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FROM THE HISTORY OF ISLAM: EGYPT

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ABSTRACT

Today, the influence of the Islamic factor on international relations is growing. The Islamic factor, being a strong and real political factor, has a great influence on all aspects of society, including foreign and domestic politics, as well as on economic and social life. The involvement of Islam in the socio-political life of society has become a topical issue for the entire of Muslim world, as well as for the Central Asian states, as well as Russia and the European Union. Islam has played an important role in Egyptian society and state life since the 12th century. The growing influence of religion on the lives of the Egyptians has become even more evident today. For this reason, in the article the author elaborates on the history of the arrival of Islam in Egypt.

INTRODUCTION

In the 21st century, it has become clear that in various parts of the world, the sphere of influence of the "Islamic factor" in the domestic and foreign policies of states is growing. This impact is inextricably linked with the end of the Cold War, the collapse of the bipolar system, the beginning of a unipolar development process in the world, the conflict of interests of different states, the emergence of new independent states and their global participation in global politics and economics. The globalization of the role of Islam in society and politics has embraced not only Muslim states and territories, but also non-Muslim, Western states.

It is clear that the relationship between religion and politics is closely linked to cultural, social and economic issues, as well as changes in social consciousness. In this context, it is extremely important to carefully study the major processes taking place in the world, especially socio-political and economic development. Democratization and reform are especially important for countries that have embarked on the path of creating the political structures of their statehood. At the heart of their

efforts to restore the traditions and values of the past is a denial of modernity, including a refusal to elevate society to the Western model. Therefore, from the first years of independence, the leadership of Uzbekistan has chosen the path of "deep understanding, development and implementation of a set of political, economic and cultural programs, selective approach to renewed values, development of national traditions that play an important role in democratization and renewal of society." . Thanks to the independence of the Republic of Uzbekistan, ample opportunities have been created for the restoration of the spiritual and religious foundations of society.

METHODS AND MATERIALS

It is known that today all countries, where the majority of the population are Muslims, are confronted with religious and political organizations and groups that pose a serious threat to the unity, security and stability of the state. In some Arab-Muslim countries, religious and political forces have interfered in the main processes, using Islam as an ideological weapon against the constitutional order or to overthrow the country's political system. It should be noted that these processes have a great impact on the domestic and foreign political life of the Arab countries in the Middle East, especially in Egypt. It was in Egypt that Islamic political theory was first formed and found its ideological and practical basis, developed in a unique way by ideologues such as Abd as-Salam Farag, in the last century began to require a serious study of Islam and politics [Sh. Yovkochev. 1999: B.95-103.].

The involvement of Islam in the socio-political life of society has become a topical issue for the entire Muslim world, as well as for the Central Asian states, as well as Russia and the European Union.

Islam has been playing an important role in Egyptian society and state life since the 12th century. The growing influence of religion on Egyptian life is even more pronounced today: crowded mosques during Friday prayers, voices of muezzins calling for prayers through loudspeakers, heated debates on religious issues, women of all ages wearing hijabs, and daily radio and television broadcasts. the publication and distribution of various religious literature - all of which is the usual daily life of modern Egypt.

In the life of the Egyptians, Islam has been used for many centuries by various forces as a means to achieve certain political goals. Due to the historically formed status and way of life based on religious worship and obedience, Egyptian Muslims have developed a unique way of thinking and attitude towards the environment, people and the state. This is manifested in various forms: fear of God, indifference to the classes of property, flattery towards foreigners, denial of the dignity of the elders and rulers.

For many Egyptians, the mosque is not only a place for religious ceremonies, but also a place for school, exchange of ideas, answers to important questions of life. It is used by various forces, including religious radicals.

The so-called “People’s Mosques” (built on donations and Muslim alms) have often become a pulpit for ignorant preachers and imams who propagate radical ideas [Yovkochev Sh. 2008: P.6.].

To shed light on the reasons for the rise of the Islamic factor in this country, it is necessary to trace the political and historical roots of this phenomenon. Throughout the history of Egypt, Islam has been an important factor in its social and political life, developed with it and has always had an impact on the development of society.

RESULT AND DISCUSSION

Islam entered Egypt in 640 AD along with Arab armies. In a short time, most Egyptians accepted it. However, part of the local population, mainly Copts, remained supporters of the Christian Orthodox Church [Sh. Yovkochev. 1999: B.95-103.]. In addition to the Coptic Church, there are also Roman Catholic and English churches in Egypt.

In 969, Egypt became the center of the Fatimid caliphate. During the Fatimid rule, al-Azhar, the first religious university in the Islamic world, was founded in Cairo in 972. Today, it is an official theological school and plays a major and important role in the religious and political life of the Arab Republic of Egypt. In addition, “Al-Azhar University is a major religious institution that trains personnel for the entire Muslim world, and it plays an important political role in raising the prestige of MAR by claiming leadership levels in the Muslim world.

Islam later became a symbol of the national liberation movement against the "infidels" in Egypt. In 1187, Sultan Salahuddin al-Ayyubi, under the banner of the holy struggle for Islam and religion (jihad), dealt a severe blow to the crusaders in Palestine, and the Muslims were able to occupy Jerusalem, the next stronghold after Mecca and Medina.

The growing national liberation movement under the banner of Islam helped the Egyptians to resist the terrible power of the Mongols. In 1250, the Egyptian Mamluks led a struggle against the Tatar-Muhul armies in the Middle East, and in 1260 defeated the Mongol khan Hulagu.

In 1517, Egypt was conquered by the Turks. The country remained part of the Ottoman Empire. During this period, which lasted more than two and a half centuries, Egypt was in a state of stagnation in its economy, politics and cultural life.

In 1798, Egypt was invaded by French troops led by General Napoleon Bonaparte. During his three years in Egypt, the French gave a major impetus to the socio-political life of the Egyptians. The Egyptians first approached the ideas of the achievements of Western civilization and the French Revolution.

During the reign of Muhammad Ali (1805-1848) a number of important reforms and changes aimed at the development of culture and economy took place in the life of the Egyptian community. Muhammad Ali reorganized the work of state administrative bodies, removed waqf lands (property or lands donated or donated to religious institutions) from the Muslim clergy, and reduced government spending on mosques and madrassas [Sh. Yovkochev. 1999: B.98.].

CONCLUSION

In the first half of the 19th century, a Muslim reformist movement (modernism) emerged in Egypt. Rifa'a At-Takhtavi, the founder of the idea of reform in Islam, put forward the idea that the importance of reckoning with public opinion for rulers was to develop public consciousness through political enlightenment and the study of the natural sciences. These ideas developed in the minds of the representatives of the reform movement of the late XIX - early XX centuries, such as Jamoliddin al-Afghani, Muhammad Abdu and Muhammad Rashid Rido [Yovkochev Sh. 2008: S.43-44.].

In 1882, Egypt was conquered by Britain, but officially remained under Ottoman rule. The real power passed to the British diplomatic representative and consul general in the country. In 1914, Egypt was officially declared a protectorate of Great Britain. With the inflow of western capital into the Egyptian economy, the country began to become an increasingly market, a source of cheap raw materials and labor. The social unrest and poverty of the population in Egypt at that time was tragic. Simultaneously with the political and economic enslavement of Egypt, the activities of the representatives of Christianity became more active, which led to the dissatisfaction of the Muslims who formed the majority in the country. All the burdens of foreign domination fell on the peasants, the workers, the emerging national bourgeoisie and the large landowners. Religion led the struggle against British colonialism. In 1919, the country launched the first national liberation revolution in the Middle East. Although the main achievement of this struggle was the granting of independence to Great Britain in 1922, in practice this independence was only official.

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