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RECENT TENDENCIES IN THE DEVELOPMENT OF RELIGIOUS VALUES OF ISLAM AND THE IMPROVEMENT OF RELIGIOUS CONSCIOUSNESS IN UZBEKISTAN

Abstract: In this article some aspects and activity of modern trends in the developing of religious values of Islam religion and the improvement of religious consciousness in Uzbekistan are considered. Some of them are opening the International Research Center Imam Termizi and the Center for Islamic Culture of Uzbekistan.

Key words: Uzbekistan, Islam, religious values, religious consciousness, Ramazan, Kurban Hayit, hadiths, ISESCO, Al-Jome Al-Sahih, Muhammad ibn Ismail al-Bukhari, Imam at-Termizi, the Center for Islamic Culture of Uzbekistan.

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Introduction

The phenomenon of the modern stage of social development is the revival and wide dissemination of Islamic values. Similar trends are also taking place in the countries of the Central Asia, which are characterized by the centuries-old history of Islamic civilization. The acquisition of state sovereignty served as the beginning of a new stage in the revival of Muslim values in the Central Asian countries, and in particular in Uzbekistan.

Materials and Methods

As you know, Uzbekistan is widely known to the world community for those cultural and intellectual traditional values that were largely shaped by the influence of Islam.

In the Central Asia, Islam began to spread even during the early Middle Ages. And to this day in most of the independent countries of the former Union Islam acts as the most widespread religion. Such countries include the republics of Central Asia, the North Caucasus, Transcaucasia, as well as Tatarstan, Bashkortostan and some subjects of the Russian Federation [1].

Soviet socialist state, which is a common past, much was imposed and was alien to the people of our region, because it does not correspond to its fundamental ethical, moral and spiritual values.

State system, managed from the center, was designed for a certain mankurt, person, who not remembering any of his clan or tribe or the history of his people, nor any of its traditions. That is why there was such a big gap between what was declared in this system of statehood, and what was really. The person, his material, spiritual needs occupied one of the last places in this system.

The top of the ruling Communist Party in the former Soviet Union regarded as a religious community of their competitors in the fight for the minds of the peoples, and throughout its history has taken the most violent measures for infringement of religion, the destruction and subordination of the remaining clergy. Tens of thousands of clergymen of Islam were repressed. Thousands of mosques and hundreds of madrassas were eliminated, many of which were of architectural and historical value for our people and civilized humanity. In their mass, believers until the mid-1990s did not have access to the Koran. Religion has artificially turned into one of the intense fronts of ideological struggle [2].

For the same reasons, in the former Soviet republics of the Central Asia, where there was a ban on Islamic education, there could not be a significant number of highly educated Islamic mentors. But flourished all kinds of superstitions, sometimes reactionary media which sometimes act today with a



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claim to the ultimate truth, forcing it to the entire population, and the right to dispose of the fate of people [2].

Although the socialist regime, the number of religious buildings in Uzbekistan has declined sharply (mosques there were only less than a hundred in the whole vast Republic), Islamic tradition has continued to be an important part of the Uzbek people's worldview. But in the Soviet period of history, the authorities managed to create a secular system of government in which Islam, along with other religions, could not claim political domination in society. Islam in Uzbekistan during this period was quite content with the role that the Communist authorities assigned to it.

Ignored the natural desire to grow national self-awareness. Forbidden were many sacred national holidays - Navruz, Ramazan, Kurban Hayit and others. From the memory of the people of Uzbekistan, they tried to erase the names of our great ancestors who carried the banner of Islamic science at the dawn of Islamic civilization. Thanks to them, Maverannahr lived his golden age among civilization. And among those respectful and respected ancestors there are names that have spread all over the world. This is in particular such famous Hadith scholars, theologians, scholars and prominent cultural figures like Muhammad ibn Ismail al-Bukhari, Abu Abdullah al-Khwarizmi, Ahmad Bin Muhammad al-Fergana, Abu Rayhan Biruni, Al-Zamakhshari, Ahmad Yassavi Bahouddin Naqshband, Imam at-Termizi, Abu Mansur Moturidi, Burkhaniddin Marginani, Abduhalik Gizhduvani and many others. Many of their scientific works and works are an impressive layer of Uzbek Islamic studies and are of great importance for the world community [5].

In 1991, after Uzbekistan gained independence, the country had great opportunities in solving economic, social and political and many other issues. Did not stay aside and religion.

With the attainment of independence, Uzbekistan has chosen the path of revival and further development of the rich cultural heritage. At the same time, special attention is paid to studying the rich scientific and cultural heritage, restoration and beautification of holy places associated with the names of famous theologians in the Islamic world. During the years of independence, restored the names, scientific and cultural heritage of such great scholars as Imam Bukhari, Imam Termizi, Imam Maturidi, Burhanuddin Marginani.

At the same time, many mosques and madrasahs were restored, such as Masjidi Kalon, Shakhi Zinda, Cook Gumbaz, etc. Since 1991 to the present day Uzbekistan have been widely marked anniversaries of great scientists, thinkers, poets and statesmen, as Imam Bukhari, Imam Termizi, Ahmad Yassavi Bahouddin Naqshband, Abu Mansur

Moturidi, Burhaniddin Marginani Ahmad Fergana Abduhalikov Gijduvani, Amir Temur, Alisher Navoi. All these and other events are adequately recognized and highly appreciated by the domestic and international public [5].

We, being a generation of these great ancestors, left a huge mark in the history of mankind, we can not help but highlight the allocation of some of them. One of the most significant places among scholars of the Islamic world is undoubtedly the muhaddis (hadith) Imam Muhammad al-Bukhari. He went down in history that on the basis of careful analysis and selection has made a collection of authentic hadiths (sayings and deeds) of Prophet Muhammad (alayhissalam). His book Al-Jome Al-Sahih ("Credible Vault") is recognized in the Islamic world as the most reliable and important source in this field.

In total, Imam al-Bukhari took about sixteen years to compose Al-Jami al-Saheeh. He checked the 600,000 hadith that was in circulation at that time, not counting the 200,000 he recorded from his teachers and mentors. Of all this enormous amount of material, he selected for his collection only 7275 hadith. This shows how thoroughly al-Bukhari treated the task, and how high were the criteria for selection and verification [3].

The fact that the International Islamic Organization for Education, Science and Culture (ISESCO), one of the structures of the Organization of the Islamic Conference, declared Tashkent as the "Capital of Islamic Culture in 2007" is a confirmation of Uzbekistan's special role in the history of Islamic civilization, in particular its capital.

This event aroused great interest in the republic and abroad. In this connection, a year-long marathon of scientific, practical, cultural and spiritual-enlightening events dedicated to this significant event began in the republic.

The declaration of Tashkent as the capital of Islamic culture is an event of great historical, cultural and political significance, and that the city really deserves this recognition, which can be given a lot of evidence. Tashkent is an ancient city, which has always played an important role in the history of the region. Here in the Middle Ages lived such famous personalities as Muhammad Shashi (10th century), Khoja Alambardor (10th century), Shaykh Khavandi Tahir (13th c.), Khoja Akhrar (15th century), etc. The remarkable Muslim architectural Ensembles that have survived to this day [4].

Currently, Uzbekistan has more than 2000 mosques, more than 10 higher and secondary special educational institutions. Unique Fund of Oriental Manuscripts Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan and the ancient manuscript "Koran of Usman",

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included in the UNESCO 'list of World Culture Heritage "is also stored in Tashkent.

The capital of independent Uzbekistan impresses visitors from all over the world magnificent buildings madrasahs and mosques, libraries with strong collections of ancient manuscripts, museums, where samples of the works of the great masters, scholars and architects of the Islamic Renaissance stored.

The Tashkent Islamic Institute named after Imam al-Bukhari, the Tashkent Islamic University, established on the initiative of the President of Uzbekistan Islam Karimov in September 1999, the Kukaldosh Madrasah, and the World Mir Arab Madrasah are functioning in Uzbekistan. These educational institutions train theologians, theologians, religious scholars, specialists in Islamic law and source studies, the international economy and informatics. Tashkent Islamic University is the venue for many international conferences, seminars and roundtables on topical issues of religion and politics, tolerance and the preservation of peace and stability in modern society.

When choosing the candidacy of Tashkent, ISESCO took into account, first of all, the policy of the republic's leadership aimed at reviving the cultural and spiritual values of the Uzbek people, as well as the measures taken by the government of Uzbekistan to protect and preserve the monuments of Islamic civilization. This choice of ISESCO is also due to the fact that the rich history and culture of one of the oldest cities in Asia - Tashkent, the capital of Uzbekistan - occupy a special place in the history of world civilization.

It should also be noted that in Uzbekistan, as a priority of state policy, the revival of Muslim values and achievements of Islamic civilization is proclaimed, which is manifested in every possible support for the restoration of a rich cultural and spiritual heritage. We are striving to build a state based on democracy, which, at the same time, should be harmoniously combined with the fundamental moral standards of our people.

President of the Republic of Uzbekistan Shavkat Mirziyoyev expressed the idea of further improving the study of religious material and spiritual values. And as confirmation of this is the Decree of the President of Uzbekistan Shavkat Mirziyoyev on the establishment of the International Research Center Imam Termizi [6].

The center will study and propagate the true meaning of the religion of Islam, the Koran and its hadith, the great heritage left to the descendants of Imam Termizi. For this purpose, it is recommended to establish cooperation with international scientific centers and organizations, hold international conferences, symposia, exhibitions, training seminars, competitions and other cultural and educational activities.

The head of state instructed the relevant ministries and departments to prepare in a month's time the projects for the construction of the building of the center and its library, and the creation of an infrastructure.

There are some words about famous Muslim religious figure.

Muhammad ibn Iso ibn Sawra ibn Muso ibn Zahhok Sullamy Bouti At-Termizi was born in the village of Bug, which is in the Sherabad district of the Surkhandarya region, near the river Zhaikhun (Amu Darya) in 824.

The immense luggage of knowledge gained during studies and travels was used by Imam At-Termiziy to improve the religious sciences: al-kiroat (oratory), al-banon (writing), fiqh (law), history, falakiyat (applied astronomy) and a number of others. As a result, his name entered the religious science of Islam as a great encyclopedist who collected and systematized the "hadith". Prior to Abu Isa At-Termiziy, the hadiths were divided, mainly, into authentic ones - "sahih" and non-controversial ones - "zaif". Being engaged in hadith studies, Imam At-Termiziy first formulated and developed the concepts "Hasan" (good "hadith") and "Gharib" ("hadith", which were not communicated by the Prophet Muhammad's companions, but by other persons) [6].

The famous religious figures of that time considered it an honor to talk with him, to lead discussions on theological topics, to learn more and more aspects of the life of the Prophet Muhammad from the gifted young scientist At-Termizi. The great Imam Al-Bukhari once declared to Imam At-Termizi: "I benefited from communicating with you more than you benefited from training with me", which was a great evaluation of the works of Termizi [6].

There is a story that happened to him during the journey, described by At-Termizi himself: "During the pilgrimage to Mecca, I met with one Sheikh who narrated the hadiths known to him. Having completed my story, the Shaykh asked me why I did not record the hadith narrated by him. He reproached me that I disrespected the hadith. And then I word-by-word told all the hadiths just heard from him. Sheikh looked at me in surprise and remarked: "I have never met anyone like you" [6].

The story of the famous Arab chronicler Shamsiddin Al-Zahabi (1274-1347) is also known in his book "Tazkirat ul-Khufoz". He quotes this episode from the life of Imam At-Termizi: "Spiritual intimacy and friendship of Imam At-Termizi with his mentor Imam Al-Bukhari was so close that the news of the death of Imam Al-Bukhari plunged his disciple and friend into deep sorrow. Imam At-Termizi so much worried and surrendered to sorrow that he was even blinded by grief and tears" [6].

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During his long creative work, Imam At-Termizi created many unique works on theology and "hadith". His works are a collection of "hadith", "Al-Jome As Sahih", works of "Al-Shamoil Al-Nabawiyya", "Al Jomeh al-Kabirr", "Kitob at-Tarih", "Kitob al-Zuhd", "Risola fil Khilofa Val craved", "Asmo as-Sahrbo" became pearls of Islamic, including. And world science. In particular, the collection of the hadith "Al-Jam Al-Jome As Sahih" or "Sunan At-Termizi" is considered one of the six most authoritative Sunni collections of the "hadith" of the world. All 3962 hadiths contained in Sunan At-Termizi are systematized according to the chapters and are divided into saheeh, hasan and zaif.

The memory of the great ancestor of the Uzbek people is carefully preserved in modern Uzbekistan. In particular, in his native land in Sherabad, the mausoleum, where the ashes of the famous theologian and spiritual leader Imam At-Termizi are, has been completely restored. The mausoleum complex and the nearby territory are landscaped; beautiful gardens are arranged, periodically there are held meetings with the participation of the public and are engaged in charity. A lot of scientific and practical conferences and researches devoted to the spiritual heritage of Imam At-Termizi are also held.

The ideas expressed by the great hadeeth scholar and scholar-theologian Imam At-Termizi in his works are still relevant. Kindness and tolerance, humanity and morality, justice and honesty, righteousness and integrity, as well as other universal values, praised by it, serve to strengthen friendship between peoples, to ensure peaceful and creative relations among people all over the world.

Also, President Shavkat Mirziyoyev, continuing the traditions laid down by the First President Islam Karimov, expressed the idea that in order to fully study the rich historical, scientific and spiritual heritage of our people, to popularize it among the world community, the most important is the

profound revelation of the truly humanistic essence and The content of the religion of Islam, work has begun on the establishment in Tashkent of the Center for Islamic Culture of Uzbekistan [7].

This center will gather extensive information about the great Islamic scholars and thinkers, outstanding poets and writers, artists and calligraphers who have made an invaluable contribution to the development of world culture.

The head of our state noted the need to strengthen dialogue with youth by raising the level of knowledge, education, life and effective examples to instill in them a healthy attitude to religion.

President Shavkat Mirziyoyev expressed his views on increasing the effectiveness of the activities of the Office of Muslims of Uzbekistan, creating amenities for acting organizations and religious workers [7].

Conclusion

Thus, the necessary prerequisites for an organic perception of the contemporary values of Islamic culture have been created. There is an active cultural exchange between Uzbekistan and the countries of the Muslim world. Uzbekistan strives to perceive and transfer modern multinational values, among which a special place is occupied by the achievements of Islamic civilization.

Islamic cultural values and traditions, the great spiritual heritage left by the world Islam, largely determine not only the contribution to the historical development of our region, but also the emerging its qualitatively new appearance. The people of Uzbekistan for ensuring that the religion continues to fulfill the role of familiarizing the population with the highest spiritual, moral and moral values, historical and cultural heritage. We believe that Islam will always remain a source, serving for our noble aspirations, a source of unlimited power that will help us in our noble deeds.

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