

THE SIGNIFICANCE OF THE LIFE AND SCIENTIFIC HERITAGE OF MUHAMMAD KASHGORI IN THE RISE OF SPIRITUALITY OF YOUTH

Gofforov Zafariddin Zainobiddinovich
Andijan Agriculture and Agrotechnology
Assistant at the Department of Humanities at the Institute

Ganiyev Avazbek,
Studentt of the Institute

ABSTRACT	KEY WORDS
In our country, significant work is being done in the field of studying the spiritual and cultural heritage, which is considered one of our national values. The attitude towards history has changed, the national-spiritual and religious-educational consciousness of our people has grown. The fundamentals of Islam, which are the spiritual foundations of our spirituality, began to be correctly interpreted. Ample opportunities have been created for scientific research in this area.	

Introduction

At the same time, in our country, efforts aimed at communicating the spiritual heritage of our ancestors to the general public and the younger generation, and, as a result, protecting our youth from foreign ideas and spiritual threats, have risen to the level of government policy. President Sh.M. Mirziyoyev said on this occasion: “Nothing in great history passes without a trace.” It is preserved in the blood and historical memory of peoples, manifested in their practical activities. That's why he is powerful. Preservation, study and transmission of historical heritage from generation to generation is one of the most important policy priorities of our state. This becomes extremely important in modern conditions of globalization, when new threats arise, including the danger of “mass culture” and sentiments of patriotism, and there is a danger of loss of morality and values. Therefore, in my opinion, today it is more important than ever to preserve and enrich the origins that determine the spiritual world of man and the culture of peoples. It is the honorable duty of each of us to protect and cherish our sacred religion, which embodies our age-old values and moral virtues. Islam means understanding the truth, it encourages people to do good deeds, calls each of us to goodness and peace, teaches us to be a real person. We strongly condemn those who try to use the religion of Islam for the purpose of violence and bloodshed, and we will never compromise with them. We will always defend our holy religion" [1]. It is known that the spiritual heritage of our people is extremely rich and diverse, and in the Middle Ages the sciences characteristic of Islamic Sharia developed widely. Among them, many scholars who

contributed to the development of jurisprudence, especially the Hanafi school of jurisprudence, developed and published works.

One such scientist is Muhammad Kashgari Hanafi. His full name is Abu Abdullah Sadiddin Muhammad ibn Ali al-Kashgari. Sources report that he was born and raised in an intelligent family in the city of Kashgar in 630 AH (1233 CE) [2]. In some sources, the city where he was born and raised is referred to as "Yakut". It is mentioned that this city is located in East Turkestan and its inhabitants are Muslims. Today this city is located in the Xinjiang province of the People's Republic of China. The period of Alloma's birth, i.e., the first half of the 13th century, corresponds to the last years of the reign of the Karakhanids and the invasion and domination of the Mongols in the regions of Movaraunnahr and Eastern Turkestan. The scientist's family is connected with the family of Muhammad ibn al-Hasan al-Kashgari, who was considered one of the most outstanding scientists of his time. Al-Hasan al-Kashgari died in 550 AH (1155 AD) [3].

Imam Kashgari was skilled in many fields, especially fiqh, nakhwa, dictionary, tafsir and sirat. Even Suyuti described him as An-Nahwi.

Imam Kashgari is known for moving to different countries and visiting many cities. The Imam lived in Mecca for a total of fourteen years, then moved to Yemen and lived in Taiz. Imam Kashgari died in Yemen in 705 AH (1306 AD).

He is the author of a number of books, including: "Mukhtasar usdun al-Ghabat fiy ma'rifat is-Sahaba." A copy of this work is kept in the Chesterbett Library under number 3213 and consists of 4 volumes "Majma al-Gharaib wa manba a'jaib" ("Collection of miracles and source of miracles"), "Munyatul Musolli and g "Unyatul Muftadi". Several commentaries were written on this book, the author of one of them, ibn Amir Haji Muhammad ibn Muhammad ibn Ahmad, died in 879 AH (1474). His commentary is called "Khalbatul Mujalli wa bagatul Mukhtadi fiy sharkh Munyatul Musolli." There is also a commentary by Amir ibn Suleiman. He died in 1075 AH (1665 AD). His comment was acknowledged by Yahya Assorukhani. Such works of Keying as "Tulabat ut-Tolabat fiy Tarikil-ilm liy man tolabahu", "Taj us-Saada" ("Crown of Happiness"), "Kitab us-Sayakot" [3] are known and have come down to us.

The book of Imam Kashgari "Minyatul Musolli wa Ghunyatul Muftadi" is one of the enriched works based on the texts of the Hanafi school of jurisprudence. He was widely known among students and scientists and did not go unnoticed by them. More than one hundred copies of this book are kept in the libraries of the King Abdulaziz Foundation in Medina, and the last copies are also kept here.

Also, a lot of information about the book was conveyed by the scientist Ibn Abidin in his famous poem "Raddul Mukhtar ala Durul Mukhtar" [3].

This book has been reprinted twice. The first of these was published under the direction of Roghib al-Fayz al-Mazid in 1265 AH (1849 AD) in a volume of 73 pages. The second edition was printed in Istanbul in 1308 AH (1891 AD) under the direction of Ahmad Khulusi. It consisted of 59 pages. This publication also repeated the content of the previous one.

As the title of this book indicates, the work is based on the teachings of the school of Imam Abu Hanifa and his students Abu Yusuf, Muhammad and in some places Imam Zufar, a student of Imam Abu Hanifa and other schools of jurisprudence, especially Imam Shafi. i. is devoted to a detailed description of the rules.

The book began with a short introduction. In it, the author emphasizes that there are many different sciences, the most important of which is devoted to issues of prayer. The book focuses on rare issues

that reached the sectarians in their advanced works and lists some sources by name. It also contains information about the title of the book.

After this, in the book, the author explained the importance of confirming the obligatory prayer in the Holy Quran, Sunnah and Ijma, and also mentioned the texts of the Holy Quran and Hadith. He then spoke about the conditions of prayer, the duties of wudu, the methods of wudu, the manner of wudu, and the actions that violate wudu. He then explained in detail the basic rules of cleanliness and washing and divided them into parts such as Farzi, Wajibi and Mustahab. After this, he mentioned the rules of tayammum, its conditions, as well as rubbing a broken leg with a wooden board and javrob. After this, he talks about actions that violate wudu and the rulings about impurity. Then he talks about actions that violate prayer: the duties of prayer, the row in prayer, the style of prayer, nafl prayers, places that violate prayer, and rulings on the harm of prostration. He concludes the reading of the book with his judgments. Also, the text of the work is distinguished by the thoroughness of its presentation, the organization of information, and the inclusion of the opinions of religious scholars.

In short, the life path of a scientist and the scientific legacy left to the next generation have enormous educational value. By reading the works of Imam Kashgari, young people develop such qualities as honesty, purity, hard work, caring for the family, humanism, patriotism, loyalty to national and religious values, respect for elders, respect for children, patience in the pursuit of knowledge. . . This, in turn, plays a crucial role in developing our youth into accomplished individuals with high spirituality.

References

1. Mirziyoyev Sh.M. We will resolutely continue our path of national development and take it to a new level. Volume 1. Tashkent: Uzbekistan. 2017.
2. Al-Kashgari, Muhammad ibn Muhammad ibn Ali al-Kashgari. Munyatul musalli and gunyatul mubtadi. Cairo: Maktabatu mashariq, 2017.
3. Abu Abdullah Muhammad ibn Muhammad al-Kashgari Hanafi. Munyatul musalli and gunyatul mubtadi. Damascus: Darul Kalam, 2007.
4. Ataev M.R. The role of Majduddin al-Ustrushani in the history of jurisprudence of Mowaraunnahr. The dissertation was written for the degree of candidate of historical sciences. Tashkent: 2011.
5. Abdukayumovna, K. M. (2023). RAISING THE INNOVATIVE THINKING OF STUDENT-YOUTH. *Galaxy International Interdisciplinary Research Journal*, 11(11), 585-590.
6. Madina, K., Sultonov, T. A., ZG'offorov, T. Y., Mo'ydinov, X., & Ahmedova, U. (2023). Tafakkur-mantiq ilmini o'rganish ob'ekti. *HOLDERS OF REASON*, 1(1), 606-617.
7. Mo'ydinov, X., Ahmedova, U., Madina, K., Sultonov, T. A., & ZG'offorov, T. Y. (2023). Ustivor qonun va inson huquqi kafolati. *HOLDERS OF REASON*, 1(1), 362-372.
8. Madina, K., Sultonov, T. A., ZG'offorov, T. Y., Mo'ydinov, X., & Ahmedova, U. (2023). Yangi Konstitutsiya-taraqqiyot qomusi. *HOLDERS OF REASON*, 1(1), 395-402.
9. Madina, K., Sultonov, T. A., ZG'offorov, T. Y., Mo'ydinov, X., & Ahmedova, U. (2023). O'zlashtiruvchi va ishlab chiqaruvchi xo'jalikni shakllanishi. *HOLDERS OF REASON*, 1(1), 373-382.
10. Madina, K., Sultonov, T. A., ZG'offorov, T. Y., Mo'ydinov, X., & Ahmedova, U. (2023). Islhotlarning axloqiy jihatlari va jamiyatga tasiri. *HOLDERS OF REASON*, 1(1), 498-508.

11. Madina, K., Sultonov, T. A., ZG'offorov, T. Y., Mo'ydinov, X., & Ahmedova, U. (2023). XOLCHAYON SAROIY QO 'RIQLANISHGA MUHTOJ. *HOLDERS OF REASON*, 1(1), 350-361.
12. Madina, K., Sultonov, T. A., ZG'offorov, T. Y., Mo'ydinov, X., & Ahmedova, U. (2023). Qadriyatlar inson ma'naviy kamolotining muhim omili. *HOLDERS OF REASON*, 1(1), 475-484.
13. Mo'ydinov, X., Ahmedova, U., Madina, K., Sultonov, T. A., & ZG'offorov, T. Y. (2023). O 'zbekiston Respublikasi Konstitutsiyasi yangi tahririning o'ziga xos xususiyatlar. *HOLDERS OF REASON*, 1(1), 383-394.
14. Mo'ydinov, X., Ahmedova, U., Madina, K., Sultonov, T. A., & ZG'offorov, T. Y. (2023). Axloqiy qadriyat ijtimoiy-ma'daniy xodisa sifatida. *HOLDERS OF REASON*, 1(1), 509-525.
15. Mo'ydinov, X., Ahmedova, U., Madina, K., Sultonov, T. A., & ZG'offorov, T. Y. (2023). Yangi O 'zbekistonda axloqiy qadriyatlar tizimining transformatsiyasi. *HOLDERS OF REASON*, 1(1), 485-497.
16. Madina, K., Sultonov, T. A., ZG'offorov, T. Y., Mo'ydinov, X., & Ahmedova, U. (2023). MUHAMMAD KASHG'ORIY HAYOTI VA ILMIY MEROSINING AHAMIYATI. *HOLDERS OF REASON*, 1(1), 565-574.
17. Madina, K., Sultonov, T. A., ZG'offorov, T. Y., Mo'ydinov, X., & Ahmedova, U. (2023). O'ZBEKISTONDA YOSHLAR VA MA'NAVIYAT. *HOLDERS OF REASON*, 1(1), 413-421.
18. Mo'ydinov, X., Ahmedova, U., Madina, K., Sultonov, T. A., & ZG'offorov, T. Y. (2023). TA'LIM-TARBIYA TIZIMINI TUBDAN ISLOH QILISHNING DOLZARB MASALALARI XUSUSIDA MULOXAZALAR. *HOLDERS OF REASON*, 1(1), 403-412.
19. Madina, K., Sultonov, T. A., ZG'offorov, T. Y., Mo'ydinov, X., & Ahmedova, U. (2023). O 'ZBEKISTONDAGI PROFESSIONAL TALIM TIZIMIGA YOSHLARNI QAMROVINI YANADA OSHIRISHNING USHLUBLARI. *HOLDERS OF REASON*, 1(1), 585-593.
20. Madina, K., Sultonov, T. A., ZG'offorov, T. Y., Mo'ydinov, X., & Ahmedova, U. (2023). Abu Rayhon Beruniyning tabiiy-ilmiy va falsafiy qarashlari. *HOLDERS OF REASON*, 1(1), 594-605.
21. Mo'ydinov, X., Ahmedova, U., Madina, K., Sultonov, T. A., & ZG'offorov, T. Y. (2023). Kitob mutolasi manaviyatimiz xazinasi. *HOLDERS OF REASON*, 1(1), 422-430.
22. Khabibulaevna, B. I. (2022). THE PROBLEM OF OBJECTIVITY AND SUBJECTIVITY IN CREATIVE THINKING. *Galaxy International Interdisciplinary Research Journal*, 10(1), 107-108.
23. Khabibulaevna, B. I. (2022). PROSPECTS FOR FORMING NATIONAL CREATIVE IDEA. *Galaxy International Interdisciplinary Research Journal*, 10(3), 539-542.
24. Khabibulaevna, B. I. (2023). THE WAY TO THE HUMAN HEART BEGINS WITH KINDNESS AND GENEROSITY. *Open Access Repository*, 4(03), 194-196.
25. Khabibulaevna, B. I. (2023). IN THE REFORMS UNDER THE LEADERSHIP OF OUR HONORABLE PRESIDENT SH. MIRZIYOYEV, THE CONCEPT OF "GENERITY" IS RAISED TO THE LEVEL OF STATE POLICY. *Conferencea*, 140-144.
26. Khabibulaevna, B. I. (2023). A PHILOSOPHICAL ANALYSIS OF THE POLICY CONDUCTED IN THE FRAMEWORK OF KINDNESS AND GENEROSITY SHOWN TO THE WOMEN INCLUDED IN THE "WOMEN'S NOTEBOOK" ORGANIZED BY THE INITIATIVE OF THE HONORABLE PRESIDENT SH. MIRZIYOYEV. *Conferencea*, 311-315.
27. Khabibulaevna, B. I. (2023). KINDNESS, KINDNESS AND GENEROSITY ARE THE ORIGINAL SIGN OF THE UZBEK PEOPLE'S ETERNAL VALUATION. *American Journal Of Social Sciences And Humanity Research*, 3(05), 104-110.