



THE IMPACT OF CROSS-CULTURE ON THE DEVELOPMENT OF SCIENCE IN CENTRAL ASIA

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Abstract: This article analyzes the impact of cross-cultural factors on the development of science in Central Asia. The study examines the interrelationship between culture, enlightenment, and socio-economic conditions through the educational and philosophical views of Abdulla Avloni. In particular, his ideas expressed in the work *“Waves of Culture”* are analyzed to reveal the dialectical connection between a society’s material well-being and its cultural development. According to Avloni, when the economic condition of a society is weak, the development of enlightenment and culture also declines, as people are primarily focused on satisfying basic survival needs. From this perspective, the article argues that the development of science is influenced not only by economic factors but also by cultural values, spiritual maturity, and the level of social consciousness. The findings indicate that the historical and cultural development of science in Central Asia has been shaped by complex cross-cultural interactions. The study also highlights the role of enlightenment as a key factor in shaping human thinking and ensuring social progress.

Keywords: cross-cultural influence, development of science, Central Asia, Abdulla Avloni, enlightenment, culture, social development, economic conditions, spirituality, knowledge, educational philosophy

Introduction. Avloniy closely links the development of culture with the prosperity of people's material life. The higher and better the material well-being of a society, the more developed its culture will be. People in difficult circumstances cannot rise to the level of understanding the true value of culture. Here is an excerpt from his article *“The Waves of Culture”*: “If a nation does not strive for progress in terms of its livelihood, it cannot progress in terms of enlightenment either. If a person does not have enough wealth and goods for their livelihood and does not work towards achieving them, they will be incapable of performing material and spiritual deeds. Furthermore, teaching enlightenment, culture, science, and arts to such a hungry and naked people who cannot even make ends meet might not be an appropriate thing to do, because the sole thought and concern of poor peoples day and night is to find bread and feed their children. It is astonishing that while the lands and soil of our country are fertile and blessed, the local people are hungry and naked, spending their lives in ruins like owls” [Avloniy Abdulla. Selected works. Volume 2. – T.: Ma’naviyat, 2006. – P. 216-217.].

In our opinion, Avloniy absolutely correctly explains the reason for the disconnect between the development of society and culture. He sees the development of culture in the people's deep responsibility towards their own land, their regular and daily life, and in the spiritual perfection of individuals. In general, another important idea emerges from this article: enlightenment locked within the circle of ignorance and backwardness cannot provide a true culture composed of the ability to comprehend, experience, and understand the world.

Literature review. In his newspaper and magazine articles, Avloniy paid great attention to the issue of European culture and its role in the life of the peoples of Central Asia. In 1907, the newspaper "Shuhrat" began to be published under the editorship of Abdulla Avloniy - through it, Avloniy states: "We want to promote science, unity, freedom, and justice" [Vakhidov Kh. Enlightenment ideology in Turkestan. – T.: Fan, 1979. – P. 77.]. The newspaper focused heavily on reforming the education system and certain aspects of social life in Turkestan. It is worth noting that only 10 issues of the "Shuhrat" newspaper were published. The publication of the newspaper was suspended in February 1908 by the order of the Governor-General of Turkestan for allegedly adopting an anti-government stance [Vakhidov Kh. Enlightenment ideology in Turkestan. – T.: Fan, 1979. – P. 77-78.].

"In the 1920s, Avloniy viewed Europe through the lens of Gasprinsky. Just like other thinkers, Gasprinsky held immense authority for Avloniy in the task of renewing society based on the principles of enlightenment. Avloniy even composed an Elegy (Marsiya) dedicated to Gasprinsky upon his death. In the article 'An Unbiased Look at European Civilization, which was well known among Bukhara and Turkestan intellectuals, one can read the following: 'If the future life and civilization of people are to be like this, then a great misfortune awaits humanity. Europe has everything, except justice. European civilization is built upon Ancient Roman civilization, which collapsed due to immorality. It was replaced by capitalist civilization. Socialists reject its fruits. As for the justice of socialists, it surpasses everyone else's. Why? Because the greatest flaw of European civilization is that it is devoid of justice and honesty'".

"Then the author cites the following words of I. Gasprinsky: 'Europe is like an old man with great life experience. We respect its venerable age and must learn from it, utilizing its life experience, but we must not repeat its mistakes. We will also establish schools and universities ourselves. However, we will take as much as our intellect is capable of receiving-we will take it conscientiously and wholeheartedly apply it to life, but we will not blindly accept whatever we see in Europe, like young people do. What is this thing itself, and what will its consequences be? Does it conform to honor and justice? Exhibiting this approach is human, rational, and logical. It is necessary to approach everything rationally and thoughtfully. If European culture is accepted blindly, without a critical approach and without any deliberation, then some kind of unpleasantness will certainly occur'. [Avloniy Abdullo. Selected Works. Volume 2. – T.: Ma'naviyat, 2006. – P. 218.]

Avloniy's position was clear: he opposed the cultural isolation of the Central Asian peoples from Europe and did not support the nationalist views of some of his contemporaries. The culture of the Central Asian peoples cannot develop solely within the framework of Islamic traditions. It must adopt all innovations, as well as useful and progressive elements. One should not fear Western influence. However, European culture must be approached in such a way that it does not harm the centuries-old, finest moral pillars inherent to Islam.

Avloniy was an enlightenment poet in the spirit of Ahmad Donish and I. Gasprinsky. His culturally grounded ideas were often intertwined with reformism or the restructuring of social life. Romantic dreams were not characteristic of his creative activity, just as they were not characteristic of many thinkers of his era. He strived to restore justice in his country and to eliminate the vices in the social life of his time. According to Avloniy, such elimination could be achieved, first, by adopting European science and secular knowledge, and second, through the aspiration toward self-awareness and the purification of one's morals.

Discussion and result. While European Enlightenment classics addressed man as a social being and saw the path to building a just society in the dissemination of secular knowledge, the Enlightenment thinker Avloniy addressed man as an autonomous individual and called for using knowledge to condemn the moral decay of his society. In his article "Waves of Culture", he noted that culture must be protected from decline and that no matter what, we must preserve and maintain our cultural values. Avloni writes in his work "Turkic Gulistan..." (Turkiy Guliston...) that the moral purification of society fundamentally changes all value metrics in human consciousness. As a result, science and secular knowledge turn into one of the leading social forces. The following words by Avloniy should be understood precisely in this sense:

Without opening the eye of emulation, we are still inclined to sleep, To the sciences of wisdom, we have not yet become capable. [Avloniy A. "Turkic Gulistan...". Selected Works. Volume 2. - T.: Ma'naviyat, 2006. - P. 34.]

Avloniy's views on the state of society and the people of his time were neither accidental nor superficial. As a loyal son of his homeland, it was natural for him to grieve upon witnessing the spiritual crisis, as well as the social, economic, and moral vices of society.

The introduction of European theater art in Central Asia during the Jadid era can be compared to the invention of book printing. In the Emirate of Bukhara and Turkestan, a debate began between thinkers and traditionalists regarding the benefits and harms of European theater art. Scholars like Avloni, Fitrat, and Behbudi advocated that theater art was highly beneficial for the education and upbringing of the younger generation. Abdulla Avloni, in his article "debate on theater", acknowledged the importance of theater art for the upbringing of Muslim youth and stated that this art does not contradict the Islamic religion and Sharia: "Some say that theater is haram and the money earned from theater is also haram. However, theater is not haram; it is an innovation (bid'ah). Even so, it is a 'good innovation' (bid'ah hasanah), not a harmful one. Theater is a mirror for every nation to look into to eliminate bad customs and habits, and to improve its condition". [Avloniy A. "Turkic Gulistan...". Selected Works. Vol. 2. - T.: Ma'naviyat, 2006. - P. 92.] This article-debate by Abdulla Avloniy, like Abdurauf Fitrat's "Debate", reminiscent of the dialogues of Greek philosophers Socrates and Plato, clearly describes the time and place of the dispute. "Since the days were of the spring season, the trees had awakened, and colorful flowers emerged from among the leaves. The earth brought its colors to the surface, spreading out like a dark green velvet. The birds that fled from the tyranny of winter returned, starting melodies and cries with various voices. As if the whole world had awakened from sleep... A trace of a new feeling, emotion, and life was visible." According to Avloniy, theater art is one of the most impactful ways to spread enlightenment to the people, and it calls them to humanism. For this reason, the thinkers of Bukhara and Turkestan wrote dramas themselves, staged them, and performed the roles themselves. They made excellent use of theater art to enlighten the people.

Another cradle of enlightenment and a tool for advancing knowledge was the bookstore; indeed, an individual acquires spiritual nourishment, a worldview, and artistic-aesthetic taste through books.

Thinkers regarded bookstores as places that spread knowledge. In the work of foreign scholar Adeeb Khalid, titled *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*, this is described as follows: "In 1910, seven individuals, including prominent thinkers such as

Munawwar Qari, Abdussami Qari, and Avloni, requested permission to open a bookstore named 'Umid' [Hope]. The request was strictly denied, undoubtedly because Munawwar Qari and Avloniy had previously provoked the anger of the government and had participated in independent newspapers from 1906 to 1908. Avloni was more successful in 1914 when he opened the Zamon bookstore in the Russian section of Tashkent. In 1916, Behbudi's activities also included a bookstore located in his home in Samarkand. Abdulqodir Shakuri founded the Zarafshon bookstore in 1915. The greatest growth of bookstores occurred in the cities of the Fergana Valley, where several such companies began operating between 1913 and 1915." [Khalid Adeeb. The Politics of Muslim Cultural Reform: Jadidism in Central Asia. – US. University of California Press, 1998. P. 118-119.]

Inspired by Gulistan (The Rose Garden)-a work by Saadi Shirazi that gained fame in both the East and the West-A. Avloniy wrote Gulistan in the Turkic language. He advanced ideas on spirituality and enlightenment to cultivate the most essential moral and spiritual values in his people. These included justice, truthfulness, unity and harmony, love of knowledge, patriotism, diligence, asceticism, courage, patience, contentment, conscience, fairness, fear and hope (khawf and raja-fearing God's wrath while hoping to enter paradise in the afterlife for one's good deeds in this world), loyalty, and magnanimity. Conversely, he warned against evils and vices that lead human beings to destruction. In his work Turkic Gulistan, A. Avloniy expounded masterpieces of enlightenment regarding Eastern and Islamic morality and etiquette.

Regarding the thinkers' support for innovation and development, the foreign scholar Edward Allworth, in his work "The Modern Uzbeks: From the Fourteenth Century to the Present," described it as follows: To halt the cultural and social decline that Central Asia had experienced for a long time and to propel society forward in a new direction, the leaders of the movement initiated the popularization of a series of vital reforms. For the indigenous population of the region, they created or transformed six instruments to achieve their goals: reformist education, historiography, literature, the press and publishing, along with religion and theater drama. These did not occur according to any coordinated local plan or effort, and they took place with the explicit intervention of outsiders. However, all of them had the potential to influence Central Asian civilization. Muslim scholars gathered in Samarkand, Khiva, Bukhara, Tashkent, and several other ancient cities of the far eastern part of Central Asia attempted to address numerous major tasks at the beginning of the 20th century. In their efforts to modernize Central Asia, they demanded reappraisal and renewal in ethics, faith, legal justice, healthcare, the role of women in society, and additional social and cultural spheres.

In conclusion, Mahmudkhuja Behbudi, Abdurauf Fitrat, and Abdulla Avloniy defined the primary parameters of the cultural and educational movement in Central Asia, thereby laying the foundation for the subsequent development of our culture. The uniqueness of their educational thought manifests in their profound attention to the spiritual, historical, and national values of our people.

Thinkers and scholars like Mahmudkhuja Behbudi, Abdurauf Fitrat, and Abdulla Avloniy advocated for preserving and enriching our people's national customs and traditions. Concurrently, they supported utilizing the achievements of the world's advanced nations in science, spirituality, and culture, integrating them into our national culture to enrich it.

Under the conditions of independence of the Central Asia republics, cross-culture demands a serious conceptual solution and serves to be perceived as a spiritual phenomenon that counters the communist ideology for the region's independence.

Under the conditions of independence, information regarding these thinkers was restored, and it was viewed as a great intellectual and mental movement in the culture of Central Asian peoples, including Uzbeks in the late 19th and early 20th centuries. From a conceptual standpoint, it possesses greater potential than we imagine. It manifests various spiritual opportunities that strengthen our independence and allows us to creatively comprehend our complex past. In our time, the creative and educational potential of Jadidism demonstrates that it is a spiritual foundation ensuring the actual realization of our high social tasks.

Presently, it is time to correct this misconception and state that the scholarly work and spiritual legacy of the thinkers of both nations, particularly Ahmad Donish, are valuable for Uzbeks, Tajiks, and Turkmen alike. Ahmad Donish's cultural and educational activities, along with his philosophical views on spiritual culture, align with the perspectives of the Central Asian intelligentsia. In the second half of the 19th century, scholars such as Ogahi, Munis, Komil, Makhtumkuli, Abai Qunanbaiuly, Chokan Valikhanov, Toktogul Satilganov, Siddikhuxa Ajzi, Berdakh, Avaztegin Kotibiy, and Sayyid Jamal al-Din al-Afghani lived and created in Central Asia. Among these scholars, Ahmad Donish was one of the first to introduce the Tajik and Turkic peoples to European culture.

Conclusion. He called upon the Uzbek, Tajik, and Turkmen peoples to escape ignorance, open their eyes, and look at the wider world. Although each of these mentioned intellectuals held their own distinct social, political, moral, and aesthetic views, they were united by a single core idea: progressive views on culture, enlightenment, education, and upbringing. Their ultimate goal was to rescue the peoples of Central Asia from ignorance and to make them enlightened and cultured. True, Ahmad Donish had only visited the capital of Russia and had never been to Paris or London. Unlike Ismoilbek Gaspirali, Jamoliddin Afghani, or Abdurauf Fitrat, he did not travel to Western Europe or other Muslim countries, nor did he wear European suits. Instead, he dressed like the local intellectuals, wearing a traditional Uzbek chapan, a turban, and keeping a beard. Nonetheless, his intellect and worldview were far more advanced than those of his contemporaries. As his contemporary, the poet Shamsiddin Shohin, beautifully noted, he was like an eagle among pigeons and crows—soaring much higher and seeing much further than anyone else. [Shohin Shamsiddin. Selected Works. – Dushanbe "Irfon", 1987. – P. 59.]

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