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**THE AGE OF THE SHAYBANIS AND THE PHILOSOPHY OF BEDIL AND**  
**MASHRAB**

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**Abstract:** *After the Timurid dynasty, instability arose in Central Asia. Socio-economic processes have changed. Political conflicts arose and power passed into the hands of the Shaibanis. Considered a famous philosopher and poet of his time, Bedil made a great contribution to the cultural and philosophical development of the peoples of Central Asia. Protection of people was the main idea in Mashrab's philosophy.*

**Key words:** *Socio-economic process, instability, Mirzo Abdulkadir Bedil, Boborahim Mashrab, philosophy.*

After the Timurid dynasty, instability arose in Central Asia. Socio-economic processes have changed. Political conflicts arose. Disagreements arose between the Timurids and the Shaybanites. Shaiboni Khan marched from Turkistan to Samarkand in 1499-1500. But the initial efforts to conquer Samarkand failed. However, suppression of uprisings in Bukhara region, Karakol, Karshi, /uzor and other places and forcing Babur to leave Samarkand by besieging Samarkand for six months did not affect the activities in Movarunnahr. Shaibani Khan marched to Khorezm and captured Samarkand, and later Andijan, Tashkent, Hisar, Badakhshan. These processes affect the country's cultural, spiritual, and philosophical aspects, which in a certain sense lead to changes in people's activities. Shaibani Khan, who conquered Khurasan, wants to conquer Iran as well. However, in 1510, Shah Ismail of Iran besieged Shaibani Khan with his army of 17,000 men near Marv, defeated him, and killed Shaibani Khan. It should be noted that Shaibani was a great ruler who spent his whole life fighting for the throne. He was also a great army leader and poet of his time. He gathered people of science, art, and literature around his palace for the benefit of his dynasty. Muhammad Salih, who left the palace of the Timurids, took refuge with the Binays. It is known that Muhammad Salih wrote the historical epic "Shaybaniynama" about Shaibani Khan. In this epic, the era of Shaibani is covered in detail. It explains that as a result of the struggle for the throne between the two dynasties (the Timurids and the Shaibanis), many cities and villages were destroyed, thousands of people were killed, and famine and mass diseases arose.

Muhammad Salih explains. From these activities and events, we can see that in those times there was unrest in the country and there was no opportunity for stable development. Nevertheless, in most of the works written in that period, the activities of the masses, their patriotism, heroism, and suffering are described in the literature. For example, Shadi's work "Fathnomai Khany" shows the way of life of the people. Philosophical activity during the Shaibani period developed more on the basis of religious beliefs. Thoughts based on the will of God's command prevailed.

In the second half of the 17th century and the first half of the 18th century, changes began to take place in Central Asia for philosophical thoughts. Thinker Mirza Abdulkadir Bedil (1644-1721) can be taken as an example of these changes. Mirza Bedil was born into a servant family in Azimabad, Bengal, India, and died in Delhi. He wrote more than 120,000 verses of poetry and prose consisting of 20-25 printed plates. He wrote works on philosophy such as "Irfan" (Knowledge), "Chor Unsur" (Four Elements), "Nuqot" (Wise Words). M. Bedil was a pantheist in philosophy and believed that God and nature are exactly the same and compatible with each other. Considered a famous philosopher and poet of his time, Bedil made a great contribution to the cultural and philosophical development of the peoples of Central Asia. At the time when Bedil lived, there were currents of "Vakhdati vujud" (physical existence) and "Vakhdati uzut" (existence of the universe). In "Wakhdati Existence" it is said that "world" means "God", while in "Wakhdati Exist" it is said that "God" means the world. That is, in the first one, God is understood as the real reality, while the rest of the things are explained as God's gifts and blessings. In the second one, the eternity of nature is analyzed as the unity of matter and spirit, the existence of God in himself.

In Bedil's philosophy, all existence is made of air. He explains in his work "Chor Unsur" that the substance is "air". In the work "Irfan", he explains that "air" is the creator of all existing things. According to Havo-Bedil, - absolute, eternal, mobile, light, colorless. It mainly moves up and down. Air absorbs water particles, fire particles, and earth particles. The combination of these things gives rise to existing objects and events. From these thoughts of Bedil, it is known that all kinds of objects and events around are in constant movement, development, connection, connection. In his book "Chor Unsur" he states that nature is an eternal reality, that is, it exists forever, its appearances, forms, and diversity are also in itself. The universe is not qualitatively uniform. Matter has form. Formless matter - matter does not exist without form. Forms are not expressed unless matter opens the veil.

In Bedil's teachings, he attached great importance to the unity of existence. Matter and spirit, body and soul are interrelated. According to him, it is wrong to say that there is a spiritual world outside of bodies. It is not correct to understand the world of bodies without souls. The energy of the body is the vitality of the organism. If the body is damaged, the energy of the soul is also damaged. One of the main problems of

Bedil's philosophy, he paid attention to the knowledge of the universe. The first stage of knowledge is the objective world. Under the influence of the material world, feelings and intuitions that create knowledge come into action. Bedil, who correctly understood the activity of sensory organs, analyzed the essence of smell, sight, taste, hearing and skin sensations. In Bedil's philosophy, knowledge of the world is not limited only to the senses, but also to human intelligence and thinking. That is, he correctly understands the dialectical relationship between emotional and mental aspects in knowing.

As a progressive thinker of his time, Bedil also paid attention to issues of social life. His works and poems reveal various aspects of life. Calling people to unity and courage in their views:

Still wearing a belt

The ant will definitely defeat the lion -

In his second opinion, he describes the activities of the leaders and advises: "Don't waste your life waiting for help from a person who does not know humanity in the world." In his work, he keenly felt the relations between peoples and wished for justice, peace, and peace in the country:

If there is a conflict between people,

Peace and order will disappear in the world.

If there is clear milk in the face, everything -

Achitar half a drop of vinegar in a bowl.

Human activity has a central place in Bedil's philosophy. He is in a poem

The value of a person is not a penny.

The value of a person is knowledge and skill.

expresses the opinion that in this opinion, the value of a person is not only material wealth, but his value is determined by knowledge and craft. With his philosophical thoughts, he received a worthy place in the world philosophical society.

M. Bedil understands that the only way to conquer the world is through science. This is the basis of his philosophy. He called to connect science with production. Therefore, according to him, all knowledge will not reach the human heart if it is not connected with practice and experience. In his philosophy, he called people to work halal and eat halal. He criticizes those who live with greed, lies and indifference. If you want to be a stranger to good people, don't be friends with bad speakers and gossipers, if you want to see yourself correctly, don't look behind the mirror - said philosophical and moral his thoughts are also of great importance for our time.

Boborahim Mashrab (1657-1711) was a great philosopher who made an important contribution to the development of Central Asian philosophical ideas. The period in which he lived was a period of intense social and political processes. The struggle for the throne continued, and the situation of the people was getting worse.

Protection of people was the main idea in Mashrab's philosophy. His views were reflected in the collection of poems "Devoni Mashrab", which has reached us. In this collection, he calls the period he lived in "urbatkhana". He condemns injustice and ignorance, oppression and violence. Applauds the work of the people:

I saw a people whose tongues were cut by my sword,

I saw a people whose body was full of pain and suffering.

He regrets the pitiful nature of the people's activities. Boborahim Mashrab's literature is connected with Sufism. Bahauddin was imbued with the teachings of Naqshband. He sings divine truth and divine love in his poems. Mashrab, with his sharp mind and pen, mercilessly criticized the ruling classes, individuals and imam-mullahs. Sharia leaders don't like his humanity and behavior towards officials. He is under pressure. Mashrab was hanged in Kunduz in 1711 by order of Mahmud Qatogon, one of the rulers.

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