

THE CONTRIBUTION OF CENTRAL ASIAN SCHOLARS TO ISLAMIC CIVILIZATION

"The cultural values and traditions of the Islamic religion, as well as the vast spiritual legacy left by Islam on a global scale, not only represent a significant contribution to the historical development of our region in many respects, but also define its qualitatively new image that is being shaped today."

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ABSTRACT

The article discusses the contribution of Central Asian scholars to Islamic civilization.

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Our homeland, located between the Amu Darya and Syrdarya rivers and known as Mawarounnahr or Turkestan, has been one of the cradles of world civilization for centuries. The Great Silk Road was a place where the Central, East, and West met, where their active trade, economic, and spiritual cooperation was born.

The history of our malakat is rich in shocking names we remember our great ancestors al-Bukhari, at-Termiziy, Ahmag Yassawi, Behbudin Naqshband, AZ-Zamahshariy, Imam Motrudiy, Najmiddin Kubro, Burkhouddin Marghinani and other famous eastern sages who are also proud of them.

Human history also knows examples of people of different nationalities and religious beliefs living in harmony for hundreds of years, like one family. Uzbekistan, which has been a center for the coexistence and cooperation of peoples with diverse religions, cultures, and lifestyles for thousands of years, is an undeniable confirmation of this. From time immemorial, Muslim, Christian, Judaic, Buddhist and Bashkir religions lived here nafakat, but filled each other, enriched.

It is known that high spiritual duties were not conceived yesterday or today. They arose during the thousand-year history of mankind, the experience of several generations of our ancestors. In determining the domestic and foreign policy of our state during the years of independence, the importance of Islam and secular knowledge in our development was taken into account. The reason is that the religion has left an indelible mark on our way of life, spiritual values, and the consciousness of people throughout the history of the community. Life itself proved how the situation of those who fought against God went. Taking these factors into account, a positive attitude towards religion has emerged.

The most important thing is that Islam is the religion of our ancestors, the essence of a Muslim's consciousness, way of life, and the very essence of life. That is why we proudly mention the names of our great ancestors Imam al-Bukhari, Imam at-Termizi, and dozens of other religious scholars.

We are deeply respectful of the pure souls of our great ancestor Khoja Ahmad Yasawi. In the years of independence, their religious, moral, and legal teachings, which encourage people to strive for spiritual perfection, have begun to resound again and are entering every home. In a

word, we see the life-giving effect that the theologian is transferring to the spirituality, psyche of our people.

Religion was a great service in maintaining the purity of the nature of the people and establishing mehp among the people. People have always been encouraged to do good, good deeds. Our religion always teaches us to live honestly and cleanly, to live a humble, humble life.

Let us not forget that Imam al-Bukhari, Hakim Termizi, Ahmad Yassavi, Bahouddin Naqshband, al-Zamakhshari, Najmiddin Kubro, who have made a name for themselves in the world, are all from this region. Religious siyos such as imam Moturidi, Burkhonuddin Marghinani were the children of this magnificent ground.

They left behind an unparalleled spiritual legacy for humanity., it is the greatest of all books written by mankind.lection of hadiths by Imam al-Bukhari, "al-Jami' al-Sahih," which is the second most revered source in Islam after the Quran. According to the beliefs of Muslims all over the world, it is the greatest of all books written by mankind.

There have been twelve centuries that this book has brought the hearts of millions of people to the path of truth and goodness by the light of faith.

Praise be to our Creator that, thanks to our freedom, our great ancestors like al-Bukhari have returned to the bosom of our people. The immortal legacy of the scholar has entered the blood of every compatriot and has enlightened our minds and thoughts. Our hearts are made clear by the light of faith and the feelings of kindness.

Imam al-Bukhari is the pride and glory not only of the Uzbek people, but also of the entire Muslim world. The life of ul tabarruk Zot is a symbol of literal scientific and human courage, unbreakable will, unbreakable faith.

The scholar, who was considered the second of the great saints, turned to Imam Muslim al-Bukhari and said: "O teacher of teachers, sultan of hadith scholars, doctor of hadith! Allow me to kiss your hand! The fact that he said this shows how high the respect and recognition of the great grandfather of the people of Islam is.

Historically it is known that Shu myqaggac was awarded the high status of "Jorullox"-i.e. neighbor of God – for his incomparable services towards the prosperity of our great ancestor Mahmyg AZ – Zamakhshari religion, who grew up in the Land of Khwarezm. The book "Al-Mufassal" he created is considered the basis of Arabic grammar and is still used in the Arab world. Therefore, one of the Arab thinkers said: "all the villages in the universe are concentrated and it is worth paying tribute to one Zamakhshar village of Khorezm. Because this village is the homeland of a famous scholar like al-Zamakhshari, who may have been born once in a thousand years," he is fully justified in saying¹.

Another of the scholars who made a significant contribution to Islamic civilization is Imam Maturidi. The general public of our country celebrated the 1130th anniversary of this great thinker at a high level in 2005.

Speaking about the activities and teachings of Imam Motrudi, one must first clarify one issue: why do we glorify his heritage, why do we value it, why do we still perceive the Vitality effect of the heritage today?

It is worth noting that if we look at the history of Islam, we will see that there have been many centuries of mutual disputes and disputes, even Jangu-theses, regarding the understanding of this divine religion, its understanding, explanation, promotion and preservation of purity.

Throughout our long history, we also witness that some disgruntled forces have been distracted by believing Muslims and made ne-ne actions and violence to seduce them from the path they chose to achieve their merciless goals and interests.

¹ Islamic Enlightenment in the Image of My Homeland." – Tashkent: Tashkent Islamic University, Publishing and Printing Association, 2005.

That is why the Muslim community has always had a great need for pious individuals who preserve and protect our religion of Islam, convey its true and honest meaning to people, and guide them to the path of guidance.

It can be said that Imam Maturidi is a great scholar who emerged as a result of such a historical necessity. During the time of our great grandfather, ideological contradictions, conflicts, and disputes between various religious sects and movements were intensifying, and bloody conflicts were raging.

In such a dangerous and threatening situation for Muslims, Hazrat Motrudiy showed great courage and selflessness, which will serve as an example for future generations.

The Prophet, may Allah bless him and grant him peace, fought against the misguided sects with the unparalleled intelligence and knowledge that Allah had bestowed upon him.

In short, "Maturidi was the greatest of the imams and the pillar of the nation. His commentary on the Qur'an is a work that reveals all the intricacies, drives away the dark clouds of doubt from the human heart, and is created with the most beautiful and beautiful words. May Allah send his salute to the one who wrote Such a book "in his famous book Abu-l-Mu'in an-Nasafi's" Tabsiratu-l Adilla Fi usudd din" 2 vols Damascus 1990-1993-YY.².

Alloma chose the path of Enlightenment against ignorance, a life-giving force that has not lost its importance and influence even today, that is, the idea against the idea, and for the rest of his life, qagap remained fixed on this path.

He issued strong condemnations against those who have lost their way and are afraid of the threats and attacks of the forces of evil. The scientific basis and logical power in the works of Imam Maturidi were so strong that even the opponents of the scholar were eventually forced to recognize them.

Therefore, our grandfather Moturidi received the high honor of "Corrector of Muslim faith" in the Islamic world.

In this sense, we have the right to say with confidence that this prodigy, fighting for the purity of the Islamic religion with his Teran knowledge, pure eatery, patience and perseverance, protected the interests of future generations, and you and us too.

The whole Islamic world of our great – grandfather, his own people, another great service before his homeland is that the science of faith of our great-compatriot-myqaggac further developed the doctrine of how to understand our religion and follow it kandai. The humanitarian nature of Islam was harmonized with the national customs of the people, the centuries-old traditions.

It is especially myhumgup for us that His Majesty Moturidi the tenth acpgaëq justified how dangerous it is to turn religious ideas into weapons in the path of merciful goals, to be immersed in a swamp of mutuality and ignorance.

Grandfather alloma said:" the main reason for all the mistakes in the path of religion is to follow the hypocritical ones many times."

We can clearly see how true these words are and how they have not lost their relevance today, as evidenced by the hundreds of events taking place in the world.

Think for yourself, dear friends, brothers, that most of the conflicts that take place on the basis of bloody disputes in different parts of the world are not the consequences of fanaticism, a lot of following false ideas, ignorance and ignorance?

Another instructive aspect of the legacy left by Imam Abu Mansur Moturidi is that he rejects profanity and non-conformity regarding religious belief, seeking to make this myhum principle a criterion of community life in favor of apostasy and tolerance.

Alloma, the pill is determined by the creator of a person's life, but is also given the discretion to choose a path to mankind, consequently, it strictly defends the idea that he is primarily responsible for his actions and deeds before the Lord, before the people and society.

² Abu al-Mu'in al-Nasafi "Tabsiratu al-Adilla fi Usulid al-Din" 2 volumes. - Damascus, 1990-1993.

The teachings of Imam Moturidi call on this humanitarian essence to guide the life and development of mankind towards justice towards good and purity, and to make people live together as people, people, regardless of nationality, language, religion.

It is also especially valuable to us when the pious siymo in his immortal works such as “Kitab ut-Tawhid”, “Kitab ul-Ta'vilot” vividly demonstrates such great qualities as tolerance, nobility progressivism belonging to our people.

Therefore, scholars of various nationalities educated at the Moturidia school, thousands of followers of the Lord Moturidi, spiritual disciples, promoted and further developed his teachings and heritage from the countries of the world.

Today, at the dawn of the Twenty-First Century, at a time when humanity is undergoing a complex process of development, religious tolerance, dialogue between peoples of different religions and strengthening practical cooperation are of extremely urgent importance³.

Another prominent scholar who made a significant contribution to Islamic civilization is Burhanuddin Marg'inoniy.

A huge exponent of Islamic jurisprudence, shaykhulislom Burhoniddin Margulani's name stands in the Cator of great siyimos such as Imam Bukhari, Imam Termiziy, Imam Moturidi, Mahmud Zamakhshari, Najmiddin Kubro, Bahauddin Naqshband, Hoja Akhrori Ali.

Not only the Muslim world, but also the world has recognized, created a special school in the science of Islamic jurisprudence with the intelligence given by God, and the place and reputation of the great breed in our history, which, with its priceless heritage, glorified this Fergana land to the world, is incomparable.

The high recognition of “Buohonuddin Val Milla”, i.e. “document of religion and nation”, in the Eastern world of this Moorish alloma, who mobilized his life towards purity of religion, priority of faith, celebration of Science and justice, also proves this.

As we all know, hundreds of scholars and scholars have been practicing Islamic jurisprudence in different countries of the world for centuries since the emergence of Islam on Earth.

But it is no exaggeration to say that this cohaga, with the great works and school he created, determined the foundations of Islamic hyqyq, and with huccacu, which he added to the haply development of this science, another alloma, which is equal to the greatness of our great compatriot Marghinani's Highness, is rarely found.

In the 1000s, the first stage of the modern – Eastern renaissance in which burhonuddin Marghinani lived, Ilmu fan gurkirab developed on the Land of Movarounnahr, the correct understanding and practice of Islamic law for the development of society myhum had become a social necessity.

In his works, ul Zot addressed the pressing life issues faced by believers-Muslims in those times, including family and social relations, ownership, trade, crime and punishment, and the complex problems associated with human duties and responsibilities from the Islamic hykyq point of view.

For this reason, alloma paid tribute to the “sarbon of the path of guidance” not only among the scribes, but also among the common people.

That is why the immortal legacy of marginonius, in particular, the book “Hidoya” – “the way to the dam”, has been recognized as the most influential and perfect source of hukukiyy in Muslim countries for eight centuries.

In particular, the fact that this mummified work has also been translated into European languages, knowledge of great interest is being studied all over the world, and many comments and comments on it in different languages are finished, testifies to the universal significance of the legacy of Marghinani.

³ “Islamic Enlightenment in the Image of My Homeland.” – Tashkent: Tashkent Islamic University, Publishing and Printing Association, 2005. -Pages 232, 233, 234.

If we recall the words of one of alloma's contemporaries, "O Lord of reason, recite the "Hidoya" and bless the Magi, for he will lead you to the path of guidance and bring you to the highest goals," I think that he once again clearly taught the historical services of the noble Sharif before generations.

The immense legacy of burkhonuddin Marghinani left to us, the time of fame achieved, is embodied in Avalo, his instructive life, his pure dignity, noble human qualities.

Thanks to the peaceful policy pursued in Uzbekistan, an international conference on the theme "World Religions on the Path to a Culture of Peace" was held in Tashkent under the auspices of UNESCO. The following topical points are reflected in the message of the president of Uzbekistan to the participants of this international conference: "hap kanday occupies a place of myhum in the life of society, as the religion serves to purify the spirit of Islam, strengthen the feelings of kindness among people, preserve national values and traditions. The importance of religion in establishing dialogue between different peoples, bringing them closer spiritually and spiritually, and calling for a joint struggle against oppression and violence is especially invaluable in the present time, when humanity is undergoing a process of surrounded development.

Our country has always held a special place in the history of world civilization as a place where ancient religions have developed.

No one can deny that on this blessed land, our ancestors always treated people of other religions with respect, fought alongside them for the freedom of this land, and worked together.

In our multinational Homeland, today, along with representatives of Islam, representatives of Seventeen religious denominations live and cooperate side by side, another confirmation of the great truth is that the essence of Burchi religions is to serve goodness and goodness³.

There are many such inspiring examples. For example, the 1995 dialogue between Muslim and Christian state representatives with the slogan "under one sky", the anniversary of the 125th anniversary of the founding of the Tashkent and Central Asian Eparchy of the Russian Orthodox Church, the events dedicated to the 100th anniversary of the founding of the Evangelical Lutheran community of Uzbekistan are a vivid example⁴.

It was on this land that for hundreds of years a great process of enrichment of the heritage of World Culture muqëgaru took place. This is explained by the fact that in Uzbekistan there are various religious rites and denominations.

Throughout the history of our people, there have been no religious disputes, no cases of subtracting people according to their nationality and religious affiliation, and we will never allow this.

We have begun to restore our spiritual life, based on the incomparable spiritual heritage of our great ancestors, our thousand-year history and culture, our national traditions and traditions, and all our riches, which are involved in the moral "human", are returning. People are developing feelings such as self-awareness, national pride, dignity, pride in our past, and pride in taking responsibility for building a bright future.

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