



MAHMOUD KHOJA BEHBUDI'S VIEWS ON SOME JURISPRUDENTIAL ISSUES IN UZBEK PUBLICATIONS

Sidiqov Atkir Sultanmurod oglu

International Islamic Academy of Uzbekistan

Senior teacher of academic lyceum

Key words: *Turkestan, Mahmudhoja Behudi, social religious life, bigotry, Oyina, issue of dressing, issue of ta s habbuh, jadid's press.*

Annatotsiya: *An active participant in the socio-economic, spiritual, educational and political processes of the Turkestan region at the beginning of the 20th century, the fact that Behbudi grew up with religious and secular knowledge from a young age was reflected in many articles written for the people in the future. At that time, he tried his best to convey the holy religion of Islam to the masses of the people.*

Mahmudkhodja Behbudi, an active participant in the socio-economic, spiritual, educational and political processes of the Turkestan region at the beginning of the 20th century and the initiator of these changes, was a wide propagandist of ideas such as enriching the spiritual worldview of the people in his many articles and works, and then joining our country among the independent states, and saving it from the colonial oppression of that time. As mentioned above, this person created many textbooks, articles and other types of works, trying to reveal the worldview of the people of that time in his own way. Behbudi published his articles and other types of works in the press organs of the time and delivered them to the broad public. We will not be mistaken if we say that the press publication that provided him with great practical assistance in this regard was the magazine "Oyna" founded by him,



as we have said on the previous pages. Many of his articles were published in this magazine. This magazine was first published on August 20, 1913. This illustrated weekly magazine was mainly in Uzbek, and it also included short Persian poems, articles, and Russian advertisements... Initially, this magazine was published once a week, and from the second year, once every fifteen days, and lasted for about twenty months, wrote Said Ziya ¹. The fact that Behbudi grew up with religious and secular knowledge from a young age was reflected in many articles written to the people in the future. He tried his best to convey the holy religion of Islam, which was practiced by the majority of the population of Turkestan at that time, to the general public. In order to convey the religion of Islam to the general public, he first of all worked to illuminate the history of Islam and share it with the general public in a concise form, and wrote the work "Abridged History of Islam", which embodied the history of Islam in a concise form. The purpose of writing this work was to remove religious misconceptions left over from the medieval period from the minds of ordinary people and to explain Islam purely. After Behbudi, works on the history of Islam with the same name were co-written and brought to the attention of the public by Abdurauf Fitrat and Abdullah Avloni ². In Behbudi's articles, the issue of religiosity was highlighted in comparison with the issues of secularism. He correctly conveyed to the people some of the misconceptions that had crept into religious understanding and called on the people to develop together with the world. He warned against some cases of fanaticism. A number of his articles on religious and educational topics were published in the magazine "Oyna", which were brought to the attention of the people under the following titles: "The issue of clothing and initiation" (June 14, 1914, issue 34), "A look at the history of the Holy Quran" (January 30, 1915, issue 8), "Culture among the Early Muslims" (February 28, 1915, issue 10, April 16, issue 12), "Education and the time of travel and food" (February 28, 1915, issue 10) ³. These

¹ Said Ziya. Selected Works. - T. 1974.

² <http://kh-davron.uz>

³ Mahmudkhodja Behbudiy Selected Works Volume 1. -T.: Akademnashr, 2018.



articles clarified and provided information on some of the questions that the people had. For example, his ⁴article titled "The Issue of Clothing and Initiative" talks about the differences that had arisen between the inhabitants and intellectuals of Turkestan and the colonial people. This article says: “ For several years now, there have been long discussions in some gatherings on the issue of wearing a Russian furma and “tashabbuh”, and sometimes these discussions end in arguments that we have seen with our own eyes for several years. If all the people in the gathering were from the common people, we would not pay attention to their words. However, for some reason, we often hear the rulings of akfor from the mouths of our respected scholars about those who wear a furma. Even those who wear a furma, even those who have tinned the floor and ceiling of their house or have put something like a table, a table, or a picture in their house, are forgiven. There are always discussions in every city of Turkestan on this issue. Sometimes it is even written in newspapers. If a person becomes an infidel by wearing a furma or by taking a little bit of a picture, then the situation of Muslims in this picture will be difficult. Because It is natural that the economy of time and culture forces us, the Muslims of Turkestan, to wear uniforms and to use them culturally. For example, if we are going to send our son to a city school or gymnasium today, or if in a few years the Muslims of Turkestan are recruited as soldiers, then he will certainly be obliged to wear a Russian uniform and a hat. At present, we are accepting the first of these two cases as a matter of necessity. When the time comes, we will also accept the second. Now, let us turn to the issue of partial initiations, which include: sitting on a chair , eating with a spoon and fork, wearing a medal, and sitting bare-headed because of the heat of the air . If this partial If a person disbelieves in the beginning , then there is no one on earth who can It is necessary that no one remains a Muslim , this is inevitable. Because with the passage of time, some images and customs are always changing, and this change has been going on since the time of our grandfather, Hazrat Adam. It is becoming a reality. In such images and customs Just as there is good

⁴ Mirror Magazine June 14, 1914 Issue 34.



and bad, there is also good and bad. There are also. For example, in ancient times, extravagant weddings , mourning, and feasting We didn't have bad habits like being a slob, but then we started to have them. Acceptance We have done it. Now we can't easily get rid of it . If we then abandon bad habits and instead embrace habits that are beneficial to our religion and world , Our Sharia law should not be an obstacle in this regard . Our goal

The issue of clothing and initiation from the perspective of Sharia to explain that, without saying anything about it on our part, The late former Egyptian mufti, the late Muhammad Abduh to write down the fatwa given by His Holiness ***We will be satisfied*** with it . Musharun Ilayhi says: There is no harm in wearing "ishlyapa" and "hat" and other European clothes according to Islamic Sharia. It is not. That is, the Sharia is absolutely correct. There is no denying this. Those who do not know the Sunnah of the Prophet, the history of the Ummah The evidence for this is the following: " I am a follower of the people of the faith." minhum" ⁵hadith. However, this hadith is considered weak according to some great scholars . "Mawzu'at ul-kubra lil-allamati ash-Shawkani razhmatullozhi ta'ala" in any case some weak Even if it were not , there would be no evidence for the purpose of these . They argue with me, but I argue with them. They imitate those who have followed them. However, the meaning of this hadith is completely different. The intention here is to glorify the religions and morals of people who follow other religions and to say that they are good. It is a wish to be like them. No, it is proven in the hadith that our Messenger, may God bless him and grant him peace, did not wear the robe of the Romans, and the Kisra They are wearing their tails (Mirakat ul-Mafo Tih, volume one, page 341 and soir) and the companions of the Prophet (peace and blessings of Allaah be upon him) did not say anything about them wearing such clothes . And in Sahih Muslim "The two- eared hat that the Messenger of Allah (peace and blessings of Allah be upon him) put on the heads of the Hindu pagans It is narrated that he wore the clothes of the people of the city. And in the book "Mezan al-Kubra", it is also mentioned that Imam Malik wore the "hat" that the king of the Magians had given him as a gift . When the Companions of the Holy Prophet (peace and blessings of Allah be upon him) spread out to conquer

⁵ Whoever is tempted to imitate a people is one of them.



cities, they would wear the clothes of the people of that city. Sometimes they would even take Christian girls. However, Hazrat Umar (may Allah be pleased with him) ordered to throw off the clothes of the non-Muslims for the sake of "good advice", which was not to prevent Tashabbuh, but rather to prevent "arrogance". If you look at history, you will see that the caliph al-Mansur Billah ordered the Muslims to wear hats like the hats of the infidels, and *no* one denied this. So, "I am a Muslim" does not mean "I am a Muslim who ⁶is

It is clear from the fact that Behbudi wrote with such tenderness towards the people that this article was not written from this or that source. The fact that each idea is presented with evidence shows the high scientific significance of the article. This article contains a certain appeal by Behbudi to the people, namely that we have become entangled with ourselves and have fallen behind the development of the world and as a result of this backwardness, we have become colonial. The article mainly criticizes how narrow the religious worldview of the population at that time was and how the attention of the people and some scholars of that time to insignificant things increased due to ignorance. In this article, the author expressed his views on the increasing trend of dressing up, trying to look alike, and excessive spending on weddings and funerals, and called on the people to avoid such spending and avoid excessive luxury and extravagance. In this way, he tried to correctly explain Islam and its concepts.

References:

1. Said Ziya. Selected Works. - T. 1974.
2. Mahmudkhodja Behbudi Selected Works Volume 1. -T.: Akademnashr, 2018.
3. Mirror Magazine June 14, 1914 Issue 34.
4. <http://kh-davron.uz>

⁶ Mahmudkhoj Behbudi Selected Works Volume 1. -T.: Akademnashr, 2018. - 47 -p.