

AS ONE OF THE IMPORTANT ISSUES IN THE FIGHT AGAINST CORRUPTION IN THE DOCTRINE OF JADIDISM

Abdivohidov Sunatillo Abdinabievich

Head of the Department of Scientific Research, Innovation and Training of Scientific and Pedagogical Personnel of the Samarkand Branch of the Tashkent State University of Economics, Doctor of Philosophy (PhD), Ph.D. Samarkand, Uzbekistan
Tel: +99890 602-04-92, E-mail: abdivohidov80@mail.ru

ANNOTATION

The article focuses on the principles of human rights, the rule of law, which still hinders the well-being of the people, the development of society, the development of the country, one of the most serious threats to social and economic development is the philosophical-historical analysis of its views on the negative consequences of corruption.

Keywords: development, country, welfare of the people, injustice, corruption, bribery, enlightenment, spiritual values, enlightenment, science.

INTRODUCTION

As a result of studying the historical and philosophical sources, we are convinced that there are various reasons for the development of society, the well-being of the country and the people, the decline of states, and these create mutual mistrust and confrontation between illiterate members of society and the government that disintegrates the state. One such reason is corruption. The history of corruption goes back a long way. The historical roots of corruption have probably made it a habit to give gifts to achieve good.

The expensive gift set the man apart from other applicants and helped ensure that his request was granted. It was therefore customary in primitive societies to pay a priest or leader.

As the state apparatus became more complex and the power of the central government increased, professional officials emerged who, according to the rulers plan, should be content with only a fixed salary. In practice, officials use their positions to secretly sought to increase their income. This gradually began to manifest itself in the form of discrimination, chaos, injustice, inequality, injustice.

It created a sense of distrust among the people towards the policies pursued by the rulers.

Righteous rulers quickly developed measures to prevent corruption. Many different levels of nations and states that have fallen into the trap of this scourge have become colonies of developed and developed countries.

The Uzbek khanates quarreled with each other over the world, the state, and the land, and dried up each other to such an extent that they united against an external enemy, they were not even able to defend themselves to any degree, let alone fight. This was very helpful to the tsarist officials.

Three main things were hidden in the goals of tsarism under the guise of salvation and aid: first, the complete conquest of Central Asia, second, the assimilation, and third, the establishment of Russian Turkestan.

In 1865, Tashkent, the largest trade and handicraft center in Central Asia, was occupied by the Tsarist government. On August 17, 1866, the annexation of Tashkent to the Russian Empire was officially announced.

On July 14, 1867, Emperor Alexander II established the Turkestan Military District and issued a decree establishing the Governor-General of Turkestan at the expense of the territories occupied and included in the kingdom in Central Asia. [1.175]. After that, the management system of the Governor-General of Turkestan will be developed. The regional administration is organized in the form of central, regional, district (uezd), region (uchastka), village and city administrations. [2.233,234].

After the establishment of the Governor-General of Turkestan in 1867, the Russian government appointed K.P.Kaufmann as the first governor. Thus, in the second half of the XIX century - the beginning of the XX century on the territory of Turkestan ruled the political-administrative system based on colonialism and great nationalism.

The change of state system and form of government as a result of the coup d'etat in Tsarist Russia in October 1917 did not abolish corruption as an event, but rather treated it with hypocrisy, which eventually paved the way for corruption in the new administrative environment.

Haji Muin, one of the serious enlighteners against such illegal actions, injustice, national discrimination and bribery, describes this nation as follows:

Just as dung is animal dung, so dung is human dung. That is why our Shari'ah has forbidden bribery to Muslims. This is the lexical meaning of bribery,

The term is a special kind of money that is considered more honest than mother's milk in the eyes of unscrupulous "servants of the nation". Before long, a major "change" in the morals of the bribe-taker will take place, and he will be exposed to the fisq-fujur science that exists in the world. If he encounters any innocent and weak person in his day, he will bite them like a mad dog. Eventually, out of innocence, he flew into the sky, fell into a violent wind, and suddenly fell to the ground.

Our "Khodim ul-Xalq" took advantage of freedom and received a "salary" from both the government and the poor people. They were forced to take as much "salary" as they wanted from the people in the name of "zakat" because the government-paid salaries could not provide for themselves. That is why corruption has developed in our time [3.99].

Haji Muin, corruption and bribery, undermining spiritual values, undermining the development of enlightenment, science, society and the nation, as one of the most horrible peoples who threaten the well-being of the people. The government emphasizes the need to combat this scourge, from government officials to ordinary citizens.

If officials, abusing their official position, put their own interests above the interests of the people and allow bribery for personal gain in resolving any issue, the principle of justice is violated and the people's trust in the state and the law is lost and the state is in disarray, which leads to anarchy.

Abdurauf Fitrat, in his "Discussion of the Bukhara School of Jadid Schools with a Farangi in India," on ignorance, immorality, corruption in education, and greed,

laziness, the rise of bribery in the appointment of cadres is illuminated through the two different worldviews of the man of the two countries of the same period, philosophically and historically, through the mudarris and farangi. It reflects on the extremely sad and tragic state of attitudes towards school and education, which is one of the most important foundations for progress.

The first of the two things that surprised Farangi was that the quality of education provided at the school was not up to standard, and that he demanded extra money from children who were not satisfied with the services of teachers, even though they were paid enough, to pay these fees if the children are obliged to study for six months, and the remaining six months to go to the villages and collect money for their teacher for the second year of study in the first year of study as an imam; the second aspect is that the printers are paid according to their level. The first-class axund is entitled to twenty-five thousand coins, and if he is a better scholar, he will receive another ten thousand coins from the seal. Is it possible not to be a good scientist even if you have a good career?

In Bukhara, the ranks of akhund, ulama, mufti, and mudarris are given by His Highness Amr through Qozikalon.

Thus, the judge recommends to the order whoever deems worthy of the position and is appointed. If a judge appoints a senior according to everyone's ability, when asked how an ignorant person attains the rank of akhund, he replies that not everyone has the ability to be worthy, even if he considers everyone worthy.

According to which conscience, which religion, which science, and which Islam, an ignorant person deserves the specific position of ulama. Whoever goes to the judge more and praises him becomes a teacher and a mufti” [4.50,51].

There is a scientific justification for the inevitability of the country's decline and crisis if corruption in education and the judiciary is rampant at all times, and personnel are not selected and reassigned on the basis of the principle of justice based on opportunity and potential.

The issue of corruption and national development is more important than ever for the fate of the country, for the future of the country. The reason is that the people of our country have been working day and night to restore the material and spiritual wealth lost during a century of colonialism, to develop the economy and preserve national identity.

The ability to study history objectively and draw the right conclusions from it, to make a comparative analysis of its philosophical achievements and shortcomings is important for development today.

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