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VISION

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LABOR MIGRATION PROCESS IN CENTRAL ASIA

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ABSTRACT

Migration, especially migration of people to other countries in search of employment has occurred all through history has become an important phenomenon of the 21 century. In the period of globalization, the new migration trends appeared which started to cause various effects. Labor migration is one of the key trends dominating in all regions including Central Asia. This paper focuses on labor migration to and from the five Central Asian states: Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan which are all covered with this type of migration. At the same time, it is really difficult to exclude Russia which is the main migration hub. There are a number of issues which need new approaches and more effective cooperation despite the increasing scale and importance of the process for the region.

KEYWORDS: *Labor Migration, Treaty, Declaration, Security, Policy-Making Documents, Convention, Law, Migrant, Immigration.*

INTRODUCTION

Migration Process

The whole history of humankind has been interconnected with migration.

It is a process which firstly occurred about 60,000 years ago.¹ If we look back to the history, we will find out that migration is a natural process which has been known for a very long time. The current mass migration will not be understood unless without providing a historical insight. One of the first ancestors – *Homo sapiens* - arised in East Africa and gradually migrated firstly across Africa, then through the world tropical zones and subsequently into American and Eurasian zones. As the *Homo sapiens* were migrating they were also developing languages and creating tools. As they were scattered throughout the world the distinctions between languages and customs were widening. The human migration is being divided into three main phases. The first phase was about settling of today's Europe, Asia and Africa. In the second phase *Homo sapiens* migrated from North Africa to the Arabian Peninsula and South Asian subcontinent. Fishing was one of the main reasons why this second phase occurred. The last phase occurred with lowering of sea level. The human race developed maritime skills and was able to settle places as Hawaii, Australia, Easter Island, Oceania or South-East Asian islands.² A significant migration occurred in America during 1848–1855. It is known as “*California Gold Rush*”. News about huge clods of gold being mined in California widespread around the world incredibly fast. This fact attracted so many people that it became one of the largest migrations in the American history. More than 300,000 people arrived in that time one of the most remoted destinations in the world, because of

gold³ Even more significant migration occurred in between 1820-1980, also in America. The number of migrants escalated into 37,000,000 European citizens.⁴ The Second World War was a tragedy, but the tragedy did not end with its end. One of the results was millions of expelled or homeless. The end of the Second World War is a beginning of huge population migrations. Most affected were Jews and Germans. Germany as the loosing nation which even caused the war was suffering perhaps even unnecessary viciousness.

By 2008 around 200 million people – about 3% of the total world population– lived outside their homelands. Although, Central Asia represents only a fraction of the world’s total migrant population, the region’s economies are heavily influenced by migrant workers. Tajikistan has the world’s highest proportion of remittances to GDP. In 2007 remittances comprised 36% of its GDP, or \$1.8 billion, while Kyrgyzstan ranked fourth in the world, with 27% of GDP or \$322 million.⁵ Some reports estimate that Tajikistan’s remittances make up as much as 46% of its GDP.³ With that, neither country ranks nearly as high in terms of the volume of remittances received. India and China lead this category, receiving \$27 billion and \$25.7 billion, respectively, in 2007. Russia leads all other former Soviet states in receiving remittances, with \$4 billion received in 2007.

	Migrants (Millions)	World population (Billions)	Migrants as percent of world population	Annual change (Millions)
1965	75	3.3	2.3	
1975	85	4.1	2.1	1
1985	105	4.8	2.2	2
1990	154	5.3	2.9	10
1995	164	5.7	2.9	2
2000	175	6.1	2.9	2

Migrants are defined as person living outside their country of birth or citizenship for 12 months or more. The estimate for 1990 was raised from 120 million to 154 million, largely to reflect the break-up of the Soviet Union. Source: United Nations: International migration report 2002, ST/ESA/SER.A/220 (New York, United Nations, Department of Economic and Social Affairs, 2002).

Labor Migrants of Central Asia

In Central Asia, most labor migrants move from south to north – from countries deprived of natural resources and with a labor surplus, to resource rich countries where labor is in short supply. Russia is the first migration hub for Central Asian migrants and Kazakhstan became an important destination state since early 2000s. Three other CA countries – Kyrgyzstan, Tajikistan and Uzbekistan are sending states. Uzbekistan’s emigrant population is the largest in Central Asia in absolute numbers. Over 2 million immigrants from Uzbekistan reportedly reside in Russia, Kazakhstan, Kyrgyzstan, South Korea, the United States, and Europe. These migrants send over \$1.3 billion home in remittances annually, making up to 8% of Uzbekistan’s GDP. The real number of Uzbek migrants and the actual size of remittances is believed to be considerably higher than reported by official sources. Roughly, 60% of Uzbek migrants work in Russia, making them one of the major immigrant communities there, alongside Ukrainians, Byelorussians, Kazakhs, and Azerbaijanis. Despite the fact that Russia is not a part of Central Asia, it cannot be excluded due to the fact that it remains a major center for migrants from the

countries of the region. It is really difficult to argue about the migration system/sub-system in Central Asia as there are difficult points of view regarding this issue. Some of the Central Asian experts argue that Kazakhstan has become the hub in the regional migration sub-system.⁶

Central Asian governments were slow to develop policies to ease travel regulations for their citizens seeking work abroad or even within their own country. Uzbekistan and Turkmenistan require exit visas and restrict the internal movements of their citizens, while Kyrgyzstan and Tajikistan maintain inefficient bureaucracies at passport departments and customs control, encouraging corruption and the emergence of intermediaries between migrants and authorities. Central Asian governments also make little effort to create jobs at home to reduce the need for labor migration. On the contrary, the Uzbek and Tajik governments strictly control the cotton sector to the benefit of only a few members of the government at the expense of regular workers. The governments have maintained Soviet-style central distribution of cottonseeds and technologies to farmers, but now require farmers to pay for the primary inputs, thus forcing farmers into debt. Kyrgyzstan's more open economy has allowed the emergence of small businesses, such as the highly successful clothing businesses that employ tens of thousands of locals. However, in late 2008 Kyrgyzstan's President Kurmanbek Bakiyev amended the tax code so as to increase the taxes imposed on small and medium businesses by tenfold. The new regulation stifled businesses and fueled unemployment, forcing people to look for jobs abroad.

Talking about migrant-sending countries, until 2005, international organizations working in Tajikistan spent most of their efforts on the humanitarian aspects of the ongoing peace-building process. After 2005, however, the focus shifted to economic development, including efforts to facilitate labor migration. The IOM, together with the EU, Norwegian government, OSCE and UNDP, has been working with the Tajik government to enhance migrants' protection abroad and to better manage the migration system. According to the Dushanbe IOM offices, this includes giving migrants comprehensive information "on everything related to the trip and work abroad, including travel, required identity documents, registration, work permits, employment agencies, travel and employment risks – such as human trafficking and health risks – health care access, bank contacts to send remittances, contacts for help in the destination country, and others."⁷ Nearly half of all Tajik migrants work in the construction sector, another third are shuttle traders, while 6% work at oil and gas exploration sites and 6% in the agricultural sector. Only 3% work in highly professional sectors, such as education and medicine.⁸ Over two-thirds of migrants travel to Russia seasonally, with 25% working for six months, 53% for 7-12 months, and 22% for over a year. Only a small fraction of migrants remain in Russia for over three years.⁹ Most Tajik labor migrants in Russia come from rural areas, with Sogd oblast and Pamir autonomous region leading the list.

As with Tajikistan, Kyrgyzstan's economy quickly became dependent on remittances. In 2001 remittances comprised only 1.9% of GDP, but by 2005 the proportion had increased to 13.6%.¹⁰ Together the shadow economy and remittances accounted for 50-60% of GDP in 2008. At the same time foreign direct investment hovered at only 3.7% during roughly the same period. The IOM Bishkek office reports that some 300,000 Kyrgyz migrants work in Russia, with 160,000 already possessing Russian passports. The remaining 140,000 migrants are vulnerable to deportation.¹¹ Labor migrants from Kyrgyzstan travel seasonally, returning home during winters. Other expert estimates range between 600,000 and one million Kyrgyz labor migrants traveling to Russia and Kazakhstan for work annually.

New Home for Labor Migrants

Except the European countries, Russia, Kazakhstan has also become a new home for labor migrant. Since the mid-2000s Kazakhstan has become a new popular destination for Central Asian migrants. Over 200,000 Kyrgyz, 50,000 Tajiks, and 250,000 Uzbeks worked in Kazakhstan in 2007. Although average monthly salaries are lower in Kazakhstan compared to Russia, the Kazakh government offers easier naturalization procedures for guest workers.¹² The local culture and language are similar, making communication simpler between local employers and Kyrgyz, Tajik and Uzbek migrants. However, Kazakh law is far from ideal and local law-enforcement structures habitually abuse migrants' rights. Forceful deportation of migrants is frequent. Kazakhstan is also a popular destination for Chinese, Turkish, and Indian labor migrants, and occasionally becomes a transit country for migrants from India, Bangladesh, Sri Lanka and other South Asian countries.

Although Kazakhstan is the major recipient country of labor migrants from neighboring countries, its formal regulations relate to professional immigrants, not the more numerous unskilled migrants. Each year the Statistics Agency establishes a quota for professional migrants and distributes legal work permits across various economic sectors. While realizing that unskilled labor migrants are a significant work force as well, the agency has not established a quota for such workers. 50 Unskilled labor migrants are also the most in demand in Kazakhstan, where they are simultaneously vulnerable to being deported, exploited by employers, or abused by law-enforcement personnel.

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To conclude, labor migration in Central Asia is an important phenomenon which has been increasing over the years. Regional migration system in Central Asia can be characterized as complicated and controversial. Receiving and sending countries issues need to be revised and adapted to the unfavorable and difficult conditions of reality including migrants' issues, low and slowly legislation development and really weak component of cooperation.

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RELIGIOUS BELIEFS AND CUSTOMS OF THE PEOPLE WITHIN THE SOUTHERN ARAL REGION

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ABSTRACT

It is no mystery that Mavorunnahr created researchers who got to be instructors to the full world. In this article, data is shared almost Suleiman Haddadi Musavi, a Sufism educator who developed up among the people groups of the southern Aral Islands. At the same time, tall regard for science and individuals of science can be seen in these locales.

KEYWORDS: *Aral Sea, Sufism, Gurganj, Waqf, Ma'mun Academy, madrasa, mosque.*

INTRODUCTION

Within the sources, it is known that Sulaymon Haddadi Musavi is among the celebrated sheikh saints who lived within the southern Aral coast within the Center Ages. For illustration, within the 14th century Representative of Gurganj, Qutlug Timur, we see the taking after lines within the waqfnama composed in 1394: "He built a white house on Mizdakhhan Slope as a tribute to Sulaymon Haddadi Musavi, a relative of the Prophet, Sayyid, Sheik of Sheikhs, from Mizdakhhan (Khodzheyli locale) to Baghdad (Qarao'zek area), he given Tullii-Yatqan and three anhors within the title of the sheik. In expansion to these, Qutlug Timur built a huge khanqah within the town of Vari in Khiva and included the arrive around it as a waqf.

It is well-known from historical sources that the documents formulated during the reign of Kutlug Timur were mentioned again in the middle of the 17th century/ in 1070 (1659-1660) descendants of Sulaymon Haddadi one of whom demanded the return of waqf lands from Abulgazi Bahadir Khan, the king at that time. In order to identify him, Abulghazi checked the "waqfnama" issued by Qutlug Timur in 1349 and assigned it to Mullah Takhir ibn Mullah Ashiq Hivaki to copy it.

The first deputy of the Arabs sat in Mizdahkhan (Khodzheyli), and then he moved to Gurganj (Old Urgench). They caused irreparable damage to the economy and culture of the people of Central Asia. In the same way that many cities and architectural examples were destroyed, towns such as Kyat (Beruni), Qabat Qal'a (Ellikqala), Mizdahkhan (Khodzheyli), located on the trade routes, became ruins. International trade has been disrupted, in addition to, literate people and scientists who knew the old Khorezm script were destroyed, textbooks and scientific books, literature and genealogies were burned. Of course, the initial efforts of the Arabs to introduce their teachings to the lands where they occupied did not immediately succeed. The local people, who accepted the new teaching on the tip of their tongue, continue to use their old spiritual and cultural traditions and programs in their lives. According to historians, this event continued until the defeat of the Muqanna rebellion in 780. Thus, at the end of the 7th century and the beginning

of the 9th century, the peoples of Central Asia passed from the most difficult period to a new stage of history.

As for the situation in Khorezm along the South Island during this period, the transitional period has come into some doubt. The Arabs did not completely destroy the local dynasties in the places, but installed their viceroys next to them. Due to this reason, fights between the Arab viceroy in Gurganj and the representatives of Khorezmshakh dynasty sitting in Kyat arose from time to time due to misunderstanding. In 995, the king of Gurganj Abdul Abbas Mamun Ibn Muhammad, ruled by dividing the north and south or uniting the people and was given the title of Khorezmshakh. In this way, the mutual struggle between the old and the new teachings for nearly three hundred years came to an end, and the religion of Islam was fully established on the southern coast of the Island. During the period of Mamun and his son Ali (997-999), Khorezm becomes an independent powerful country.

Amid the rule of Ali Mamun's brother (999-1017), Khorezm not as it were created politically and militarily, but too got to be a colossal social center. Ma'mun Foundation, which was the vision of Urgench, was set up, and agents of the science and craftsmanship of that time, Ibn Sina and Al-Beruni, accumulated in it. These researchers were within the cities of Kyat, Jampik-Kala, Mizdahkhan, Gurganj and cleared out their spiritual works. For case, the works of Abu Raykhan Beruni got to be the premise for the science of the individuals of the North and Europe. His treatises on cosmology and science not as it were appear his intelligence and profundity of information, but moreover appear the tall level of advancement of the science of the South Island and Central Asia in common.

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STUDY OF PHRASES RELATING TO THE CONCEPT OF "TIME"

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ABSTRACT

The use of phraseological units in speech contributes to the development of a sense of language, expands knowledge about language, enriches speech, makes it figurative and expressive. The presence of a large number of phraseological units in a language shows its richness, and one cannot study a language without studying its phraseology. This article describes phraseology from all sides and gives a clear definition of it.

KEYWORDS: *Phraseologism, Phraseological Unit, Phrase, Time, Movement, Process.*

INTRODUCTION

The word "Phraseology" is derived from the Greek word "Phrase" which consists of the roots of "Phrase", desire and the doctrine of "Logos". The meaning of phraseological expressions comes from the meaning and essence of the words "phrase" and "phraseology". Phraseologism, phraseological unit, phraseme is the general name of stable (stable) connections consisting of two or more words, semantically related phrase or equivalent to a sentence, used as a whole in a figurative sense and not divided¹.

In hermeneutics, as in other branches of linguistics, the type of these units is subject to the rules and laws of expression. That is, phraseological expressions are organized on the basis of phraseological norms, despite the structure and meaning. As for the word "phraseological", it should be said that it retains its characteristics in phraseological expressions as well as in other cases (phraseological content, phraseological sentences). In the science of hermeneutics, among the three types of units - phrases, phrases and phraseological sentences, phraseological phrases occupy a greater place. The fact is that, on the one hand, there are many of them in the language, and on the other hand, it acts as a component in another interpretation group, especially if some sentences consist entirely of static phrases. In the selection and use of language materials, the writer is more interested in units of folk speech.

Phraseology is a branch of linguistics that studies the structure and composition of language, semantic features, and the source of fixed phrases and sentences. Phraseologisms are the most important units of the language and a means of expressing thought, the process of their formation, structure and meaning are carried out on the basis of certain linguistic laws. Phraseological units or phrases are used as the ready-made material of the language, which has been poured over the years and stabilized by previously known meanings. Almost all researchers of phraseology wrote their works and articles based on the material of artistic works. However, the main source of phraseology is the living language of the people. The language of the press

and mass media in general is a reflection of the current state of vocabulary, phraseology, word formation, and composition.

Known as idioms, they are widely used in everyday life, in literature by writers and artists to increase the expressiveness of speech and described events. Phrasemes, as one of the types of phraseological units, are one of the most important factors of beautiful style. They enrich speech, make it clear, expressive, sharp, allow to express thoughts correctly and concisely. As noted by Professor H. Majidov, they "differ from other semantic groups only by their specially constructed integral semantics"². In the circle of Miri shabgirir [the beginning of the second half of the night], the first element represents the general concept, and the second element defines it. Only due to the second component, this cycle acquires a phraseological character, passes into a group of phraseological units, takes a stable form, and in this form expresses the meaning "the city commandant who walks the streets and markets at night"³.

It is known that phraseological units, in particular, phrasemes, like words, have the characteristics of becoming archaism. Accordingly, some of the examples under consideration and similar examples are either not used at all today, or have fallen out of use and filled the ranks of archaic phraseological units.

1. A single adverb expresses time

1. Indicates when an action (event) will occur

Common adverbs of this type: before, before, soon, later (later), now, soon, then, today, tomorrow, yesterday, last night, etc. For example:

1) It's starting to rain now!(Point of Time) It's starting to rain now!

2) I haven't seen him recently. (Time period) I haven't seen him recently.

3) Will you be free this evening? (period of time) Are you free tonight?

4) See you later (Point of Time) See you later.

Common adverbs of this type are: always, always, constant, constant, always, often, generally, almost never, much, never, usually, occasionally (sometimes), often, occasionally (regularly, from time to time), rarely, regularly, repeatedly, rarely (rarely), sometimes, usually, now and then (occasionally, sometimes), etc.

For example:

1) He always changes his mind (frequency) He always changes his mind.

2) We meet now and then, but not regularly. (Frequency) We meet now and then, but not regularly.

3) Lester rarely left his room (frequently) Lester rarely left his room.

3. Other adverbs indicating time:

Mainly: already, early, finally, first, immediately, now, late, long, now, soon, since, recently, yet, etc. For example:

1) I will be back now (soon). I'll be back in a bit.

2) What was your final decision? How did you finally decide?

3) Nancy got up early Nancy got up early.

4)He just had an operation.He just had an operation.

In the present (short) sentence, 1) emphasizes a short duration from now to a certain moment in the future; in the last (final) sentence 2) emphasizes the final result of the event; In 3 sentences, the early (early) sentence means that the action happened before the time usually acknowledged; fair in the sentence 4) means that the duration of time from a certain time in the past to the present is very short.

Time is a parameter used by humans to describe the process by which material action or events occur. Time is determined by the law of periodic changes of matter that is not affected by the external world. Short term: (time) short. A moment: a very short time; Moment: a very short time; The moment: inseparable, above the rain and the sky is clear. In an instant: a very short time: there is a loud noise in the sky Thousands of beautiful sparks. It is also called momentary. Blink of an eye: a metaphor for a very brief moment; in a moment: a small swallow flies in the air and then disappears. A moment: means a very short time. Time is like a sword: time. Time flies like a bullet. Describes how quickly time passes: in the blink of an eye. Finger snapping: Allusion for a very short time. When it is said that it is late, then it will be soon: a common phrase in novels. Hamsa means when it happens. Pace is not the same as story pace.

Spatialization of time also leads to fragmentation of consciousness. Space invades continuity and turns time into a point of discontinuity for scientific analysis, as language does to consciousness. Language enables communication between people by dividing the world of phenomena and naming everything through identity and difference. Therefore, what is preserved in language is a public convention, and no private individual can create a language. So, human perception, feeling, on the one hand, is general, belonging to language, specific but not specific; language cannot perceive it without depriving it of its mobility, nor can it attach simple forms to it without creating it. This is public domain. "Language controls the mind. Because we juxtapose situations and circumstances without intermingling, we cannot fully translate what the soul is experiencing. "There is no common measure between mind and language." Normally, we see ourselves only through the language/space refraction, our consciousness transformed into words. Our concrete, living selves are thus enveloped, "the envelope consists of well-defined mental states. They are separated from each other, so they are fixed." The sense of life is kept in simple words. The needle that impales the butterfly in the specimen holder, which remains stable for the public's attention, and at the same time loses its life. It is the language of the people that cancels the wealth of the private inner world. Freedom is achieved only by jumping out of the language and entering the depths of consciousness without shackles.

Therefore, we can see that it is "time" - the uncontrollable thing that fills us with confusion and helplessness, which gives us the possibility of freedom, because in the infinite, the next second is unpredictable, Freedom is still open. "Language", which deprives us of the possibility of freedom, is a tool that allows us to know the outside world, but nevertheless we can escape from it and try to find the truly free, - says Bergson, defining freedom.

We are interested in the fact that in such an analysis of time and space, it is possible to see how the most basic tool of knowledge, "language", was born. I feel that the problem of the form of language is not only a linguistic problem, but also an anthropological problem involving the most primitive and fundamental foundations of human cognition. Why is it that the different languages of many peoples of the earth have almost the same form and have the same nature?

Almost all scripts are chain-like, characters are independent of each other, stable without unnecessary options, socially regulated, etc. Obviously, our knowledge of time and space is the cause of our language. There is no spatial diagram of consciousness, and any diagram is only a symbol of continuous consciousness. Therefore consciousness must be linear, thinking must be linear, even the process of 'choosing', we can draw it as a tree branch diagram, but the real choice for consciousness is the ego. It is the process of moving forward in a circular motion until reaching an end point. The form that language takes is the truest form of our consciousness - a chain, continuous, connected, but not causal relations, but sequential relations. At the same time, the meaning of language is precisely related to the trace left in the mind of the continuity between different words, which corresponds exactly to the spatialization of time in the mind.

The concept of "space" also contributes to the formation of language - it is a pure concept of space, which shows us an "outside" that is different from our own and belongs to everyone. It is the common object of perception of all minds, and it is the needs of social life. Therefore, language is always social and traditional, and concepts are as rigid as possible. A mature language often does not undergo major changes. At the same time, the sense of space brings different concepts to the external appearance of each other, and in order to recognize them, it is necessary to classify them according to their uniqueness and difference. Therefore, language signs are always independent and mutually exclusive. distinguishes from one another, has its own characteristics. and always in an attempt to put everything into clearly defined categories.

Because of this, we may think that there is nothing commendable in a way of thinking that relies entirely on rationality and logic-in fact, it may be the easiest way to become a person who understands the world. The difficult part is knowing the infinite, indeterminate, indescribable, living self. This is something that science really cannot solve, because science has to remove time from the outside world and convert it into time that counts. In the world of science (except quantum mechanics), cause and effect are absolute, and time is like a point. Philosophy tells us: freedom exists and life is continuous. It is a very optimistic attitude, even if the future cannot be predicted, we can still be grateful for the existence of freedom. As someone who firmly believed in causal determinism and never believed in free will over the years, many of my ideas were shaken by Bergson. For the great philosopher whose name is engraved on one of the two central walls of the Pantheon Hall in Paris, wrote a thin book of less than 200 pages, but it is enough to impress people.

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THE CONCEPT OF SAVINGS IN ISLAM

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ABSTRACT

When the majority of individuals employ the term "Deposit," my dear friend, allow this pecuniary sum to reside within your possession. It is comprehended that the individual in question intends to utter "I shall retrieve it on the morrow" and conscientiously restore said funds to their rightful owner. Indeed, this too constitutes a deposit. However, the notion of savings encompasses a more expansive connotation. There exist numerous variations of it. The paramount reserve is indeed the reservoir of faith! Should we adhere to our religious convictions, we shall elevate it to the status of a majestic river, brimming with abundance. Conversely, should we neglect our obligations; we would be guilty of betraying this sacred reserve and failing to honor it. Within this discourse, we shall delve into perspectives and contemplations on the notion of savings within the realm of Islam.

KEYWORDS: *Deposit, Islam, Concept, Religion, Hadith, Types Of Deposits, Deposit, Non-Treason.*

INTRODUCTION

The anatomical components that Allah has graciously bestowed upon us are akin to cherished treasures. To safeguard them, should they become plagued by illness, it is imperative to promptly present them to a medical practitioner, and the path to recovery lies in adhering to the prescribed regimen. If one among us becomes ailing and we neglect to promptly seek medical attention, instead attempting to administer treatment ourselves, the consequence is the incapacitation of said individual, rendering them incapable of fulfilling their customary tasks, thereby failing to honor and preserve their divine endowment. The same can be asserted regarding various corporeal aspects. It is widely acknowledged that the act of bestowing and honoring a commitment epitomizes genuine devotion and its quintessential attribute. Diverse forms of reserves exist, encompassing both tangible and intangible entities entrusted for a specified duration. The gift of existence bestowed upon humanity, and the sanctified embodiment—the essence—is likewise a divine bestowal, a sacred deposit from the divine.

Our revered Prophet, peace be upon him, served as a paragon and exemplar to us in all aspects of virtue, including the virtue of fulfilling promises and preserving trust. The noble lineage endowed him with the esteemed attribute of "Al-Amin," signifying his role as a trustworthy and dependable individual, one who faithfully safeguarded the rights of others and remained steadfast in his commitments. Loyalty and fidelity to one's promises form the bedrock upon which trust flourishes and cooperation thrives, forging strong bonds not only between individuals but also within communities. If the inherent virtues possessed by such individuals are relinquished, the trust among people shall wane. Consequently, the pillars of trust, benevolence, and compassion shall crumble, while deceit and falsehood shall intensify, plunging society into a state of profound crisis.

In our religious doctrine, one who has committed treachery is also subjected to a deposit. Indeed, sinking to the level of a betrayer and being deemed equal to such an individual is deemed impermissible for one to be a transgressor. It is evident from the annals of Islamic history that the polytheists of Mecca sought permission from the Almighty, our Messenger, to depart for Medina, all the while plotting to harm the revered soul of the Messenger of Allah. Prior to their departure, they instructed the polytheists to approach the Messenger of Allah (peace and blessings of Allah be upon him), the honorable and respected Ali ibn Abu Talib, and relinquish the people's entrusted wealth back to its rightful owners. Despite enduring significant oppression and betrayal, Excellency Ali (may Allah be pleased with him) faithfully followed our Messenger, ensuring the return of all entrusted deposits to their legitimate recipients. This narrative itself stands as a profound lesson and exemplar for us. The growing polarization of the Muslim world and the Muslim mind will be one of the main signs of the coming century[1.58].

The divine gifts bestowed upon us are none other than our corporeal faculties, deserving utmost care and preservation. Should affliction befall, it is imperative to promptly seek the counsel of a medical practitioner, and diligently adhere to the prescribed course of treatment. Neglecting to promptly present an ailing limb for medical evaluation, and attempting self-remedies, would inevitably impede its functional abilities and neglect its intrinsic worth. The same holds true for all other anatomical constituents.

Both the woman and the child are entrusted with responsibilities akin to treasures. Their well-being, including their healthcare and upbringing, hinges upon the diligent cultivation of virtuous behavior. It is incumbent upon us to vigilantly nurture and guide them, ensuring that they adhere to the principles that govern their conduct. Neglecting this duty would amount to a betrayal of the entrusted responsibility. Likewise, every vocation carries with it a sacred trust. Once one has acquired the requisite skills and knowledge, it is essential to diligently apply oneself in order to faithfully serve the community. Failing to do so, displaying a lack of dedication or treating one's profession with a careless approach, would constitute a breach of the entrusted responsibility.

Consider, for instance, the teacher's lectern. It becomes apparent that an individual of this vocation ardently adores their calling, administering it with fervor and unwavering commitment. Should a teacher neglect to impart knowledge diligently to their pupils within the confines of an educational institution, be it a school, college, or university, failing to enlighten them with current scholarly advancements in the span of an hour and twenty minutes, instead indulging in idle conversations and squandering valuable time, they not only squander the precious hours of their students but also betray the entrusted responsibility of imparting instruction and fostering intellectual development.[2.95] If the physician fails to engage in self-improvement to enhance patient care, neglects the expansion of their knowledge, exhibits sluggishness in patient

treatment, avoids scholarly pursuits, demonstrates indolence, approaches their profession without remuneration, prioritizes the attention of affluent patients, and treats those with less means rudely and superficially, then they bear responsibility for any loss of life resulting from their incompetence. The automated physician, devoid of compassion, will be held accountable. Likewise, anyone who aids and abets the doctor in their pursuit of monetary gain by facilitating fraudulent credentials and purchasing diplomas will also become an accomplice to this crime.

In Conclusion, a heavenly abode has been pledged to the individual who diligently safeguards and restores the entrusted deposit to its rightful owner, adorned in resplendence. There exist myriad deposits bestowed upon us, encompassing our sustenance and transitory existence. Our well-being, a prodigious deposit, is graciously bestowed upon us. Time, progeny, and serenity are amongst the other invaluable deposits. It is imperative that we wield these entrusted treasures fittingly, refraining from the slightest act of treachery. Let us expend the bestowed life in virtuous endeavors, cherishing our health, making optimal use of time, endeavoring to cultivate an honorable reputation, nurturing our offspring into exemplary individuals, safeguarding and promoting tranquility, and never neglecting the pursuit of peace.

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REASONS FOR THE FAMOUSNESS OF THE WORK "AL-MUHTASARUL - VIQAYA"

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ABSTRACT

The simple and short writing style of the work led to the use of words that are somewhat difficult to understand. For this reason, commentators felt the need to give their comments to the work. At this point, let's talk about the large number of comments written on the work. The work was found to be a very useful work in terms of content and jurisprudence. As a result, the high demand for the work led to an increase in reviews of the work.

KEYWORDS: *Ubaydullah Sodrushsharia.*

INTRODUCTION

Among scholars, his full name is Ubaydullah Sodrushsharia Al-Asghar ibn Mas'ud ibn Tajushsharia Mahmud ibn Sodrushsharia Ahmed ibn Jamaluddin Ubaidullah Al-Mahbubi Al-Bukhari jurist, muhaddith, commentator, mutakallim, logician, philologist and a linguist was a scientist. There are reasons why the author's work "Al-Mukhtasarul - Wiqaya" is popular. And in turn, the following scientific studies and approaches prove it.

LITERATURE ANALYSIS AND METHODS

Four copies of the work were used for review in order to clarify the popular factors of the work. And brief information about them is given.

1. Manisa regional public library, No.: 462145

It has 115 pages. Each page has 13 lines per line and about 10-12 words in it. The author of the copy is Abul-Hasan al-Uyali al-Hanafi. And the copy is dated 972/1564, the writing type is nax. The copy is large, clear, and beautifully written and easy to read. There are no missing words or spaces in the text. This copy was found to have such characteristics as beauty of layout and classification, originality of chapters and headings.

2. Sulaymaniyah Library, Mahmud Efandi Department, No: 2974

It consists of 94 sheets. 13 lines per line of each page. There are about 10-11 words. The author of the copy is Abdurrahman al-Manzilovi al-Hanafi, the date of copying of the copy is 1022 AH, the type of writing is Persian. This copy is also large in size, written in clear and beautiful calligraphy, easy to read. However, there are missing words in the text. There are no notes in the text margin.

3. Balikasir regional public library, No.: 562-10.

This is 182 pages. 11 lines per page, per line. There are about 7 to 10 words. Its copy and date of copying are unknown. The type of letter is Rika. This large copy is written in legible calligraphy. There are very few flaws in the text. However, there are many notes in the margins of the text and most of them are illegible. The large number of marginal notes indicates that the copyist of this work was a scholar.

4. Inabay Manuscripts Library, Bursa, and No.: 445-16.

The copy consists of 57 pages with 19 words per page and approximately 10-12 words per line. The copy has a copyist's error and the date of the copy is unknown. Type of writing is Persian. This copy is also large. It has illegible writing and many errors in the text. There are several notes in the margin, most of them illegible.

RESULTS

There are many copies of the book in various libraries. Below we mention some of them:

a. Bayazid State Library, no: 811, 2116, 2272, 2322, 2323, 2509, 2533.

p. Library of Nuruosmanian manuscripts, 1886, 1887, 1888.

j. Library of manuscripts of Haji Salim Agha 406.

d. Topkapi (Ahmad III) library no: 992, 1201.

For Amasya Boyazid library no: 489.

f. Adana regional public library, No: 437.

g. Amasya Gush-Shamush District Public Library, No. 61.

h. Burdur regional public library, No: 140.

i. No. inv. MR 102. Author. Ubaidullah ibn Mas'ud Sadrushharia al-Sani al-Mahbubi (d. 747/1346).

j. No. inv. MR 6/II Author. Ubaydullah ibn Mas'ud Sadrushharia al-Sani al-Mahbubi (d. 747/1346)

k. No. inv. MR 149/II Author. Ubaidullah ibn Mas'ud Sadrushharia al-Sani al-Mahbubi (d. 747/1346).

l. No. inv. MR 23 Author: Ubaidullah ibn Mas'ud Sadrushharia al-Sani al-Mahbubi (d. 747/1346).¹

DISCUSSION

In addition, there are modern literature, scientific works, scientific articles and theses on this work. These are: Juzhony A. Sh. "Islamic jurisprudence"² and N. Nasrullayev "Life and scientific heritage of Ubaydullah Ibn Mas'ud".³

This work was also received with interest by Turkish legal scholars. For example, in the 15th century, Shamsuddin Ahmed ibn Hamza wrote a wonderful khoshiy dedicated to this book in Turkish.

Ahmad ibn Muhammad al-Kirmani recited the text into Turkish. Also, the son of Qazi Yusuf ibn Dawlat recited this poem in Turkish. "Mukhtasarul-viqaya" was translated into Persian by Samarkand scholar Jalaluddin Mahmud ibn Abu Bakr Samarkandi Gormiri.

At the end of the preface, the author recites psalms and adjectives to Abulghazi Ubaidullah Bahadur Khan and requests that "if that person takes a look at this work as a compliment, the chemical work (having chemical properties) will turn into gold from their eyes, and it will be sold in the market of money changers (exchangers and sorters of money and gold) is to get attention". The commentator said that he used an abbreviated version of the commentary written by Maulana Fakhruddin Ilyas. This book, known as "Sharhi Gormiri", was published in 1864 at the request of Afghan and Turkestan merchants (merchants) India Laknaviy and later Nulkishur printing houses (614 pages).⁴

This review was published in the city of Istanbul under the care of Qazizada Muhammad Sharif Mahmud, son of Qazi Abdurrahim Bukhari, with the calligraphy of Said Aqil, son of mufti Muhammad Sharif from Bukhara.

The Arabic text of "Mukhtasarul-viqoya" with Persian translation was published by O. A. in Tashkent in 1901. Printed in Portsov lithography printing house. This book was translated by teacher Shamsi Akhund ibn Niyaz Muhammad at the request of Eshon Tillokhoja.

Ali al-Qari's Arabic commentary, one of the most important commentaries of the book, was published in 1901 by Olimjon ibn Muhammadjon al-Borudi in the library of Kazan University. "Kitabun-Nuqoya Mukhtasarul-viqayaya Turki Sharh" written by the son of Mullah Abdullatif Mullah Khalid, was published in this printing house in 1873 in two volumes, 144 pages.⁵

One of the great commentaries on this valuable work is the Uzbek commentary Majmaul Maqsud. A two-volume Uzbek commentary written on "An-Nuqaya" or "Mukhtasarul-viqaya" by Maqsudhoja ibn Mansurhoja from Tashkent was called "Majmaul Maqsud". This review is larger than the reviews written in Persian and some Arabic.

The first juz (volume) of "Majmaul-Maqsud" was published for the first time in 1901 in V. I. Ilin printing house in Tashkent city in a nastaq letter written by Mullah Yusuf Akhund ibn Mullah Zakirjan, the Arabic text of the book is given in the margins, the size of the pages is 33x19 cm. The author ends the first chapter with a six-verse poem

The second part of the book was published by O. A. It was at the Portsov printing house. After the table of contents, on page 4, a large poem of 18 stanzas by Maqsudhoja is given

At the end of the second chapter, the author gives a muhamma written in Uzbek-Tajik in the form of a mulamma (a poem written in two languages).

The first part of "Majmaul-Maqsud" was published for the second time in 1912 by O.A. Released at the Portsov printing house.

There is no information in the second edition of the second volume of "Majmaul-Maqsud". The first edition of the first and second volumes of the book and the second edition of the second volume are kept in the library of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan.⁶

CONCLUSION

There are reasons and needs for writing many comments on the work. The simple and short writing style of the work led to the use of words that are somewhat difficult to understand. For this reason, commentators felt the need to give their comments to the work. At this point, let's talk about the large number of comments written on the work. The work was found to be a very

useful work in terms of content and jurisprudence. As a result, the high demand for the work led to an increase in reviews of the work.

The fact that there are many manuscript copies of the work is for the same reason as mentioned above. That is, the fact that the work is recognized as a reliable and necessary source, and the need for many commentators to give their comments on certain words or sentences of the work. As a result, the number of manuscript and lithographic copies of the work increased.

The fact that the author's works reach the public on a large scale indicates that the author has a great career in science. The originality of his works led to the description of reviews and copies of the work. From the information in various manuscripts and lithographs, it became clear that reliable scientists did not criticize the author's work or scientific activity.

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