

Theory of Theory and Formation of Islamic Values in Uzbekistan

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Abstract: This article examines the theory and history of the formation of Islamic values in Uzbekistan, which has witnessed the integration of various cultures and religions throughout its rich past. The article examines the early conquests of Islam, the gradual spread of Islam, the establishment of Islamic empires, the influence of Sufism, and the enduring legacy of Islam in Uzbekistan. This article examines the historical context and key events to shed light on the profound impact of Islam on the culture, values, society, and identity of the Uzbek people.

Keywords: Axiology, Transoxiana, values, Islamic history, introduction to Zoroastrianism, conquests, spread, Islamic empires, Sufism, culture, society, philosophy of values.

Introduction

It is undeniable that the religion of Islam, which embodies the most perfect and most beautiful instructions for humanity and their happiness, has shown the most beneficial paths for people in each of its rules. It plays an important role in helping believers, Muslims, who are representatives of this noble religion, to know their values. The concept of values - Axiology (axio - value, logos means science, teaching) is a branch of philosophy that studies and deals with this issue. During the former Soviet Union, there was very little information on this topic. Due to independence, our views on values have changed rapidly. In Uzbekistan, attention to values has increased, and its various aspects are being analyzed by scientists and specialists. Philosophy of values - Many topics of axiology occupy a special place in the scientific research of our specialists. The history of the subject of values, its roots and the formation of principles of values inherent in humanity have a long history. Western scientists in this regard mainly rely on the cultural heritage and ideas of Europe, citing the names of many scholars. The formation of the philosophical field of Axiology (axio - value, logos - doctrine) in the West, which deals with values, also serves as a specific basis for their views. We do not doubt that this subject, which Socrates and Plato, Aristotle and Hegel paid great attention to, has its own history in Western philosophy. However, this subject is not alien to the ancient and young East, especially Uzbekistan! It would be useful to search for its deepest aspects not only in the West, but also in the East. The works of thinkers such as Khorezm, Farabi, al-Bukhari, , Beruni, Ibn Sina, Najmiddin Kubro, Yassavi, Naqshband, Ulugbek, Navoi, Mashrab, Bedil, Behbudi, Avloni, whose names are forever inscribed in the history of our civilization, also contain traces of this theme, its deep facets have been revealed. The point is to find these traces, polish them, and objectively interpret them from the perspective of contemporary realities. The history of the criteria for appreciation created by our generations and ancestors goes back to the most ancient tales, legends, legends, stories, epics, that is, examples of folk oral art. In the works about Spitamen, Mukanna and Jalaluddin Manguberdi, the legends about Alpomish, Tomaris and Shirak describe many universal human values, such as selflessness for the freedom of the people and the country. A vivid example of our spiritual heritage is the "Avesta", the sacred book of Zoroastrianism, which vividly expresses the system of values, criteria of appreciation, and national ideas of that time of this religion.

Materials and Methods

The 8th-12th centuries are of great importance in the development of views on the nature of respect. During this period, the Arab conquest took place, and Islam became the dominant religion. It must be admitted that the issues of divine value and respect described in the Quran and Hadiths influenced the history and culture of our people. At the same time, it should be noted that many of our national values were lost during the Arab conquest. Al-Biruni wrote about this with regret in his work "Monuments of Ancient Peoples". The values of our civilization and the norms of respect peculiar to our people also had a huge impact on the development of the culture of the Muslim East and the Arab world. Our scholars, whose names are preserved in history, in turn made a huge contribution to the culture of the whole world, the East. This opinion can also be said about such outstanding scholars of theology as Abu Hanifa, al-Bukhari, at-Tirmidhi, Kubra, Naqshband. Each of them in his time propagated and promoted Islam from the perspective of the high culture of our civilization, elevated Islamic philosophy to a high level, and played an important role in the great position of this religion in the whole world. This made the names of these people immortal as long as Islam remains on the world stage. It is possible to conduct special studies on the enormous influence they had on Islamic philosophy and theology, on the process of its passage through the ravages of time. Unfortunately, despite the sufficient sources, there are still few works written on the influence of the civilization of our country on the development of the Islamic religion and the development of the culture of ancient Islamic countries, and the need for extensive research on this has long been felt. The importance of the issue is even more clearly reflected in the work and legacy of such outstanding encyclopedic scientists as Khorezm, Al-Farabi, Al-Biruni, Ibn Sina, Al-Farghani, such outstanding representatives of our civilization. After all, they made a huge contribution to the development of Arab-Muslim civilization, and even world culture, and helped spread the influence of our country's values throughout the world. The consequences of attempts to turn the criteria of oriental values, cherished by past generations and inherited from our great ancestors, into a mirage for one hundred and thirty years are still felt. Only with the years of independence did positive developments begin in this area. Uzbekistan, located in the center of Central Asia, has a long and complex history, encompassing various religions and cultures. Today, Islam, one of the main religions in the region, entered Uzbekistan in the early Middle Ages.

Results

This article aims to provide general information about the introduction of Islam into Uzbekistan, its roots from the Arab conquests to the establishment of Islamic empires, and the unchanging legacy of the religion in the country.

The introduction and spread of Islam into Central Asia is directly related to the Arab conquests and centuries-old rule of the Arabs. Although the Arab campaigns in Central Asia began in 643-644, only the Arab commander Qutayba ibn Muslim al-Bahili (704-715) managed to completely conquer the country after a long struggle. As a result of the emergence of a new political power in the region, Central Asia was divided into two parts: 1) Maverunnahr ("Between the Two Rivers") and 2) Aradi at-Turk ("Lands of the Turks", that is, the lands of rulers who did not submit to the Arabs). The processes of Islamization began to take place in different ways in these two regions.

The Islamic conquests of the 7th and 8th centuries played a decisive role in the spread of Islam throughout the wider Central Asian region, including present-day Uzbekistan. Arab armies, driven by religious and political goals, rapidly expanded their territories, incorporating these territories into the Islamic Caliphate. The conquest of the Moorish region, which included parts of present-day Uzbekistan, marked the first contact between Islam and the indigenous peoples of the region. During this period, Muslim armies clashed with local rulers such as the Turkic Khaganate and the Persian Samanid dynasty. The Arab armies, led by General Qutayba ibn Muslim, were victorious and gradually Islamized the local population through military campaigns and peaceful interaction.

The gradual spread of Islam:

After the Arab conquests, Islam gradually spread throughout the region, primarily through trade and cultural exchange. Muslim merchants and scholars played a major role in spreading Islamic teachings,

establishing religious schools, and building mosques. The adoption of Islam was gradual, influenced by local traditions and syncretism. As a result, Uzbekistan witnessed the coexistence of Islam with pre-existing religious beliefs and customs. The spread of Islam in Uzbekistan was also facilitated by the Silk Road, which passed through the region. This ancient trade route facilitated the exchange of goods, ideas, and religious beliefs, including Islam. Merchants and travelers from different parts of the Muslim world brought with them not only goods, but also their beliefs, which contributed to the further spread of Islam in Uzbekistan.

The Rise of Islamic Empires:

Uzbekistan witnessed the rise of powerful Islamic empires that contributed to the consolidation and spread of Islam in the region. The Samanid dynasty (9th–10th centuries) was a crucial period for the growth of Islamic scholarship, marked by the emergence of Bukhara as a major center of learning. The Samanids patronized scholars, poets, and architects, creating a favorable environment for the flourishing of Islamic art, science, and literature. The subsequent Karakhanid and Khorezmian dynasties also played an important role in shaping the religious landscape of Uzbekistan. These empires, although sometimes subject to political conflicts, contributed to the development of Islamic institutions, the construction of architectural wonders, and the expansion of Islamic knowledge.

Sufism, a mystical branch of Islam, gained prominence in Uzbekistan during the Middle Ages. Sufi orders and their spiritual leaders, known as Sufi masters or sheikhs, had a significant impact on the religious and cultural fabric of the region. Their teachings emphasized spirituality, inner purification, and the pursuit of a direct mystical experience of the divine. Sufi shrines, such as the Bahauddin Naqshbandi mausoleum in Bukhara, became important pilgrimage and spiritual centers. Sufism transcended ethnic and social boundaries and became a unifying force among the diverse population of Uzbekistan. It offered solace, moral guidance, and a means of personal transformation. Through their teachings and practices, Sufi masters shaped the religious and cultural identity of the Uzbek people, leaving a lasting impact that endures to this day. The enduring legacy of Islam in Uzbekistan: Islam has left an indelible mark on the culture, society, and identity of Uzbekistan. Religion plays a central role in the lives of the Uzbek people, shaping their customs, traditions, and moral values. Mosques and madrasahs (Islamic schools) continue to serve as vital religious and educational institutions. Islamic art and architecture, characterized by intricate geometric patterns and calligraphy, adorn the cities of Uzbekistan, reflecting the enduring influence of Islam. In addition, Uzbekistan is home to many historic Islamic sites and mausoleums, including the Registan Square in Samarkand and the Ichan-Kala fortress in Khiva. These architectural marvels testify to the grandeur and artistic achievements of Islamic civilization in Uzbekistan.

Discussion

The introduction of Islam to Uzbekistan was a gradual process influenced by historical events, cultural connections, and religious changes. From the early Islamic conquests to the establishment of Islamic empires and the influence of Sufism, Islam has become an integral part of the cultural and religious landscape of Uzbekistan. Today, the Islamic heritage in the country continues to contribute to the vibrant tapestry of Uzbek society and enrich its diverse historical heritage. The use of Islamic national values and traditions in the upbringing of a well-rounded personality is one of the most urgent tasks facing the educational process today. Therefore, the study of these unique traditions and rituals, national values and customs created in our country has always posed a number of important tasks for scientists. In this process, the factors that enhance national spirituality, national consciousness, national consciousness, and national feeling in each person are activated. Our society has real opportunities to achieve these lofty goals. First of all, in a free and independent homeland, conditions have been created that lead the people to prosperity and, in a certain sense, guarantee a decent life.

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The history of Islam in Uzbekistan dates back to the 8th century AD. Scientific works mainly provide detailed information about the penetration of Islam into the historical territories of Central Asia and Uzbekistan, the Arab conquest, the formation and propagation of Islam during the era of the

Khorezmshahs, the Timurids and subsequent periods. Research also studies the interaction and process of change of various religious cultures.

Islamic values found their expression not only in the religious sphere, but also in the culture, art, science and literature of Uzbekistan. Scientific works discuss the formation of aesthetic, ethical and social values of Islam, as well as the contribution of the Muslim world to the cultural heritage of Uzbekistan. In particular, the influence of Islam on literature, architecture and art, as well as its contribution to science and philosophy, are discussed.

After independence, a lot of scientific work has been carried out in Uzbekistan on Islamic values and their place in modern society. These studies mainly provide information on the role of Islam in modern politics, economy and social life, as well as on religious education and the activities of religious organizations. There are also analyses of how the Uzbek government manages Islam and religious values, and the processes of religious revival in society.

The role of Islam in the formation of the national identity of Uzbekistan has also been the subject of separate studies. Islamic values and Islam, as an integral part of the historical and cultural heritage of the people, have played an important role in ensuring national identity and unity.

The scientific study of Islam and the development of religious education in Uzbekistan are also important scientific topics. Universities, scientific institutes and religious educational institutions pay special attention to the study of Islamic history, jurisprudence, hadiths. Scientific work in this field is aimed at harmonizing Islamic religious teachings with modern science.

Conclusion

The religion of Islam is based on the principles of peace and goodness. Islam promotes peace and goodness not only among Muslims, but also for all humanity. Muslims should demonstrate true Islam by implementing these principles in their lives. This helps to create an atmosphere of harmony, justice and friendship in society. From the earliest times, the teachings of Islam have played an incomparable role in the cultural and spiritual development of humanity. The enlightening role of the Islamic religion will continue to be important in ensuring universal development and prosperity, peace and tranquility in the future.

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