

Step From Politics To Science

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ABSTRACT

Socio-political views of Ahmad Zaki Validi on the political situation during the Soviet totalitarian politics based on an analysis of his views on the spiritual degradation of society, the moral impoverishment of people and the dependent of communist ideology among people of the former Soviet Union.

KEYWORDS: philosophy, Islam, religion, civilization, people, world, history, culture, arts, nation.

INTRODUCTION

Ahmad Zaki Validi (1890-1970) contributed to the development of Islamic philosophy and history, oriental studies, cultural studies and spirituality. Barthold, I.Yu.Krachkovsky, V.Katanov, A.N.Samoylovich, V.F.Minorsky, I.Mordtman, H.Vamberi, M.Pavlovich, I.A.Belyaev, S.P.Tolstov is a famous Bashkir scholar who made a great contribution to. His works have been published in more than 10 languages of the East and the West, more than 400 scientific works and articles. The Uzbek language contains valuable research on the history and scientific environment of Turkestan, including more than 30 unique articles on the history of the Temurids.

The scientist was on a scientific trip to Fergana, Samarkand, Bukhara, Tashkent and Shakhrisabz (1913-1914), Khiva (1920), Turkmenistan, Iran, Afghanistan (1923), Paris, London (1924), Hungary (1925). years), on scientific trips to Austria (1938).

He has conducted research on some of the disappearing cultural and spiritual heritage of nations. These studies are invaluable in terms of the simplicity, clarity, and validity and evidence-based analysis of cultural heritage that is losing its relevance to social sciences such as philosophy, religion, history, culture, geography, ethnography, economics, toponymy, and anthropology.

Regarding one of his scientific trips to Turkestan, Zaki Validi writes: "When I came to Shakhrisabz, the governor of this region, knowing that I was Turkish and Muslim, addressed me through a Russian translator. I said it was superfluous, I didn't speak Russian, he was happy. In May, while I was in Karshi, I saw a few old Turkish sheets in the market among an attor's medicine wrapper: "Where are the rest of them?" I said. He tore the pages from a book. This was the Turkish translation of the Qur'an's Sub (Haftiyak), meaning One of the Seven. I bought it for 20 soums in Bukhara. Then it became clear that this work is the oldest and tenth century monument of the Turkish language written during the Islamic period. Orientalists W. Barthold and K. Zaleman wrote about it. Copies of it, written in the 14th century during the reign of the Elkhanids in Iran and the sons of Joji in the Golden Horde, were discovered in Istanbul. Then I will publish a work in English about these translations of the old

Qur'an." [1] Zaki Walidi later spoke at the 1951 International Congress of Orientalists.

Zaki Walidi also wrote about another valuable resource that he discovered during his scientific travels. This source is not only unique to the Tunisian Ibn Khaldun and Western Islamic scholars who worked in the field of philosophy of history and society in the XIV century, but also to the manuscript *Tuhfa*, which proves that the science of philosophy of history was widespread in Samarkand during the reign of Amir Temur. Walidi found this work in 1913 while studying manuscripts in the Bukhara library. Examining the book, he points out that the philosophical views on history and society put forward in this work are also expressed in the work of Izuddin Shams ibn Idji, who was a contemporary of Ibn Khaldun and expressed the same philosophical views without seeing him or knowing his thoughts. During the reign of Amir Temur, by his order, a work entitled "*Tuhfa*" dedicated to the philosophy of history and Turkish law (Yaso) and the system of public administration was presented to Amir Temur. He later recalled that he had found the work in the New Mosque Library during his research in Istanbul libraries, and that the results of mathematical sciences should be allowed along with Sharia law and religion. The scholar has written many works on the cultural life of different peoples about their way of life, dress culture, customs and beliefs, and this heritage has therefore led him to be recognized by some orientalist of his time. His scientific legacy in this regard fully proves that he is a well-known orientalist who does not require proof.

Zaki Walidi writes that he encountered many obstacles and difficulties in his scientific journeys. But even various hardships and needs could not force him to change his covenant.

In this regard, Walidi's works "*Memories*", "*Method in History*", "*Today's Turkestan and its immediate vicinity*" are the philosophy and religion of the Turkic peoples. are valuable sources that contain very rich information about history, customs, beliefs and values.

Bashkir scholar Gulnora Khusainova, in her article "*AZ Validiy Dam*" [2], describes Validiy as an "encyclopedic scientist". He emphasizes that his scientific trip to Turkestan played an important role in his development as an encyclopedic scientist.

M. Abdurahmanov noted that Zaki Walidi's memoirs about his scientific travels are important not only as memoirs, but also as research processes. Here the personal observations and experiences of the scientist come to the fore and, in a sense, increase the scientific value of his works.

Zaki Walidi's views on the falsification of history in *The Method in History* are also of great importance. At this point, his following opinion is noteworthy. "... these are things that are done only for personal gain. Some frauds, on the other hand, are committed to discredit rulers or high-ranking officials. For example, in the play "*Farrukh Bey Munshaot*" there are fake pages about the formation of the Ottoman state. This was explained by the German orientalist I. Mordtman in his book "*Methods of History*". Professor Muhrimin Halil Yunanch later proved where these pages came from. Most of the fabrications in the Islamic world are based on the fabrication of "subject hadiths" that claim to be based on the Prophet. He even concludes that such false hadiths were invented by politicians according to the state of the time.

Bartold, as a person who reads and analyzes his works perfectly, expresses positive opinions about Zaki Walidi in the Barnaul Muslim community. This article will be published in the newspaper "*Vaqt*".

In general, we can rightly say that Zaki Walidi's scientific heritage is based on philosophy, religion, history, language, literature, ethnography, anthropology, geography, art, economics, and

scientific novelty.

First, that he approached every scientific work with evidence, not a copyist, secondly, in 1909, during his thirty-year scientific journey from Kazan to Kazan in 1939, he sought interesting knowledge about the peoples of Fergana, Samarkand, Bukhara, Tashkent, Sharkhrisabz, Khiva, Turkmenistan, Iran, Afghanistan, Paris and London, Hungary, Austria and India. to cite an example, Thirdly, Zaki Validi's scientific heritage includes religious philosophy and oriental studies, history, culture, geography, ethnography, economics, toponymy, anthropology. Madjlis-i Armagan- Science. Prof. Muhammad Shafi Presentation Volume. Laxor. 1966. S.106-113, Influence of Imams on Society (Imams' Impact on Society) // Idel. Astrakhan. 1909 N 169. June 6, O nashix madrasa // Mektep. Kazan. Shura. Orenburg. 1913. №2. S. 36-38, Vostochnye rukopisi v Ferganskoy oblasti // Zapiski Vostochnogo Otdeleniya Imperatorskogo Russkogo Arxeologicheskogo Obshestva 1916. Pg. T.22. S.303-320, Nekotorye dannye po istorii Fergany XVIII-go stoletiya // Protokoly zasedaniy i soobshcheniya chlenov Turkestanskogo krujka i lyubiteley archeologii. Tashkent. 1916. 20. Vyp.2. S.68-118, O sobraniyax rukopisey v Buxarskom xanstve: (Otchet o komandirovke) // Zapiski Vostochnogo Otdeleniya Imperatorskogo Russkogo Arxeologicheskogo Obshestva. 1916. Pg. T 23. S.246-262, Validov A.Z. Our spiritual wealth (Nashe dukhovnoy bogatstvo). // Yurt. –Kokand: 1917. -№1, From the history of cultural relations of Turkestan and the Volga basin (from the history of cultures of Turkestan and Volga basins) // New Turkistan. 1927. Sayi 2-3. S.26-30, Kultura drevnix kyuchantsev v Vostochnom Turkestane // Eni Turkestan. Istanbul. 1927. №7. P.29-38, Old Turkic works written in Khorezm (Ancient Turkic works written in Khorezm) // Turkiyat Mecmuasi. Istanbul. 1928. Volume 2. P. 316-346, Uber die Sprache und Kultur der alten Chwarezmier (Ancient language and culture of Khorezmians) // Der VIII. Deutsi Orientalistentag zu Bonn. Bonn. 1936. P.27-30, Jagatay language and Timrl art monuments in works from India in Tehran libraries (samples of Chigatoy language in Tehran libraries Indian manuscripts on Timurid miniatures) // Belleten. Ankara. 1960. Volume 24. Issue 96. S.441-446, Togan Z. V. Turkish Quran Translation // Journal of the Institute of Islamic Studies. 1964. S. 19; Togan A. Zeki Velidi Quran and Turks. Istanbul, 1971. P. 19-20 cites in his scientific works and his personal presence in the libraries of the countries mentioned above, fourthly, we are not mistaken in assuming that meeting with 11 heads of state will be the basis for a scientific dialogue.

After eleven years of political activity, Zaki Validi went to Istanbul in 1925 and returned to the field of science. In 1930 he entered the University of Vienna, and in 1935 passed the Real Gymnasium and doctoral examinations. He holds a doctorate in Islamic sciences and will become an honorary professor of Islamic sciences at the University of Bonn.

At the same time, the interest in the personality of Parent and his activities is not extinguished and acquires an international character. 2010 was declared the Year of A.Z.Validi Dam, within the framework of which scientific conferences were held in Azerbaijan, Kazakhstan, Turkey and Russia.

In March 2010, a round table on "History and culture of the Turkic peoples in the study of A.Z.Validi Dam" was held in Almaty, Kazakhstan, and in April 2010 in the framework of the Year of A.Z.Validi Dam was held an international scientific-practical conference at the National Library of Azerbaijan. The problems of studying the scientific heritage of Zaki Validi and its role in the study of the history of the Turkic peoples were discussed.

In September-October 2010, events dedicated to the 120th anniversary of the birth of Validi were held in Russia. At the Center for Turkish Studies named after A.Z.Validi at St. Petersburg

University, the problems of the return of A.Validi's scientific heritage and the study of his political and public activities were discussed. The scientist analyzes and studies with great care and attention the event or scientific findings and events that seemed insignificant at that time, just like the travel scientists who passed before him.

The richness of the details is especially relevant when examining the information that has come down to us from the parent. Zaki Walidi's way of life was not only true courage, but also vigilance, a difficult and arduous way of life that required adaptation to different political situations.

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