

Contribution of Persian-Tajik people in the Islamic civilization

Abstract

The article is written about famous scientists of the medieval era who made a huge contribution to the development of the Islamic worldview and civilization.

Keywords: world religion, Islam, thinkers, spiritual heritage.

Volume 9 Issue 1 - 2025

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Received: January 11, 2025 | **Published:** January 23, 2025

Introduction

In the beginning 8th century, Islam spread throughout many countries of the East. In the Middle Ages, Islam became the basis of the spiritual life of people of Eastern countries. Islam was a source of activity for scientists. Persian-Tajik thinkers also contributed to the development of Islamic culture and civilization. Inside (within) the boundary of the Abbasid Caliphate (750-1258), culture developed fast, preserving the Greco-Roman, Iranian and Indian heritage. Through the Arabs, Europe got known, and well acquainted with the cultural advancement of the Eastern people, first of all with the achievements in the field of exact sciences (mathematics, astronomy, geography and so on). Islamic civilization occupied the highest position in the East, and it had a huge impact on the spiritual life of Western Europe in the Middle Ages.¹ In the development of Islamic culture and civilization, Persian-Tajik scholars also contributed.

Abu Hanifa an-Numan ibn Sabit (699-767) is Islamic theologian, jurist and founder of one of four Sunni schools of law - the Hanafi madhhab. He was born into the family of an Iranian wealthy trader.² Abu Hanifa was the only son of his parents. His grandfather accepted Islam during the rule of Caliph Umar ibn al-Khattab (r). In Kufa, Abu Hanifa got general and theological education. Among his teachers were friends of Prophet (s). At the age of 16, Abu Hanifa, together with his father, visited Mecca and the grave of Muhammad (s) in Medina. When Abu Hanifa was 22 years old, he became a student of Iraqi theologian Hammad ibn Abu Suleyman, where he spent 18 years until the teacher's death. And then he headed this school for ten years.

The written tradition in Islamic theology begins with Abu Hanifa. He is the author of the first research work on Islamic doctrine "Al-Fiqh al-Akbar". It formulates the main Islamic teaching on monotheism, on the attributes of Allah, on the Quran as the word of God, on free will, on predestination, on righteousness, on the morality of those who are mentioned in the Quran. Also, he wrote a collection of hadiths "Musnad Abu Hanifa" and "Kitab al-Alim wal-Mutaallim".

Abu Hanifa first used legal research methods in solving legal problems. Abu Hanifa confirmed possibility of using the norms of custom (urf) as one of the sources of law. The heritage of Abu Hanifa was preserved in the form of citation and recommendations in the books of two of his students (Abu Yusuf, Muhammad al-Shaybani).³ Thanks to efforts of Abu Hanifa's students, his madhhab has become a general school of Islamic law, which solves almost all fiqh problems. Hanafi School was supported by Abbasids who was interested in the state legal basis. After confirming in power, Abbasids returned to Iraq. Caliph of Abbasids al-Mansur offered Abu Hanifa to take a high position in the capital - Baghdad, but Abu Hanifa rejected. His refusal led to anger of al-Mansur, and Abu Hanifa was arrested and

imprisoned, where he died in 767.

In 1066, worshipers erected a dome over the grave of Abu Hanifa. Many years after his death, Abu Hanifa's Mosque was built in the suburbs of Baghdad. Today, the Hanafi school is the largest Sunni school of Islamic jurisprudence, followed by Muslims in Turkey, Albania, Bosnia, Herzegovina, Greece, Bulgaria, Lebanon, Egypt, the Levant, Central Asia and South Asia, as well as parts of Russia and China.

Abu Isa Muhammad ibn Isa Tirmizi (824-892) is scholar, jurist and an author of a several of books on various aspects of Muslim faith. He was educated in Khorasan, Bukhara and had an excellent memory and knew by heart tens of thousands hadiths (reliable information about Muhammad (s) and his companions', actions and words of Prophet (s)). His teachers were such prominent Islamic theologians of that time: al-Bukhari, Muslim, Muhammad ibn Abdullah. The most famous work of Imam Tirmizi is the collection of hadiths "al-Jami", or "Sunan at-Tirmizi". In accordance with the principles of Islamic law, there 3962 are hadiths and they are systematized by chapter.

Abu 'Abdullah Muhammad ibn Isma'il al-Bukhari (810-870) is a researcher of hadith and mufassir (commentator of the Qur'an), the author of one of the canonical collections of Sunni traditions "Al-Jami as-Sahih". His father was a very educated person and an associate of Malik ibn Anas - a companion of the Prophet (s). He died when Muhammad was still a child. Al-Bukhari was in the care of his mother, who raised him. She was an educated woman who supervised her son's education in various sciences. Muhammad was intelligent boy and had an unusual memory for his age. At the age of seven, he learned by heart all Koran; at the age of 10 he knew by heart several thousand hadiths. When he was 16, the young man with his mother and brother visited Mecca. His mother and brother returned to Bukhara. Muhammad stayed in Mecca for the next 4 years. He studied with the most well-known scholars of hadith and then visited all Islamic scientific centers. In Baghdad, the young man met eight times with Ahmad ibn Hanbal, the greatest scholar of hadiths, he noted that he had written down and accepted hadiths from 1.800 teachers. During his sixteen-year stay at the Prophet's Mosque in Medina, he compiled hadiths. It was a collection and teaching of hadith.

Imam al-Bukhari devoted his life to collecting hadith. He heard hadiths from over a thousand sheikhs, he wrote down 200.000 hadiths from his teachers and informants. From this vast ocean of hadiths, he collected the most reliable of them only 7.275. Then compiled his book "As-Sahih", which became the most popular among all the other collections. Imam al-Bukhari worked on his book for sixteen years. "Al-Sahih" is the first collection of hadiths compiled according to musannaf principle - classification of hadiths by subject. Some

theologians consider “Sahih al-Bukhari” the most reliable Islamic book after the Koran.

Abu Hamid Muhammad ibn Al-Ghazali (1059-1111) is a jurist, theologian, psychologist, philosopher of religion, representative of the philosophy of “Kalam” and one of the greatest thinkers of the Middle Ages. He is known by the title of Hujjat-ul-Islam (evidence of Islam) and his name is connected with the development of Islamic theology. Al-Ghazali wrote around 100 books and writings on philosophy, logic, theology, Muslim law and Sufism. Many of his books have survived to our time.⁴ He wrote more than 70 books on theology and his 40-volume commentary on the Koran has been lost. His books are “The Elixir of Happiness”, “Instructions to Rulers”, “My Son”, “The Heart’s Secrets”, “Muslim Morality”, “The Scales of Deeds”, “Tahafut ul-Falasif” and so on. His book “The Revival of the Sciences of Religion” was for many centuries the most popular. Al-Ghazali each scientific analysis proved with the facts of the Holy Qur’an and Hadith. Most of the researchers consider Ghazali’s philosophy as a way of proving the philosophy of theology, ethics and society.⁵ Therefore, they called Al-Ghazali “Hujjat-ul-Islam”. He created the golden foundation of Islamic literature. Al-Ghazali did all this research to the find truth.

Thus, the teachings of these thinkers are progressive for all periods of history and their works are exclusive sources of Islamic civilization. The spiritual heritage of these scientists is of particular importance in the fields of ethics, pedagogy, psychology, religious belief and, in general, human improvement.⁶ Islam is a world religion

that has more than 1.400 years of history. Islam created a rich culture and civilization. The Islamic worldview covers almost all areas of science and society. Today, around 2 billion people follow the Islam religion. Present-day, Islam is the official religion of 28 countries. Most of the population in 120 countries are Muslims. The number of followers of Islam is increasing year by year.

Acknowledgments

I sincerely express my gratitude to you and the editorial board of the Sociology International Journal. I wish you health and happiness and prosperity to the journal.

Conflicts of interest

The author declares that there is no conflicts of interest.

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