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BEHBUDIY - ABOUT THE MATERIAL WORLD AND SCIENCES

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Abstract: This article analysis the works of Mahmudhoja Behbudi who was a theorist and practitioner of the idea of new education and school, the first playwright of the new era, the first theatrical figure, publisher, journalist, mature philosopher, historian. Behbudi contributed to the development of society by creating textbooks for the new schools with his views on existence, the material world, and nature. He mentioned that society, man, and their interrelationships, and his own particular views put forward to the subject. Behbudi emphasizes that it is impossible to be enlightened without knowing the history of nations, the history of the country, the history of Islam, from ordinary Muslim citizens to political leaders, clerics and scholars.

Keywords: Mahmudhoja Behbudi, new education, socio – political movement, Jadidism, philosophy, publisher, journalist, views, scholars

Introduction

Mahmudhoja Behbudi is a recognized leader of the socio-political movement of national liberation in Turkistan in the early twentieth century, known as Jadidism, the founder of the Uzbek national culture of the new era, a great scholar and a great public figure. He is a devotee of the free future of the Motherland and the people, a main bearer of the idea of national independence, a man of great heart and high spiritual courage, who devoted his life to the formation of national consciousness, national identity, national pride and honor of the Uzbek people. He was a theorist and practical worker of the idea of a new education and school, the first playwright of the new age, the first theatrical figure, publisher, journalist, prominent philosopher, historian, geographer and linguist.

Behbudi's views on existence, the material world, and nature were included in his textbooks for new schools, such as "Brochure of literacy" (1904), "Practical study of Islam" (1908), "History of Islam" (1909), and "Muntahabi Geography" (General Brief Geography), "Kitobatul-atfol" ("Children's Letters") (1908), "A Brief History of Islam", "Madhali Geography of Umrani" ("Introduction to Population Geography") (1905), "A Brief Geography of Russia". The full title of the works, "Muntahabi Geography" (1908) is "Kitabi Muntahabi Geography in

General and Exemplary Geography" that was approved by the St. Petersburg censor on August 24, 1905, and published by G.I. Demurov in Samarkand in 1906. The first page of the book reveals the history of the emergence of geography as a science, includes the services and works of ancient Turkistan scientists in this field. The author worked based on documents and evidence from a six - volume books, "Qomusul-alam" by Shamsiddinbek Somi (1850-1904) and "Ulema of Turkistan" (Ismailbek Gasprinsky). The chapter entitled "Muslims Need to Read Geography" criticizes superstitious notions about the Earth: "... it is known from the beginning of modern geography, the Earth is round, there are no bulls, no fish, no walls around it, and the Earth stays in the air. In our accordance, the Earth is quiet but it really goes around" (p. 14). It deals with the geocentrism and its opposite, heliocentrism inherited from the Batlimus (Ptolemy) in the chapter of "Old and New Wise Men". The terms "Sabayi sayyar" and "Nine heavens" are explained in the scientific board. "The new rulers say that the Sun has become a nation in the middle of the world, they revolve around their own circle. Our Earth is a third planetary star around the Sun! All moving stars aren't light and receive light from the sun" (p. 22).

Behbudi explained the location and motion of celestial bodies with his views to the reader

in a very simple way. It is also said that it is not equalized the materials of the Qur'an and Hadis. "The new rulers are better aware of the condition of the stars in the sky than the old ones," he wrote, summarizing the information of his contemporaries about the Moon, Mars, and noting that they were collected using precise and accurate modern instruments that did not belong to the ancient rulers.

Mentioning about the society, human and their relationship, Behbudi put forward his own views on this issue: "Humanity needs to die; every human society needs humanity and religious theology ... That is why human beings build a society under the control of perfect people. Allah has sent down the law of Shari'ah, different dangers, through the means of obeying Allah. Living without religion means animalistic and it does not relate to humanism and culturalism. It is impossible to be civilized without religion. Religion, the Shari'ah, and the rules are the first reasons for the stable existence of human society. So, society is divided into three types for the reasons of science, honesty and profession. And it is possible to divide each of them into several more classes, depending on the situation of the people." Behbudi explained that his achievements of the sciences, including the natural sciences, and the relevance of his discoveries match to the fundamentals of religion, Islam, and the ideas of the Qur'an. Academician M. M. Khairullaev's book, Excerpts from the History Pages of Socio-Philosophical Thought in Uzbekistan, states: Behbudi emphasizes in his "Samarkand" newspaper that Muslims were more unaware of science and philosophy than the other countries. He stated to learn the new achievements of science and philosophy against materialism and atheism because it is impossible to fight with the philosophy, which was developed five hundred years ago".

Behbudi's views as a historian deserve special recognition. As mentioned above, his textbooks for new schools, as well as a number of scientific-historical articles such as "The word Sart is unknown", "The word Sart is known", "History of Turkistan is needed",

"History and Geography" have not lost their relevance.

Behbudi's interest in history is primarily, because of growing up in an educated family, traveled to many Eastern and European countries, mastered the science of Islam, mastered modern secular sciences, was a theorist and practitioner of new education and school. One of the most important reasons for paying attention to history, according to the great scholar, is that the nation can discuss socio-political issues on an equal footing with others only when it understands itself, and the professional duty of intellectuals of teaching their nation, its representatives to actively participate in society.

It is discussed that Behbudi's socio-philosophical views, his attitude to the life of society, the place and role of history in its development, his special love for history are noteworthy. The scientist repeatedly emphasizes the incomparable role and importance of the science of history in human development and in the management of society. His statement, "The past is the scales of the future" proved that he was right in history and past experience.

Asking the question, what is the role of history in the existence and development of a prosperous society? He gives a broad and perfect answer to this question in his article "History and Geography". This study was considered one of the scientific articles that raised serious problematic issues. Behbudi, as a historian, argues that the teaching of history and geography by some fanatical Islamic clerics is a heresy and a sin, and scientifically substantiates the importance and necessity of studying history and geography.

Behbudi, who combines natural and social sciences under the general concept of "Smart sciences", emphasizes that it is impossible to be enlightened without knowing the history of nations, the history of the country, the history of Islam, from ordinary Muslim citizens to statesmen, clerics and scholars. According to him, history explains the reasons for the prosperity or crisis of states, the level of people's faith, the deterioration of Islam, and

the reasons for blasphemy and distortion of its foundations. "In order to become a perfect, just person, you need to know history, and any knowledge is not complete and perfect without the knowledge of history," Behbudi said. "To believe in the world, to be perfect and just, you need to read and know history." History should be read for the king, the minister, the people of the government and the politicians. It is necessary to read history to know that the original prophet and companions of the religion of Islam suffered and worked for Islam and the Islamic community. It is necessary to read history in order to know the peoples who have fallen or developed, the state that has become a warrior, or the government that has disappeared. How did Islam grow and develop and now and why did the Muslims decline? And what is possible for self-control and progress? You have to read history to know that. To sum up, anyone who wants to be aware of the religious world should read history. Because everything and its origin and descendants are known from history."

Behbudi considers the study of Islamic history to be necessary, and puts this necessity first. And this is self-evident and natural. Indeed, the purification and reform of Islamic teachings, the problems of education and vital values were at the center of the activities of the Jadids. They tried to prove to the people that the need to reform all spheres of society in general was clearly defined based on Islamic teachings. Behbudi argued that as an in-depth scholar of Islamic history as well as the science of the Qur'an, based on suras, verses, and hadiths, Islam paid great attention to the history and social sciences. He also reminds that some members of the religion often fall into a very awkward situation due to their ignorance of Islam and history in general. In this article, Behbudi draws the reader's attention to the fact that history and geography are as important for man as the sun, and that it is necessary to know geography, and especially historical geography, in order to know history well.

The thinker wrote a special work on the history of Islam, "A Brief History of Islam," which states that one of the prerequisites for

scholars, commentators, and hadith scholars of the Qur'an has long been in the study of history.

Behbudi's great interest in the study of history can be seen in the list of books available and for sale in the "Behbudiya" library, as well as in the fact that seventy percent of the publications here are historical works. These include three volumes: "History of Culture", "History of Islam", "Great Genera History", "Historical Prospects", "Turkish History", "Zafarnomai Shahiy", "Summary History of Culture", "Mirror History of Usmoni", "Culture of Islam" "Temurlang", "Islam and Europe in the twentieth century", "Discover the history of America", "History of Iran", "History of the great Iran", "History of Bakhtiari" and others.

An unsigned topical article in "Oyna" magazine raises issues that only Behbudi can raise: there is still no "orderly, useful, perfect work on the history of the country." It is true that no Turkish writer has ever written such a book ... How many books have been written in Turkish, Persian and Arabic that have been used and are being used by Russians and other Europeans".

He warns the reader that all sins will fall on you and our necks, on our shoulders, because of our forgetting the history of prosperity. The enlightener, who was well aware of the difficulty of writing a new history of Turkistan, believed that only Ahmad Zaki Walidi could write such a work.

Referring to the history and memory of his people, Behbudi conducted extensive research, supported the speeches of Ismail Gasprinsky and the newspaper "Tarjimon", which he founded, and published scientific and historical articles entitled "The word Sart is unknown" and "The word Sart was not known." It should be noted that all the scientific articles of the author on the subject of history are written with full respect and faith in the past.

Behbudi's nature and activity were in harmony with his strong interest in science, his desire to devote all his energy to science, his diligence, his mental acuity, and his ability to use everything. The thinker was not only a theorist and propagandist of the ideas of the Enlightenment in the country, but he was also a

man who made a worthy contribution to the spread of secular knowledge throughout Central Asia.

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