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CURRENT PROBLEMS OF MODERN ISLAMIC STUDIES IN UZBEKISTAN

Currently, the development of Islamic Studies in Uzbekistan is undergoing a difficult time of rethinking and development since independence. Summing up the outcome of this is done by passing a certain stage of science. It has been 25 years since Uzbekistan gained independence and self-development of Islamic studies in our country. In fact, in the recent historical past of Islamic studies, it has traditionally been associated with the Russian and then Soviet Oriental, which, in turn, were linked to European Orientalism, which was greatly influenced by the German school¹.

In Uzbekistan, the Islamic Studies began its development as an independent stream of Oriental Studies, who studied the history of Islam, its sources, the influence of Islam on the socio-political life of the Muslim world, its historical development and current state. However, do not forget the serious impact of atheism and ideological systems of the past.

As you know, the beginning of the formation of Islamic Studies as a science dates from the

¹ Here we use the term in a critical value that is suggested by Edward Said in his famous "Orientalism." See : Edward. Orientalism. The Western concept of the East. – S-Pb : Russian World, 2006. – 636 p.

middle of the XIX century. Creating a scientific methodology of Islamic Studies directly linked to the development of common principles and methods of historical research and the application of these techniques, in particular, to the study of the Arab-Persian manuscript material. Originally developed as a discipline focused on the historical and philological study of the written Islamic monuments. In close connection with this also was a theoretical study of Oriental languages, especially Arabic.

In Europe, Arabic studies emerged at the end of XVI-early XVII centuries and began to develop in the XVII-XVIII centuries, when it became the main centers of Rome, Paris and Leiden. The history of the Arab peoples with Islamic studies was also studied at Oxford, Cambridge and some German universities. Interest in the period stimulated the development of a trade and diplomatic relations with the East, and missionary propaganda goals, the desire of the Vatican subdue Christian churches of the East.

The formation of Islamic studies preceded by more than a hundred years (1798-1912) study of the history of Islam by such European Orientalists as Silvestre de Sacy, Gustav Weil (1808-1889), Alonso Sprenger (1813-1893), Reinhart Dozy (1820-1883), Alfred Kremer (1828-1889), William Muir (1819-1905), Theodore Noldeke (German Theodor Nöldeke. 1836-1930) and August Müller (1848-1892). At the same time in Russia (Moscow and St. Petersburg) in the second half of XIX - early XX century, there was formed the academic school of Islamic studies. Works of the Russian scientists Girgas Vladimir (1835-1887), Viktor Rosen (1849-1908), the Crimean Agafangel (1871-1942), Gordlevsky Vladimir (1876-1956), Alexander Semenov (1873-1958), Alexander Schmidt, (1871 -1939) made a major contribution to the development of the global Islamic Studies. Some of its representatives subsequently had a great influence on the formation of Islamic science in Central Asia. The most important figure in this was the academician Bartold Vasily (1869-1930), who laid the methodological foundations of Russian and later Soviet scientific Islamic Studies.

During the fault of key epochs of the Russian Empire in 1918, East Turkestan Institute was established in Tashkent, the first rector was a famous Russian ethnographer, Michael Andreev (1873-1948). In 1924 the Institute was transformed into the Faculty of Oriental Studies of the Central

Asian State University (SASU). The first dean of the Faculty of Oriental Studies in 1924 was the student of V. Rozen, Russian researcher Alexander Schmidt, who has had a strong influence on the development of Islamic Studies in Uzbekistan.

Theoretical approaches developed by Russian classical Islamic studies, preserved in Central Asia as well as throughout the former Soviet Union until the 1930s. Then, due to ideological reasons were placed in the forefront of the so-called “Vulgar sociological approach”, which is closely linked to militant atheism. These trends are also affected and this science in Uzbekistan directly experienced the powerful and uncompromising kick totalitarian regime. Which existed as part of SASU Oriental Department was reorganized into the Faculty of Education, and is closed on the point².

Between hard rule of the communist ideology of militant atheism and scientific Islamic studies could still somehow remain in Uzbekistan while retaining the particles of the academic tradition of this science. More specifically Islamic Studies came down to the study and publication of texts and historical records (D. Chekhovich, Anas Halidov, R. N. Nabiev, A. B. Vildanova and etc.) While at the same time, there has been silence or disregard “of Islamic in their work “fragments of texts, explications³ of the Qur’an or hadith. Even more notable activities of the Institute of Scientific Atheism of the Central Committee of the Communist Party of the Uzbek SSR (founded in the early 1970s.) of the Department with the appropriate name in the Institute of Philosophy. There worked several orientalists, arabists, although “Islamic Studies” actually took the form of scientific atheism, was given at the mercy of the name of philosophy, specializing in the path of atheism. Another way to “hide” Islamic Studies was working on the study of heritage “encyclopedic scientists,” as al-Biruni, Ibn Sina, al-Farabi and others. But in this case, about the full study, religious beliefs and ideologies of the pillars of Islamic thought were not affected.

A more fruitful for the development of the domestic Islamic studies in Uzbekistan proved the postwar period, when the new opening in 1944 of the Eastern faculty was observed a significant increase in national personnel concerned with Islam, even “in connection with the struggle to overcome

the survivals of the past of the peoples of Central Asia, Kazakhstan and the Caucasus “. During this period, there were lectures of famous scientists like Mr. Bertels (1890-1957), Alex Barannikoff (1890-1952), Viktor Belyaev (1902-1976), Ilya Petrushevsky (1898-1977), Vasily Struve (1889-1965), Mikhail Andreev (1873-1948), A. Semenov and others.

A significant contribution to the revival of Islamic studies research on the territory of the former Soviet Union in the postwar period was introduced by I. Petrushevskiy, whose lectures on Islam (“Islam in Iran in the VII-XV centuries”), first published in 1966, has long been one of the best benefits, and studied in Tashkent. A significant influence on the development of this science has also published in 1963 translation of the Koran, carried out by academician Ignatiy Krachkovsky (1883-1951).

The second stage -The impetus for the development of national cadres in the field of Islamic studies began in 1970-1980 years when under the influence of “the Islamic factor” (the Arab-Israeli war of 1973, the revolution in Iran in 1979, the Soviet invasion of Afghanistan in 1979) ideological central authorities of the country decided on the need to study Islam and Oriental centers in the organization of special sections (or groups) to study Islam. Studies established by order, departments naturally took political science and regional studies character. During this period, we should remember the names of such scholars as P. A. Gryaznevich, V. M. Prozorov, Mikhail Piotrovsky, V. Naumkin, N. Osmanov. Also encouraged to remember the atheist literature of the Soviet period, which was published by thousands of copies in 1970-80, the authors of which claimed the inclusion of their works in the field of Islamic studies and Religious studies.

Along with Russian centers in Moscow and Leningrad, there began to develop oriental centers in the republics, including Uzbekistan (Tashkent). As part of the full-scale operation was prepared several papers and information guides about Islam for the nonprofessional readers and at the end of the 80-s, they were prepared and published special guides of Islam. The first such reference on Islam - “Islom” guide was published in Uzbekistan by the publishing house “Milliy nashriyot Encyclopediyasi” in 1989. The real impetus to the development of the domestic Islamic studies science of Uzbekistan has received with the acquisition of

² M. Abdusamatov. O‘zbekiston sharqshunoslari: Bibliographical essay. –T.: Qomuslar tahririyati, 1996. –B.7.

³ The explanation, clarification of names written works.

its independence. By special decree of President Islam Karimov of Uzbekistan from July 15, 1991, Tashkent State Oriental Faculty was transformed into a separate Tashkent State Institute of Oriental Studies. A new wave of scholars on Islam such as Ahad Khasanov, Saidakbar Agzamhodzhaev, Zahidullo Munavvarov, Zohidzhan Islamov, Ashirbek Muminov, Bakhtiyor Babadjanov and others⁴.

An important influence on the development of national Islamic studies was the establishment in 1999 of the Tashkent Islamic University which received a special status under the Cabinet of Ministers of Uzbekistan. The main goal of the Tashkent Islamic University is to prepare qualified professionals on Islamic studies, the history and philosophy of Islam.

An attempt to systematize the experience in the field of Religious studies and Islamic studies was developed in the Tashkent Islamic University with the opening of the UNESCO Chair on Religious Studies and the Comparative Study of World Religions in 2000. In this regard, a group of university professors, even the Republican won a grant for comparative religious studies. Also, in 2008-2011 the Tashkent State Institute of Oriental Studies together with the Tashkent Islamic University carried out a grant

of the Ministry of Higher and Secondary Special Ministry of the Republic of Uzbekistan on the creation of Educational-methodical complex on the formation of the youth culture of religious tolerance. As part of this grant, a lot of work on the creation of teaching materials for pre-school education, secondary schools, colleges and high schools has been done. In particular, a significant contribution to the development of Islamic studies can be considered the publication of such teaching textbooks as "Islam and modernity", "Islam and Politics"⁵ and others.

Thus, we can say that the formation of the School of Islamic Studies passes a stage of structuring and qualitative transformation.

At the moment, the development of Islamic studies can be divided into academic and university areas in the country (or in fact "high school" work on the compilation of textbooks in the various sections of Islamic Studies). However, it is quite a conventional division. If you take all published major work on Islamic studies, they can be divided into the following groups:

- 1- Work on the creation of training programs, manuals and textbooks⁶.
- 2- The work of reference and informational nature⁷.
- 3- Works religious and educational nature⁸.

⁴ A.Muminov. The role and place of Hanafi ulama in the life of cities in Central Mawarannahr (8-13 cc.). Dissertation. -T: TIU,2003; Babadjanov B.M. To a question about the perception of the Sufi Shaykh status (for example, Khwaja Ahrar) // Arabia Vitalis. Arabic East, Islam, ancient Arabia / Coll. Articles dedicated to the 60th anniversary of VV Naumkina. - M.: Eastern Literature, 2005.; Yu.Babadzhanov. Preface Editor // Kadyrov MT Lives of Khoja Ahrar: Experience in systems analysis rekonstruktii biographies and stories of Khoja Ahrar Ahraridov. -Tashkent,2007; A.Hasanov. Qadimgi Arabist va Islom ILK: zhoxiliya Asri. -T: TIU, 2001; Munavvarov Z.I, A.Hasanov. Islom: Hanafiylik vahhobiylk Islands. - T.: Movarounnahr, 1998; Munavvarov ZI Countries of the Arabian Peninsula in the international political and economic relations of the 20th century: Author. dis.na sois.stepeni dock. watered. Sciences. - T.: Tashkent State University, 1997; Munavvarov west of Uzbekistan and the Arab world: the prospects for cooperation. - T: Fan, 1997; Abdisattorov A.A. Force kurfazi Arab davlatlari tashki siyosatida "Islom omili"ning siyosiy taxlili: Diss. abstract. - T: ToshDSHI, 2005; Ismoilov D.A. The role and place of Islam in the socio-political and spiritual life of the peoples of Turkestan (the end of XIX- beginning of XX centuries.): Abstract. Dis. - Fergana: FSU, 2006; Ibragimova S.S. International terrorism as a threat to the security of the Republic of Uzbekistan: - T: Tashkent State University, 2005.

⁵ Islom va hozirgi zamon: Textbook. -T.:TIU, 2010; Sh.Yovkochev. Islam and Politics: Textbook. T.: TIU, 2011; Markaziy Osiyo halqlari Ijtimoiy-siyosiy va diniy harakatlari tarixi. -T.: TIU, 2010; Sh.Évkochev. Siyosat va din. -T.: TIU, 2010.

⁶ A.Қ.Мўминов. Жаҳон динлари тарихи / курс дастури. -Т.:ТошДШИ, 1997; Ислондаги оқимлар: хорижийлик ва шиалик/ Ўқув -услугий қўлланма. -Т.:ТИУ, 2003; Диний экстремизм ва фундаментализм: тарихи, мохияти ва бугунги хавфи/ Махсус курс бўйича методик тавсиялар. -Т.:Ғофур Ғулом нашр., 2000. Ислон:справочник. -Т.:Энциклопедия, 1989.;

⁷ Қалтис саволларга холис жавоблар. -Т.:Мовароуннахр, 2001; Бағрикенглик-барқарорлик ва тараққиёт омили/А.Очилдиев муҳарр.остида. -Т.:ТИУ, 2007.; Дин ва давлат муносабатлари масаласи//Хамжихатлик ва бағрикенглик-тараққиёт омили. -Т, 2001.; Диний ба-рикенглик ва мутаассиблик (юз саволга -юз жавоб). -Т.:ТИУ, 2007.

⁸ Б.Бабаджанов. Власть и религия в Кокандском ханстве. Автореф..на соиск.уч.ст.док.ист.наук. -Ташкент, 2011; К.Зохидов. Илк ислом давлатчилиги ва унинг шаклланиш жараёнлари. Т.ф.н. илм.дар. олиш учун.. автореф. -Тошкент, 2005; А.Абдуллаев. Абу-л-Лайс ас-Самаркандийнинг Мовароуннахр тафсиршунослигидаги тутган ўрни. Т. ф.н. илм.дар.олиш учун ёзилган автореферат. -Тошкент, 2007.

4 - Proceedings of the scientific-research character⁹.

After analyzing the basic research that is now carried out in this direction could be argued that - it is mainly the work of the historical (of source), and the interdisciplinary nature of Religions. From a study of more than 130 dissertations, one way or another related to Islam, 57 interdisciplinary work plan, 32 work in religious studies.

However, it should be noted that almost no research conducted on contemporary Islam. In many works of young researchers on Islamic studies considered mainly the works of medieval jurists and theologians. But to call them sturdy and fundamental, almost not necessary, due to poor knowledge of the authors of the historical context in which there was specific work in these areas. Anthropological and humanities knowledge most authors also leaves much to be desired. Also, the modern Islamic studies necessarily require basic knowledge of sociology of religion, the different forms of existence of Islam, both in regional and in a general classical context. Even fewer are aware of the author's published works of their foreign colleagues, because of the weak availability of these works, and because of language barriers. However, in our opinion, it is not necessary to convert academic research into actual apologetics of religion, then have to deal with well-trained theologians, but not academics. This is a different area of humanitarian intellectuals. Also, only academic, but not apologetic approach is suitable for the development of proper domestic policies (especially in the religious situation of regulation) and as a response to external challenges. Especially when the religious factor becomes a significant "trump card" for our enemies abroad, ready to use it for improper purposes far as we see now in the Arab world. In some of them, the "Arab Spring" has long become a "winter" and "medieval stagnation" and external stimulation unreasonable organized Islamists radicalized even moderate Islamist groups (for example, in Egypt and Syria). Therefore, an extremely apologetic approach will narrow our view of the huge number of calls to their assessment on the background of serious problems that globalization generates.

Besides, Islamic studies - it is still a science devoted to the study of Islam, rather than the study of Islamic theology as a kind of example for the modern national revival. In this sense, academic

institutions and secular universities should not forget about its direct purpose - a comprehensive critique of the subject and object of research, but does not deal with its propaganda as a modern landmark and "true science." This, after all, talking about science, religion, theology, which is not the revival of history or heritage usual, but as a way of life, can take us to the middle ages. In other words, we must see the fine line between "spiritual and historical heritage" and the current realities in the political, social, legal, government and other aspects of national life. Do not forget that we are dealing often with legal and theological prescriptions, which in their estimation as "a binding heritage of ancestors" in today's conditions are simply unacceptable. In this regard, the work written by the young scientists who probably belong to the Islamic tradition, than to Islamic studies, cannot be regarded as works on Islam, as they represent the development of the Muslim spiritual tradition, not science.

The post-Soviet revival of religious and national values, the weak position of academic Islamic studies and other identified different approaches to the study of Islam - normal apologetic and academic (but not atheist). Each of these methods has the right to exist. But each is quite a specific task. Academic - for the needs of science and, ultimately, to the relevant government agencies that produce certain aspects of internal and external policies on the regulation of issues related to religion and the formation of a balanced domestic policy. Another approach, which, incidentally, there was a faster and more widely represented, unlike the academic to serve the ideological objectives of which you spoke. But even there, the task should be limited to no direct promotion of their religious way of life, but as part of the heritage and history. However, we get a practice that academic research is often replaced or simply mixed with apologetic that creates a very unambiguous situation.

Thus, the importance of Islamic Studies in Uzbekistan historically determined by the following factors: 1) inner factor (the vast majority of the population is Muslim); 2) external factor - immediate and historical and cultural proximity with the countries of the Islamic world; 3) Islam in Uzbekistan is an integral part of the spiritual life, history and culture of the Uzbek people; 4) The Islamic factor - an important factor in the social and political life of the State and society which consolidating and integrating it into the Muslim community.

⁹ Ислом: справочник. -Т.:Энциклопедия, 1989.