
REFLECTION OF ISLAMIC ETHICAL IDEAS IN HAKIM SAMARQANDI'S SCIENTIFIC LEGACY

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ABSTRACT:

This article examines the reflection of Islamic ethical principles in the scientific legacy of Hakim Samarqandi, a renowned scholar of the Islamic Golden Age. His masterpiece "As-Sawad al-Azam" offers insights into numerous theological, legal, and metaphysical issues, addressing crucial concepts such as the oneness of God, prophethood, the afterlife, and the nature of belief. Hakim Samarqandi's approach to Islamic teachings is characterized by a blend of theological reasoning and the use of scriptural sources. His works reflect not only a theological understanding but also a significant social, political, and cultural context of the time. The article highlights his contributions to Islamic kalam (theology), his efforts to promote unity within the community, and his influence on subsequent generations of scholars. The analysis suggests that his teachings, especially his emphasis on unity and moderation, continue to resonate in contemporary discussions of Islamic thought. Additionally, his integration of Sufi thought into his theological perspective marks an important aspect of his intellectual legacy. This study underscores the enduring relevance of Hakim Samarqandi's ideas and their significant impact on both Islamic scholarship and broader social and religious discourse.

KEYWORDS: Hakim Samarqandi, Islamic ethics, kalam (theology), Sufism, unity, theological principles, social and political context, Islamic Golden Age, Islamic scholarship, belief.

INTRODUCTION

Currently, the principles of Ahl as-Sunnah wa al-Jama'ah, promoted through the works of Hakim Samarqandi, play an important role in the development and moral upbringing of youth in all aspects. These teachings are particularly significant in preventing ideological conflicts among the public, especially among the younger generation.

Hakim Samarqandi's masterpiece, "As-Sawad al-Azam," consists of sixty-one topics, including theology, prophethood, eschatology, and caliphate. The work also addresses various fiqh issues. Some of the topics discussed in the book include: exceptions in faith, not opposing consensus, whether it is permissible to pray behind a sinful believer, accusations of kufr, the belief that both good and evil are from Allah, a Muslim not raising arms against another Muslim unjustly, wiping over footwear, the performance of Friday and Eid prayers behind any Amir, the creation of acts of worship, the punishment in the grave, the questioning of Munkar and Nakir, intercession, the

ascension (Mi'raj), the Book of Deeds, the Sirat (bridge), the eternity of heaven and hell, and reckoning. Additionally, the book discusses topics such as the ten glad tidings of the Companions, the rightly-guided Caliphs, refraining from speaking ill of the companions, Allah's wrath and pleasure, the vision of Allah's beauty, the status of prophets and saints, miracles, Allah's eternal qualities of creation, knowledge, and power, predestination (qada and qadar), the Qur'an being the Word of Allah, the truth of faith, obedience and disobedience, faith being the belief in the oneness of Allah, and the relationship between faith and actions, as well as the resurrection of the dead on the Day of Judgment, the three rakats of the Witr prayer, and the increase and decrease of faith [1].

The treatise is one of the key sources of the early period of the Maturidi kalam school. The author has presented theological topics both briefly and in detail, supporting the arguments with evidence. He reinforced these issues more with textual proofs than rational ones and relied heavily on the Qur'an when seeking solutions to nearly all theological problems. Additionally, Hakim Samarqandi attempted to interpret theological matters in accordance with his understanding of the school of thought. The treatise does not specifically address issues such as the reality of things, the ways of acquiring knowledge, or the essence of the world. The topics included in the book are not analyzed in one place but are presented in different sections in varying lengths. The analysis of the work shows that the worldview of Hakim Samarqandi, who lived in the second half of the 9th century and the first quarter of the 10th century, was significantly influenced by the prevailing political, social, cultural, and spiritual environment of the Mawarannahr region during that time. This highlights that the treatise is not only an important source for theological understanding but also for social-political history. This conclusion once again demonstrates that studying sources like the work of Hakim Samarqandi is one of the pressing issues facing contemporary researchers.

In the process of analyzing Hakim Samarqandi's scientific heritage, it becomes clear that the scholar also had a keen interest in Sufism and made significant contributions in this field as well. In particular, the fact that the scholar's pen name, "Hakim," is directly related to the Sufi path of Hakimiyah confirms this connection. Therefore, the scholar attempted to explain theological issues through a Sufi approach rather than strictly adhering to the rational methods of other kalam scholars[2] An analysis of the works of scholars shows that in the Sufi tradition, the idea of complete liberation from selfhood in the essence of the Supreme Absolute Being is often found in its mystical views. According to Hakim Samarkandi, the loss of absolute selfhood is interpreted not in the sense of physical destruction, but as a certain level of spiritual perfection of a person[3]. The thinker's doctrinal views played a unique role in the Middle Ages, not only in preventing doctrinal conflicts, but also in the development of states and raising the spirituality of peoples. As an example, the scholar's works were translated into various languages during his lifetime and used as textbooks in institutions. This situation continued after the scholar's death, and in subsequent periods, it became a tradition to write works expressing Hakim Samarkandi's doctrinal views, and to write commentaries and commentaries on the scholar's works.

Taking into account the above-mentioned opinions, it was considered permissible to express the following proposals and considerations:

To deeply master and promote the life of Hakim Samarkandi, his scientific heritage in Uzbekistan;
To develop a mobile application that sheds light on the beliefs of Ahl as-Sunnah wal-Jama'ah based on the scholar's works;

To translate the scholar's scientific heritage into foreign languages, publish them in Uzbekistan and abroad, and create well-designed scientific publications;

Incorporating the works of Hakim Samarkandi into the aqeedah lessons at the International Islamic Academy of Uzbekistan and the aqeedah subjects taught in educational institutions under the system of the Muslim Board of Uzbekistan. This will further facilitate the in-depth study of the essence of Hakim Samarkandi's works by the younger generation.

In order to widely promote the scientific heritage of Hakim Samarkandi in Uzbekistan, it is necessary to establish a scientific research center, similar to the existing international scientific research centers of Imam Bukhari, Imam Termizi, and Imam Maturidi, which will study the scientific heritage of Hakim Samarkandi and promote it to the public. Because the service of such centers in eliminating ideological differences among the people is invaluable.

Taking into account that sources indicate that Hakim Samarkandi was buried near the grave of Imam Maturidi, the construction of the mausoleum of Abulkasim Hakim Samarkandi at the Imam Maturidi shrine in Samarkand;

The full implementation of the proposed recommendations on studying the scientific heritage of Hakim Samarkandi and promoting it to the public will serve to deepen the understanding of the fruitful scientific and spiritual heritage of our ancestors, their profound views, and raise the glory of the Uzbek people, who are creating the foundation of a new Renaissance - the Third Renaissance, to a higher level in the world.

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