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ZIYOVUDDINKHAN IBN ESHAN BOBAKHAN'S ROLE IN THE DEVELOPMENT OF ISLAMIC VALUES IN CENTRAL ASIA

Abstract: This article provides an overview of the religious and educational landscape of the Republic of Uzbekistan during the Soviet era. This process is directly related to the name of the Babakhanov dynasty. The article gives a brief account of the life, religious and educational activities of Ziyovuddin Khan ibn Eshan Babakhan, the second representative of the Babakhanovs' dynasty.

Key words: Eshan Babakhan ibn Abdulmajidkhan. Ziyovuddin Khan ibn Eshan Babakhan, Tajweed, Imam-Khatib, Muslim Religious Board of Central Asia and Kazakhstan, Abu Ali ibn Sino, Futuhi.

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Introduction

The holy religion of Islam encourages us to have many positive qualities, such as kindness, honesty, trust, and a thirst for knowledge. This has been the case for fourteen centuries. At different times and places, Islam has been subjected to various trials and oppressions. However, the true religion, Islam, is deeply rooted in the hearts of the people and has been passed down from generation to generation with the help of Allah through the scholars. History has seen many scholars who have dedicated their lives and knowledge to the development of Islam. The subject of our thesis, which we are going to present today, is Ziyavddinkhan ibn Eshan Babakhan, one of the scholars.

Main part

Ziyavuddin ibn Eshan Babakhan¹ is the son of Eshan Babakhan ibn Abdulmajidkhan, the first chairman of the Central Asian and Kazakh Muslim Religious Board², mufti and founder of the

department, and a successor in Islamic science and development. Ziyovuddin khan ibn Eshan Babakhan was born in 1908 in Tashkent. From an early age, he had a special love for learning. First of all, he studied and mastered the Qur'an through his commentaries, as well as collections of hadiths and works on Islamic jurisprudence. From a very young age, he memorized the Qur'an with tajweed.³ He studied under his father, Eshan Bobokhon, and then at the Barakkhan and Kokaldosh madrassas in Tashkent. Thirsty for knowledge, Ziyovuddin Khan also studied at the Al-Azhar Medical University in Egypt. The knowledge he gained, his life experience, and the teachings of his father and teachers helped him a lot in his work. The Prophet (peace and blessings of Allah be upon him) adhered to the Sunnah. In this way, Ziyovuddin Khan ibn Eshan Babakhan became a man of great educational [10, p.561] and moral maturity, mastering the essence of Islam. It was during his leadership and administration that many religious and enlightenment reforms were carried out in the Uzbek SSR. For

¹ Eshon Bobobxon ibn Abdulmajidxon (1858-1957). He is the first chairman of the Central Asian and Kazakh Muslim Religious Board and the first mufti of the five republics.

² The Central Asian and Kazakh Muslim Religious Board was active from 1943 to 1993. After the collapse of the Soviet Union, it ceased to exist.

³ Tajweed - (Arabic) The rules of spelling the Qur'an. Proper pronunciation of letters with all their attributes while reciting the Qur'an. Reading the Qur'an as recited by the Prophet Muhammad (peace and blessings of Allaah be upon him).

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example, in 1969 the Tashkent Islamic Institute was established. It was also through his efforts that the Mir Arab Madrasah was restored in 1945.

After the death of Eshan Babakhan in 1957, Ziyovuddin Khan ibn Eshan Babakhan became the chairman-mufti of the Central Asian and Kazakh Muslim Religious Board. Prior to that, he served as Executive Secretary from 1943 and Deputy Chairman from 1948. Mufti Ziyovuddin Khan ibn Eshan Babakhan carried out this responsible task. He served in that capacity until 1982, when he died. During this period, the external relations of the religious administration developed considerably. The Mufti was active in the mass movement for peace and social development. He was a member of the World Peace Council from 1955 to 1982.

Explaining the rules of Islam such as zakat [1, p.202] to the public [3, p.4540], the antiquity, and various ideas that are harmful to Islam have also been challenged. He issued fatwas condemning heresy and superstition, which were left behind by ignorance and harmful traditions. There has been relentless scientific and creative research to eradicate such habits from people's lives. A brief example of one such fatwa: "...sorcerers, fortune-tellers, fortune-tellers, fortune-tellers, gypsies, who work informally among the population, use simple people in their own interests, in order to easily gain wealth. it becomes clear that they are in complete violation of the rules of the Shari'ah, [2, p.60] and that by their actions the sinner will be great. To approach them with sincerity and faith in order to cure a disease is to go astray, to go astray, and to act contrary to the teachings of the Qur'an and Sunnah. [7, p.224] Earlier, the Mufti cited the following hadith as evidence: He is considered a guarantor and a sinner in the sight of Allah Almighty.⁴ In issuing this fatwa, the Mufti has a deep understanding of the social events and ignorance of his time, and proves that these processes are legally wrong. This is not only the case during the time of Mufti Ziyovuddin Khan ibn Eshan Babakhan, but also today. Even today, fortune-tellers, fortune-tellers and fake doctors are seen as in the above fatwa. While our state is taking legal measures to curb their illicit and illegal activities, our clerics have been explaining in their speeches that the Shariah is wrong.

The office would also receive questions on Shari'ah issues, to which the mufti would answer shortly and succinctly, either directly or through an official journal, and would use the most reliable Islamic sources in these answers.⁵

In meetings with imams, Ziyovuddin Khan always said that the imam should be humble about his vital needs. Only true faith, honest work and good manners would bring peace and tranquility to the human heart and strengthen faith in the blessings of Allah. [8, p.140] He was also a worthy leader and mentor to the imams who were at the forefront of his work. Because it is the clergy who are in constant contact with the people, who are the first to answer their questions, who are regularly in the service of the people. Imams are also important because they have a high level of knowledge and are able to interact with people and ease their burdens. Even today, a large-scale work is being carried out in our country to improve⁶ the skills of imams. In other words, a lot of work is being done in the field of religious education.⁷

The Mufti also had the unique oratory skills provided by Allah. Speaking to the public, he was able to attract the audience with his scientific space, high scientific potential, meaningful conversation. The mufti has also spoken in Arabic at international conferences. At the same time, he was fluent in Persian. He also spoke in local languages in his speeches to Muslims in Kazakhstan, the Volga region, and the Caucasus. In other words, the Mufti was fluent in the languages of several Muslim countries and had a unique level of language skills.

Mufti Ziyovuddin Khan ibn Eshan Babakhan had mastered many aspects of science and enlightenment. In addition, Mufti Ziyovuddin Khan ibn Eshan Babakhan was a fan of poetry, he read the poems of poets such as Navoi, Jami, Khoja Hafiz, Bedil and Fazli, and their works have a worthy place on the bookshelf. was. Mufti Ziyovuddin Khan ibn Eshan Babakhan also had his own notebooks of poems. These notebooks contained ghazals and rubais that captivated the reader with their profound content. As a poet, he wrote poems under the pseudonym "Futuhiy".

Ziyovuddin Khan ibn Eshan Babakhan was a true martyr of the book. In his spare time, he reads and translates, and has translated several works from Arabic and Persian. His translations included the works of the encyclopedic scholar Abu Ali Ibn Sina, a brilliant representative of the Renaissance of the Muslim world. Mufti Ibn Sina⁸ published a book on the benefits and harms of food and the definition of things. The mufti did not have enough time to complete the translation of several other works.

Mufti Ziyovuddin Khan ibn Eshan Babakhan, along with the above, also had excellent diplomatic

⁴ That book is B.223-224.

⁵ Islamic Sources: Qur'an, Sunnah, Ijma 'and Qiyas. Sources of Sharia - Wikipedia https://en.m.wikipedia.org/wiki/Sources_of_Sharia

⁶ Phase 2 of the in-service training for chief imams has begun - IIAU. International Islamic Academy of Uzbekistan – IIAU <https://iaau.uz/index.php/en>

⁷ <https://lex.uz/acts/-3686277>

⁸ Abu Ali ibn Sina (980-1037) was a Central Asian encyclopedic scholar. He has worked in many fields of science, including medicine, astronomy, philosophy, logic, and mathematics. Avicenna – Wikipedia <https://en.m.wikipedia.org/wiki/Avicenna>

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potential and negotiation skills. Because at a time when the atheist system was dominant, when Islam was oppressed, when Islamic beliefs and their followers were persecuted, it was a period of reform and transition. With his sermons, the Mufti helped to instill Islamic enlightenment in the hearts of many people. Here is a small example: "... Who among the people does Allah (swt) consider a true Muslim, and which community does he consider to be his faithful people? The answer is simple. Such people include those who firmly believe in God, that is, those who follow His wise instructions and teachings with an open heart and a pure heart. [7, p.240] Carrying out these tasks in a difficult period required great courage, a high level of broad outlook and ingenuity. For these human reasons and with the help of Allah, Mufti Ziyovuddin Khan ibn Eshan Babakhan made his name in history and took root in the hearts of people. He became a major figure in the Islamic Awakening during the atheist rule in our country.

Sheikh Ziyovuddin ibn Eshan Babakhan, the second mufti of the Muslim Religious Board of Central Asia and Kazakhstan, passed away in 1982. After that, his son Shamsuddin Khan ibn Ziyavuddin Khan continued his work for a while. The members of the dynasty settled in the Hazrati Imam complex in Tashkent. May Allah be pleased with them and increase the reward for their services to Islam and the nation.

Conclusion

Nowadays, there is a growing interest in science in our country. Personally, the head of state is at the forefront of this work and pays attention to the study and analysis of ancestral heritage, and calls on all scientists to do this great work. We would like to conclude with the words of President Shahvkat Mirziyoyev: "We have not yet fully studied our country, its unique history, culture, great scientists and scholars, our invaluable spiritual heritage."⁹

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⁹ Ўзбекистон Миллий ахборот агентлиги - расмий хабарлар, тезкор янгилıklar, тахлилий-танқидий материаллар, қонун ҳужжатлари, фото ва видеорепортажлар

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