

## Characteristics And Principles Of The Functioning Of Axiological Laws Typical Of The Renaissance Periods

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### Abstract

*This scientific article examines the distinctive features of axiological laws' operational mechanisms during the Renaissance period. The study explores the role of axiological laws within the philosophical and cultural context of the Renaissance, the formation of values, and their impact on social life. Specifically, the article discusses the changing worldviews of the Renaissance era, the recognition of human values, the processes of self-discovery, as well as how philosophical and spiritual values were reflected in scientific approaches. Furthermore, the article provides in-depth analyses of historical and contemporary interpretations of axiology, along with the Renaissance's influence on the development of science and social thought.*

Keywords: Axiology, laws of axiology, renaissance, foundation of the third renaissance, practice of axiological laws, islamic teaching, foundations of islamic philosophy, islamic values, first renaissance, second renaissance, third renaissance, values, value paradigm.

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### 1. Introduction

In today's New Uzbekistan, which has embarked on the path of building the foundation for the Third Renaissance, it is of great importance to study, from a scientific and philosophical perspective, the factors related to values and the characteristics and dialectics of how axiological laws manifest and operate during the Renaissance periods.

In history, only a few nations have been fortunate enough to experience such Renaissance epochs, during which the influence of axiological factors grows stronger, attention to them increases, and adherence to value-based criteria deepens. These factors serve as an important moral and

spiritual foundation and support that enable a nation or generation to fully comprehend its historical mission, to unite around noble goals and national interests, and to accomplish great achievements within a short period.

Anyone who looks objectively at the history of our homeland will see that not once, but twice, such a remarkable process—a true Renaissance—has taken place. The periods known in our history as the "Early Middle Ages" (9th–12th centuries CE) and the era of Amir Temur and the Temurids are undoubtedly such great epochs of human progress—distinctive periods of magnificent Renaissance.

Indeed, any nation takes pride first and foremost in its

great figures—its scholars and thinkers who have made immense contributions to the development of human civilization. Modern science in New Uzbekistan also rests upon its ancient history and rich intellectual heritage.

The history of Uzbek philosophy during the First Renaissance is closely connected with the Arab conquest and the introduction of Islam into our lands. Islamic civilization represents the enduring value and worldview of our people—a people who, even in the most challenging periods of history, preserved their identity, restored their statehood after numerous invasions, and never lost their traditions or their faith in the future.

By that time, Islam had become not only the religion of the Arabs but also of the Turkic-speaking peoples.

Once Islam became firmly established in our region, social stability was achieved, and internal conflicts ceased. As a result, favorable conditions were created for the advancement of science, literature, and cultural development.

## **2. Literature Review**

In this regard, the famous work of the renowned historian from Bukhara, Abu Bakr Muhammad ibn Ja‘far Narshakhi, titled “The History of Bukhara”[1] (“Tahqiq-i Viloyati Bukhara”), is one of the key sources for understanding the First Renaissance period specific to our homeland, as well as its system of values and the transformation of the axiological laws characteristic of that era. This work was written in Arabic in 943–944 and was dedicated to the Samanid ruler Nuh ibn Nasr (reigned 943–954). The original manuscript of the work has not survived to our days. However, several translated versions have reached us, some of which are preserved in the Manuscript Collection of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. The 1993 edition, translated by A. Rasulov, was published in large numbers by the “Kamolot” publishing house as part of the “Heritage” series.

The system of values and the application of axiological laws that took shape in our country during the First Renaissance were formed on the basis of the ideas presented in the Qur'an and Hadith, which constitute the foundations of Islamic teaching and Islamic philosophy.

The Qur'an is the Holy Book, in which the laws of Islam, the principles of faith, and moral and legal norms are expressed.

The Qur'an and the Hadiths, as the fundamental sources of Islam that profoundly influenced our nation's culture, spirituality, and history, occupy an exceptional place as the main compendium of divine values.

Teachings concerning Islamic values became vividly reflected in the works of the scholars, thinkers, scientists, and poets who lived after the 8th century CE.

The founders of the religious sciences, which served as the basis for the value system of the First Renaissance period, included ad-Darimi, al-Bukhari, Hakim at-Tirmidhi, Imam Maturidi, Burhaniddin Marg'inani, and others. In the fields of secular knowledge, scholars such as Muhammad al-Khwarizmi, Ahmad al-Farghani, Abu Nasr al-Farabi, Abu Rayhan al-Biruni, and Abu Ali ibn Sina (Avicenna) spread the fame of our land throughout the world.

The spiritual heritage of these great figures has had a profound impact on the history of human and national thought. Indeed, the genius of any nation is revealed through the historical personalities, scholars, and thinkers who emerge from among its people and through their ideas and teachings. In this sense, the saying attributed to Jawaharlal Nehru — “Great people reflect the genius of their nation” — expresses a deep truth of life.

Today, when speaking of the distinguished scholars and hadith experts who emerged from our land in the early Middle Ages, the names most often mentioned are al-Bukhari, Hakim at-Tirmidhi, Imam Maturidi, and Burhaniddin Marg'inani. In fact, there were many other scholars from our region, even earlier than these figures, who were famous throughout the entire Arab world for their knowledge and contributions. One of them was Abu Muhammad as-Samarqandi ad-Darimi (789–869), whose work “Sunan ad-Darimi”[2] (also known as “Al-Musnad”) is a distinguished collection of hadiths with well-documented chains of transmission and is considered the scholar's most famous work. In this book, he arranged the hadiths thematically. The work consists of an introduction (which includes 57 smaller chapters) and 23 books, each of which is, in turn, divided into numerous sections. In the “Sunan”, the scholars of Jarh and Ta‘dil (criticism and validation of hadith transmitters) expressed their opinions about the narrators of the hadiths. These scholars, who evaluated the reliability of transmitters — commenting on their appearance, traits, faults or virtues, and whether they were trustworthy or unreliable — established that there

were six levels of *jarr* and *ta‘dil*.

They noted that the highest rank was expressed using the superlative form (*af‘alu*) of adjectives and denoted by the term “*asbat*”, meaning “the most reliable.”

For example, according to this classification, Imam ad-Darimi described his teachers as follows: Abdullah ibn Yusuf as “the most reliable among the narrators of al-Sham”; Suhayb ibn Khalid as “the most reliable among the sheikhs of Basra”; Malik ibn Anas, one of the famous transmitters, as “the most reliable in all fields”; Nu‘man ibn Bashir as “the best memorizer of the hadiths transmitted by Sufyan al-Thawri”; and Yahya ibn Abdullah ibn Bukayr as “the most reliable transmitter of the hadiths narrated by al-Layth.”

Similarly, Abu Hatim ar-Razi also emphasized that the author of the “Sunan”, Imam ad-Darimi himself, was among “the most reliable of narrators.” Among the transmitters mentioned in the “Sunan”, Abu al-Walid is described as “Shaykh al-Islam”, Ishaq ibn Ibrahim as “one of the Imams of the Muslims”, and Ibn ‘Ulayya as “the leader of the hadith scholars” or “the commander of the hadith scholars.”

The author of the “Sunan” not only transmitted hadiths from narrators of the highest ranks but also, for the sake of completeness, included narrations from those of lower ranks — yet always with great attention to the text of the hadith and its degree of authenticity. He never accepted narrations from dubious transmitters. He included in his “Sunan” the hadiths of Baqiyah ibn Walid that were transmitted through reliable narrators, but excluded those narrated by Isma‘il ibn Ayyash due to doubts about their reliability.

In general, Imam ad-Darimi attached great importance to *isnads* (chains of transmission) in the compilation and selection of hadiths for his work. Whenever possible, he accepted only those hadiths transmitted by narrators deemed the most trustworthy by the scholars of *jarr* and *ta‘dil*.

Imam ad-Darimi’s renowned students — Imam Muslim and Imam at-Tirmidhi — studied under him specifically to learn the science of *isnad* (hadith transmission chains). When Imam al-Bukhari wrote his work “*At-Tarikh al-Kabir*” (“The Great History”), dedicated to the biographies of hadith transmitters, he also relied on Imam ad-Darimi’s evaluations of narrators.

Scholars frequently praised the “Sunan”, giving high

regard to its *isnads*. They emphasized that the author had collected only the most authentic chains of transmission in his book. Shams al-Din al-Dhahabi likewise recognized the chains of narrators in this work as “high *isnads*” (‘ali *isnad*).

The author of the “Sunan” was one of the most distinguished scholars of his time, known for his expertise in both hadith and fiqh (Islamic jurisprudence). Imam ad-Darimi’s worldview was formed in a complex political, religious, and social environment, during a time when fabricated and spurious hadiths were widespread. These circumstances strongly motivated him to adopt a critical and analytical approach toward narrators and to compile only the most reliable hadiths.

It is noteworthy that many of the great hadith scholars who lived and worked during the same period as Imam ad-Darimi — such as Imam al-Bukhari, Imam Muslim, Abu Dawud, Imam at-Tirmidhi, Imam an-Nasa‘i, Ibn Majah, and many other renowned hadith experts — later included in their own compilations numerous hadiths that appear in his work “Sunan.” It is by no means a coincidence that leading Islamic scholars proposed calling his collection “*As-Sahih*” and even recommended including it among the “*As-Sihah as-Sittah*” (“The Six Authentic Books”) — the six collections of hadiths unanimously recognized as authentic by scholars[3]), in place of Ibn Majah’s “*Sahih*.” The life, scholarly activity, and spiritual legacy of this great scholar — especially his work “Sunan” — hold immense significance for the study of the history of science and culture in our homeland, as well as for the revival of our national values.

The genius of our nation is vividly embodied in Imam al-Bukhari, the eminent hadith scholar and philosopher who had a profound influence on Islamic philosophy and national thought. His masterpiece, *Al-Jami‘ as-Sahih*, is universally recognized as the first of the six authentic books of hadith (*As-Sihah as-Sittah*[4]). Throughout his lifetime, Imam al-Bukhari recorded thousands of hadiths, from which he carefully selected 7,275 of the most authentic for inclusion in this book. This work represents an immense spiritual treasure: the authentic hadiths it contains served — in his time and thereafter — as the primary foundation of Islamic law (Sharia), theology (Kalam), and jurisprudence (Fiqh), second only to the verses of the Holy Qur‘an.

In his work *Al-Adab al-Mufrad*[5], Imam al-Bukhari compiled hadiths concerning human morality, ethics, and

spiritual development. Among them are teachings about a child's duties toward parents, the importance of pleasing and obeying one's parents, fulfilling their rights, avoiding anything that might hurt their feelings, and seeking their blessing and prayers. The collection also discusses values such as compassion and kindness toward relatives, the evil of arrogance and foul language, the injustice of oppression, the importance of truthfulness over falsehood, the distinction between lawful (halal) and forbidden (haram) acts, the concepts of reward and sin, and the virtues of frugality and the proper use and increase of wealth — all of which constitute fundamental moral and spiritual values in human life, interpreted through the guidance of the hadiths of the Prophet (peace be upon him).

Imam al-Bukhari regarded qualities such as fairness, justice, generosity (sadaqah), and greeting others with peace (salaam) among the best human virtues. Conversely, he considered those who break agreements, speak ill of others, harbor grudges, and act unjustly to possess the worst traits.

In addition, Imam al-Bukhari's hadiths strongly condemn greed, hypocrisy, foolishness, ignorance, gossiping, slander, and other base and immoral behaviors.

Thus, the issue of moral flaws (vices) in hadiths holds great importance, and those who study or engage with them must possess purity of faith, honesty, and piety, as well as intellectual capability. As has been noted, "The cautious and scrupulous approach that Imam al-Bukhari adopted as his guiding principle in this field demonstrates his profound integrity, faith, sincerity, and deep devotion to God" [6,23].

Imam al-Bukhari was an exceptionally pure, honest, and upright person — a man of deep integrity who kept himself far from gossip and injustice. He would often say: "Since the day I learned that backbiting is forbidden (haram), I have never spoken ill of anyone" [7].

Imam at-Tirmidhi holds an important place in the development of world thought, the Islamic scholarly tradition, and Uzbek philosophy as a prominent muhaddith (hadith scholar) and thinker. In his works, he discusses acquiring knowledge, mutual respect between parents and children, rights and duties, education and upbringing, rules of morality and etiquette, honesty, purity, generosity, justice, fairness, and other human values. At the same time, he condemns base vices such

as lying, slander, enmity, oppression, betrayal, immorality, corruption, and deceit.

In Imam at-Tirmidhi's Al-Jami' as-Sahih[8], also known as Sunan at-Tirmidhi, special attention is given to ethics and moral conduct. It emphasizes doing good to others and engaging in virtuous deeds. Regarding the nature of charity (sadaqah), the hadiths in this book state: "Your goodwill toward others is your charity", "Inviting to good deeds and preventing oppression is your charity", "Showing the way to someone who is lost is also charity", "Being kind and courteous to the poor is your charity", "Even removing an obstacle, thorn, or bone from someone's path is considered charity"[8,491-498].

From the hadiths cited, it is evident that the Prophet Muhammad (peace be upon him) understood charity (sadaqah) in a very broad sense, considering all acts of goodness and benevolence performed for humanity as forms of charity.

The work is primarily referred to as "Al-Sunan" (The Sunnahs) or Sunan at-Tirmidhi because it contains a large number of hadiths related to fiqh (Islamic jurisprudence). At the same time, the book also includes numerous hadiths on advice, moral conduct, etiquette, and virtuous character traits[6,39].

### **3. Results And Discussions**

In general, the hadiths of Imam Bukhari and Imam Tirmidhi contain the Prophet Muhammad's (peace be upon him) guidance on morality, character, etiquette, knowledge and science, education and upbringing, faith and creed, humanity, earning wealth through lawful means, and sharing part of it with the needy, strangers, and the poor, as well as his wise advice to relatives and close ones. Over the centuries, these hadiths have encouraged people toward virtue and humanity. Even today, they serve to nurture well-rounded generations, improve spiritual values, and instill universal and national principles in their consciousness.

Indeed, after the Qur'an, the works of Islamic scholars such as Imam Bukhari, Imam Muslim, and Imam Tirmidhi are regarded as sacred sources.

According to the Egyptian researcher Abdullah Abdulhamid Saad, the "Encyclopedia of Central Asian Scholars" provides information about dozens of scholars, some of whom remain relatively unknown to the general public. For example, according to Y. Isayev, "In the 9th-10th centuries, several scholars known by the pen name

Bujayri produced influential works, frequently mentioned in historical sources. Among these well-known scholars was the sultan of hadith knowledge, Imam Bukhari's contemporary and student, a muhaddith worthy of the titles 'Hafiz' and 'Imamu-l-Kabir,' Abu Hafs Bujayri, who was born in Hijri 223 (838 CE) in a learned family in Khushufag, one of the villages of Samarkand. His childhood and youth were spent there. He studied under Abu Mahmud Muhammad ibn Muawiya and Abdullah ibn Abdurahman Dorimi of Samarkand, listened to hadiths, and regarded them as his teachers".

Abu Hafs Bujayri also trained numerous students. Prominent muhaddiths of his time from Bukhara, Samarkand, and Shash attended his hadith sessions. Additionally, according to Ibn Asakir's "History of Damascus," many scholars, including al-Azdi of Samarkand and Ali ibn Bindor Sayrafi, studied under him. The Damascene scholar Khayriddin ibn Mahmud ibn Muhammad Zirikli, in his work Al-A'lom, cites the famous scholar al-Zahabi's words: "Abu Hafs Bujayri was an unparalleled scholar of his time; I have heard over sixty thousand hadiths from him."

His hadith collection Sahih was used as a textbook in the field of hadith studies during his era. Abu Sa'd Abdulkarim Sam'oni referred to this work as a "great book." This eminent muhaddith, a student and peer of Imam Bukhari, made an unparalleled contribution to the development of hadith scholarship. His work Al-Jami' al-Sahih is a prime example of this contribution.

Continuing the tradition of hadith scholarship, this work was used as an essential reference and textbook by students of the time. Evidence of this can be found in Sam'oni's work Al-Ansab, which mentions: "In one of the villages near Nasaf, a pious, virtuous, and well-mannered Shaykh Abu Ali Hasan ibn Abdullah Bakhudoni of Nasaf heard and wrote down several volumes of Imam Abu Hafs Bujayri's Al-Jami' al-Sahih from Abu Bakr Muhammad ibn Ahmad ibn Muhammad al-Baldiy".

Regarding Bujayri and the manuscript of his hadith collection Sahih, Khayriddin Zirikli writes in his work Al-A'lom: "The Central Asian muhaddith and hafiz Abu Hafs Bujayri was the author of the works Sahih and Tafsir. He belonged to one of the villages of Samarkand, which is currently known as 'Rasul-Qantara' ('Tog'onboshi'). To acquire knowledge, listen to hadiths, and write them down, he traveled to several countries and

cities, including Khorasan, Basra, Kufa, Sham, Egypt, and Hijaz. A manuscript copy of his work Al-Jami' al-Musnad is currently preserved in the Zahiriyyah Library in Damascus."

Abu Sa'd Abdulkarim Sam'oni referred to this work as a "great book" and emphasized that it even contains an interesting account of the conquest of Andalusia.

Based on this work, several scholars from the regions of Bukhara, Samarkand, and Shash received education and narrated hadiths. In fact, it served as a textbook for many prominent muhaddiths of his time, who attended his lessons and transmitted hadiths from him.

Abu Hafs Bujayri is regarded as one of our notable scholars who made significant contributions to the development of hadith studies, tafsir, and other fields through his extensive scholarly and creative activities. His work Al-Jami' al-Sahih represents the finest example of his scholarly legacy and, over the centuries, has guided people on the path of virtue.

He also authored Tafsir and several other works, which, unfortunately, have not survived to the present day. Abu Hafs Bujayri, through his monumental scholarly and creative activity, left an invaluable intellectual legacy for future generations. He passed away in Hijri 311 (923 CE).

The life and works of our ancestor Bujayri illustrate that highly capable and accomplished scholars of our region were renowned even in other countries during that period. This, in turn, highlights the need for deep and thorough research into this era within the history of Uzbek philosophy.

Thus, his teachings reflect the spirit of his time, and their moral and spiritual impact remains relevant today. As such, they are not limited by national borders but are considered universal spiritual values.

#### **4. Conclusion**

In general, today our country has strong historical roots for striving toward a new Renaissance, which empowers our people. Approaching this process by relying on noble values is appropriate. Such an approach will help our nation secure a respected place on the global stage, promote the era of New Uzbekistan, and achieve the goals of establishing a third Renaissance, serving as a key measure of success.

In turn, from the perspective of understanding the

significance of this strategy for sectoral development, this also has particular importance in terms of briefly analyzing the outcomes of activities in the field of value transformation in the present day, as the "Uzbekistan-2030" strategy is being implemented.

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