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Historical Sciences

FEATURES OF THE RELIGIOUS AND SPIRITUAL POLICY OF THE REPUBLIC OF UZBEKISTAN: CURRENT TRENDS

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Abstract

The article is devoted to a brief review of the main features of the current policy of the Republic of Uzbekistan on religious and spiritual issues. It sheds light on the processes of the liberalization of religious and spiritual life after the collapse of the former Soviet Union, the revival of Islamic values and the restoration of the appropriate place of Islam in social life, an emergence of radical forces that put forward the notion of building an Islamic state. It also examines the newest trends of in organizing of the religious and spiritual life and their reflection in the foreign policy of the state.

Keywords: religious life, Islamic state, instructive experience, Mawara an-nahr , Mushaf Osman, Katta Langar Qur'an, Baysungur Qur'an, theology, kalam, hadith, "golden age", fiqh, tafseer, maturidiya, civilization, Strategy of Action, Resolution on Education and Religious Tolerance.

I. INTRODUCTION

Uzbekistan is the most densely populated country in post-Soviet Central Asia. Its population today is approaching 34 million people, which is just under half of the population of the whole Central Asian region. More than 90 percent of the inhabitants of Uzbekistan are Muslims. At the same time, it is a multiconfessional country in which representatives of sixteen religious denominations live freely. The largest non-Muslim faiths in Uzbekistan are Orthodox, Roman Catholic, Lutheran, Baptist, Jewish, Buddhist, etc. Uzbekistan has chosen the path of secular development, one of the main demands of which is the neutrality of the state to religion. On this basis, the state in Uzbekistan created equal conditions for the activities of all faiths. This ensures the active participation of their representatives, without any exceptions, in the social and spiritual-cultural life of the country.

At the same time, as already mentioned, the vast majority of the population of Uzbekistan has been practicing Islam for more than 13 centuries. That is why the Islamic factor for Uzbekistan is of crucial importance. Figuratively speaking, Islam for our country is not only history and today, but, of course, the future too. This determines the crucial place that is assigned to Islam in the formation of state policy on religious issues.

II. METHODOLOGY

The article uses chronological data, systematic periodic data, comparative and quantitative methods, and previous researches. More than ten scientific works on sources and textbook issues are used to explain "Features of the religious and spiritual policy of the republic of Uzbekistan: current trends". Besides that, the researcher had used journals and articles to collect data related to the research.

III. DISCUSSION

The initial stage of independent development of Uzbekistan after the collapse of the former Soviet Union in the 90s of the twentieth century convincingly showed its extraordinary power. The liberalization of religious and spiritual life after the collapse of the former Soviet Union, the revival of Islamic values and the restoration of the appropriate place of Islam in social life, along with favorable consequences, also caused an emergence of radical forces that put forward the notion of building an Islamic state. Their efforts resulted in the formation in Uzbekistan of such extremist groups as "Adolat" ("Justice"), "Odamiylik va insoniylik" ("Humanity and humaneness"), "Islom Lashkarlari" ("Warriors of Islam") and others, completely rejecting the ideas of secular legal democratic development. Their activities produced an open conflict with the vision of the absolute majority of the population of Uzbekistan on the future form of its state development.

In the difficult conditions of the 90s of the twentieth century, the state faced the need to accelerate the search for acceptable forms of opposition to dangerous trends in the sphere of religious and spiritual life. The tasks of ensuring national security forced the state to use restrictive methods. In some cases, the state also resorted to forceful measures.

One of the negative consequences of the internal political processes of that period was the sharp politicization of the religious consciousness of certain social strata. Incompetent from the point of view of religious knowledge, but socially and politically active social strata have advanced to the forefront of religious and spiritual life. When some of these forces eventually returned to civilized positions, their most radical representatives chose the path of armed struggle against the secular political forces that came to power in Uzbekistan after the collapse of the USSR. One of the consequences of this development of events was their migration in the mid-90s to neighboring Afghanistan. There they created a terrorist structure known as the "Islamic Movement of Uzbekistan".

Unfortunately, the echoes of those years are still heard today; about two thousand citizens of Uzbekistan were involved in the activities of the Islamic State of Iraq and the Levant (ISIS) terrorist organization. Many of them remain in Iraq and Syria. The defeat of the main military forces of the ISIS terrorist structure has created new problems. The main one of these problems is related to the return of our citizens to Uzbekistan and their reintegration into society.

Uzbekistan, guided by the principles of humanity, which are the essence of the Islamic faith, is actively engaged in solving this very complex problem. The state has already carried out two operations to return our citizens who find themselves in a war zone in northern Iraq and Syria. As a result, more than 250 Uzbek citizens, mainly children and women, have already returned to their homeland.

Also in today's Uzbekistan, active work is underway to re-socialize people convicted of committing crimes related to religion. Over the past three years, the state has granted amnesty to around 4 thousand people from this category. On the whole, as a result of the implementation of special state programs on re-socialization and decriminalization, more than 20 thousand citizens influenced by religiously motivated extremist ideas returned to productive life.

But the main feature of the current policy of Uzbekistan on religious and spiritual issues is manifested in the desire to link it with an instructive historical experience. This desire is due to the fact that our region, called the Mawara an-nahr by the Arabs (Transoxsania), in the Middle Ages was one of the most advanced centers of enlightened Islam. It is known that such Islam in Malaysia is called Islam Hadhari, i.e. civilized or enlightened Islam.

Indeed, Mawara an-nahr has for centuries been an attractive region for intellectuals in the Islamic world. Representatives from all across the Islamic world have come in search of knowledge and education. It is known, for example, that the famous Persian mathematician and poet Omar Khayyam (1048-1131) studied at one of the Samarkand madrasas. There are dozens of such examples from the life of medieval Mawara an-nahr. That is why, speaking at the international conference "Central Asian Renaissance in the History of World Civilization", held in Samarqand in August 2017, the former Secretary General of the UN World Tourism Organization, Taleb Rifai, noted that "... 800 years ago this country (i.e., historical Mawara an-nahr - Z.M.) was the "Silicon Valley" of the world" [1]. It should be noted that this assessment is based on specific facts.

The spread of Islam in Central Asia began at the end of the 7th century. Its transformation into the religious faith of the local population was linked with the popularization in the region of the main source of Islam - the Holy Qur'an. The popularization of Islamic principles set forth in the Holy Qur'an occurred through the activities of mosques. Their number increased with the expansion of territories under the control of the Arab caliphate. So, Mawara an-nahr gradually became one of the centers for the further spread of the Islamic faith.

Specific factors contributed to the formation of a reverential attitude toward the primary source of Islam among the population of Mawara an-nahr. In addition to the unshakable belief that the text of the Holy Qur'an is the Word of Allah, the presence of its unique copies in this country since ancient times can also be attributed to them. In Mawara an-nahr, according to some sources from the 10th century, and according to others from the 14th-15th centuries, one of the four (or six) first manuscript copies of the Holy Qur'an created in the 7th century under the guidance of the third righteous caliph, Osman ibn Affan (r.a., years of rule: 644-656) was kept here. Stored to this day in Tashkent at the "Mui Mubarak" ("Sacred Hair") [2] Museum, this copy of the Holy Qur'an is claimed to have belonged to the personally mentioned caliph, who was killed while reading it. Therefore, it is called "Mushafi Osman" - "The Qur'an of Osman".

In Mawara an-nahr itself, unique manuscripts of the Holy Qur'an were also created, some of which have survived to this day. Some private collections have preserved separate pages and lines (in Arabic: duruj) of the handwritten Qur'an, rewritten in the beginning of 15th century under the auspices of one of the enlightened grandchildren of Amir Temur (1336-1405) - Baysungur (1397-1433) [3]. This unique copy of the handwritten Holy Qur'an is known in Qur'anic studies as the Baysungur Qur'an [4]. The page size of this manuscript, created, according to legend, for a marmoreal reading-stand (Arabic: lauh), located in the courtyard of one of the pearls of Muslim architecture - the Bibi Khanum mosque [5] in Samarqand [6], was 100x175 cm.

Some versions of the unique manuscripts of the Holy Qur'an created in our region in later times have been preserved in Uzbekistan itself. Among them is the large-format manuscript of the Holy Qur'an, transcribed in the middle of the 19th century by the famous Samarkand calligrapher Mullah Hassan. The size of this manuscript, which includes 32 sheets and is stored in the Local Museum in Samarqand, is 104x156 cm. There are other handwritten copies in the country that have high historical, cultural, spiritual, and ethic value.

The ancient land of Uzbekistan is one of the influential centers of Hadith science. Its representatives are estimated in thousands. They were engaged in compiling impeccable versions of the Hadith collections of the Prophet Muhammad (pbuh). It is known that Hadiths are considered the second most important written source of Islam. Three of the six universally recognized reliable versions of Hadiths (al-kutub as-sitta) were created by representatives of Central Asia. These are "Al-Jami' as-sahih" of al-Imam al-Bukhari (810-870), "Sunan at-Termizi" of al-Imam at-Termizi (824-892) and "Sunan al-Nasai" of al-Imam al-Nasai (829-915). Moreover, the version of al-Imam al-Bukhari is unanimously recognized as the best collection of Hadiths ever created.

Such achievements became the logical result of successful functioning in the IX-XII centuries of numerous Hadith schools in Mawara an-nahr.

Largely due to the efforts of the Central Asian Hadith schools, the 9th century went down in history as the "golden age" in the development of Hadith studies.

The extremely complex character of the text of the main source of Islam - the Holy Qur'an - caused the emergence of the science of Tafseer - the Islamic exegetics. Mawara an-nahr became one of the most developed tafseer schools. Outstanding representatives of this school were such giants of Islamic thought as Abu Mansur al-Maturidi (d. 944) - author of "Ta'weelaat ahl as-sunnah", Abu Lays as-Samarqandi (d. 1003) - creator of "Tafseer as Samarqandi", Mahmoud al-Zamakhshari (1075-1144) - author of "Tafseer al-Kashshaaf", Abu-I-Barakaat al-Nasafi (1075-1144) - compiler of "Tafseer al-Nasafi" and dozens of others scholars.

Mawara an-nahr in the Middle Ages also enjoyed the well-deserved fame of being home to the developed center of Sunni Muslim theology - Kalaam. Here, one of two Sunni theological teachings - maturidiya - was born. Its formation lasted about four centuries - in the IX-XII centuries. At its origins stood one of the greatest theologians of Mawara an-nahr, Ahmad ibn Abi Hafs al-Kabeer al-Bukhari (767-832), who went down in history under the honorary epithet "teacher of all ulema' of Mawara an-nahr."

In addition to Bukhara, where the "Ashaab Abu Hafs" theological school ("Companions of Abu Hafs") was located, Samarqand played a special role in spreading and strengthening the Hanafi madhhab in Mawara an-nahr. Two influential theological schools arose and functioned in this city named "Dar al-Juzjaniya" and "Dar al-yadiya". Abu Mansur al-Maturidi grew up as a theologian within the framework of the first of these schools.

An important role in the formation of the teachings of Maturidiya was played by other scientists. Among them were such figures as Abu-I-Mu'in an-Nasafi (1027-1114), Najmuddin Umar an-Nasafi (1067-1142) and others. For more than ten centuries, maturidiya has served as the basis for the understanding of Muslim faith by most of his Sunni followers, mainly of non-Arab origin ("Ajam"). It, as a popular school of understanding the essence of Islamic religion, promotes the right to choose and principles of common human and inter-religious tolerance. Therefore, it retained its creative potential in our days.

Mawara an-nahr in the Middle Ages, along with Mecca and Medina, as well as Baghdad, Basra, and Kufa, became one of the developed centers of Muslim jurisprudence - Fiqh. The power of the influence of the Mawara an-nahr school of fiqh was manifested in achievements related to two legal schools (madhhabs) of Sunni Islam - Shafi'ya and Hanafiya. Their prominent representatives were Abu Bakr ibn Ali ibn Ismail al-Qaffal al-Shaashi (904-976), Burhanuddin al-Marginani (1117-1197) and many other scholars. Al-Marginani created dozens of fundamental works on fiqh. The quintessential of his works is the immortal "al-Hidaya", which established the name of its author in history in gold letters. And "Kitab usul al-fiqh" which belongs to al-Shaashi is still revered as one of the most reliable sources of Shafiya fiqh.

The list of names of prominent representatives of Muslim jurists of Mawara an-nahr and their works is very diverse and includes the names of other scholars, whose creative genius had a significant impact on the development of fiqh throughout the Muslim world. As a confirmation of this conclusion, one can cite the names of seven Faqihs who lived in Bukhara in the X - XII centuries, which went down in history as al-quzzaat as-sab'a (seven kaadhees) - Abu Zayd Ubaidullah ibn Umar ibn Isa ad-Dabusi (978-1039) [7], Ahmad ibn Amr ibn Musa ibn Abdallah al-Bukhari (d. approximately 1006), Abu Ja'far Muhammad ibn Amr (Umar) al-Sha'bi (al-Shu'abi) al-Ustrushani (d. 1010 or 1013) [8], Ismail ibn Muhammad ibn Abdallah al-Mustamli al-Bukhari (d. 1042) [9], Zahiruddin Abu Bakr Muhammad ibn Umar al-Bukhari (d. 1222) [10], al-Imam Badiuddin al-Bukhari [11], Abdarrahim ibn Abdul Aziz ibn Muhammad ibn Mahmud al-Zavzani. Their opinion on the widest range of issues of Muslim jurisprudence was highly valued not only in Mawara an-nahr, but also in other parts of the Muslim world.

IV. RESULTS

Historical Mawara an-nahr - mainly the territory of present-day Uzbekistan - is also one of the important centers of tasavvuf. The first Sufi tariqats - or orders - appeared here in the 9th century and simultaneously in Egypt, Iraq and Khorasan. The earliest cradle of Sufism in Central Asia was Termez and Bukhara. The hakimiya tariqat, deriving its name from the epithet of its founder al-Hakim at-Termezi (820-905 or 910), was one of the twelve early Sufi orders. Subsequently, Central Asia became the homeland of such famous Sufi tariqats as Naqshbandiya, Yassaviya, and Kubraviya, whose influence spread far beyond the borders of our region.

Sufism on Central Asian soil was filled with enormous educational potential, which was equally in demand in all parts of the Muslim world at all historical stages of its development. Sufi tariqats, which originated in Mawara an-nahr, have played an important role over the centuries in the formation and development of the characteristic features of the ethics of human behavior. This explains the wide popularity of, for example, the largest Central Asian Sufi order - Naqshbandiya.

Central Asian Sufi tariqats won widespread popular recognition not only in their native region, but they also became popular in many other parts of the Muslim world, including Malaysia. This reality has led to the fact that memorial sites associated with the names of famous sheikhs-leaders of the Central Asian Sufi tariqats are the basis of some religious tourism routes in modern Uzbekistan. A concrete example of the use of this factor is the tourist route "Seven Sheikhs" ("Yetti Pir") that is being formed in our country [12]. It should be noted that it has been the logical result of the implementation of the initiative of the President of Uzbekistan, Shavkat Mirziyoyev to ennoble the burial places of the famous leaders of the Nakshbandi tariqat.

A growing trend in recent years in Uzbekistan has been the dynamic work to create specific mechanisms for translating the ancient traditions of Islamic enlightenment into modern vernacular. As a result of this work, in the last three years several scientific and educational institutions specializing in Islamic issues have been established in our country. These institutions include the Center of Islamic Civilization, research centers of al-Imam al-Bukhari and al-Imam al-Termizi, the International Islamic Academy of Uzbekistan, Higher school of Hadith sciences, theological schools of Kalam (Islamic theology), Fiqh (Muslim jurisprudence), and tasawwuf. In addition to the newly founded institutions the centuries-old Madrasah Mir Arab in Bukhara, along with the Islamic Institute of Imam Bukhari in Tashkent and the Higher School of Hadith in the Samarqand region, has become the third Islamic higher educational institution in Uzbekistan. All of these institutions function under the guidance of the Muslim Board of Uzbekistan.

Among the mentioned institutions, a special place is occupied by the multi-functional Center of Islamic Civilization of Uzbekistan being built in Tashkent, which is entrusted with such important tasks as:

- the study, preservation, and promotion of the rich scientific, cultural and spiritual heritage of great thinkers and scientists who grew up in the territory of today's Uzbekistan;
- the preservation of the heritage of ancestors for future generations, promotion of the ideas of true Islam as a religion of peace, humanity, and creation;
- disclosure of the humanistic essence of Islam in the current difficult conditions, increasing religious literacy and culture;
- the study, preservation, and enrichment of history, culture, intellectual and spiritual potential of our people, etc.

And the International Islamic Academy of Uzbekistan, in addition to preparing and training of the highly qualified Islamic scholars and Islamic theologians, is entrusted with the functions of a national coordinating body for the preparation of Muslim theologians, educational and methodical literature on religious disciplines, as well as organizing practical activities of state and non-state organizations associated with religious life. And at the forefront of their activities is the task of forming a religious worldview based on the popularization of the ideas of enlightened Islam.

Another trend emerging in the policy of the Uzbek state in the religious and educational sphere is the promotion of the idea of establishing systematic work to accelerate the development of the scientific and technological potential of the entire Islamic world. So, in the framework of its activities in the Organization of Islamic Cooperation, Uzbekistan is actively promoting the idea of creating specific mechanisms to achieve this noble goal. According to the leadership of Uzbekistan, such may be seen in the creation of the International Islamic Center for Young Scientists, the organizing in Uzbekistan with the assistance of the Standing Committee of the OIC of the International Olympiad of Young Mathematicians, the establishing of a special OIC award for scientific achievements in the Islamic world, and the holding of a special OIC Summit on Science and Technology on regular basis every three years, etc.

In today's efforts of Uzbekistan aimed at creating a healthily religious and spiritual atmosphere, one can see a certain similarity with Malaysia, which proposed to the world the concept of Islam Hadhari [13]. Formulated by the former Prime Minister of Malaysia, Abdullah Badawi, this concept is known as one of the most effective means of maintaining interethnic harmony and religious tolerance in a multiconfessional society.

In political sciences there is an opinion that the foreign policy of the state is a reflection of its domestic policy. Modern Uzbekistan is no exception to this general rule. So, the current trends observed in the state policy of the Republic of Uzbekistan on religious and spiritual issues are adequately reflected in its foreign policy efforts.

As a confirmation of this conclusion, specific examples can be given that characterize the features of the state's approaches to solving the most important tasks of spiritual and religious life in modern Uzbekistan.

The first example. In the Strategy of Action for Five Priority Directions of the Development of the Republic of Uzbekistan in 2017-2021, which is a roadmap for the development of the country for the current five year period, along with other tasks, a special place is given to religious and spiritual issues. So, section 5.1. "Priority areas in the field of security, religious tolerance and interethnic harmony" of this document defines the task of further strengthening civil, interethnic, interfaith peace and harmony [14]. It is noteworthy that the implementation of this task is directly related to the further strengthening of friendly relations with the immediate neighbors of Uzbekistan. This is facilitated, in particular, by the similarity of the religious and spiritual situation in the countries of post-Soviet Central Asia. Undoubtedly, this reality formed the basis of the foreign policy of the Republic of Uzbekistan on creating a climate of good neighborliness in Central Asia. It is no coincidence that it was Central Asia that was declared to be the priority of the foreign policy of Uzbekistan [15] with the advent of a new leadership at the end of 2016.

In addition, over this period of time, concrete work has been done to improve the mechanisms of such very delicate activities as the strengthening of interethnic harmony. In particular, in accordance with the Decree of the President of the Republic of Uzbekistan dated May 19, 2017 No. UP-5046 "On measures to further improve interethnic relations and friendly ties with foreign countries" and the Resolution of May 23, 2017 No. PP-2993 "On the organizing of the Committee on interethnic relations and friendly ties with foreign countries under the Cabinet of Ministers of the Republic of Uzbekistan" a committee was established on interethnic relations and friendly ties with foreign countries under the Cabinet of Ministers of the Republic of Uzbekistan [16]. Along with other state and non-state organizations, today the Committee takes an active part in activities to strengthen inter-ethnic [17] and interfaith harmony in today's Uzbekistan.

The second example. On December 12, 2018, at the 73th plenary meeting of the General Assembly, the UN Resolution on Education and Religious Tolerance, initiated by the President of Uzbekistan, Shavkat Mirziyoyev, was adopted. This international document, along with the elimination of illiteracy and ignorance, is designed to help ensure freedom in the religious sphere, protect the rights of believers, and prevent their discrimination. The essence and content of this resolution is in full harmony with such fundamental international acts as the UN Charter, the Universal Declaration of Human Rights, the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, etc.

It is noteworthy that the resolution was not only unanimously supported by all UN member states, but was also co-authored by more than 50 countries of North and Latin America, Asia, Africa and other continents, which indicates a high recognition by the international community of the urgency of the initiative of the leader of Uzbekistan. Among the co-authors there are such countries as Azerbaijan, Algeria, Bahrain, Belarus, Ghana, Egypt, India, Kazakhstan, Canada, Qatar, Kyrgyzstan, Lebanon, Morocco, United Arab Emirates, Oman, Pakistan, the Republic of Korea, Russia, Saudi Arabia, Singapore, Sudan, Tajikistan, Thailand, Tunisia, Turkmenistan, Philippines, Japan, and others. The document welcomes all international, regional and national initiatives aimed at promoting religious, intercultural and interfaith harmony and combating discrimination against individuals based on religion or belief [18].

Commenting on the adoption of the resolution "Enlightenment and religious tolerance", the director of the Institute of Islamic Civilization of Malaysia, Mohd Yusuf Usman, described it as a landmark event on a global scale. He also emphasized that Islam calls on everyone, including leaders of states, to provide education for the people and religious tolerance. Currently, representatives of various nationalities, religions and cultures live in Malaysia, similar to as in Uzbekistan. However, this circumstance does not impede the development and prosperity of the country, since tolerance in Islam is not limited to freedom to carry out religious rites, but is also a social obligation. In this context, all citizens should receive knowledge, and study each other's culture [19].

V. CONCLUSION

The facts presented in this article testify to the peculiar evolution of the state policy of the Republic of Uzbekistan on religious and spiritual issues over the years of its independent development. Recently, its feature has been the emergence and strengthening of new trends, which are, first of all, the revitalization of the traditions of enlightened Islam and the creation of effective mechanisms for their popularization. Such approaches on the religious and spiritual issue are reflected adequately in the foreign policy of the state.

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This Persian-Arabic phrase is used to indicate the preserved part of the hair of the Prophet Muhammad (peace be upon him). The first word Mui is of Persian origin and means hair, and the second Arabic word Mubarak has such meanings as "abundance", "happy", "lucky", "merciful", "healthy", "blessed" and others. Museum "Mui Mubarak", which is part of the Office of the Muslims of Uzbekistan, is called this phrase on the basis of the fact that it stores part of the hair of the Prophet Muhammad (peace be upon him).

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The mosque, named according to legend in honor of the beloved wife of Amir Temur - Bibi Khanum, was built in 1399-1404. In the courtyard of this unique Islamic architectural ensemble, 10 thousand people could pray at the same time.

Polosin Val. B. (2008). The Giant Qur'an of Baysungur in the Light of New Data and Assumptions // Written Monuments of the East, 2 (9), Pp. 38 (in Russian).

The author of a number of important works on fiqh, including "Ta'sis an-nazar", "Taqweem al-adilla", etc.

He is the author of a number of comments on famous writings on fiqh and the work "Kifayat al-Shu'abi".

The author of the famous work on Sufism "at-Taarruf ala madhhab ahl at-tasawwuf".

He is considered the author of such works as "Fatavayi Zahiriyya" and "Al-Fawaid az-Zahiriyya".

He is considered the father of Zahiruddin al-Bukhari.

The definition of "Yetti Pir" ("Seven Elders") means the well-known leaders of the Nariqqandi tariqat Abdulkhalik Gizhduvani (1103-1179 gg.), Khoja Muhammad Arif Revvari (1166-1259 gg.), Khoja Mahmud Anjir Fagnavi (end of XII century-1286), Khoja Ali Ramitani (1191-1321), Khoja Muhammad Boboi Samashi (end of the 13th century-1354), Sayyid Amir Kulal (1281-1370) and Bahauddin Naqshband (1318-1389).

Islam Hadhari - lit.: civilized Islam - a concept put forward by the former Prime Minister of Malaysia, Mr. Abdallah Badawi. It implies the dissociation from "Islamic" terrorism and includes ten basic principles: faith in Allah and devotion to him; trust in a fair government; ensuring freedom of people; mastering modern knowledge; balanced and comprehensive economic development; creating a decent living for all; guaranteed protection of the rights of minorities and women; raising general culture and promoting high moral standards; environmental Protection; effective defense policy. See: Ahmad Badawi. (2006). Islam Hadhari: a Model Approach for Development and Progress. - Kuala Lumpur., Pogodayev V. (2012). The Malay World (Brunei, Indonesia, Malaysia, Singapore). Linguistic and Regional Dictionary. - M.: Eastern book, Pp. 252-253. (in Engl).

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Uzbekistan is a multi-ethnic country with representatives of more than 100 nationalities. See: <http://interkomitet.uz/ob-uzbekistane/naselenie-i-nacionalnye-prazdniki/> (In Russ)

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ОСОБЕННОСТИ РЕЛИГИОЗНО-ДУХОВНОЙ ПОЛИТИКИ РЕСПУБЛИКИ УЗБЕКИСТАН: СОВРЕМЕННЫЕ ТЕНДЕНЦИИ

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Аннотация

Статья посвящена краткому обзору основных особенностей современной политики Республики Узбекистан по религиозно-духовным вопросам. Статья проливает свет на процессы либерализации религиозно-духовной жизни после распада бывшего Советского Союза, возрождения исламских ценностей и восстановления надлежащего места ислама в общественной жизни, зарождения радикальных сил, которые выдвинули идею построения исламского государства.

Также рассматриваются новые научно-просветительские механизмы организации религиозной и духовной жизни и отражение этого факта во внешней политике государства.

Ключевые слова: религиозная жизнь, исламское государство, поучительный опыт, Мавераннахр, Мухафи Осман, Коран из Катта Лангара, Коран Байсунгура, богословие, калам, хадис, «золотой век», фикх, тафсир, матуридия, цивилизация, стратегия действий, Резолюция ООН «Просвещение и религиозная толерантность».

СПИСОК ЛИТЕРАТУРЫ

<http://muslim.uz/index.php/rus/mir/item/12146-taleb-rifai-uzbekistan-by-l-silikonovoj-dolinoj-mira-800-let-nazad>

This Persian-Arabic phrase is used to indicate the preserved part of the hair of the Prophet Muhammad (peace be upon him). The first word Mui is of Persian origin and means hair, and the second Arabic word Mubarak has such meanings as "abundance", "happy", "lucky", "merciful", "healthy", "blessed" and others. Museum "Mui Mubarak", which is part of the Office of the Muslims of Uzbekistan, is called this phrase on the basis of the fact that it stores part of the hair of the Prophet Muhammad (peace be upon him).

For more details about him see: Akimushkin O.F. Baysungur-Mirza and its role in the cultural and political life of the Khorasan Sultanate of the Timurids of the first third of the 15th century // Petersburg Oriental Studies. Vol. 5. St. Petersburg., 1999. Pp. 143-168 (in Russian).

See: Blair Sh.S. Islamic Calligraphy. Edinburgh University Press Ltd. 2006; Muminov A. Koran Baysungur // Islam in the territory of the former Russian Empire. Encyclopedic Dictionary. Vol. Compiled and responsible editor S. M. Prozorov. M., 1999, Pp. 50 (in Russian).

The mosque, named according to legend in honor of the beloved wife of Amir Temur - Bibi Khanum, was built in 1399-1404. In the courtyard of this unique Islamic architectural ensemble, 10 thousand people could pray at the same time.

Polosin Val. B. The Giant Qur'an of Baysungur in the Light of New Data and Assumptions. Written Monuments of the East, 2 (9), 2008. Pp. 38-39. (in Russian).

The author of a number of important works on fiqh, including "Ta'sis an-nazar", "Taqweem al-adilla", etc.

He is the author of a number of comments on famous writings on fiqh and the work "Kifayat al-Shu'abi".

The author of the famous work on Sufism "at-Taarruf ala madhhab ahl at-tasawwuf."

He is considered the author of such works as "Fatavayi Zahiriyya" and "Al-Fawaid az-Zahiriyya".

He is considered the father of Zahiruddin al-Bukhari.

The definition of "Yetti Pir" ("Seven Elders") means the well-known leaders of the Nariqqandi tariqat Abdulkhalik Gizhduvani (1103-1179 gg.), Khoja Muhammad Arif Revvari (1166-1259 gg.), Khoja Mahmud Anjir Fagnavi (end of XII century-1286), Khoja Ali Ramitani (1191-1321), Khoja Muhammad Boboi Samashi (end of the 13th century-1354), Sayyid Amir Kulal (1281-1370) and Bahauddin Naqshband (1318-1389).

Islam Hadhari - lit. : civilized Islam - a concept put forward by the former Prime Minister of Malaysia, Mr. Abdallah Badawi. It implies the dissociation from "Islamic" terrorism and includes ten basic principles: faith in Allah and devotion to him; trust in a fair government; ensuring freedom of people; mastering modern knowledge; balanced and comprehensive economic development; creating a decent living for all; guaranteed protection of the rights of minorities and women; raising general culture and promoting high moral standards; environmental Protection; effective defense policy. See: Ahmad Badawi. Islam Hadhari: a Model Approach for Development and Progress. - Kuala Lumpur, 2006; Pogadayev V. The Malay World (Brunei, Indonesia, Malaysia, Singapore). Linguistic and Regional Dictionary. - M.: Eastern book, 2012. - Pp. 252-253. (in Russian).

<http://lex.uz/docs/3107042>

Speech by the President of the Republic of Uzbekistan Shavkat Mirziyoyev on September 19, 2017 at the 72nd session of the United Nations General Assembly. <http://www.uza.uz/ru/politics/prezident-uzbekistana-shavkat-mirziyeev-vystupil-na-72-y-ses-20-09-2017>

<http://interkomitet.uz/o-komitete/>

Uzbekistan is a multi-ethnic country with representatives of more than 100 nationalities. See: <http://interkomitet.uz/ob-uzbekistane/naselenie-i-nacionalnye-prazdniki/>

<https://www.un.int/uzbekistan/news/initiative-president-uzbekistan-unanimously-supported-international-community>

<http://muslim.uz/index.php/rus/mir/item/12305/>