



## IDEOLOGICAL THOUGHTS ON SCIENCE AND ETHICS IN THE WORKS OF ABU HANIFA

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Nowadays, terroristic ideas such as neo-fascism, separatism, religious extremism, and democratic expansion are being promoted by some developed countries of the world. They devise various tricks and deceptions with their destructive ideas, to distract people's minds and thoughts, to turn them away from their noble goals, to hinder the development of their Motherland.

To prevent such destructive behavior from poisoning the minds of people, it is necessary to pay attention to the socio-political, spiritual, religious and educational significance of the works of medieval Eastern thinkers. Indeed, we must not allow bad people to use our sacred religion for their own vile purposes, because our ancestors have been studying and practicing our sacred religion for centuries. In this regard, our first President, Islam Karimov, in his book "High spirituality - an invincible force" described: "Another criterion that is closely linked with the rise of spirituality is our sacred religion. It is well known that religion has always been an integral part of human spirituality, a holistic system of ideas and views that embodies the highest ideals of mankind, their dreams of truth and justice, fairness and equality, strengthening them in the form of stable rules.

Today, the study of rare works of Islamic thinkers and scholars on moral issues, the application of progressive ideas expressed in them to social life is of particular importance in achieving the strategic goal of educating a spiritually mature and harmoniously developed generation. Abu Hanifa, one of the greatest figures in the religion and culture of Islam, expressed his moral views mainly in his works "al-Fiqh al-Akbar", "Wasiyat Abu Hanifa" and others, and in his correspondence with his contemporaries. Abu Hanifa described several moral qualities in his works. These include chastity, generosity, courage, justice, contentment, determination, loyalty, modesty, humility, and so on. The scholar also describes the evils that are the opposite of them - theft, lying, corruption, hatred,

jealousy, enmity, slander, reluctance, arrogance, ignorance, based on the primary sources of Islam. Therefore, Abu Hanifa said, "I am surprised that people say that I will give a fatwa (decision) by opinion! Because I only give fatwas with a work (hadith)! " he emphasized [1].

In all periods of moral development, good and evil, justice and injustice, etc. have served as the main criteria. With the passage of time, the exchange of one system with another, the change in the moral relations between people, the nature of good and evil also changed, one denying the other, sometimes good became evil, and vice versa. For example, when Makki ibn Ibrahim (may Allaah have mercy on him) was teaching a hadith, one of the people said, "Do not tell us a hadith from Abu Haneefah, but tell us a hadith from Ibn Jurayj." Makki ibn Ibrahim (may Allaah have mercy on him) became very angry and said, "I do not teach hadith to fools. Bring out the hadiths you have written down from me and leave me." They sit in silence until that person leaves. When he left, he would recite the hadiths, he had heard from Imam A'zam Abu Hanifa, may Allah have mercy on him, to his disciples [2]. For this reason, one of our great ancestors, Moturidi, became famous in Mawarounnahr as a scholar who preserved the jurisprudential and doctrinal views of Abu Hanifa Nu'man ibn Thabit and later laid the foundation stone for his teaching, which was recognized as "Moturidiya." He was engaged in the science of kalam, aqidah (aqeedah) throughout his life.[3]

According to Abu Hanifa, the most important wealth is justice. Indeed, "He who honors Your friends has honored You. This was revealed to us through the Shafi'i Muznibin (peace and blessings of Allaah be upon him) , may Allah have mercy on him: "Honoring a Muslim with a white beard, honoring a Qur'an reciter who has not done bad things, and honoring a just king are among the blessings of Allah!" ("Mishkoti Sharif")" [4]. Indeed, the basis of morality is justice. Because justice is a



moral quality that ensures the stability of the structure of society, the unity of people.

Justice is not in a narrow sense that represents interpersonal relationships, but is a great blessing that opens the doors of happiness for all in society, that is necessary and beneficial for all people. This blessing does not come naturally, of course. This will require certain conditions, first and foremost, Islamic morality with a high level and solid foundations. Where there is no justice, life is worthless, where there is no peace, there is no prosperity, where there is no freedom, there is no creation, there is no progress, where there is no morality, any value is observed to deviate from its original essence, to be distorted, and so on. In short, what value a person prioritizes in his or her life path depends on his or her level of knowledge, the goodness of his or her feelings, and morality. Of course, the same ideas apply to a wide range of social values.

Abu Hanifa also advanced many ideas on Sufism philosophy and Sufism ethics. For this reason, Imam Muhammad al-Haskafi (h. 1025-1088 / m.1616-1677), one of the scholars of the Hanafi school, said about the role of Imam Abu Hanifa (may God have mercy on him) in the Sufi order: "Master Abu al-Qasim Qushairi in his sect as the leader of this sect, he says in his treatise (Risalat al-Qushayriya): "I heard from the teacher Abu Ali al-Daqqaq (he was the sheikh of Qushayri) that he said, 'I received this sect from Abul-Qasim al-Nasrabazi.' Abu'l-Qasim (an-Nasrabazi) said: I took it from Shibli. He received it from Sarri Saqati, he received it from Maruf Karhi, he received it from Dawood Tay, and he received knowledge and teachings from Abu Hanifa. Each of them praised him and acknowledged his grace." [5] According to Abu Hanifa, love for the Creator brings man to the level of perfection that the human race is capable of. That is, the lower powers and parts of the soul are in close proximity to its glorious and noble powers and aspirations, and acquire virtue as a result of their influence.

Abu Hanifa, in his work "al-Fiqh al-Akbar", emphasizes that human life is created on the basis of faith as the sweetest and purest, and that human beings are created differently in rank, property, intellect and thinking. He wrote: "We know Allah with true enlightenment, as He describes Himself in His Book with all His attributes. No one will be able to truly worship Allah as He deserves. However, he is prayed according to his command as commanded in his book and in the Sunnah of his Messenger. All believers are equal in enlightenment, clarity, trust, love, contentment, danger, hope and faith. In matters other than faith, they are different in all of this." [6]

Abu Hanifa considers man to be different from other beings in that he gathers, stores, prepares, and protects for another day of time and necessity, in

spite of the abundance of power and labor. In this work, the scholar gives valuable insights into the reform of the nafs (greed). He has "yad", "vajh" and "nafs" as mentioned in the Qur'an. Since Allah mentions "yad", "wajh" and "nafs" in the Qur'an, they are His moodless attributes. Hence, his "yad" is not said to be His power or blessing. Because it has a void of quality. It is the word of the Qadaris and the Mu'tazilites. However, "yad" is His moody quality. His "wrath" and "approval" are also the two moodless attributes of Allah.[7]

Abu Hanifa's views on science and ethics are still relevant today and serve as a unique source for the development of spiritual, moral, educational and harmoniously developed generation. Abu Hanifa writes about this in his book al-Fiqh al-Akbar: "Allah is always knowledgeable with His knowledge. Science has always been its quality. He is always capable by His power. Power is an eternal quality. He is always a speaker in his own word. The Word is an eternal quality. He is always a creator. Creation is an eternal quality. He is always the doer by his actions. The action is an eternal quality. The doer is Allah. The character is an eternal quality. What is done is created. The act of Allah is not created. His primordial qualities have neither appeared nor been created. So whoever says that he has been created or has come into being, or that he is in doubt about it, then he is a disbeliever in Allah." [8] Indeed, it is science that serves to determine human spiritual maturity, humanity, and similar moral qualities, and in a society where morality, high spirituality does not prevail, justice and good deeds, law will never emerge.

Based on the moral views of Abu Hanifa, it can be said that the moderation applied in a person's morality will be determined by the direction, strength, amount of moral activity, the time spent on it, and how and where it should be done. Of course, it is difficult to define such a norm, and therefore the opinions of Islamic thinkers and scholars on this subject are only for the specific and not for the common people. This situation has led to the formation of different relationships in the separation and evaluation of virtues and vices. Ibn as-Sabbah explains the solidity of Abu Hanifa's moral views based on Islamic principles as follows: "Whenever Abu Hanifa had a problem, he would follow it if it was an authentic hadith, even if it was the word of a Companion or a follower. If that were not the case, he would only compare. How beautiful that would be!" [9].

Religious faith has always been the foundation of human morality. The current spiritual crisis shows that it is naive to think that it is possible to be moral even without religion. For this reason, the Qur'an, the holy book of Islam, is a powerful source and means of spiritual and moral education, a holy book that calls people to honesty, purity, morality,



and integrity. It is no coincidence that the Holy book is based on the interpretation of the Qur'an: "Spirituality is the divine light in the human heart, the light of the Supreme Truth ..." [10]. In the suras of the Qur'an, people are called to goodness, honesty and purity in the name of Allah. Those who do so are promised eternal life in paradise. That is why the scholars of Islam say, "O Allah, O Zuljalol val-ikram! Give us moral tawfiq! O Allah! Give us a chance to love your friends and loved ones! A chance to avoid being rude and immoral to them! Because immorality is humiliation in two worlds. O Allah! He who loves your friends will love you. Whoever honors Your friends has honored You." [11] For those who do not turn from the path of evil, the inevitability of the torment of hell is reminded. It encourages people to refrain from bad behaviors and to do good.

In short, first of all, the history of Islam and the moral views of Abu Hanifa shows that the independence of a state with faith, moral virtues, strong spirituality, a sense of national responsibility, spiritually mature people will last forever and develop steadily, contribute to world civilization. Second, there are many ideas in the teachings of Islam about morality and the etiquette of acquiring knowledge. There is no doubt that the upbringing of a harmoniously developed generation in Islamic teachings still plays a key role in determining the meaning of life for young people today.

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