

## Debates Over The " Xutba " in the Early XX Century

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**Introduction:** At the beginning of the twentieth century, local reformers proposed an initiative to innovate and change the religious sphere. It, however, consisted of translating the lectures in Arabic, which had been conducted in the traditional form until then, into the local Turkic language. The change in the industry behind these proposals of local reformers has been preserved to this day.

The article discusses the idea of reform and how one understands and interprets the term "sermon" in the process of this radical change, and the content of the debates on the example of periodicals.

**Keywords:** Correction, sermon, fard, Friday, religious reform, press, Qur'an, hadis, argument, fiqh, source, jadidism, antiquity.

The sermon has been the subject of much debate in the periodical press as one of the most controversial issues of the early twentieth century. This has been followed by numerous scathing articles. The fact that the debate behind this topic is not only controversial in the twentieth century, but also today, as well as its continuation<sup>1</sup>.

The lexical meaning of the word khutba is خطبة / khutba, which is derived from the Arabic verb خطب / khataba. The term has a broad meaning, such as preaching, calling to good, turning away from evil. However, the information and interpretations about it also vary<sup>2</sup>. There is a marked difference between the form of the Khutba in the early days of Islam and its form today, especially in non-Arab nations. At the beginning of the twentieth century, this difference was put into practice, and its current form came to light as a result of debates as to whether or not it contradicted Islamic law. But until then, we can see that there have been very sharp debates on the subject. For example, Hamza Hakimzoda Niyazi (1889-1929) expressed his opinion in "Kengash" and "Hurriyat" magazines that "the income earned from one's work without going to Friday prayers and listening to the sermon is haram"<sup>3</sup>. Hamza bin Muhammad Amin, one of the Tuminsk scholars, states that "reciting the khutbah in Turkish is bid'ah sayyia," meaning that it is against the Shari'ah to do so<sup>4</sup>. While Namangan's Khoja Jahangir Mufti Ismatullah oglu said, "Reading the khutba in Turkish is makruh tahrimi, that is, it is not allowed,"<sup>5</sup> Olimkhan tora Shokirkhoja Eshan oglu objected to the above criticisms<sup>6</sup>.

Against the background of these debates, it is a complex process to distinguish between goals or interests, Sharia law, or issues of political and social interest. In particular, the articles quote from the Qur'an, Hadis and many sources of jurisprudence, and the opinions expressed in the works of scholars are used as arguments. The interesting thing is that in this process, and later in the research, the participation of individuals such as Hamza Hakimzoda Niyazi, known as representatives of various groups, such as "Jadid", "Soviet hero", to witness the religious evidence they present. It is precisely these circumstances that indicate the need to study in a new direction from the study of the past, dividing the reformers into different interest groups. We see that Adeeb Khalid 's assertion that the root of the process is the same, that the educational audience is the same,

<sup>1</sup> V Saudovskoy Aravii bolee polovini prixojan mechetey ne pomnyat soderjaniya xutb -<http://islam.uz/glav/novosti/item/>; <http://www.islamnews.ru/news-144999.html> - Islam News (20 marta 2014); Gramotnaya xutba – vajneyshiy aktsent v razvitii ummy - <http://www.islamsng.com/aze/culture/6361>; Xutba nima degani va qachon o'qiladi? - <https://hidoyat.uz/52653>; Ikki xutba orasida duo qilish haqida. - <https://www.youtube.com/watch?v=t-eZZC7QMkM>

<sup>2</sup> O'zbek tilining izohli lug'ati. Tahrir hay'ati: T.Mirzaev (rahbar) va boshq.; O'zbekiston Respublikasi Fanlar akademiyasi (O'zR FA) Til va adabiyot in-ti. – T.: "O'zbekiston Milliy entsiklopediyasi" Davlat ilmiy nashriyoti, 2006. – B. 429; Xalidov A.B. Xutba // Islam: entsiklopedicheskiy slovar' / otv. red. S. M. Prozorov. – M. : Nauka, GRVL, 1991. – S. 285; *Khutba* / Wensinck, A.J. (mid.)russk. // Encyclopaedia of Islam. 2 ed. — Leiden : E. J. Brill, 1960 - 2005.

<sup>3</sup> Hamza Hakimzoda Niyoziy. Juma qandoq kun // Kengash jurnali, 1-son, Qo'qon: Muallimlar jamiyati, 1917 y. – B. 2-6; 4.16. Xutbadan murod nima // Hurriyat jurnali, 2-son, Qo'qon, 1917. – B. 10-12; Yana Xutba haqida // Hurriyat jurnali, 3-son, Qo'qon, 1917. – B. 19-20;

<sup>4</sup> Hamza bin Muhammad Amin. Turkiy xutba o'qumak xususida // al-Isloh jurn., №10, 1916. – B. 305–306.

<sup>5</sup> Jahongir muftiy Ismatulloh o'g'li. Turkiy xutba xususida // al-Isloh jurn., №7, 1916. – B. 195-197.

<sup>6</sup> Olimxon to'ra Shokirxo'ja eshon o'g'li. Urvat al-vusqo // al-Isloh jurn., №10, 1916. – B. 307-308. O'zbekiston Respublikasi Fanlar akademiyasi Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti (O'zRFA ShI), Inv.№ 10868, № 5997.

that they cannot be limited by conflicting interests, that they have a common social origin<sup>7</sup>, and that Edward Allworth is right when he refers to the term "Jadids" means "reformers"<sup>8</sup>. Although they were later studied by dividing them into "jadid and ancient" and other groups according to colonial historiography, their ideas at a time when political pressures were relatively low revolved around social reform. Mullo Tajiddin from Jalal-Abad said, "... Muslims in Turkestan are in dire need of reform. This need is clearly known. And those who deny this are probably not found in human society..."<sup>9</sup> shows that it is correct to study them under the name of "reformers" instead of dividing them into "modern and ancient".

### Results

One of the conditional parts of the Friday prayer is the Khutba, the implementation of which dates back to the early days of Islam. On Friday, which is a holiday for Muslims, Friday prayers are performed on a day that is sacred to Muslims at noon. According to its short order, it consists of a total of 10 rak'ahs (4 rak'ahs of sunnah, 2 rak'ahs of fard, 4 rak'ahs of sunnah). The khutbah is the part of the imam's praise that is recited by the imam in the pulpit before the obligatory prayer of 2 rak'ahs. Its terms are quoted from the Qur'an, Hadith and jurisprudential sources<sup>10</sup>. Even today, in the Arab world, the congregation, which gathers 1-2 hours before the start of prayer time, is delivered topics covering the recitation of the Qur'an, sermons, and analysis of problems related to socio-ethical or political processes. This process was traditionally carried out in Turkestan in the early twentieth century, only in Arabic.

From the 20th century onwards, the Tatars introduced the practice of delivering the sermon in Turkish, and the first debates on this issue were published in 1916 in Orenburg in such publications as the *Shura and ad-Din va al-adab*<sup>11</sup>. At the same time, the first collections of sermons were published under the title "Turkish sermons"<sup>12</sup>. The tradition of publishing sermons is being continued by our local researchers, as well as by Arab countries, Turkey and the West<sup>13</sup>. The themes in the collections are not similar to each other, but bring together different themes based on the specificity of the region, sectarian types, national-religious values, mentality, or political-social requirements.

The twentieth century was marked by the emergence of the possibility of liberation from colonial rule, a period in which there was a great need for the development of political and social reforms on a large scale. It was in this process that the search for ways to use the power of the common people began. Also, Friday and the time of the speech at it seemed to be a good opportunity as an audience to gather a large number of locals and influence their political consciousness. However, it was clear that a large part of the local population did not understand Arabic, and no matter how important the information provided, it would not yield results and would not be supported. Therefore, there is a need to convey the information in the language of the people. However, the above-mentioned controversies, contradictions and debates have complicated the solution of this issue.

When we say the khutbah of Friday prayer, we see that some people do not differentiate between the two different processes by which the imam addresses the congregation, or interpret them in the same way - the khutbah ruling. That is, a sermon delivered by the imam at the altar before the time for prayer, and a sermon addressed to the congregation after the time of prayer has entered, have a different ruling according to fiqh sources. However, as a result of the fact that both of them were traditionally recited in Arabic and understood as "Friday sermons", the ruling on the sermon was explained by the scholars on the issue of the part of the

<sup>7</sup> Khalid A. The politics of Muslim cultural reform: jadidism in Central Asia.- Berkeley - London: University of California Press, 1998. - P. 5-6

<sup>8</sup> Edward A. The modern Uzbeks: from the fourteenth century to the present: a cultural history, Hoover Institution Press, Stanford University, 1990, - P. 120-121

<sup>9</sup> Tojiddin. Jalolobodli Tojiddin Badaliy tarafindan savol // al-Isloh jurn., №5, 1916. – B. 140–141. O'zRFA ShI, Inv.№ 10868, № 5997.

<sup>10</sup> Al-Qur'an al-Karim. Juma surasi 9-oyat; Sahihi Muslim. – T.: Hilol nashr. 2020, 862-hadis. Imom Buxoriy. Al-Jami' as-Sahih. 2021. 904, 915-hadislar; Burhonuddin Marg'inoniy. Hidoya.1-juz Tarjima va izohlar mualliflari: Qambarov A., Ikromjonov A., Bekmirzaev I. – T.: "Hilol", 2020. -B.310-311

<sup>11</sup> Tojiddin. Jalolobodli Tojiddin Badaliy tarafindan savol // al-Isloh jurn., №5, 1916. – B. 140

<sup>12</sup> خطبہ جمعہ /Xutbai jum'a. O'zRFA ShI, № P. 10307, № P. 1652, № L 1652; Sulaymonov N.M. Turkiy xutbalar, Qozon, "Millyat", 1919. O'zR FA ShI qo'lyozmalar fondi, № L. 1082.

<sup>13</sup> Nuriddinov M. Xutba. – T.: "Zilol buloq". 2020. - 320 b.

lecture asked. As a result, the condition that the sermon / sermon and sermon should be in Arabic only, which also led to objections to the reading of Turkish in neighboring nations, such as the Tatars.

### Discussion

The debate over the form and content of the sermon indicates that it began much earlier than the literature published in the 1909s. In its early days, the focus was on the role of the Sermon in the development of society. It was argued that its outcome was determined by its impact on the development of society. The solemn Jawhari Khutba emphasizes that the subject should serve the development of the society and the nation, and should cover the necessary issues by the khatib who has the potential to convey it in this direction<sup>14</sup>.

Although the debate over the sermon and its reading in Turkish was originally published in magazines such as Shura, ad-Din wa al-adab, it was published in Turkestan's Al-Islah, Kengash and Hürriyet in 1916-1917. was found. Originally, it was published in the 5th issue of Al-Islah magazine of the Islamic Society of the Soviet Union in 1916 under the headline "Question asked by Tajiddin Badali of Jalal-Abad" in the form of a question and a brief comment of the author. The author, Mullo Tajiddin Badali, asked local scholars to answer the following question: "If it is possible according to Islamic law, let our sermons be in Turkish, let the people enjoy it, and if it is not possible, let the fraternal peoples also deliver sermons in Arabic."

In the process of reading the article in detail, it is possible to understand that the issue the author focuses on is about the part of the report. However, the author asks about making sermons in Arabic without dividing them into parts of sermons / sermons and sermons. In fact, since these are radically different Islamic rulings, we observe debates about them, and cases of different understanding and interpretation of the question. In particular, if Turkish is banned, al-Islah should not be written in Turkish. This indicated that the propaganda of the ideas of the Soviet Islamic Society would be restricted through al-Islah, hindering the development of the journal's activities and many other problems. These questions illustrate the attempt to translate a Friday sermon / speech into Turkish using a variety of examples.

In fact, the author's goal is to expand the audience of al-Islah magazine, to advertise it, to increase the number of subscribers / subscribers, as the article concludes: "*Kamina o'n oydan buyon harakat qilib bir dona mushtariy topa olmadim... Isloh o'qilsa, mushtariy ko'p bo'lsa, asta sekin islohi xalq bo'ladi...Turkistonda ahli savold oz, borlari ham g'azeta va jurnal o'qumoqqa moyil emas... Imomlar mehrobdagi va'z-nasixatlarini mo''tabar kitoblar qatori al-Isloh jurnalimizdan misollar keltirib, ona tilimizda so'zlasalar.*"<sup>15</sup>. There are few people in Turkestan who are not interested in reading newspapers and magazines. However, in the articles written in response, it continued mainly around whether the sermon could be read in Turkish or not. Almost no article authors have paid attention to the author's original goal of expanding Al-Islah magazine's audience.

In the 7th issue of Al-Islah magazine in 1916, an article entitled "Answer to the question of Tajiddin Badali in Jalal-Abad" was published as the first answer to the above question. The author, Hodja Jahangir Mufti of Namangan, Ismatullah o'g'u, also focuses on clarifying the issue. For example, he agrees with Mullo Tajiddin's comments that the sermon should be delivered in Turkish. However, the Imam acknowledges that the recitation of the khutbah in Turkish is a matter of controversy, and that there is no doubt that reciting it in Turkish is makruh tahrimi<sup>16</sup>.

Opinions very close to the above comments of the author were also expressed by another author, Hamza bin Muhammad Amin, under the title "On the reading of the Turkish sermon"<sup>17</sup>.

An article in response to the above question was published by Mullo Olimkhan Mahdum, a teacher from Khojand, entitled "Answer to a question asked by Tajiddin Badali." In it, the author further fills in aspects that have not been overlooked by other authors<sup>18</sup>. According to him, the purpose of the sermon is remembrance. That is, the condition of remembering "divine remembrance, our Prophet, his Companions,

<sup>14</sup> Tantoviy Javhariy. Islomda xatib va xutbalar / Nizom va Islom. Tarjimon: Zokir al-Qodiriy. – Ufa: "Sharq". 1909, – 82-b.

<sup>15</sup> Tojiddin. Jalolobodli Tojiddin Badaliy tarafidan savol // al-Isloh jurn., №5, 1916. – B.141. O'zRFA ShI, Inv.№ 10868, № 5997.

<sup>16</sup> Makruhi tahrimiy (المكروه تحريمًا) – (makruh close to haram). The Shari'ah is an act that is strictly refuted by a dubious, probable, zonnii evidence (i.e., several probable verses or hadiths).

<sup>17</sup> Hamza bin Muhammad Amin. Turkiy xutba o'qumak xususinda // al-Isloh jurn., №10, 1916. – B. 305–306. O'zRFA ShI, Inv.№ 10868, № 5997.

<sup>18</sup> Olimxon to'ra Shokirxo'ja eshon o'g'li. Tojiddin badaliy tarafidin so'ralmish suolg'a javob// al-Isloh jurn., №8, 1916. – B. 250-251. O'zRFA ShI, Inv.№ 10868, № 5997.

and his followers ..." is mentioned in the jurisprudential sources mentioned by Imam A'zam. However, he says that the limit of the conditions of the sermon ends with the dhikr mentioned above. That is, the sermons addressed to the congregation state that the condition and scope of the sermon were not included by Imam Azam. Accordingly, in addition to dhikr, it explains that sermons / speeches can be made in a language that the community understands. At the same time, he emphasizes that reciting the khutbah in a language other than Arabic is contrary to the Sunnah, heresy and makruh.

The article, titled "Urvat al-Wusqa" by Olimkhan Tora Shokirkhoja Eshan, was sharply critical of previous articles. The author strongly objected to the above article titled "Answer to the question of Tajiddin Badali in Jalal-Abad" published by Jahangir Mufti Ismatullah oglu. In fact, the reason for the objection stems from the authors' confusion in the terms of sermons and sermons. This article is an example of a situation where an author does not give his opinion clearly, such as misinterpreting his conclusion and objecting to it. In particular, Jahangir Mufti's opinion that "reciting sermons in Arabic is makruh tahrimi ..." was challenged by Alimkhan Tora. is not. "

The author's sharp objection will be criticized by Jahangir Mufti in another article entitled "On the Turkish sermon." In his article, Alimkhan Tora Shokirkhoja Eshan accuses Jahongir of misunderstanding the mufti's comments<sup>19</sup>. It also provides each feedback with more extensive examples. In particular, "we are allowing the sermon in the Friday prayer to be in Turkish, which is interpreted as a bid'ah hasanah, but the second part of it, the risk of the sermon being translated into Turkish, naturally increases. This is a violation of the Shari'ah. " These debates are not about translating the Friday sermon into Turkish. Maybe it's about translating the lecture / sermon part into Turkish. The authors had the same approach to reading the sermon in Arabic. However, they seem to have been cautious about offering to translate part of the sermon into Turkish. The reason was that this situation was a huge change for that period.

The controversy over whether to deliver the speech in Turkish did not materialize that year. As a result, from 1917 the debates on this issue revived, including Hamza Hakimzoda Niyazi's "What day is Friday?", "What is the purpose of the sermon?" published critical articles under the headline. In them we see not only the theme of the sermon, but also the content of Friday, and in its use against the background of religious and national values, new interpretations and goals adapted to the political and social processes. According to the chronological period of publication, "What day is Friday" is the first article.

We can say that the proverb was an example of a new interpretation for its time. The reason is that in it we see a sharply different form of the notion of "Friday" in the traditional way. According to the author, Friday is a holiday like the Jews, gathering in charity, participating in meetings to discuss religious and socio-political issues, collecting zakat and alms, debating and warning about the modernization of reading methods<sup>20</sup>. The purpose behind this interpretation is discussed below.

The culmination of the article is the author's criticism that the illiteracy of the population, especially the local rich, and the clerics' perceptions and activities about Friday are contrary to Sharia law. According to the content of the critique, the activities of the rich and our scholars today are to play in the gardens, to feed their stomachs, to gossip to each other, and ultimately to spend time on illicit affairs. This is a betrayal of the commandments of religion. Due to these criticisms, HH Niyazi was removed from the post of editor-in-chief of the magazine "Kengash". He will continue his work in Hürriyet magazine and will continue his articles on this topic.

At the heart of the article is the author's conflict of interest among the local population over "immigrants and material dependence on other nationalities." He cites as an example the attitude and practice of the local Jewish nation to religious values, while on the other hand it shows that the local population is a servant of the Jewish nation, becoming financially dependent on it. This dependence reflects the dependence of local traders on the newly established manufactories by the Jews and the inner hatred of the situation. Through these examples, the author assesses Friday as a negative consequence of misuse. It is here that the author focuses on Friday, emphasizing its importance and applying new interpretations of that day: "In the shadow of this holiday, we can easily reconcile our previous alliances and alliances, we need the greatest strength to make up for our national shortcomings. It is necessary to promote this religious holiday and make the people

<sup>19</sup> Jahongir muftiy Ismatulloh o'g'li. Turkiy xutba xususinda // al-Isloh jurn., №13, 1916. – B. 420-423.

<sup>20</sup> Hamza Hakimzoda Niyoziy. Juma qandoq kun// Kengash jurnali, 1-son, Qo'qon: "Muallimlar jamiyati", 1917 y. – B. 3-4

accustomed to charitable donations and sermons. That's why we started the main article of our magazine on Friday ...” The author's main goal is to reform the concept of a religious holiday in the minds of the population, not to bring it into line with Islamic requirements, but to use this day as a tool for political and social reform.

The next 2 articles of the author are an integral continuation of the above topic and are about the sermon during Friday prayers<sup>21</sup>. This issue was not raised in vain, because the author's main goal was to use the Friday sermon, which he initially considered the most convenient means of inculcating ideas about political and social issues. The problem with it here was that the sermon was not in Turkish in most mosques. This was due to the loss of the ability to absorb the sermons read in Arabic into a large audience. Therefore, he again raises the issue of reading the sermon in Turkish, which is understood by the main population.

An interesting aspect of the article is that, as mentioned in the above articles, there is no concept of dividing the sermon and sermon into parts, from which to pronounce the sermon in Arabic and the sermon in Turkish. In the author's opinion and interpretation, the term *khutba* has a unique meaning and should be pronounced in Turkish.

The author interprets the purpose of the *khutbah* as follows, according to which the *khutbah* process should take the form of a live communication between the public and the imam, and they should understand each other. He compares these comments with the *khutbah* in the Arab world. In particular, when the Imam turned to the congregation and said, "*Assalamu alaykum, al-hamdu lillahi ...*", he cited as an example that the congregation had witnessed him replying in Arabic, such as "*alaykum as-salam, nahmaduhu ...*". In fact, this very issue was raised correctly by H.H. Niyazi. This parable is a serious mistake that is still ignored today, a mistake that can be made in communication<sup>22</sup>.

Also, the author quotes from the Qur'an and Hadith and explains his idea by *ta'wil*<sup>23</sup> that the process should be in Turkish. Although these examples do not correspond to the rulings on the sermon given in fiqh sources, they are similar to the use of religious arguments in the interpretation of political goals through interpretation, which later became widespread in the late twentieth and early twenty-first centuries.

According to H.H. Niazi, the sermon should be a means of *motivatsiya*<sup>24</sup> the church to this day. In particular, because the sermons are in Arabic, there are many cases of people going to mosques where the sermon is read less, and sleeping in long sermons. If the sermon is in a language that the people understand, it will increase their interest, especially if their future destiny, if there are lectures on socio-political issues, will lead to an increase in their interest. Second, it concludes that the income earned by those who engage in their daily activities on Fridays and do not attend the Friday sermon is haram<sup>25</sup>. However, the main problem in this case is explained by the fact that the public does not understand the sermon delivered in Arabic, which leads to the acquisition of illicit income.

As a general conclusion to the above-mentioned articles of H.H. Niyazi, in the process of comparative study of his articles "What is the purpose of the sermon" and "Again about the sermon" it seems that the author does not distinguish between the author's concepts of the sermon and the sermon. He calls both by a single sermon term. This may be the author's personal interpretation, although it contradicts Islamic jurisprudence. The reason is that in the translations of the arguments used by the author as a reference to the verses of the Qur'an, we also see the signs of interpretation and interpretation, that is, the addition of additions to the translations of the verses.

<sup>21</sup> Hamza Hakimzoda Niyoziy. *Xutbadan murod nima // Hurriyat jurnali*, 2-son, Qo'qon, 1917. – B. 10-12; *Yana Xutba haqida // Hurriyat jurnali*, 3-son, Qo'qon, 1917. – B. 19-20.

<sup>22</sup> Al-Qur'an al-Karim. Nur surasi:61; an-Nisa surasi: 86; Az-Zariyat:24-25; al-Axzob:44; ar-Ra'd:23-24; Imom Buxoriy. Al-Jami' as-Sahih. 3173-hadis; Imom Muslim. As-Sahih. 5204-hadis; Imom Termiziy. As-Sahih. 3442-hadis.

<sup>23</sup> "Ta'wil" - *return*. The term is to turn the meaning of a word and return it to another meaning from the first meaning that comes to mind, or from a strong meaning to a weak meaning. Muhammad Sodiq Muhammad Yusuf. *Aqid ilmi va unga bog'liq masalalar*. – T.: "Hilol-Nashr", 2021. 376 b.; Sunniy aqiydalar. – T.: "Hilol-Nashr", 2021. 544 b.

<sup>24</sup> Motivation (lat. *Movere*) - to arouse action; the dynamic process of the psycho-physiological plan, the management of human movement, the means leading to the goal, the organization, the activity and the tolerance.

<sup>25</sup> Hamza Hakimzoda Niyoziy. "Yana Xutba haqida" // *Hurriyat jurnali*, 3-son, Qo'qon, Noshir: Xoji Rahimjon Shodiy, 1917. – B. 20

### Conclusion

Representatives of the reform movement of the early twentieth century put forward many ideas of reform in the social, political and religious spheres of society. Many of these ideas were physically destroyed during the former Soviet government, which continued the policy of colonial government. However, there were also ideas that were able to be put into practice. One of them is the subject of the Sermon. Since the term has caused a great deal of controversy and is known as the "subject of the sermon," we have also used the term. In fact, it was an offer to deliver a sermon / lecture in the local Turkish language before Friday prayers.

The goals behind the proposal to translate the lectures into Turkish varied, ranging from popularizing al-Islah to expanding its audience and introducing its content in Friday speeches as a tool in addressing political and economic issues. This is because the reformers realized that this very process, that is, from the speech to the congregation before the Friday prayer, could be used to achieve broad and great results in various areas of reform.

The proposal has caused serious controversy, no matter how beneficial it may be. We see that the debates are not due to the ignorance of the members of the society, but rather to the observance in all respects due to caution, ethnicity and patriotism factors that led to the practice of activities that lead to the decline of society. This aspect, such as the responsibility of everyone to the motherland and society, not to be indifferent, is still relevant today, because in the process of globalization, the protection of many factors that lead to the destruction of society's future is one of the most important issues.

The materials of the research process have shown that it is more appropriate to use the ideas proposed by our ancestors as an example rather than to divide them into different groups, such as jadid and qadim, and discuss the contradictions between them. We see that over time, as the political system changes, they have changed their position in the activities of individuals who have been divided into classes such as artificial jadid, antiquity, or reformist. The influence of the politics of the time is the result of the expectation of "shiny" ideas, such as freedom, equality, and justice, which are suppressed or offered. It is therefore incorrect to measure or evaluate their activities with an artificial stencil during the colonial period. The main idea in all of them was to reform the problems of society. It is expedient to study all of them under the name of reformers, their achievements in their works and scientific heritage.

This idea, which was put into practice in the early twentieth century, was stagnant as a result of political pressure from the former Soviet government. In the last years of the twentieth century, debates on political issues in Friday's speeches intensified in various regions, including Central Asian states. This was the result of the strong influence of the long process of re-Islamization, free from the oppression of the colonial government for many years. As a result of increasing the level of religious literacy in society and preventing foreign policy influences, these difficult situations have been eliminated.

The proposal to translate Friday's speech into Turkish was a fitting and useful proposal of its time and a reformist idea put into practice. It still serves as a platform for the discussion of social, political and economic issues of society, family issues, issues of child rearing.

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