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ILLUMINATION OF ISLAMIC HISTORY IN JADID'S WORKS

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ABSTRACT

This article shows the activities of Jadids and their examples of creativity, including their views in the direction of Islamic history. Also, the works of Jadids on the history of Islam are compared and studied.

KEYWORDS: *Jadids, Islamic history, Turkestan, textbooks, Samarkand, Bukhara.*

ILLUMINATION OF ISLAMIC HISTORY IN JADID'S WORKS

It is known that the language, narrative style, and methodology of the textbooks written by the Jadids for new schools differed from each other. The main reason for this is probably the preservation of the old madrasa language and the new Uzbek literary language among them. Because Behbudiy, Avloni and some other representatives of Jadid preferred the old language and wrote their articles, speeches and books on this basis. Also, Fitrat, Cholpon, Qadiri and similar representatives founded a new language of literature by using the language of Uzbek fiction. Among the Jadid teachers, Haji Muin also wrote and published textbooks. In 1908, he wrote "Rahnamoi Sawad" in Persian, and "Teacher" in Uzbek in cooperation with I. Rahmatullazoda. In this sense, there are some differences in the languages and methodology of jadid textbooks dedicated to the study of Islamic history.

Abdurauf Fitrat's "Mukhtasar History of Islam" textbook, as mentioned above, has a language and methodology very close to modern textbooks, while Abdulla Avlani's "Mukhtasar History of Anbiyya and History of Islam" textbook preserves its religious reforms, due to the existence of old language rules has a different style. There are books on Islamic history such as "Short History of Islam" by Abdulla Avlani of Jadid exponents "History of Mukhtasar Anbiya and history of Islam" and "Mukhtasar History of Islam" by Abdurauf Fitrat, "history of Mukhtasar Islam" by Adib such as Mahmudhaja Behbudiy (1914), Shokir Sulaiman (1918). Similarly, Munavvarqori Abdurashidkhanov also made a short Islamic history, although it was not published in Uzbek.

The structure of Abdurauf Fitrat's "Mukhtasar History of Islam" is somewhat similar to current textbooks, that is, it consists of parts and separate topics. Its first part is called "The Age of Happiness". Usually, the period of bliss refers to the period after the revelation to our Prophet. But Fitrat, in covering this part, also dwells on the social and political situation in the Arabian

desert on the eve of the Prophet's birth, and the situation in the neighboring countries.¹ For example, the constant struggle between Rome and Iran regarding the pre-Islamic situation, "the peoples of these countries would revolt, try to overthrow their kings under the pretext of various religious differences, in short, immorality, immorality, riots and raids were widespread in these countries," he writes.²

Allama Muhammad Khuzari ibn Sheikh Afifi, who lived in Cairo, Egypt at the end of the 19th century and at the beginning of the 20th century, in the preface of his historical work "Nuril Yakin" emphasizes that Islamic history books are large and boring: "Recently, I was deeply saddened by the fact that Muslims are not very interested in the biography of the Prophet and the history of Islam. The books written on this subject were too boring and too big to frighten people. That's why I decided to start this good work with the help of the scientist Mahmudbek Salim from Mansura and his encouragement."³ Judging from Huzari's confession, it is necessary to convey the history of Islam to people in a concise manner. In this sense, the Jadids classified the history of Islam briefly. Unlike Fitrat Avlani, he describes the situation of the Arabian Peninsula and the people there under a separate topic. Another aspect of it is that the textbook provides geographical information related to the event so that the students can clearly imagine and memorize the described events. "They called it the Arabian Peninsula (Jazirat al-Arab). The people of this place are mainly Arabs. The Arabian Peninsula was not as prosperous as the countries of Rum and Iran, but most of its land consisted of sand, and there were prosperous settlements only on some continents. The most famous and blessed of these continents is Hijaz, because Mecca and Medina are located in this continent.

"If you look at the map, you will see that one side of the Hejaz continent is the Red Sea and the other side is a desert."⁴ Avlani, unlike Fitrat, focuses on the ethno-national situation and ethno-cultural history of the Arabs in this regard, rather than geographical information. "Arabia is a large peninsula (island)

¹ Encyclopedia of Islam. -T., UzME publishing house, 2004. -P

² Abdurauf Fitrat "Mukhtasar History of Islam" -T.

³ Muhammad Khuzari ibn Sheikh Afifi "Nuril Yakin" -T

⁴ Abdurauf Fitrat "Mukhtasar History of Islam" -T 6.P



in the south-west of the Asian continent, where Arabs have been living since ancient times. As for the Arabs, they spread from the descendants of Hazrat Nuh's son named Sam and divided into three factions named Arabi Boyda, Arabi Oriba, and Arabi Musta'taraba. The Arabs of Boida are the people of Od and Thamud in the times of Hazrat Hud and Lut, and there is no historical information about them. The Arabs of Oriba are from the tribe of Bani Qaht, and in ancient times they built a great government called Bani Khamir in Yemen, they were the capital city of Sabo, and they claimed the land for more than two thousand years. Musta'rab Arabs are the people who were scattered in the Arabian continent from the wives of Hazrat Ismail from Jarham tribe. These Arabs used to make a living as merchants and sheep farmers.⁵

According to Fitrat, the states of Rum and Iran could not occupy these places because of the vast desert and the scattered people. The peoples living here did not have their own governments, like Rum and Iran, but lived in tribes, that is, in groups. All Arabs are ignorant and Bedouin. Those who made a living by shepherding and piracy. There was not a year when one tribe did not attack another, and blood was not spilled between them. The religion of all tribes was paganism. 360 idols (sanam) were installed in the Kaaba room in Makkah, and each tribe worshiped its own idol. While describing the socio-economic situation of the people of Hijaz, Fitrat mentions the customs of that society, such as gambling, alcoholism, and burying innocent babies alive when a girl is born.

"After sending many prophets, Allah has decided to send the last prophet, but he did not choose the prophet of the end times from the great countries like Rome and Iran, because the people in these countries are very immoral and immoral. and they became restless." If we analyze the opinion of Fitrat, the fact that the last prophet did not come from among the Ernoites and Rumis was because of their excessive immorality, and the Arabs were in a better situation than them. But many historians refrain from such opinions and do not clearly state such personal opinion. Hazrat Fitrat also provides brief information about the birth of the Holy Prophet.

In this regard, Awlani studies the story of Phil, the genealogy and birth of our Prophet in separate topics. "...on the 12th of Rab'ul-Awwal, 570 years of the Islamic calendar, on Monday, by the grace of God, our prophet Muhammad, peace be upon him, bin Abdullah was born in the city of Makkah from Amina.⁶" According to Awlani, "Our Prophet was born in the city of Makkah on the twelfth of Rabi ul-Awwal in the year of the elephant, in the 7th month of Naysan, and was named Muhammad by his grandfathers. At the time of the birth of the Prophet, may God bless him and grant him peace, his mother was not in pain, he did not labor, he was circumcised and his navel was cut. On their backs was a sign like a pigeon's egg. This is called "seal of prophecy". On that day, his grandfather Abdul Mutallib made a great feast (aqeeqah) and entertained many people. At that time, several unusual cases appeared. The

idols in the Kaaba fell to the ground. The year of the Elephant is 52 days before the Hijra, 571 AD, it corresponds to April 20 according to the Farangi calendar, and April 17 according to the Romanian and Russian calendar.⁷ Here, too, there are two different approaches to the birth dates of the Prophet in the two manuals. Fitrat shows the date 570 AD, while Awlani shows the date 571.

CONCLUSION

In this place, Fitrat clearly indicated the birth years of our Prophet, because Al-Khorazmi and Beruni conflated the event of Phil, which happened 50 days before the birth of our Prophet, and indicated that it was 570 years. The date of birth of Prophet Muhammad (pbuh) is one of the most controversial topics among historians. Some historians indicate the years 569 and 577, while others try to prove that 571 is the year of the Prophet's birth. The author of the book "Higher History" says: "The Prophet (pbuh) visited the world in the year of the Elephant, on Sunday night, on the 12th night of Rabiul Aval." Most Islamic scholars believe that this is the day. That is, they agreed that the 12th day of the first month of Rabiul, the night of Shtar to Monday, was the day of the true birth of Rasulullah (s.a.w.).⁸

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⁵ Abdulla Awlani "History of Mukhtasar Anbiya and history of Islam" - T.28. P

⁶ Abdurauf Fitrat "Mukhtasar History of Islam" T 7.P

⁷ Abdurauf Fitrat "Mukhtasar History of Islam"-T., 8. P

⁸ Rahmatullah Qori Obidov. "The history of prophets is the history of Islam" Tashkent. "Movarounnahr" 2005. 133 pages



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