, and the processes of cultural modernization. This intellectual legacy remains a vital methodological foundation for ensuring sustainable societal development, cultivating a healthy spiritual environment, and educating an enlightened individual in the contemporary era.

Result and Discussion

The historical necessity of the enlightenment-oriented ideas of the Turkestan Jadids lies in their continued relevance to the contemporary process of building a democratic, law-governed state and a vibrant civil society in the New Uzbekistan. One of the fundamental conditions for this process is the effective guarantee of basic human rights and freedoms, as well as the establishment of practical mechanisms for their protection. The construction of a constitutional, democratic state and the sustainable development of society are directly dependent on the level of education, legal literacy, and civic consciousness of the younger generation. Ensuring the supremacy of law and cultivating a generation endowed with a high level of legal awareness and culture constitute the core of ongoing reforms.

A socio-philosophical analysis of the ideas of an enlightened society and the creation of a new spiritual space within the intellectual heritage of the Jadids demonstrates that this doctrine represents a pivotal turning point in the history of Turkestan's social thought and constitutes a significant spiritual phenomenon that laid the theoretical foundations of national development. By foregrounding enlightenment, scientific knowledge, moral perfection, and national self-awareness as the principal drivers of societal reform, Jadid thinkers set as their primary objective the formation of individuals endowed with a renewed social consciousness and a modern intellectual outlook. In their conceptualization, an enlightened society is прежде всего a community of morally mature, socially responsible individuals committed to both national and universal values.

The findings of this study indicate that, within the Jadid intellectual tradition, the notion of a new spiritual space is intrinsically linked to such transformative processes as the reform of the educational system, the reconfiguration of social consciousness through the press and literature, the advancement of women's education, the revitalization of national culture, and the assimilation of modern scientific achievements. This demonstrates that spiritual space is not merely a cultural construct but a fundamental precondition for social progress, possessing both normative and transformative dimensions.

The Jadid emphasis on the synthesis of national and universal values is grounded, from a socio-philosophical perspective, in the concept of cultural synthesis. By striving to harmonize the rich spiritual heritage of the East with the advanced scientific achievements of the West, they sought to construct a new model of development. This approach emerges as an important methodological framework enabling the realization of modernization

processes while preserving national identity, thereby ensuring a dialectical unity of tradition and modernity.

Furthermore, within Jadid doctrine, the cultivation of the “perfect individual” (komil inson) is interpreted as the central criterion for the formation of an enlightened society. According to their perspective, social progress is fundamentally contingent upon the individual’s spiritual maturity, intellectual autonomy, and attitude toward knowledge. Consequently, the renewal of spiritual space is inextricably linked with the transformation of human consciousness, reflecting a deep interdependence between the internal development of the individual and broader societal change.

In the context of contemporary globalization, the Jadid ideas of enlightenment, national identity, spiritual security, social engagement, and civil society retain their relevance. Indeed, they acquire renewed significance as theoretical and practical foundations for educating a harmoniously developed younger generation, shaping national development strategies, and fostering a healthy spiritual environment within society.

The Jadids were devoted intellectuals who dedicated their lives to the ideals of knowledge, enlightenment, justice, and progress. Through their multifaceted activities, they enriched the socio-spiritual life of their homeland and instilled hope within the hearts of the people. Today, we witness the realization of many of their aspirations. Their ideas, spiritual courage, and commitment to knowledge constitute one of the most valuable historical legacies of the nation. Preserving this heritage and transmitting it to future generations is not only a cultural imperative but also a moral obligation.

Thus, the representatives of the Jadid movement, through both their intellectual contributions and practical activities, embodied the idea of national awakening and rendered selfless service in the pursuit of enlightenment, social justice, and progress. Their lifelong dedication to liberating society from ignorance, equipping it with modern knowledge, fostering national self-awareness, and reforming social structures allows us to interpret Jadidism not merely as an educational movement, but as a comprehensive national development paradigm with profound socio-philosophical content. Therefore, the Jadid movement constitutes a decisive historical stage that brought about a fundamental transformation in the socio-spiritual life of Turkestan.

The multifaceted activities of Jadid intellectuals—manifested in the establishment of new-method schools (usul-i jadid), the development of the national press, and the awakening of social consciousness through theater and literature, as well as the promotion of women’s education—served as powerful instruments for the transformation of the spiritual profile of society. Through these endeavors, they succeeded in cultivating within the public a sense of confidence in the future, national dignity, and a sustained aspiration toward enlightenment. This process, in turn, laid the groundwork for the emergence of national self-awareness and the gradual formation of the foundational elements of civil society.

At the present stage of societal development, the practical outcomes of the ideas advanced by the Jadids have become increasingly evident. The prioritization of science and education, the implementation of a value-oriented spiritual policy grounded in national

traditions, and the rise of social engagement alongside a modernized intellectual outlook all testify to the progressive realization of the enlightened society envisioned by the Jadids. This, in turn, further amplifies the historical significance and contemporary relevance of their intellectual legacy.

In this context, the successful realization of reforms aimed at safeguarding youth interests requires not only institutional measures but also the cultivation of high spirituality (*ma'naviyat*), enlightenment (*ma'rifat*), a sense of historical belonging, and a profound commitment to fulfilling constitutional duties. Within the works and spiritual heritage of the Jadids, patriotism is conceptualized as service to the homeland through enlightenment, social reform, and moral education. It encompasses the formation of ethically mature individuals, the promotion of love for the homeland, the acquisition of modern knowledge, and the achievement of national liberation and progress through intellectual and cultural awakening. Their activities—such as establishing new-method schools, producing textbooks, developing the national press, and organizing public institutions—were directed toward enlightening the people and fostering national self-awareness, while also expressing loyalty to the homeland through political engagement and state-building efforts.

The lives and works of Jadid representatives provide a rich analytical basis for understanding the role of patriotism within the individual's spiritual world, as well as its mechanisms of formation and psychological foundations. Their contributions to science, education, and national independence, along with their role in raising public awareness and fostering self-consciousness, remain a significant source for cultivating patriotism among contemporary youth.

The ideas of the Jadids, their spiritual courage, and their profound commitment to knowledge should be regarded as a vital component of the nation's spiritual capital. This legacy functions not merely as a repository of historical memory but also as a methodological foundation for both present and future development. It plays a crucial role in strengthening national identity, enriching the spiritual space, and fostering in younger generations the values of patriotism, intellectual inquiry, and moral responsibility.

From a socio-philosophical perspective, the preservation and transmission of the Jadid heritage to future generations should be understood not only as a historical obligation but also as an essential condition for ensuring the continuity of spiritual development. Indeed, the moral and intellectual elevation of a nation is intrinsically rooted in its historical memory, intellectual heritage, and traditions of enlightenment. Therefore, the in-depth study and contemporary reinterpretation of the rich scientific, literary, and educational legacy left by the Jadids acquire significant theoretical and practical importance in the process of constructing the "New Uzbekistan."

An analysis of the Jadid concept of enlightenment demonstrates that it was not merely a pedagogical reform but a comprehensive modernization project aimed at shaping socio-legal consciousness. Figures such as Mahmudxo'ja Behbudiy utilized the press and theater to awaken mass consciousness; Abdurauf Fitrat contributed to the formation of national-political thinking; and Abdulla Avloniy interpreted moral education as the foundation of social stability. Collectively, their activities facilitated the development of

different layers of legal consciousness and offered an alternative to repressive governance in the form of an enlightenment-based preventive model.

For the Jadids, enlightenment was not confined to literacy; rather, it was a transformative instrument for shaping individuals into conscious, responsible agents endowed with a civic position. Their writings clearly reflect the idea that legal consciousness must emerge through the unity of knowledge, values, and behavior. This approach was oriented not toward preventing social deviations through punitive measures, but through the internalization of moral convictions and the formation of an ethical “immunity.” In this sense, Jadidism may be interpreted as a historically grounded model of preventive social regulation.

In the contemporary higher education environment, where challenges such as legal violations, academic dishonesty, social apathy, and susceptibility to radical ideologies persist among youth, the Jadid experience offers an important methodological framework. Their value-based and enlightenment-driven approach underscores the necessity of cultivating legal consciousness not through external control, but through the internalization of values and a sense of responsibility.

Thus, the educational and spiritual heritage of the Jadids possesses significant theoretical and practical importance for improving preventive approaches in modern higher education, deepening legal culture, and fostering устойчивое civic responsibility. Their ideas, when interpreted in alignment with contemporary demands, enrich the conceptual framework for educating conscious, responsible, and socially active individuals, thereby contributing to the broader processes of democratic development and societal modernization.

Conclusion

The Jadid movement should be evaluated as a major socio-philosophical phenomenon that established the spiritual foundations of national development, articulated the concept of an enlightened society, and constituted the historical roots of the contemporary idea of the Third Renaissance. Their devotion, intellectual integrity, and spiritual resilience continue to serve as an exemplary model for modern society.

In conclusion, within the spiritual heritage of the Jadids, the ideas of creating an enlightened society and a new spiritual space emerge as a comprehensive socio-philosophical paradigm. This paradigm is intrinsically connected with the transformation of social consciousness, the modernization of the educational system, the harmonization of national and universal values, and processes of cultural renewal. The systematic study and practical application of this intellectual heritage remain among the key theoretical foundations for building an enlightened society, developing a dynamic spiritual environment, and ensuring sustainable national progress in the contemporary era.

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