

THE LEGACY OF GREAT ANCESTORS AS THE FOUNDATION OF THE UNIVERSAL HUMANITARIAN DOCTRINE

Sagdullaeva Dilfuza Karimullaevna

PhD, Associate Professor of Classical Oriental Literature and Source Studies

Department of the International Islamic Academy of Uzbekistan,

A Kadiri, Tashkent, 100011, Uzbekistan.

dilfuzasagdullaeva@gmail.com 11

Abstract

In the contemporary era of globalisation, the cultivation of mutual understanding between diverse cultures and civilisations, in addition to the countering of the vices of extremism and fanaticism, has become increasingly paramount. The scientific and spiritual legacy of Uzbekistan's great ancestors – Imam al-Bukhari, Imam al-Tirmidhi, and Imam al-Maturidi – serves, in such complex circumstances, as a universal programme of humanism and tolerance. The present article is dedicated to the analysis of the essence of these scholars' heritage, the goal behind its presentation at the United Nations (UN) and its role as a solution to contemporary global problems.

Keywords: Globalization; geopolitical threats; the essence of Islam; the United Nations; mutual understanding; the legacy of great thinkers; and universal doctrines.

Introduction

In the contemporary era of globalisation, the role of international institutions worldwide is diminishing, while geopolitical tensions, confrontations and conflicts are escalating. In such complex conditions, the promotion of the true essence of Islam on the international stage has become crucially important. This essence comprises its enlightenment, peace-loving, and humanistic ideals.

It is evident that the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, proceeded with great deliberation from this spiritual necessity, proposing significant educational initiatives from the rostrum of the 80th Jubilee Session of the United Nations (UN) General Assembly (September 2025). These initiatives were meticulously designed to direct the international community's attention towards the profound legacy of the eminent scholars who have originated from Central Asia. [1]. The spiritual underpinnings of the objectives articulated in the President's address — namely, the forging of global solidarity, the promotion of open dialogue, and the pursuit of sustainable development — find their genesis in the profound scholarly legacy of Imam Al-Bukhari, Imam At-Termezi, and Imam Al-Moturidi.

The fundamental works of these eminent scholars, who have left an indelible mark on the history of Central Asian Islamic civilisation, have not only systematised the religious sciences but also served to reveal their profound humanistic essence.

The collective value of this legacy is predicated on three fundamental tenets: the pursuit of knowledge, the repudiation of intolerance and fanaticism, and the exaltation of human values. Consequently, it is a universal programme that fully aligns with the UN's efforts toward “Peace,



Development, and Human Rights” [6]. Specifically, Imam Al-Bukhari's methodology of “Authenticity and Integrity” (or “Soundness and Objectivity”) emphasises the necessity of critical analysis of sources, while Imam Al-Moturidi's moderate doctrine (Aqidah) exalts reason and logic, thereby protecting the minds of youth from the influence of radical ideas.

MATERIALS AND METHODS

The legacy of our great ancestors resulted in an unparalleled scientific and methodological revolution in the history of Islamic civilisation, while concurrently reinforcing its humanistic essence. The works of these scholars not only systematised religious knowledge based on strict rules, but also defined the true enlightenment foundations of religion as a moral and legal duty. It is evident that the initiative of the Republic of Uzbekistan to present the legacy of its three great scholars separately at the rostrum of the United Nations (UN) is founded on fundamental spiritual foundations. It is clear that this initiative has wide-ranging strategic goals. It is imperative to acknowledge the role of cultural and human diplomacy in the contemporary global context, where its significance is inextricable from the intricate web of international relations.

RESULTS

The primary objective of the presentation is to convey the true essence of Islam, namely its peace-loving, enlightened, and constructive ideals, to the entire global community through fundamental principles. This initiative functions as an ideological and spiritual defence mechanism, particularly during periods when there is an attempt to associate Islam with terrorism and radicalism. The objective of this legacy is to adapt the science-based and human-centred direction within Islam to the demands of the modern era. This perspective offers a nuanced and well-reasoned counterpoint to more radical interpretations.

The presentation on the scholars' legacy at the UN rostrum established a spiritual foundation for achieving peace and sustainable development by increasing the scope of interfaith and intercivilizational dialogue and raising the culture of mutual tolerance between religions and cultures. The collective value of this distinctive spiritual heritage manifests through several fundamental principles. The philosophical tenets of our illustrious forebears posited the notion that the acquisition of knowledge is regarded as the paramount criterion in the struggle against all manifestations of ignorance, while concurrently repudiating intolerance (or fanaticism) in its diverse guises through the utilisation of reason and logic. Moreover, this spiritual legacy fosters the sanctification of human values such as justice, compassion (or mercy), and solidarity within society.

These principles, by their very nature, are in complete alignment with the global objectives delineated in the foundational charters of the United Nations (UN), such as “Peace, Development, and Human Rights” thereby endowing them with a profound spiritual and moral foundation. Consequently, this legacy possesses the potential to function as a universal enlightenment programme and an inseparable component of sustainable development in the context of contemporary threats such as geopolitical conflicts and spiritual crises. The affirmation and practical application of these fundamental principles can be observed in the works of the most prominent representative of Hadith science, Muhammad ibn Isma'il al-Bukhari. He is widely acknowledged as the Sultan of Hadith Science, and it is widely accepted



that his work, entitled “Al-Jami’ as-Sahih”, is the most authoritative source in the Islamic world after the Qur’an.

[4, 8]. Imam Al-Bukhari’s scholarly approach, which embodies veracity (truthfulness), objectivity, and scientific precision, serves not only as a religious and practical guide for Muslims but also as a universal model for developing modern information literacy and critical thinking. In particular, the scholar establishes the principle of veracity as a priority task by adhering to the meaning of the Prophet’s (PBUH) Hadith: “مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ” – Whoever deliberately fabricates a lie against me (or intentionally attributes a false statement to me) shall prepare his seat in the Fire”. This task serves to protect humanity, prevent the spread of false information in society, and ultimately ensure peace based on enlightenment. Furthermore, Imam Al-Bukhari’s “Sahih” collection strengthens the spiritual foundations of humanism, compassion, and mutual connection, which regulate social and interpersonal relations. These Hadiths serve as an ethical code promoting the principles of honesty, justice, and empathy within society. In particular, the principle of solidarity and unity is vividly reflected in the Prophe’s (PBUH) words: “الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا” – The believer to the believer is like a structure, each part supporting the other,” [8; 2676] — which emphasizes that society is an inseparable and interconnected system, thereby theoretically substantiating the necessity of social responsibility and mutual support.

Moreover, the affirmation that compassion (mercy) constitutes a fundamental human value is accompanied by the inclusion of the Prophet's (PBUH) Hadith: The prophetic saying “مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ” – Whoever does not show mercy to people, Allah will not show mercy to him” [8; 3266] demonstrates that Imam Al-Bukhari’s legacy is a spiritual and ethical source of global significance for fostering a culture of peace and tolerance.

Imam At-Termezi’s work, “Sunan at-Termezi”, is of unparalleled importance in systematising the ideals of justice and tolerance and providing them with a legal basis, which is founded upon the potential for finding solutions in disputed matters [5, 7]. This approach is indicative of the scholar’s adherence to a school of thought that emphasises compromise and tolerance, which is regarded as a humanistic principle [7]. Another significant figure of Islamic enlightenment, Imam Al-Moturidi, occupies a pivotal position in the worldview of Eastern Muslims as a prominent proponent of Kalam (Islamic Theology) science and the founder of the Moturidi theological school (Aqidah) [2; 20]. His magnum opus, entitled “Ta’wilat Ahl al-Sunnah”, is a compelling illustration of his profound emphasis on the delicate equilibrium between reason (Aql) and transmitted knowledge (Naql) [3; 80].

The fundamental significance of Imam Al-Moturidi’s teaching lies in its foundation on ideas such as moderation, tolerance, and the call for contemplation. By encouraging humans to engage in independent analysis, this approach serves to safeguard religion against radical and intolerant perspectives, portraying it as an intellectual and enlightened programme that is applicable across all temporal and geographical contexts [2; 20]. In accordance with Moturidi’s philosophical standpoint, the capacity for individual discernment of moral good and evil is predicated upon the utilisation of reason. This forms the theoretical basis for the concepts of personal responsibility and a just social structure. Consequently, his legacy constitutes the philosophical and theological basis for the principles of global solidarity and open dialogue.



CONCLUSION

The legacy of the three eminent scholars of Central Asia – Imam Al-Bukhari, Imam At-Termezi and Imam Al-Moturidi – is manifest in the form of a scientific and methodological programme that promotes peace and development in the context of contemporary global threats.

The initiative proposed by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, at the United Nations General Assembly was founded on the nation's distinctive intellectual capabilities and humanistic principles. This initiative reflected the spiritual underpinnings of Uzbekistan's policy of openness and reform. The opportunity arose to present the country not only as a state implementing political and economic reforms, but also as a major centre of enlightenment and the ancient cradle of Islamic civilisation.

References:

1. <https://president.uz> Mirziyoyev Sh.M. Speech of the President of the Republic of Uzbekistan at the 80th Jubilee Session of the United Nations General Assembly.
2. Ziyodov Sh. The Life and Legacy of Al-Moturidi. – Tashkent, 2000. – P. 20.
3. Sodiqov J. Analysis of Information on Non-Islamic Religions and Beliefs in “Ta’wilat Ahl al-Sunnah” // “Moturidiyya” Spiritual-Enlightenment, Scientific and Literary Journal. № 4. – Tashkent, 2023. – P. 80.
4. Uvatov U. The Role of the Scholars of Mawarannahr and Khorasan in the Development of Hadith Science (Al-Bukhari, Muslim, At-Termezi). Diss. for the Degree of Doctor of Historical Sciences. – Tashkent, 2001. – 170 p.
5. <https://ziyouz.uz/ilm-va-fan/din> Uvatov U. Imam At-Termezi — The Great Muhaddith // Gulistan Journal, 1990.
6. <https://www.un.org/en/about-us/un-charter/full-text> United Nations (UN). Charter of the United Nations. – San Francisco, June 26, 1945. (Official Document).
7. Sagdullaeva, D. K. (2019). The morphological peculiarities of Arabic loanwords in “The stories of Prophets” by Rabghuzi. ISJ Theoretical & Applied Science, 9 (77), 138-141.
8. سنن الترميزي وهو الجامع الكبير. للإمام الحافظ أبي عيسى محمد بن عيسى الترمذي. المجلد الثاني. – بيروت، 2014. – ص 260.
9. صحيح البخاري. الإمام الحافظ الحجة أمير المؤمنين في الحديث أبي عبدالله محمد بن إسماعيل بن إبراهيم الجعفي البخاري. – المدينة المنورة، 2016.

