



TRADITIONS OF CULTURE IN ISLAM AND THEIR MODERN SIGNIFICANCE

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Article history:	Abstract:
Received: 12 th February 2022 Accepted: 12 th March 2022 Published: 30 th April 2022	The article is determined by the fact that in the era of globalization, the problem of finding the optimal balance between universal values that are generally significant for all mankind and the historically developing property of individual civilizations and cultures does not leave the agenda. In the transfer to the practice of modern political and socio-economic development of individual states of the Muslim East, the solution to this problem involves not only focusing on the development of world experience in rationalizing the system of public administration, as well as social structure according to those essential characteristics that were at the basis of the advancement of Western European states and the United States in path of constitutionalism and democracy.
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From the late 60's - early 70's. 20th century the ruling circles of many Afro-Asian countries, where two or three decades earlier the choice had been made in favor of the strategy of "catching up with the West," were forced to embark on such a reflection. In other words, an attempt was made to overcome the backwardness inherited from the colonial or semi-colonial past and build a state of a modern type, implementing models of economic growth and political institutionalization of either Western Europe and the United States or the Soviet Union (in the latter case, in the form of "non-capitalist development", and also "socialist orientation").

The response to the failure of the "pro-Western" course, to its grave economic, social and other consequences, found a stormy outlet in the speeches of various Muslim groups. All of them advocated the spiritual and moral improvement of the world of Islam, for a "return to the Koran" and its "general values". The leading positions were often unsuccessfully claimed by the so-called Islamists - supporters of the restoration of the "state of Islam" of the time of the Prophet Muhammad (570-632) and his closest successors - the "righteous caliphs". Associating with the "revival of Islam" the deliverance from authoritarian regimes corroded by corruption and failed in terms of the development they promised, as well as the protection of Muslims from "Westoxification", i.e. From the massive export to the East of the stereotypes of Western, mainly American mass culture, Islamist leaders attributed to themselves

the ability of an "Islamic" solution to all the problems of our time.

In these difficult conditions, prominent representatives of the Muslim intellectual elite from the university, mainly professors, took up the development of a new development strategy and an ideological rebuff to Islamism. At the turn of the XX-XXI centuries. ideologists of Muslim big business began to join this activity. The result of their common efforts was the ideological substantiation of the strategy of modernization and democratization of the Afro-Asian states, based on the cultural heritage of peoples traditionally committed to Islam.

At present, the Muslim East provides many examples of administrative, legal and social transformations, whose implementation is directly or indirectly associated with an appeal to the historically established management culture in Islam, with the modification of its individual elements in relation to the needs and requirements of modernity. Although this process is neither synchronous nor unambiguous, it is not bypassed by the global trend: the search for new reserves to improve the efficiency of public administration in the historical and cultural heritage with its centuries-old traditions of administration, social self-organization and self-government.

The object of the study is the civilizational features of the culture of state and society management that has developed in Islam and their refraction in the historical destinies of the countries of the Muslim East.



The subject of the study is modern approaches to the traditions of Islamic administrative culture in the process of state building "from above" (through the rationalization of the system of power and administration) and "from below" (through a set of official measures designed to contribute to the modernization of the social structure on a civil law basis).

The purpose of the study is to study those problems of state building and development that are directly or indirectly related to the Islamic factor.

Achieving this goal was the solution of a set of tasks, including:

- understanding of those features and principles of the formation of early Islamic statehood, which predetermined the presence of civilizational specifics in the Muslim understanding of the state and its functions;

- an analytical review of the subsequent formation and gradual evolution of the Islamic administrative culture in the medieval period on the example of the Arab Caliphate, the Ottoman and Mughal empires;

- identification of the main causes, forms and consequences of the actualization of religious and political ideals, values and symbols of the early Islamic past (the experience of Turkey in the formation of an administrative and legal system on a secular basis and the experience of Pakistan with its multivariate and selective reliance on individual cultural traditions are taken as a basis governance in Islam);

- generalization of conceptual provisions and practical recommendations put forward by foreign Muslim thinkers and scientists regarding the consideration of Islamic civilizational and cultural specifics in the process of democratization of the state system and modernization of society.

The theoretical and methodological foundations of the dissertation research were determined by the fact that the culture of state and society management, which has historically developed in Islam, was considered as a systemic and multidimensional formation that combines universal and temporal characteristics. At the same time, the methods of systemic, structural-functional and historical-comparative analysis were used.

Since it was in the medieval period that this culture in its traditional version went through a relatively complete development cycle (from origin, formation on an evolutionary basis and maturation on an involutionary basis to the appearance of symptoms of regression), its study required an appeal to research methods adopted in the field of hermeneutics, medieval studies, Islamic studies.

All this made it possible to single out a set of typologically significant elements of the management culture in Islam and to study them taking into account the time distance separating one or another stage of its development from the present.

Conceptually significant was the conclusion that "European civilization represents the current stage of the centuries-old development of the world, in which the achievements and spiritual values of all mankind are synthesized. Only with this understanding, the terms "Europeanization", "Westernization", "modernization", etc. adequately reflect the content of the progressive development of the entire world community, and not just Europe or the West as a whole. And now, not to mention the past centuries, world civilization is enriched by the achievements of not only Western countries.

Thanks to the publication of the Essays, the idea of where, how and when the civilizational and cultural impact of Islam on the life of various peoples of Asia and Africa took place was significantly replenished and deepened. The main directions of the evolution of the Islamic civilization itself, as well as its regional branches, were outlined. Clarity was introduced into the understanding of the features of their phased development and interaction at various levels of the spiritual-religious, socio-political, and economic life of different Muslim communities.

The degree of scientific knowledge of the problems of dissertation research is low. Although both the Muslim tradition and prominent representatives of modern science highly appreciate the role of Muhammad as an outstanding religious and statesman, until now, those areas of his religious and political activity, due to which the transformation of the Muslim community into a socio-political community with signs of the state, have not been comprehensively covered. . The question was not raised about the culture of governance that was developing under the auspices of Islam, about its subsequent transformation into the supporting structure of the culture of public administration in various countries of the East.

Against this background, the achievements of domestic specialists in the study of Muslim legal culture stand out noticeably. G.M. Kerimov made a significant contribution to the study of Sharia norms for regulating various spheres of public life, and also drew attention to the originality of early Islamic statehood.

Based on the analysis of the theory and practice of Islamic law, L.R. Sukiainen characterized the essence and historical significance of Muslim legal culture, noted its role in the formation of Muslim



political and legal culture, as well as the possibility of relying on its constructive potential in the context of modernization and democratization of the countries of the traditional spread of Islam.

As for the Muslim political and legal culture, some of its manifestations were reflected in some strange-Vedic studies. But in most works, its current state was considered in isolation from the previous stages of the centuries-old development of Islamic civilization, from the administrative traditions genetically related to it, without due consideration of the peculiarities of the interaction of these traditions with the culture of the peoples who converted to Islam, without taking into account the cultural and political consequences of the stay of many countries of the East. in a state of colonial or semi-colonial dependence on Western powers.

The source base of the article was made up of three groups of sources. At the head of the first group is the Qur'an and the Sunnah. In terms of their semantic content, the works of Muslim scientists and theologians adjoin them, where the Koranic principles of the formation of early Islamic statehood are highlighted.

The second group of sources consists of constitutional legal acts and other official documents, texts of speeches and speeches by state leaders of the countries of the Muslim East. Since the experience of the Ottoman Empire and Turkey, British India and Pakistan is taken as the basis for the study, this group is dominated by documentary acts and other primary sources related to these countries.

The third group of sources includes the works of leading representatives of modern foreign Muslim socio-political and scientific thought, who speak from the standpoint of understanding the role and significance of the spiritual, value and ethical norms of Islam for the modern state and socio-cultural development of Afro-Asian countries. Among the authors of such works are Fazlur Rahman, Fuad Zakaria, Mohamed Sharfi, Abdullahi Ahmed al-Naim, Mohamad Umer Chapra.

The scientific novelty and the main results obtained personally by the author of the article are that:

- for the first time the subject of a special study was the study of the historical and civilizational prerequisites for the emergence of a culture of government and society in Islam;

- the use of the tools of Islamic studies analysis, as well as the methodology of system-structural comparative studies, resulted in the definition and thorough study of the features of the logical-semantic and meaningful civilizational specifics in the culture of

public administration of the countries of the traditional spread of Islam;

- a new, significant layer of Islamic studies factual material was introduced into historical science, which made it possible to trace the process of transformation of the Islamic culture of governance into the supporting structure of the culture of public administration in those countries of the East where the Muslim community secured the status of a dominant state-forming community;

- the mechanism of centuries-old reproduction of the traditions of early Islamic statehood in their original or modified form is comprehensively characterized;

- investigated the dynamics of such reproduction at various stages of historical development;

- it was revealed how the initial ambiguity of the religious and political heritage of Muhammad was manifested in the past and is manifested in the present, which included prescriptions that refract both the direct response to the "current moment" in the life of the Muslim community-state, and the "general values of Islam", where the universals of human existence are reflected;

- the conclusion is made about the need for a differentiated approach to the centuries-old heritage of Islam, to its cultural accumulations in the administrative and managerial sphere;

- the specificity of the historically established traditional Muslim understanding of the state and its functions, which is still characteristic of the mass Muslim consciousness, is revealed, is reflected in official program documents, in the domestic policy of the ruling circles, in their foreign policy actions;

- methods of using various Islamic management traditions both in institutional and normative and in spiritual and value provision of the tasks of modern state building and management are identified and described on the example of Pakistan and Turkey;

- a set of factors is determined, due to which the last decades of the XX-XXI centuries. were marked by the fact that the problem of determining the measure of balance of the reforms taking place there with local (national) cultural traditions, with their spiritual, primarily Islamic component, noticeably shifted to the center of the official development of the development strategy for the countries of the Muslim East; summarized the conceptual provisions and practical recommendations of foreign Muslim thinkers and scientists regarding the nature and methods of relying on the civilizational and cultural heritage of Islam in the process of democratization of the state system and modernization of society; it is concluded that one of the most important conditions for the



successful and sustainable development of countries and regions of the traditional spread of Islam is a balanced combination of secularist measures with the active assistance of the state to a qualitative renewal of public (mass) consciousness through the system of secular and religious education, through an extensive network of civic education, through cardinal reform a Muslim family of a traditional patriarchal type; the "Islamic lessons" of foreign and Russian experience in the formation of state policy in relation to the population professing Islam are compared.

The practical significance of the study lies in the fact that it expands the possibilities of deep knowledge and the diverse and ambiguous manifestation of the Islamic factor both in the past and in the modern life of countries and regions of the traditional spread of Islam. Thus, due correctness is introduced into the assessment of this factor.

The study leads to an understanding of the logical, semantic and meaningful originality of socio-political processes in the Muslim East, which is extremely important for a comprehensive assessment of the situation in individual states with a population professing Islam, to determine the vector of their further development. Finally, this allows for a more thorough forecasting of the foreign policy actions of these countries.

The results of the study may be of practically significant interest to those state and municipal employees of the Russian Federation, as well as public organizations that, by the nature of their activities, are involved in resolving issues related to various aspects of confessional (ethno-confessional) issues.

The materials of the dissertation research can be used in the preparation of lecture courses of historical, Islamic, Oriental, political science directions.

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