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THE NECESSITY OF FORMING ENVIRONMENT OF INTELLECTUAL AND CULTURAL ACTIVITY IN THE MEDIEVAL ISLAMIC AND MODERN WORLD

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Annotasiya: Maqolada Zamonaviy islom dunyosida oʻrta asrlarning bagʻrikeng madaniy-maʼrifiy va intellektual faoliyat muhitini shakllantirish, Oʻrta asrlarga xos bagʻrikenglik muhitini ilmiy faoliyatga olib kirish, islom dunyosining ham yuksak taraqqiy etgan jamiyatlardan biriga aylantiruvchi omillar tahlil qilingan.

Kalit soʻzlar: tolerant, ilmiy munozara, musulmon dunyosi, diniy mutaassiblik; diniy bagʻrikenglik, dunyoviylik, dahriylik.

Аннотация: В статье анализируется формирование средневековой среды толерантной культурной, просветительской и интеллектуальной деятельности в современном исламском мире, внедрение средневековой среды толерантности в научную деятельность, факторы, делающие исламский мир одним из самых развитых обществ. .

Ключевые слова: толерантность, научная дискуссия, мусульманский мир, религиозный фанатизм; религиозная терпимость, секуляризм, атеизм

Annotation: The article analyzes the formation of a medieval environment of tolerant cultural, enlightenment and intellectual activity in the modern Islamic world, the introduction of a medieval environment of tolerance into scientific activity, the factors that make the Islamic world one of the most developed societies.

Keywords: tolerance, scientific debate, Muslim world, religious bigotry; religious tolerance, secularism. atheism

Introduction. One of the urgent tasks in today's Islamic world is the creation of freedom of scientific and intellectual activity, the formation of an environment of tolerant scientific debate, as well as the development of methodology for the study and teaching of religious and secular sciences. Indeed, "the mentality of our people, which has played a huge role in the development of the Muslim world, is based on such qualities as tolerance, nobility and kindness"[1]. One of the important tasks in the modern Islamic world is the formation of tolerance in the scientific environment in the context of increasing appreciation of religious sciences, denial of secular sciences, as well as scientific innovations. Bringing the medieval atmosphere of tolerance into scientific activity is a factor that makes the Islamic world one of the most developed societies in the world.

Materials and Methods. According to researcher T.Karim, people's attitudes to the world are manifested in four ways: 1) religious bigotry; 2) religious tolerance; 3) secularism; 4) Atheism[2]. It should be noted that, given that secularism also includes the concept of tolerance, in our view, people's attitudes to the world can be divided



into three. These are secularism, religious bigotry and atheism. Which one of them takes the leading position in the society plays an important role in deciding the relationship between religiosity and secularism. For example, when religious bigotry prevails in a society, any secular principles are denied. At the same time, we have experienced that atheism also sees religion as an opium for society. In societies based on secular democratic values and principles, any form of tolerance, including religious tolerance, is ensured as an important value.

Results and Discussion. In the countries where Islam was introduced, it can be seen that human qualities such as simplicity, gentleness, patriotism, respect for the great and the small have risen to the highest level, and on this basis science has developed, human life has prospered and peace and stability have prevailed in society. Because the teachings of Islam are strong in making people's lives easier, helping the needy, not betraying anyone's rights, and promoting honesty and purity. For example, when Mu'adh ibn Jabal was sent to Yemen, he exhorted him, "Make it easy, do not make it difficult. Give the gospel, don't hate. Help each other and do not disagree." (Reported by al-Bukhari). Another similar opinion is expressed by Abu Hamid al-Ghazali. According to him, "science is like the state of the body. There are situations in the body that are more or less beneficial, such as health and beauty. There are those who are more or less content, such as ugliness and bad behavior. Again, there are cases where it is considered mahmud when it is economized, as in the case of spending on goods. This is because it is not permissible to waste money in spending, it is permissible to spend in moderation with the economy, and it is permissible to spend more. Science is similar. There is a type of it that is more or less reprimanded. Examples of such sciences are religion and such sciences as magic and sorcery. It is a waste to spend precious human life on such useless activities. Waste is reprimanded. However, there are sciences that are multiplied to meet worldly needs, which in turn leads to harm." [4] It is also clear that one of the goals of Islam is to make people's lives easier and to save them from various hardships and to encourage them to live in harmony.

Today, however, there are attempts by some individuals to make religion difficult for themselves and to make it difficult for others. In particular, the issuance of fatwas that make life difficult for Muslims is in fact permissible, that is, what is considered halal is makruh or haram. Also, some Muslims are fanatical in their understanding of the rules of Islam, disagree on the understanding and application of religious precepts, and consider their views to be the most correct and unique Islamic view in the religion, and have a harsh attitude towards people with different worldviews. As a result, mutual discord among people, enmity towards each other, making small issues a global religious problem, resulting in the escalation of internal conflicts, disunity, division and instability in Muslim societies.

In fact, such cases are condemned in Islamic teachings and call for non-division, non-aggravation of religion and mutual harmony. Exaggeration in religious matters warns of death. Al-Ghazali's opinion on this is as follows: Less study of these sciences is average, but it does not deter one from striving for the rest of one's life to delve deeper into it. So choose one of two things: either keep busy with yourself, or put yourself out there and keep busy for others. But don't try to do things that reform



others without reforming yourself. If you want to be engaged in yourself, then engage in the knowledge that your condition obliges you to do.” [5] Hence, it is important not only to deal with the fard sufficiently, but also to study other reform sciences in depth.

According to religious scholars, Islam is a religion that is suitable for all times. The essence of this idea is that Islam has supported science, development, and the factors that make people’s lives easier in all times and spaces. The whole world knows that Islam has already stated in the Kur’an and the Sunnah of the Prophet (peace and blessings of Allah be upon him) the results of the great scholars who regulated human life and studied human nature and tried to guide it to the path of individual and social happiness. Nevertheless, there are categories that seek to dogmatize religion, interpreting Islamic teachings as drastic and unalterable. It is true that some of the teachings of Islam do not accept any change, even if they change in time and space.

Unfortunately, some fanatics today are accustomed to treating any new work as a superstition and reacting sharply to change. They make their claim, “Whoever invents something new in our work that is not in it, it will be rejected.” Indeed, the best word is the Book of Allah, and the best way is the way of Mukhammad (peace be upon him). The worst thing is that they are new, and every innovation is a misguidance.”[7] Attempts by fanatics to take a literal, apparent approach to religious issues and apply them directly to the Kur'an and the hadiths are causing many problems in people's lives.

It is clear from this that Islam is not a rigid religion that does not accept any change. On the contrary, he always took into account the needs of the people. Ignoring reality in the application of religious precepts, exaggeration can lead to great mistakes and lead to the escalation of various conflicts in society. As a result, the roads leading to the goal of the Shari'a will be closed and the people will suffer. Therefore, in solving new problems, it is necessary to study the reality in depth and apply the Shari'a instructions accordingly.

Conclusion. The study of the state of expression of modern Islamic philosophical thought, the process of change and the qualities of its transition from medieval Islamic culture to inheritance is also becoming one of the urgent tasks. Indeed, “it is expedient for us to study the Shari'ah rules in the Book of Allah and the Sunnah of the Prophet, as well as how the ummah was first punished, as well as the experiences of others beyond our own history. Some of our sages are opposed to studying the Western experience because they are anxious to distance themselves from their influence. Of course, this is reasonable. But it does not hurt to study the experience of humanity without giving up our own values.”[8] One of the urgent tasks is to educate such scientists and scholars, to cultivate scientists who can form the right balance. Sahl ibn Abdullah said: “All people are dead except the scholars. Everyone is drunk except following the science of scientists. Except for the fans of the performers, everyone is probably proud. Those who act sincerely are in danger.”[9] It was then that the education of those who were responsible and applied to science, rather than drunken scientists, was made possible by educating scientists who could distinguish the useful from the Western scientific environment. Therefore,



it is important to thoroughly study Islamic scientific activity, to compare Islamic traditions with Western traditions, to draw conclusions from its important aspects in its development in modern conditions.

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