

THE ROLE OF TRADITIONAL ISLAM IN THE DEVELOPMENT OF SPIRITUAL VALUES

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Abstract

This article analyzes the role of Islam, particularly the traditional Hanafi school and Maturidi theological doctrine, in the historical formation and development of the spiritual values of the Uzbek people. The article explores the relevance of this religious and spiritual heritage in preserving national identity and ensuring moral stability in the context of globalization. It also discusses the negative influence of foreign religious movements and the importance of collective responsibility and public oversight in modern society.

Keywords: Spiritual values, traditional Islam, Hanafi madhhab, Maturidism, society, globalization, national identity, social stability.

Introduction

The spiritual life and moral worldview of the Uzbek people have historically been closely connected with Islam. In particular, the traditions of the Hanafi school of jurisprudence and the Maturidi school of theology have left a deep imprint on the worldview and way of life of our people. These religious foundations have played a crucial role not only in shaping faith but also in developing ethical, cultural, social, and political values. In today's globalized world, the importance of spiritual values is increasing, making their preservation and development a pressing task.

Main Body

1. Spiritual Values and Their Formation Factors

Spiritual values are a set of core principles, traditions, and virtues that define the ethical, religious, aesthetic, and social life of a nation. A look into the ancient history of the Uzbek people reveals several key qualities that stand out: honesty,

compassion, patriotism, friendship, brotherhood, decency, generosity, patience, hospitality, diligence, and good neighborly relations, among others.

Most of these virtues found a strong foundation in Islam. Since the arrival of Islam in Central Asia in the 7th century, these values have acquired deeper meanings, been reinforced, and passed down through generations.

2. The Role of the Hanafi Madhhab and Maturidi Doctrine

Islam in Central Asia, especially in Uzbekistan, has predominantly developed on the basis of the Hanafi madhhab. This school of Islamic law is known for its tolerance and flexibility, emphasizing the integration of Sharia principles with local customs and traditions, provided they do not contradict Islamic teachings. The Hanafi school has served as a stabilizing factor in society, promoting justice, social harmony, and religious moderation.

The Maturidi creed (aqeedah), meanwhile, represents a theological system that emphasizes the harmony between reason (‘aql) and revelation (naql). It fosters a rational approach to faith and has significantly contributed to shaping an enlightened understanding of Islam. Renowned scholars such as Imam Maturidi, Imam Bukhari, and Imam Tirmidhi are prominent representatives of this intellectual tradition. Their works continue to hold relevance even today.

3. The Threat of Foreign Religious Currents

In the modern era of globalization, certain foreign religious ideologies—especially radical and extremist ones—pose a threat to the traditional religious and cultural values of our nation. These ideas contradict the tolerant, moderate, and inclusive principles of the Hanafi madhhab and the Maturidi creed.

Such ideologies seek to undermine the existing religious and spiritual framework, divide people, and sow discord in society. Therefore, the activities of institutions such as the Center for Islamic Civilization, the Imam Bukhari International Research Center, and the Imam Maturidi International Scientific Research Center are crucial for studying, preserving, and promoting the rich spiritual heritage of our ancestors.

4. The Importance of Spiritual Values in the Age of Globalization

Today, with rapid technological advancement and the pervasive influence of mass media and the internet, certain individualistic ideals from Western culture are

spreading rapidly. Among these are ideas that prioritize individual interests over society, material gain over morality, and promote indifference to religious and ethical norms.

If such ideas are followed blindly, society may face challenges such as alienation, social fragmentation, and moral decline. Hence, it is vital to protect and promote traditional Uzbek values such as collectivism, unity, harmony, and mutual support, especially among the youth.

5. Social Ills and the Need for Public Oversight

In our current social life, some negative phenomena—such as extravagance, hypocrisy, nepotism, materialism, and corruption—are sometimes falsely justified as part of the "national mentality" or tradition. In reality, these are destructive elements that erode society from within.

It is a grave mistake to excuse these vices as part of "Uzbekness." Strengthening spiritual values requires not only individual effort but also robust public oversight. Every citizen must adopt an active civic stance and not remain indifferent to social problems.

Conclusion

In summary, the spiritual values of the Uzbek people are not mere traditions but a deeply rooted system built upon religious, historical, and philosophical foundations. Central to this system are the Hanafi legal school and the Maturidi theological doctrine. In the context of globalization and increasing ideological threats, preserving these values, educating future generations in this spirit, and protecting them from foreign influences have become critical tasks for our society.

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