THE INFLUENCE OF ISLAM ON THE FORMATION OF THE SOCIO-CULTURAL ENVIRONMENT OF THE EAST

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Abstract: The article examines the historical, socio-cultural conditions and social environment in the Muslim East, the scientific and methodological bases of studying the interpretation of justice in the moral views of Abu Abdullah Rudaki. Also, the life and career path of Abu Abdullah Rudaki, the factors that influenced the formation of his moral views were analyzed.

Key words: Muslim East, historical, socio-cultural conditions, social environment, moral views, philosophical, justice, scientific-methodological basis, activity, Abu Abdullah Rudaki, historical-philosophical analysis.

INTRODUCTION. With the emergence of Islam and its rise to power, a new culture based on Islam began to develop, and the beliefs, teachings and moral norms corresponding to its beliefs were completely destroyed by the Arabs. The formation of Islamic theology took a long time, and this process went along with the development of Muslim culture and Muslim civilization, composed of different nations and their unique cultures. A civilization was born that absorbed the good aspects of different cultures and was nourished by their educational foundations.

LITERATURE ANALYSIS AND METHODS. Historical, socio-cultural conditions and social environment in the Muslim East in the 9th-11th centuries, the scientific and methodological basis of studying the interpretation of justice in the moral views of Abu Abdullah Rudaki A. Ashraf (USA), K. Y. Bosworth (England), François de Blois (France)), Rypka (Netherlands), Dabashi, Hamid (USA), E.G. Brown (England), R.M. Chopra (India), Southgate, Minoo S. (Iran), A. Boboxonov, A. Zunnunov, N. Komilov, U. Mahkamov . studied by researchers such as

RESULTS AND DISCUSSION. "Anyone who looks at the history of Islamic lands will immediately notice that scholars are at the beginning of history and its events and actions. Of course, this is a natural situation arising from the characteristics of Islam. Scholars who have correctly understood the truths of Islam are always with their people and share their pains and sufferings. Indeed, the activity of real scholars requires this. Scholars armed with Islamic teachings try to be a salve for the pain of their people." After the development of such devoted scholars, the Islamic intellectual and dogmatic development continued continuously. "From this it becomes clear that Islam is not a religion that is rigid and does not accept any change. On the contrary, he always considered the needs of people. Failure to take into account the reality in the implementation of religious instructions, overdoing it can lead to big mistakes and cause various conflicts in the society. As a result, the roads leading to the goal of Sharia will be blocked, and the people will face hardships. Therefore, in solving new problems, it is necessary to study the reality in depth and apply Sharia's instructions accordingly." For this, a deep awareness of Islam, knowledge of Islamic theology and understanding of its essence is

required. Therefore, it is one of the important social tasks to shed light on the unexplored aspects of Islamic philosophy and explain it to the general public from the perspective of the history of philosophy.

Over time, the rapid expansion of areas where the religion of Islam spread, the formation of new socio-economic relations as a result of the encounter of Muslims with other religions and cultures changed the situation. In order to solve the problems that have arisen in the new conditions, the need for intellectual proofs, as well as the proofs from the Qur'an and hadiths, is felt more than before. As a result, the traditions of Islamic theology based on rational thinking and evidence, focused on protecting Islam and its beliefs, began to form in the Islamic world.

In researches, the period of Islamic scientific renaissance is interpreted with different concepts, and these concepts are the cause of disputes between Western and Eastern scientists. In the fields of theology, philosophy, literature, and architecture of this new culture, the influence of Islam as an ideology and the Arabic language as a scientific language was strong.

The dictionary of "Encyclopedia of Islam" states that one of the important features of Islam is that it gives the representatives of the peoples who have accepted it the opportunity to participate in the development of Islamic beliefs. Also. according to the encyclopedia, Islam goes through three distinct stages or periods of development. The first one can be conditionally called the Qur'an period. The religio-political and social views, legal and moral standards that reflect the level of religious consciousness of the people of Arabia reflected in the Holy Qur'an are undoubtedly common values for the entire Muslim world. The second period, which lasted for almost four centuries, is distinguished by the fact that different opinions were allowed in Islam under the rule of all-Islamic rulings. The trends, sects and factions in Islam appeared during this period. The religious unity of Muslims has become a problem. In the 10th and 11th centuries, the relations between the traditional Sunnis and Imami Shiites, Mu'tazilites and Ash'arites became particularly tense. The third stage of development in Islam is related to the increasing importance and role of the "periphery" countries of the Muslim world. When peoples with completely different cultural traditions joined the spiritual life of the Muslim world, they brought their religious and moral ideas, legal norms and customs to Islam. So, during the three stages of development of Islam, its dogmatic, moral, jurisprudential and rational foundations were refined and rose to its highest point. As a result, Islamic theology also reached its highest peak and thereby contributed to the establishment of the Islamic faith in the society.

In the early stages of the development of Islamic ethics, in solving all problems and issues, it was accepted to rely on the revelations and explanations of the Prophet Muhammad, and later on the Qur'an, hadiths, and the authority of the companions and subordinates. That is why early Muslimism was dominated by relying on tradition, that is, the Qur'an, Sunnah, and taqlid. At the same time, during this period, Sharia will develop first. Shariat means the right path, divine path, legislation. "After the emergence of Islam, less than 60 years later, the language, culture and architecture of the Islamic state spread over a vast territory from the land of Persia to North Africa. Now the rulers of the Umayyad dynasty have built a huge mosque, which is the absolute symbol of their power." For the new Muslim society, the issue of regulating relations in the society was urgent. Therefore, the first Muslim society developed laws based on the Islamic religion and Sharia. In this process, the field of fiqh (Muslim

jurisprudence) of Islamic theology appears. In the course of the development of the science of jurisprudence, schools of Sharia (fiqh) (Hanafiyyah, Malikiyyah, Shafiyyah, Hanbaliyyah and Jafariyyah) emerged. They differ from each other in that they issue lighter or more serious rulings on Sharia issues, without leaving the scope of orthodox law. It is recognized by modern scholars that the Muslim legal system was elaborated perfectly by the mufaqihs (jurists). That is, "the science of usulul fiqh is one of the most delicate and important sciences. Islamic Shariah and scholars loved this science very much. Because mujtahids made it the basis for ijtihad and deriving rulings from Shariah evidence and sources. So, the science of usul al-fiqh was formed as a science that teaches the rules of extracting shari'i rulings. In the process of developing such a complex system, the need for further development of Islamic theology arose, and this became an important requirement of this period. That is why the legal sects found it acceptable to rely on the mind and personal independent opinion while relying on the Qur'an and hadiths, tradition, and the principles of the Sharia in their activities, i.e., in solving legal issues and implementing Sharia. As a reason for this, it can be noted that they used the methods of ijma, qiyas, and opinion.

Modern Iranian philosopher Mohammad Khatami in his work "From the History of Islamic Thought" states that Islamic theology developed in the field of Sufism, Kalam, Mashshoiyun (Peripatetics or philosophy), Ismaili and Israqi. He defines it as follows: "Discussing the rational themes of Muslim society in practice and the relationship between Kalomullah (Revelation) and reason, philosophy and religion, one can see four trends, each of which has left a distinct mark on the history of Islam and the fate of Muslims:

1. The movement called Islamic philosophy, which emphasizes the relationship of harmony between religion and philosophy.

2. A trend that takes religion in such a way that it leaves no possibility for a thinking person to accept it in comparison with intellectual and logical discussions and evidence.

3. The stream of mysticism and mysticism, which says that reason and philosophy have short arms, lame legs, and cannot lead to the truth. Sufis say that you can reach the truth with the wing of the heart, and "the feet of those who prove with evidence are made of wood", they believed that they are incapable of reaching the truth. Sufism is a life philosophy that morally develops the soul, which becomes reality through certain practical mathematics and sometimes leads to a sense of immersion in the higher reality. Also, it leads to enjoyment and intellectual enlightenment. Hazrat Shaykh divides Sufism into two - Sunni Sufism and philosophical Sufism. Philosophical mysticism is condemned and denied by everyone - both those who oppose Sufism and the people of Sufism themselves. But everyone uses Sunni Sufism based on the Qur'an and Sunnah. Philosophical Sufism appeared later, under the influence of various philosophies, it promoted ideas and beliefs that were foreign to Islam. Prominent representatives of such Sufism are Muhyiddin ibn Arabi, Mansur Hallaj and others, who were the cause of unity, hulul and ittihad.

4. A current that emphasizes the weakness of the human mind in front of the grandeur and luxury of religion and sharia. At that time, directions such as Karamati, Qadari, Jahami, Jabari, Kharizi and Mu'tazili appeared, and the dogmatic disputes between them developed Islamic theology. Arguments and debates between scholars began to weaken the faith of the people of the Sunnah. In such a situation, in order to protect the beliefs of "ahle sunnat wal jamaat" from various heretical factions that contradict each other, the path of Islamic theology - Kalam science was born. When heretical sects with false beliefs increased, the science of the

word was separated from the science of jurisprudence and became one of the main sciences, like the sciences of interpretation and hadith. Therefore, Islamic theology begins a protective activity against those who distort and interpret pure Islamic beliefs.

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As soon as the Abbasids came to power, the social life also fell into a trace, and the cultural life also began to revive. The peculiar aspect of this period is that in all sciences and scientific research, secularism is ensured, moving away from religious ideological restrictions. This creates freedom and lack of restrictions in scientific research. As a result, the diversity of ideas, which is an important factor in the development of science, is the basis for emergence. Scholars of this period did not stick to Islamic beliefs and did not even adhere to official Islamic dogmas, but rose to the level of free thinking. Also, "the epistemological views of medieval Eastern scientists covering various aspects of nature and social life is not found in the history of other periods and other regions. In the works of Eastern scientists, nature was studied holistically from all sides.

CONCLUSION. During this period, respect and respect for science and the people of knowledge rose to such a high level that we do not find such a situation in any era or in any country, not even in Europe, which is highly praised." Therefore, one of the main factors that influenced the development of the epistemological views of its thinkers during the Abbasid period was the creation of a free social environment and encouraging conditions.

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