

MUHAMMAD ABDO'S LIFE AND SCIENTIFIC ACTIVITY

Nusrat Ixtiyorovich Khamroev

Independent Researcher, department of humanities and natural sciences, International School of Finance Technology and Science

hamroyevnusrat61@gmail.com

tel : +998978542023

Abstract

The purpose of writing this article is a holistic study of the life and scientific work of the Islamic reformer and modernist Sheikh Muhammad Abdo. To substantiate the thesis that M. Abdo's modernism is a synthesis of Islam and modern thought. The socio-philosophical works of the thinker were aimed at uniting civilizations and overcoming contradictions and conflicts. To show that M. Abdo's activities were multifaceted, he especially clearly showed his talent in the educational sphere, in reforming the system of higher religious education and journalism.

Keywords: Islamic reformism, Islamic modernism, "Al-Ahram", "Risalat attawhid", "Al-Urwa al-wusqa", "al-Manar", Beirut, Ibn Khaldun, Sheikh Shawqi Darwish, al-Waqasi al-Misriya, Dar ul-Ulum, "al-Ustad al-Imam" and "al-Shaykh al-Mufti", al-Afghani, al-Azhar, Muslims and Christians, the Qur'an, logic, rhetoric, monotheism, pedagogy.

INTRODUCTION

After gaining independence, Uzbekistan, along with all countries of the world, established economic and cultural relations with the Far East, India, Pakistan, Egypt, Arab countries, Iran, Turkey and other countries on the basis of mutual friendship and beneficial cooperation, and these relations are developing steadily. Interest in the culture, spirituality, as well as socio-philosophical thinking of the peoples of the East is undoubtedly growing. This is due to the common history of the peoples of the Arab East and Central Asia, which leads to mutual closeness and harmony in their philosophical, religious-moral, spiritual heritage.

Sh.M.Mirziyoyev, in his speech at the solemn ceremony dedicated to the 32nd anniversary of the independence of the Republic of Uzbekistan, emphasized: "We will raise relations of friendship and mutually beneficial cooperation with near and far foreign countries, especially neighboring countries and regional organizations, to a new level." This article provides a comprehensive overview of the Arab Enlightenment movement, which was widely represented in the socio-philosophical thinking of Arab peoples in the late 19th and early 20th centuries, and the work and life of Muhammad Abdo, an enlightened figure.

LITERATURE ANALYSIS AND METHODS

Many works of Western and Eastern philosophers, historians, and orientalists are devoted to the life and work of M. Abdo. The most famous of them are the studies of Zugfrid Hunz, Charles Adams, Mahmud Abbas al-Akkad, Rashid Rido, Shawki Zaif, Muhammad Ammar, Ahmad Amin, Mustafa Labib, and others. In particular, although Mahmud Abbas al-Akkad analyzed the life and work of M. Abdo, very little attention was paid to the reformist ideas of the thinker in his work.

Polonskaya. B.S. Omondulloyev tried to systematically study the main stages of M. Abdo's life and creative work. Some aspects of this problem were considered by E.J. Babayeva. The above studies served as a methodological basis for identifying the main stages of M. Abdo's life and the formation of his religious and philosophical views. An analysis of Muhammad Abdo's life and his religious and philosophical legacy was conducted. In the process of analyzing this article, the methods of scientific knowledge, such as logic, historicity, consistency and objectivity, and philosophical hermeneutics, were widely used.

DISCUSSION AND RESULTS

In the 60s-70s of the 19th century, a Muslim reform movement emerged on the basis of the Arab Enlightenment. The main content of the teachings of Islamic reformers was to free Islam from the rigid scholastic dogmatic concepts and heresies that had dominated it for centuries. They advocated a free interpretation of the Holy Quran and the acceptance of its doctrines in a rationalist spirit. They considered it necessary to reconsider the socio-philosophical system of Islam from the point of view of science, education and cultural development, changes in life, and the fight against colonialism. In other words, the reformers expressed the need to reinterpret religious concepts and adapt them to the spirit of the times. Islamic reformers believed that it was necessary to purify and restore faith, to encourage people to the true path shown by religion, that is, first of all, to change people's minds. The founder of Islamic reformist doctrine was Jamal ad-Din al-Afghani, a prominent public figure in the East.

His disciple, comrade and follower, Sheikh Muhammad Abdo, continued the ideas he had developed, shaping them into a whole progressive system and trying to put them into practice. Muhammad Abdo ibn Hassan Khairullah was born in 1849 in the village of Mahalla Nasr near the city of Damanhur in the Bukhara region of Egypt. He is an Egyptian Islamic jurist, religious scholar and liberal reformer, one of the main founders of Islamic modernism and the Grand Mufti of Egypt. He is one of the medieval Islamic Mu'tazilite scholars, sometimes considered a representative of the neo-Mu'tazilite movement[1. p.28].

Having recovered from his spiritual crisis, Muhammad Abdo, on the advice of the Sheikh, returned to college and continued to diligently study Islamic sciences. Soon after, he himself became a sheikh to his friends and students. In 1865, he graduated from the Ahmadiyya

College and entered the famous Al-Azhar University. Although Al-Azhar was famous, the curriculum was limited to only the subjects of jurisprudence, hadith, tafsir, Arabic language, and oratory. Since mathematics, geography, biology, chemistry, and other subjects were not included, the education did not fully meet the requirements of the time. The religious education system at Al-Azhar did not satisfy Muhammad Abdoni.

He later wrote: "Studying Arabic books in the Al-Azhar style damaged my mind, I tried for several years to clear my head, but I never managed to do so." After studying at Abdo Al-Azhar for 12 years, in 1877 he received a doctorate in Islamic theology and law. But without secular knowledge, he felt illiterate. He always remembered Darwish's words that a true scholar should be well-educated in all respects. From 1877, Abdo taught logic and doctrine at Al-Azhar, the history of the Arabic language and literature at the "School of Languages," and history at the new educational institution opened by Ali Mubarak, "Dar ul-Ulum." In "Dar ul-Ulum," efforts were made to provide education based on modern requirements[3. p.13].

When giving a lecture on Ibn Khaldun's "Introduction", he seeks to connect the thinker's philosophical and sociological views with the times. At that time, Abdo met Hasan Tawil, a mathematician, philosopher and theologian, who also understood politics well. The lectures of Sheikh Tawil, who was courageous and fearlessly told the truth to the face of the ruler, were distinguished by the depth of thought, imbued with the ideas of restoring Muslim culture. They were absorbed into Abdo's heart and mind, and encouraged his energetic nature to intellectual pursuits[2. p.47].

He expounded on the philosophical and mystical teachings of his mentor Jamal in his treatise *Risalat al-waridat fi Sirr at-Tajalliyat* ("Treatise on the Mystical Inspirations from the Secrets of Revelation"), which expounded on the philosophical and esoteric Sufi traditions of Islam. It incorporated the spiritual ideas of medieval Sufi saints and philosophers such as Din al-Afghani, Ibn Arabi, and Ibn Sina. The language used by Abdullah al-Afghani to describe his teachings was based on a specific Sufi framework that represented Ishraqi philosophy[4. p.23]. The treatise addressed issues such as establishing philosophical arguments for the existence and nature of God, developing a Sufi cosmology, and developing rationalist concepts of prophecy. Abduh adhered to the cosmological doctrine of *Wahdat al-Wujud*, developed by Sufi Islamic philosophers, according to which Allah and his creation co-exist and co-eternally exist. Abduh defended the doctrine of *Wahdat al-Wujud* of the Sufi philosophers and saints Ibn Arabi, Suhrawardi, and others, writing: ... we believe: There is no attribute (wasf) other than His being and no other being. He exists and nothing else exists.

The first commanders of the believers (al-umara'ul-awwalun), may Allah be pleased with them, Abu Bakr, Umar, Uthman and Ali (may Allah be pleased with them) said: "You do not perceive anything until you see Allah in front of you, behind you and within you. with him or with him." ... Do not think that this is a belief in incarnation (hulul). Incarnationism occurs

between two beings, when one becomes the other. But we believe: There is no being other than His being. One of the researchers of Muhammad Abdo's legacy, the great scholar Usman Amin, published his work "Imam Muhammad Abdo, the Creator of Egyptian Thought" ("Raid al-misri al-imam Muhammad Abdo") in Cairo in 1955. In it, the author analyzed Abdo's religious-philosophical, socio-political views, and cited excerpts from his works. Muhammad Abdo's name is familiar throughout the Muslim world[5. p.83].

He traveled a lot, Cambridge and met with European scholars at Oxford. He studied French law and read many major European and Arabic literary works in the libraries of Vienna and Berlin. The conclusions drawn from his travels were that Muslims were suffering from ignorance of their religion and the tyranny of unjust rulers. Abdo died of renal cell carcinoma in Alexandria on July 11, 1905.

CONCLUSION

Today, the analysis of the philosophical views of Eastern philosophers is one of the most relevant issues. At the same time, the importance of analyzing the philosophical views of Muhammad Abdo and conveying them to the younger generation is endless. In conclusion, I would like to say that Muhammad Abdo, an Islamic reformer and Arab modernist, was a person who had a significant impact on our society, culture, religion, and life in general not only in the 20th century, but also in the current 19th century. I think it would not be wrong to take Muhammad Abdo's religious and philosophical ideas as a basis for our own today.

As stated in this article, the main ideas of the thinker were rationalism, modernism, reformism, and enlightenment. In this regard, I believe that all the ideas presented about Muhammad Abdo are clear and correct. Through this Islamic scholar and his accomplished works, we witness the involvement of our people in their lives towards independence and enlightenment. It must be recognized that this man was not just a teacher, but the creator of true Arab-Muslim thought.

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