



# **TASHKENT THE CAPITAL OF ISLAMIC CULTURE IN 2007**



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## Tashkent - the Capital of Islamic Culture in 2007

Since the ancient times Uzbekistan has been taking an important place in formation of human civilization, including the Islamic culture. Its renowned scientists made an enormous contribution to the development of various spheres of science and culture.

After gaining independence Uzbekistan chose a path of rebirth and further improvement of rich cultural heritage. At the same time, the special attention is attached to the study of scientific and cultural heritage, refurbishment, restoration and improving the shrines linked with the names of scientists-theologians famous in the Islamic world.

At the beginning of this year the International Islamic Educational, Scientific and Cultural Organization (ISESCO), which is one of the Islamic Conference Organization's structures, has named Tashkent a capital of Islamic culture in 2007.

Alongside with Tashkent, which represents the Asian continent, the cities of Fes (Morocco) and Tripoli (Libya), which represent the Arab world, and the capital city of Senegal Dakar, representing the African continent, are named the capitals of Islamic culture.

Tashkent has been honored to receive such high and honorable rank thanks to outstanding merits of Uzbekistan before the Islamic culture and science, preservation of monuments and further enrichment of Islamic heritage.

Before the Islamic period such cities of Uzbekistan as Samarkand, Bukhara, Nasaf, Urgench, Tashkent and Margilan were one of the important political, cultural and trade-commercial centers not only in Central Asia, but in the entire Orient.

In the beginning of the 8<sup>th</sup> century on the territory of Uzbekistan spread the khanafiya branch of Islam with its tolerance and liberal views. In the beginning of the 10<sup>th</sup> century Tashkent became a center of development of Islamic spiritual and secular culture, where architectural principles were formed, peculiar to Muslim world and architecture of cult character.

Since the 11<sup>th</sup> century on the territory of modern Uzbekistan first educational institutions of Islam – madrassah was established, where religious and secular subjects were taught.

One of the outstanding examples of merit of theologians of Uzbekistan in the process of development of Islam is that the authors of collection of hadises of prophet Muhammad – Imam al-Bukari (al Jami as Sahih) and Imam at-Termizi (Sunan at-Termizi), were originated from the land of Uzbekistan.

Their works are considered to be the true hadise books, which are the second important sources of Islam after the Wholly Koran.

Moreover, one of the schools of Sunni branches of Islam – Moturudiya, was established by theologian from Samarkand – Abu Mansur al-Motrudi.

Theologians of Movarounnahr contributed significantly the development of Islamic law. One of the founders of khanafit school of fickh (Islamic law) is Burkhoniddin al-Margilani (Al Hidoya). Besides, the work by Muhammad ibn Ismoil al Kaffol-Shoshi "Usul al-fickh" is considered to be one of the base of shaafit school of fickh.

During the "Golden century of Islam" being the center of religious-spiritual and secular sciences, culture and art land of Uzbekistan was one of the well developed areas of Muslim world. Works by Muhammad in Muso al-Khorezmi, Ahmad al-Fargoni, Mirzo Ulugbek, Abu Ali Ibn Sino (Avicenna), Abu Rayhon Beruni served to the development of not only Islamic world, but created the base for scientific development in Europe in the 15<sup>th</sup>-16<sup>th</sup> centuries.

On the base of the works of Mirzo Ulugbek own works carried out such well-known Muslim scientists as Shamsiddin Mukhammad as-Sufiy al-Masriy (Egypt), Zayniddin al-Javhariy (Syria) Giyosiddin ash-Sherazi (Iran), Fariduddin Dehlaviy (India), Mukhammad Chalabi (Turkey) and others.

During the years of Independence scientific and cultural heritage of such great theologians as Imam al Bukhari, Imam at Termezi, Imam Motrudi and Burkhouldin Marginoni were rehabilitated. At the same time, numerous mosques and madrassah were restored and many of them are duly acknowledged and highly valued by the international community.

At present, more than 2.000 mosques, over 10 higher and secondary specialized religious institutions are operating in Uzbekistan. In particular, Tashkent Islamic Institute named after Imam al-Bukhary, Kukeldash Madrassah and Tashkent Islamic University established upon the initiative of the President of Uzbekistan Islam Karimov.

Announcing Tashkent as a capital of Islamic Culture ISESCO has taken into consideration, above all, the policies of Uzbekistan's Leadership aimed at reviving the cultural and spiritual values of Uzbek people, as well as the measures taken by the Government of Uzbekistan to protect and carefully preserve the monuments of Islamic civilization.