

Philosophical Lines to Academician Ibrahim Muminov's Activity

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Abstract:

The article presents the views and analysis of the scientific and philosophical heritage of academician Ibrahim Muminov and the subjective approaches to the scientific activity of the scientist during the reign of the former dictatorial ideology.

Key points: Ibrahim Muminov, social, scholar, tyrant, philosophy, heritage, jadid, people, ruler, period, person, environment, devotion, views.

Introduction

Ibrahim Muminov did not live in any socio-spiritual space, did not shake a pen in a suspended situation. Everyone knows what Ibrahim Muminov's whole life was like. Scientist was not an ordinary person. He held senior positions in the field of science and was therefore compelled to carry out the important social orders of his time, in terms of service duty. Ibrahim Muminov was also a product of the socio-spiritual environment in which he lived.

Ibrahim Muminov was loyal, true son of his time. In assessing the personality and work of the encyclopedic scientist I.Muminov, it is important not to allow two contradictory, incorrect approaches. In other words, the scholar, as if with his whole body, served to strengthen the Soviet administrative-command system, or engaged in a history of philosophy far removed from current politics, and left a lifetime to the ruling system, its attack. In fact, neither is nor is the case. [1; 33-p]

I still remember the positive assessment of Amir Temur by I. Muminov in the most dangerous and dangerous times of the Soviet era, which shocked the whole community, - writes H. Ziyoev . People were proud of Amir Temur. I witness that this situation has played an important role in the growth of self-awareness and national feelings in them.

Soon a group of people, especially the late M.Vahobov, M.Abduraimov, R.Nabiev and others, criticized Ibrahim aka Amir Temur for idealization. M.Vahobov sharply criticized Ibrahim aka at the meetings of sect activists and elsewhere. Under the pressure of the center, the above-mentioned works were arrested. As a result, dangerous days were approaching. [2; 36-39-p]

Over time, the attack on I. Muminov began to intensify. In the 2nd issue of the magazine "Voprosy istorii" published in Moscow in 1973 by AP Novoseltsev, in the newspaper "Literaturnaya", in the 5th issue of the magazine "Voprosy istorii" M.Abduraimov accused I.Muminov of idolizing Amir Temur. , critical articles are published that discredit the hardworking scientist. In particular, M. Abduraimov's actions, throwing stones at his compatriot while he was Uzbek, were, to put it bluntly, a tragedy equal to betrayal of science and the people. In his dissertation entitled "Temur and Tokhtamishkhan" and in one of his articles, he noted that Amir

Temur played a positive role in the history of Central Asia. However, he keeps his similar views a secret from the magazine's editors and harshly criticizes I. Muminov.

Then H. Ziyoev wrote an article in response to M. Abduraimov and showed it to academicians Ya. Gulomov and I. Muminov. They like the article. I. Muminov orders not to send the article only without the permission of Sh. Rashidov. Shortly afterwards, Rashidov summoned H. Ziyoev and told him that the rebuttal article should be sent to the same magazine. "After talking to Sharof Rashidov, I realized that Ibrahim aka acted with his consent," Ziyoev wrote. This is evidenced by the fact that the book dedicated to the owner can be easily censored and published immediately.

It should be noted that at that time Sh. Rashidov bravely defended the nationalist scholars from the prisons of the peoples - the bloody hands of the former Soviet Union. In *The Song of Kashmir*, the writer who sang the ideas of freedom hidden in the depths of his heart in a metaphorical way, trying to convey his goal to the reader by transferring events like Fitrat to India, could not fail to know and understand the real truth. Because in the mind of Sh. Rashidov.

However, the magazine's editorial office did not publish the denial, but in a reply letter concluded that M. Abduraimov "had no moral right to critically evaluate the literature on this issue."

Attacks on Ibrahim Muminov's book about Amir Temur and the movement to eliminate lasted from 1969 to 1974, that is, until his death. During these difficult years, many unsigned and signed letters were sent to the center over the scientist. Ibrahim Akani, especially the letters written with injustice and slander, made his health worse. [3; 36-42-p]

When the Soviets completely subjugated Turkestan and took power, they tried to separate it from its past in order to keep the people under oppression while plundering this land, plundering its underground and surface resources. There has been strong opposition to the study of the heritage of scholars who have made great contributions to world science, and to the study and promotion of the activities of historical figures who grew up in this country. "In history, one-sided prejudice against Timur has lasted for many years. The name of a rare talented statesman with worldwide fame was almost forgotten during the Soviet dictatorship. Lucien Keren, president of the Association for the Study of the Art and History of the Timurid Period, founded by progressives and intellectuals in Paris, writes in the article "Meeting Genghis Khan": "I talked to them (Uzbeks) a lot about Timur. However, Timur has become a legend for them, because Temur's name does not appear in textbooks and books published in Uzbek in the Soviet era. [4; 4-p]

I. Muminov's research on Amir Temur has been harshly criticized for its objective and truthful disclosure of the role and significance of the famous commander and ruler in the Turkic world on the basis of historical sources. In this study, some unscientific, false views on the personality and activities of Amir Temur were refuted. That is why the violent and oppressive ideologues of the dictatorial regime, the "great Russian" chauvinists in the center and their heroic couriers, after reading this pamphlet, launched a wide-ranging attack on the scholar. The author was discredited as a "reward" for the truth, stamped with various marks, and fed both mentally and physically.

According to the book *"The Glory of Distant Stars"*, which studies the history of works of art about Amir Temur, "this image of a cruel tyrant is rarely used in comparison with Uzbek literature." In fact, it has been more than a century since K. Marlo's *"Sahibkiran Temur"*, the Byzantine Giber *"Boyazid and Temurlang"*, the Frenchman Louis de Guevara *"The Great Persian Temurlang"*, Nikolai Pridon *"Temurlang or the death of Boyazid"*. We had the opportunity to express our views on this issue only after independence.

I. Muminov's merit is that, despite the pressure of colonialism and individual rule, he devoted his works to the study of the heritage created by our ancestors.

The study and observation of the historical situation and conditions formed by this great philosopher, the founder of the school of philosophy in Uzbekistan, is undoubtedly of great practical and theoretical importance.

I. Muminov's philosophical works cover many centuries, from ancient times to the 70s of the XX century. Not only dialectics and theory of knowledge, social philosophy, socio-political and philosophical ideas of philosophers formed over the centuries, but also the history of the peoples of Central Asia have found their scientific expression in his works. [5; 29-p]

Amir Temur, as a researcher of the history of the Timurid period, socio-philosophical thought, became known and popular not only in the former Soviet Union, but also in the world. The scholar wrote a treatise on the activities of Amir Temur during the dictatorship, his creative work, his invaluable contribution to culture and science. He showed the worthy place of Sahibkiran in history, as objectively and scientifically as possible. In the 1960s, he initiated the publication of "Temur's Statutes". However, during the Soviet era, Amir Temur was treated with an uncompromising attitude towards him, and in scientific and literary literature he was called a "robber", "thief", "invader". denied the tremendous contribution he had made to its development. With this in mind, it is clear how much scientific courage and high nationalism the scientist showed during this period. [6; 34-p]

Philosopher A. Valiev describes an incident that took place during the preparation of the Uzbek encyclopedia. In the first volume of the encyclopedia, I. Muminov writes an article on a printed plate called "Amir Temur", which is repeatedly submitted for publication after discussion and review. After the second reading by I. Muminov, he called the author of the article, A. Valiev, and said that it was Moscow's order to remove the article "Amir Temur" from the first volume.

Thus, the article is removed and replaced with the reference to q.Temur. An objective article about Amir Temur, based on historical facts close to a printed plate, will be published under the name "Temur" in a volume of about 8000 characters, ie reduced in size by 5 times. [7; 61-p] The former Soviet ideology prevented a single sentence, a word that reminded the nation of its identity, from reaching the people. I. Muminov had to work in such conditions, to compromise with the ruling policy in order to convey our native history, our national spiritual works as much as possible. These actions of the scholar are similar to the thinking and conduct of the Jadids. The Jadids never wanted the people to enter into a bloody conflict, to perish. They believed that the most sensible way was to reform society, that nothing would change until the mind, the thinking, changed. There is only one force that can change everything, and that is why our reforming ancestors, who knew it as enlightenment, devoted all their energy, efforts and efforts to acquiring knowledge, gaining experience in developed countries, applying scientific achievements in industry, medicine, economics and other fields. Kokand Autonomy If we look at the attitude of the Jadids in the 1916 uprising, the issue becomes clearer. The Jadids call on the people not to rebel against the white king, not to revolt, to obey the decree of the white king, and the Jadids themselves are among those who compile lists for the recruitment of the population. There is a subtle aspect to the issue here, which is that it stands out in two things. First, the mercenaries were thrown to the front line, where, of course, they were more likely to be killed unarmed by the enemy. In addition, in the initial period of employment, the cost of one laborer was 200 soums.

The Jadids sent a letter to the Duma, even sending a representative, asking him to enlist in the army, not as a laborer. Because conscripts were paid several times more than laborers. According to the Jadids, nothing could be achieved by resisting the decree of the white king. He just

went to work and sacrificed himself. If he went to the army, it would be possible to learn how to use weapons, and this would serve as a preparation for the future struggle against the Russian colonialists. Second, the Jadids intended to resolve every issue peacefully, through reason and enlightenment, on the basis of which their actions were based. In the long run, the desire to achieve the goal with as few casualties as possible led them to such a conclusion. The same fact can be seen in the image of the last Jadids in Cholpon's novels "Night and Day" and Oybek's "Blessed Blood".

I.Muminov, who worked with Fitrat and Ayni, understood the real purpose of the Jadids, got acquainted with their programs and learned a lot from them. Our great ancestors, who deeply understood that only through enlightenment can lead the people to a bright future, are the basis for researching, analyzing and propagating the people from Kashgari to Furqat and their progressive views.

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