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Shahzoda Abdulatipovna Abduraimova
University of World Economy and Diplomacy
MA student, International relations,
shahzoda.1998@mail.ru

A FACTOR OF ISLAMIC SPIRITUALITY IN OVERCOMING IDEOLOGICAL THREATS

Abstract: Article discusses the factor of Islamic spirituality and culture in overcoming the ideological threats in this period of globalization.

Key words: Manuscripts, scholars, mosque, archeology, mysticism, culture, music, heritage, social diversity.

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Introduction

Over the last few decades the matter of saving and protecting youngsters, while the mass culture draws people together, has become one of the most vital issues of our nowadays life. In the era of globalization, we are facing spiritual threats such as acquiring the mind, the spiritual weakening, and the removal of national values. In such cases, it is the main task to integrate the consciousness of Islamic culture and Uzbek culture into the minds of young people. Nobody can argue that Uzbek culture has always been rich itself. However, the entrance of Islam developed this culture much.

Culture, as described by the late Malik Bin Nabi, "is not a discipline confined to one class of people but is a constitution demanded by the public of all shades of thinking and social diversity, especially if it forms the bridge which leads society to advancement and civilization. It also forms the fence that prevents individuals from falling into the abyss."¹

Science, Architecture, Music in the religion of Islam

If history examined, the science, architecture, music, and others, all were contributed with the help

of Muslim scholars. The science for instance, from the second half of the eighth century to the end of the eleventh century, Islamic scientific developments were the basis of knowledge in the world. At a period of history when the scientific and philosophical heritage of the ancient world was about to be lost, Islamic scholars stepped in to preserve that heritage from destruction. It is certain, moreover, that the modern world would look much different than it does today. "For the culture and civilization that were founded on Islam not only preserved the heritage of the ancient world but codified, systematized, explained, criticized, modified, and, finally, built on past contributions in the process of making distinctive contributions of their own. In addition to this, architecture."² "The most notable examples of masharabiyah are in the Mosque of Ibn Tulun in Cairo, the Blue Mosque in Istanbul, and the Mosque of Isfahan. After the Ka'ba in Mecca, the "Dome of the Rock" or Mosque of Umar in Jerusalem built in 685 is the oldest example of Muslim architectural genius. The technique of dome construction was perfected and passed on to the West. The technique of dome structural support was used in the Capella Palatine in Palermo (1132), while the campaniles or steeples of

¹ Cultural Strategy for Islamic World, Publications of the Islamic Educational, Scientific and Cultural Organization ISESCO, 1428H/2007

² <http://www.mei.edu/content/islamic-civilization>

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the Palazza Vecchio of Florence and of San Marco in Venice are inspired by the minaret which was first built in Qairawan, Tunisia (670). Similarly, the horseshoe arch, which was so prevalent in Islamic form and particularly well realized in the Great Mosque of Damascus (707), has since been copied all over the world. Probably the best known example of Islamic architecture is the Alhambra (meaning al-Harnra or the red one) palace built in 1230 in Granada, Spain.”³

“The artistic contributions were not limited to architecture, construction, decoration, painting, mosaic, calligraphy, design, metalcraft and wood carving. They extended to music through the development of new instruments and new techniques of sound and rhythm. The Arab Muslims (al-Farabi in particular) were the first to develop a technique of musical harmony paralleling mathematical science. Arabic-Islamic music was characterized by the harmony of sound and evocative emotional expression. Musiqā is the Arabic word for music.”⁴

M.Charif Bassiouni, Professor of law at DePaul University in one of his articles about Islamic civilization highlights that “Because Islam originated and has developed in an Arab culture; other cultures which have adopted Islam have tended to be influenced by Arab customs. Thus, Arab Muslim societies and other Muslims have cultural affinities, though every society has preserved its distinguishing characteristics. Islamic culture inherited an Arab culture born in the desert, simple but by no means simplistic. It has an oral tradition based on the transmission of culture through poetry and narrative. However, it has been the written record that has had the greatest impact on civilization. Islam civilization is based on the value of education, which both the Qur'an and the Prophet stressed.”⁵

Islamic religion has not changed Central Asian cultures but has developed including the lifestyle of Uzbek nation. Their lifestyle changed in to better side. Greetings, dress code, and eating habits have become more beautiful. Of course, the place of the Qur'an and the Hadiths is invaluable. At the same time, scholars in the Islamic world also wrote hundreds of works on the development of Islamic culture. The future generations should be brought up based on scientific and spiritual heritage of or great ancestors. Abdilkhaliq Gijduvani, the founder of an independent Central Asian school of mysticism, Al-Biruni philosopher, geographer and mathematician, Najmudiin Al-Kubra the founder of the Kubraviya Sufi tariqa and many others can be count as an example. “In the period from the 9th to 12th century –

the era sometimes referred to as the Age of the Eastern Renaissance – Central Asia produced some of the most enlightened thinkers, who went on to make groundbreaking contributions in such fields as physics, chemistry, mathematics, astronomy, geography, medicine and agriculture. Muhammad al-Khwarazmi who lived in the 9th century, a mathematician born in the territory of present-day Uzbekistan, is known as the father of algebra, since it is his works which introduced the concepts of algebra into European mathematics. The title of one of his books gave the world the word “algebra,” while the word “algorithm” derives from the Latinization of the scholar’s name. 11th-century philosopher and scientist Abu Ali ibn Sina, better known in the West as Avicenna, a native of Bukhara, was regarded as the most prominent physician since Hippocrates. The Latin translation of his book “The Cannon of Medicine” was a staple text in the Western medical curriculum for several centuries. The great Central Asian polymath Abu al-Rayhan al-Beruni, who also lived in the 11th century, is believed to be the first person to suggest that a landmass existed beyond Europe and Asia. Many centuries before the rest of the world, al-Beruni discussed the possibility of the Earth revolving around the Sun. He measured the earth’s circumference with incredible accuracy, erring from the exact value of 24,900 miles by a mere 200 miles, a remarkable achievement for someone who lived 1,000 years ago.

The Arab Islamic civilization accepts and appreciates the other civilizations, since Islam respects all cultures, nations and traditions. The Islamic conquests and the wide propagation of the new religion in the ancient world enhanced the openness of the Islamic civilization to the other civilizations. Islam encourages coexistence with other religions and cultures. The message of Islam is identical to all revealed messages as it has come to confirm and complete them as the concluding message.⁶ The statement above proves that Islam has always respected other religions, civilizations. Moreover, accepted all scientific achievements since they are beneficial for human kind.

Globalization and Islam

Globalization, defined as “the inexorable integration of markets, nation-states, and technologies to a degree never witnessed before, enabling individuals, corporations and nation-states to reach around the world farther, faster, deeper and cheaper”.⁷ What is Islam’s place within globalization? Many prominent scholars define the religion as incapable of

³ Islamic Architecture, Robert Hillenbrand, Columbia University Press, March, 2004

⁴ Music in the world of Islam, Amnon Shiloah, Wayne state University Press, August, 2001

⁵ <http://www.mei.edu/content/islamic-civilization>

⁶ Cultural Strategy for Islamic World, Publications of the Islamic Educational, Scientific and Cultural Organization ISESCO, 1428H/2007

⁷ Thomas Friedman, *The Lexus and the Olive Tree* (New York: Anchor Books, 2000), 7-8.

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adapting to a globalized society because Islam instinctively opposes globalization and the secular values it entails. However, this explorative endeavor favors a multidimensional rather than polemic approach, one that views the recent Islamic revival, radical Islamic militants, and the broader return of religion around the globe as critical aspects of globalization. This investigation does not so much advance a centralized argument as it acts as a web of possibilities, linking concepts and realities together under a global framework in the hope of positing a broader appreciation of Islam and its evolution vis-à-vis globalization and the normative context within which it lies situated.⁸

Islamism is a heavily contextual phenomenon whose major goal is to articulate and redress the various grievances held by disparate Muslim groups across the Islamic world. Its causes are found within the social and political contexts of different Muslim political actors, not in any textual trap door or scriptural loop hole in Islam.⁹ Debates about Islam and its role within the world as it globalizes confront the question of secular modernity and how it interacts

with religion and Islam in particular. Radical Islam, of course, conceptualizes itself in opposition to modernity. But most of the Islamic revivalists do not agree with them. Regardless of this diversity, Islam will certainly not recede from globalization's horizons. It is very much a part of its heritage and future, and therefore a crucial strand in the universe of possibilities that awaits the globalizing world.

Conclusion

We can speak a lot about the role of Islamic culture in our social, spiritual life, the development of Islamic culture and arts. However, the main task is to study diligently all these heritages, analyze and contribute to their development. Islam will certainly not recede from globalization's horizons. It is very much a part of its heritage and future, and therefore a crucial strand in the universe of possibilities that awaits the globalizing world. Only by these actions, we can save people from the mass culture that threatens the minds of young people and the negative phenomena in the process of globalization.

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⁸ Islam and Globalization: Secularism, Religion and Radicalism. *International politic and society*. 4/2002

⁹ Islam and Globalization: Secularism, Religion and Radicalism. *International politic and society*. 4/2002