

STUDY OF INDIAN HISTORY, RELIGIOUS AND PHILOSOPHICAL HISTORY IN THE INDEPENDENT REPUBLIC OF UZBEKISTAN AND ITS FEATURES OF THE STRUCTURE SYSTEM

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ABSTRACT

The article notes that Uzbek scholars have studied Indian religion, history and philosophy. In particular, the information is provided on the basis of accurate information from the works written by Dr. NG Nizomiddinov, Candidate of Philological Sciences, a teacher who has lived in the Republic of India for several years.

KEYWORDS: Southeast Asia, Dalits, trade, Hazaras, appeal, linguist, inventor, drama, work priest, village, independence.

INTRODUCTION

Uzbekistan is connected with India through traditional historical ties. At the same time, it should be noted that in our relations with this country, it is not at the level of our existing capabilities.² In Uzbekistan, the first acquaintance with the fields of Indian literature, culture, art, music, linguistics began in the 1920s. In the pages of Sharq Yulduz magazine, life in India is just a drama. In the drama "Indian Conflicts" A. Fitrat reflects the struggle of Indian patriots against British oppression, the class system³. The works of Indian writers are also reflected in the works of Uzbek writers. For example, A. Fitrat's "Indian Controversies", Cholpon's "The East Woke Up", A. Fitrat's "Discussion", "Indian Traveler", "Indian Controversies" are among such works. In addition to the above-mentioned works, Sharq Yulduzi published excerpts from Jawaharlal Nehru's Discovery of India and A Look at World History. In these passages, Nehru's thoughts on the poet and statesman Zahiruddin Muhammad Babur can be found: "Babur's memoirs help us look at his inner world. He also tells us about the fauna, flora, fruits and people, strata of India. He also writes about the wonderful melons, grapes and flowers in his distant land.

According to him, there is no one or anything in this country who is kind to him⁴. Thanks to independence, with the formation of Uzbek-Indian relations, political and cultural ties between the two countries are developing. I.F Nizomiddinov, one of the leading specialists in the study of Indian religious and philosophical systems, "Central Asia's relations with the Far East", "History of the Middle Asian-Indian relations", "India-Central Asia-India relations in the XVI-XVIII centuries." ", A.Irisov "Beruni and India", "Our cultural cooperation in the pages", N.G Nizomiddinov "Religious and philosophical teachings and Islam of Southeast Asia", "Islam in India: History, Socio-Political Life and Indo-Muslim Culture", "Ancient History, Religious Beliefs and Culture of the Peoples of South, Southeast and East Asia (Chrestomathy)", "History, Religious Beliefs and Culture of Ancient India", Doctoral dissertation "Indian Turkic literature of XV-XIX centuries", B.Khodaeva "The role of Muslims in Indian society", "Muslim castes in India", D.Karamatova "Babur and Indian culture", Mutbiri Samarkandiy "Indian trip (translated by Bekjanov I)", L.Yuldasheva "Importance of the method of comparative comparison used in Abu Rayhon Beruni's work "India", H.Muminov, H.Yuldoshkhodjaev, D.Rahimjanov, M.Kamilov, for higher education institutions, The textbook "Religion" created by A.Abdusattorov, A.Oripov, as well as "History of world religions" written by professors of Tashkent Islamic University S.Agzamkhodjaev, D.Rahimjanov, N.Muhammedov and J.Najmiddinov, created by A. Ochildiev, D. Rakhimjanov and a team of other authors, "Fundamentals of Religion" describes the history of ancient India, the reasons for its manifestation in books. In addition, O.N Shomatova's "Indian Philosophy", "National Liberation Movement and Independence Philosophy in India" are among them.

Dr. N.G. Nizomiddinov, Candidate of Philological Sciences, studied the history of India and the history, religion and culture of neighboring countries and wrote the following knowledge:

“Religious and Philosophical Doctrines and Islam in Southeast Asia, Islam in India: History, Socio-Political Life and Indo-Muslim Culture, Ancient History, Religious Beliefs and Cultures of the Peoples of South, Southeast and East Asia, Ancient Indian History, Religious Beliefs and culture, Indian classical music and musical instruments, works of the Turkic language and literature of the Baburid period of India, and hundreds of scholarly works are important historical works in the study of the history of ancient India of that period. For 25 years he lived with the countries of Southeast Asia, especially India. In his books, he cites the periods from ancient times in ancient India from the Vedic period to the present day on the basis of clear evidence. We can see in the views of the teacher on the class system that it also reflects its theoretical and practical aspects.

It is known that the main topic of theologians is the laws of origin, development, activity, phenomenon of religion, as well as the interrelationship and influence of religions, and the scope of its research is very wide: philosophy, sociology, psychology, history of religion and so on. This aspect is especially unique in its weight, history, religious beliefs and culture of the peoples of South Asia. In addition, the foundations of religious and secular imagination and thinking about the fate and history of the peoples of the region should be considered, first of all, as a reflection of the religious sources that determine their priority laws in society. For example, from the point of view of Indian theology, the Veda, which was revealed almost five thousand years ago, defined the way of life and attitudes of the people of the Indian subcontinent. However, the Vedic period, as well as the existence of cultural elements in this region before the Aryan march of the peoples, is now a proven fact in science⁵. "In addition to this information, there are documents from the period of Alexander the Great's march in India in the IV century BC, as well as sources and messages from the Chinese Buddhist monks Sima Qian, Fa-Xian and Marco Polo in the I century.

Finally, the Laws of Manu, translated from Sanskrit literature, Kalidas' Shakuntala, and other artistic and historical monuments are important factors in the study of Indian history at the British Society of Asia.

In the field of archeology, the Archaeological Service of North India, founded in 1871, and the Indian Antiquarian, which began publishing in 1872, was the first practical-publishing beginnings of archeological research. In terms of scientific research, the first “The Early History of India from 600 B.C. to the Conquest of Muhammad” was published in Oxford in 1904 and was also praised by local historians⁶. His book, History, Religious Beliefs, and Culture of Ancient India, mentions the following; “Once the formal class system is in place, the responsibility for Brahmanical law will place a number of tasks on the upper class. The subject of the class system has been introduced into scientific circulation, and the conclusions expressed in pamphlets and articles published in India and abroad have not yet reached a general conclusion. True, there are undeniable objective and subjective aspects to the issue. One is that the principle of stratification, which violates the rights of man from creation, has been formalized on a religious basis, and the other is that the class system has been legally introduced as the foundation of Indian society. Or the fact that even if a nation is a representative of a nation, the lower classes do not have equal rights in education, career choice, even in ordinary human behavior and attitudes.

But if we look at the foundations of the class system from the point of view of the Indians, the fact that stratification is evaluated as the most effective method of governing society is thought-provoking. Perhaps the principle of the system is spiritually impoverished in the history of world religions, that is, at the expense of rituals that are artificially "grafted" into the faith and traditions that are sometimes "discovered" for the sake of logic? Or are there reasons for this that is currently unknown to science? But what is important for us in this problem is not its positive or negative reality, but the study of its historical and philosophical essence and the acquisition of real and solid information about them. Accordingly, we will first focus on the subject directly to the observation of Indian theologians, especially philosophical statesmen. Consequently, while they themselves are living representatives of the class system, their knowledge of the history of Indian and world religions can help shed light on the theoretical and practical aspects of the system.

Former Indian Prime Minister Jawaharlal Nehru believes that the class system was formed as a result of the Aryans' non-interference with the indigenous population and their desire to maintain their distinction from the conquered race. In our opinion, it is difficult to have a clear idea of the origin of stratification in general without knowing the historical basis of this definition - where the Aryans came from in India and the local

Indian civilization that existed before them and the ancient Dravidian religious traditions. Most researchers consider the homeland of the Aryans to be a desert land stretching north from the Black Sea. Their society declined in the third millennium BC, and from that time onwards the Indo-European tribes spread to the Balkans, Asia Minor, and Central Asia, and then marched to India. This means that the "Indo-Iranian ethnic community" consisting of Indians and Iranians must also belong to this period. This is evidenced by the closeness of their tongues, the god of the sun and the god of the covenant, the god Mitra, or the consumption of the soma drink in special ceremonies.

Again, the term "Arya" - the original generation - was widely used among Indo-Iranians. It is believed that the high-ranking people who held the leadership of the tribal union at that time called themselves "Aryans". Therefore, Indo-Iranian tribes are officially referred to in science by the name of the Aryans. With the diligent performance of the duties of the class assumed in the Hindu faith, a change in the destiny of man is predicted - the rise of the class from below or, if disobedient, the opposite, the decline.

It is as if, say, Shudra had fulfilled the demands of his class and devoted himself to his work, so that his descendants and his socio-economic status would rise in his next birth, and if a member of the upper class neglected his responsibilities, he would one day be born into a lower class family. Indian theologians are convinced that the class system is the best guarantee for the prevention and timely elimination of vices such as theft, violence, injustice, aggression or moral depravity that occur in society. No matter how humane the laws of class may seem to others, as Mahatma Gandhi, the "father of the Indian people," put it, I do not believe he will lose his lineage.

In reality, the class system is responsible for people living and functioning according to their abilities and potential, but this responsibility does not have to manage, limit or control inter-class relations in society. The system only defines responsibility and it does not give any privilege to anyone. I don't think it's in the spirit of Hinduism to take a high position for one and beat another down. All were born to serve the creations of God: the brahmana with his knowledge, the kshatriya with his ability to protect others, the vaishyas with their entrepreneurship in trade, and the shudra with their physical labor. But this does not relieve the brahmana of the responsibility of protecting himself and others. If a Brahman is a born scientist, he is able to convey his acquired knowledge to people faster and better than members of other classes. Nothing prevents Shudra from becoming knowledgeable of her own free will either. The only thing is that he brings more benefit to the society with his physical labor, so he may not be envious of the special qualities of others. ⁷

The presence of the characteristics of slavery in Indian society was also reflected in the division of the population into castes (classes), which was preserved and further developed during the Gupta period. The four main types of ancient castes were the Brahmins (priests), the Kshatriyas (warriors), the Vaishyas (peasants, artisans, merchants), and the Shudras (the lowest strata of the former slaves and all kinds of dependents, who were still engaged in "hazardous work"). represented the various stages of the social structure of Indian society, which was formed in very ancient times. In the early Middle Ages, Indian castes evolved considerably. The Brahmins and Kshatriyas became priests and military classes, state power was in their hands, and at the same time they were the largest landowners with many slaves. A second moderate and low-caste caste disintegrated over time. During the Gupta period, the amount of castration exceeded several dozen species. The lowest caste of the shudra in society was called the "Hazar people" because it was believed that if they approached the representatives of the higher caste, it would make the higher ones unclean. At the head of the Indian communities stood mukkadams, chaudhrs (geniuses). They were the chiefs of the ruling castes. Several villages were painted as part of the communities. At the top of the village stood a hut. The mukkadams, chaudhars, and hutas were not officials of the central apparatus, but representatives of the taxpayers. Team positions were inherited and also distributed among the heirs. At that time there were also community councils - panchayat.

Another form of religious property prevalent in medieval India was property sacrificed in favor of the matha (an Indian school reminiscent of a monastery without religious monks). The spread of this form of ownership was due to the stratification movement in India. Maths are also created for the purpose of propagating this or that teaching horse, to gather its followers. In medieval India, for example, castes often coincided, often appearing as the head of the caste or his panchayat (an advanced member of the self-governing body with supreme religious authority — the maxant, the caste manager, the manager of his property. In addition to the strict rules of class-caste organization, Hinduism was distinguished by its

tolerance of special religious freedom, its flexibility, and its easy adaptation to new conditions. The castes usually had caste forms and belonged to the general system of the four varnas. Thus, the time has come for the Dalits to change their rights. It is not for nothing that they say, "If the world does not look at you, look at the world". As long as everyone lives on a small planet, to change it, to improve the way of life, to make the earth green, to protect nature, to protect human rights and freedoms, to lend a helping hand to the weak, to fight the oppressors, to fight for justice and truth on earth is responsible. The stratification is peculiar to the whole of India, but there is no uniformity between them, for if taken nationwide, the strata in each district, even in the village, are different, and the type of stratum in one village is not found in the other. However, the varnas do not change all over India, i.e. the class of brahmanas is the same everywhere and they always occupy the highest position, and so do the kshatri, veyshya and shudras. The registration of strata helps to determine the amount of dalits in the country. Such an account is welcomed by the lower classes, while the upper classes consider it unnecessary. In Tagore's works, the division of Indian society into classes, the inability of the lower class to reach out to the upper class, no matter how virtuous the upper class is, the failure of the upper class to reach the lower class, the failure of human aspirations in society are vividly portrayed. The protagonist of the work is Binodin, an Indian woman who strives for happiness, perfect love and freedom. Another of the main protagonists, Mohendro, is a typical representative of an Indian young man who is steeped in the blood of customs, traditions, and class ties.

After India gained independence in 1947, one of the important tasks of the government was to create equal conditions for education for all. Caste and other segregation traditions, which are the basis of stratification in society, were prohibited by the Constitution and their observance was declared a crime. Habits that humiliated the lower classes and prevented them from living on an equal footing with others in society were so deeply ingrained in society that banning such discriminatory practices was not enough to provide them with equal opportunities. For this reason, a system of creating special benefits for them in the education system has been established. For example, 7.5 percent of places in higher education are reserved for members of tribes, 15 percent for members of lower castes, and 27 percent for other backward groups. It is this system of privileges that is provoking protests among the privileged upper classes in the country. The further increase in the number of separate seats has led to large riots among various groups of the population. The country is still turbulent with various demonstrations and resistance movements. In some places, riots led to great economic damage and even human casualties.

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