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## **ISLAM AS A RELIGIOUS SYSTEM BASED ON THE PRINCIPLES OF VIRTUE AND PEACE**

### **ISLOM – EZGULIK VA TINCHLIK TAMOYILLARIGA ASOSLANGAN DINIY TIZIM**

### **ИСЛАМ КАК РЕЛИГИОЗНАЯ СИСТЕМА, ОСНОВАННАЯ НА ПРИНЦИПАХ ДОБРОДЕТЕЛИ И МИРОЛЮБИЯ**

## **INTRODUCTION**

From the perspective of many theologians and sociologists, religion serves as one of the central factors vividly reflecting social reality and everyday life. Although its influence and standing in society have somewhat weakened, the relationship between religion and humanity remains a complex and multi-layered issue. Moreover, their interconnection is evident, as it has long been acknowledged that human society develops within conditions of continuous interaction in which religion plays a significant role.

When examining historical facts, it becomes clear that world religions, including Christianity, Buddhism, and Islam, not only served as spiritual foundations but also played a key role in conquests, political expansion, and the establishment of cultural hegemony. Islam was no exception; beginning in the 7th century, its followers initiated expansion beyond the Arabian Peninsula, spreading their religion, traditions, and value system to neighboring regions. This expansion occurred through both military campaigns and active cultural and economic interaction, leading to the formation of a vast theocratic state – the Caliphate – that spanned territories from North Africa and Spain in the west to Central Asia and India in the east.

This process not only strengthened the religious influence of Islam but also contributed to the formation of a unique cultural environment where Islamic philosophy, law, art, and science intertwined with local traditions and knowledge. Such interactions not only solidified Islam's position but also established it as a powerful civilizational force that influenced the development of society, science, and culture across various regions.

## **MAIN PART**

In the 7th century, the inhabitants of the Arabian Peninsula embraced Islam, forming a new Arab-Muslim state and embarking on a period of extensive expansion. In a relatively short time (7th–8th centuries), they conquered vast territories from India to Spain, bringing numerous countries under their control and establishing a unified empire – the Caliphate. Religion held a central place in the lives of Muslims of that time. This expansive Muslim empire, emerging from the early Muslim community and governed by leaders who fulfilled both political and religious functions, was established from the outset as a theocratic state. Political authority was not separate from spiritual authority, and the caliph's role was viewed as upholding divine law.

In the medieval period, religion played a significant role in supporting political power, whether in Christianity, Islam, Hinduism, or others. At the same time, Islam, like other religions, advocated tolerance, compassion, and mercy. As G. E. von Grunebaum writes, «There is no doubt that many of the ideas and concepts found in Muhammad's teachings are of Jewish or Christian origin. However, this fact has little relevance to the question of Islam's uniqueness. Uniqueness is not a religious value. Religious truth is realized through experience and continually revealed due to its intrinsic essence; it has 'existed' unchanged since the beginning of time» (Von Grunebaum, G.E., 1986:38).

After the Arabs conquered the territories of the Middle East and North Africa, they continued their expansion into Central Asia and the Iberian Peninsula. History was favorable to Islam, and its truth prevailed in the most literal sense. Many of the conquered peoples felt a sense of relief, freed from foreign and fragmented rule.

What spiritual temptations did Islam face in this new world, and what resources could this new

**Abstract.** In an era of increasing globalization and cultural interconnectedness, Islam has emerged as a significant factor shaping the modern global agenda. Its cultural and religious values, such as compassion, justice, peacefulness, and respect for others, contribute to the development of interfaith and intercultural dialogue, creating a solid foundation for enhancing international stability. However, Islam faces serious challenges due to negative stereotypes that often arise from political conflicts and acts of terrorism mistakenly linked to religious beliefs and principles. Such stereotypes foster biased perceptions of the Islamic community, influencing its reception in international and intercultural contexts and creating obstacles to constructive interfaith dialogue. These distortions are frequently exploited for political purposes, exacerbating the issue and further alienating Muslim communities from global society. This necessitates a profound understanding of the diversity of Islamic values and the variations in cultural and social practices within Muslim communities.

The article also examines Islam's role in shaping national identities and political discourses in countries with Muslim-majority populations, which significantly impact their domestic and foreign policies. Furthermore, the interaction between Islam and Western values, as well as models of governance in the context of globalization, is analyzed as a dynamic aspect that generates both cooperation and cultural clashes. A scholarly understanding of these processes is critical for identifying effective solutions to intercultural and interfaith conflicts, making this analysis particularly relevant for establishing a sustainable platform for collaboration between religious and cultural communities in a globalized world.

**Keywords:** Islamic factor, Muslim culture, terrorism, Islamic philosophy, theological argument.

**Annotatsiya.** Globallashuv va madaniyatlarning o'zaro bog'liqligi kuchayib borayotgan sharoitda Islom zamonaviy jahon kun tartibini shakllantiruvchi muhim omillardan biriga aylanmoqda. Uning shafqat, adolat, tinchliksevarlik va boshqalarga hurmat kabi madaniy va diniy qadriyatlari millatlararo va madaniyatlararo muloqotning rivojlanishiga ta'sir ko'rsatadi, shu bilan birga xalqaro barqarorlikni mustahkamlash uchun asos yaratadi. Islom siyosiy mojarolar va aksariyat hollarda noto'g'ri diniy e'tiqod va prinsiplar bilan bog'liq bo'lgan terroristik harakatlar ta'sirida yuzaga keladigan salbiy stereotiplar bilan jiddiy chaqiriqlarga duch kelmoqda. Bunday stereotiplar Islom diniga nisbatan yomon munosabatni shakllantirib, uning xalqaro va madaniyatlararo kontekstlarda qabul qilinishiga ta'sir qiladi hamda millatlararo konstruktiv muloqot uchun to'siqlar yaratadi. Bu buzilishlar ko'pincha siyosiy maqsadlarda qo'llaniladi, bu esa muammoni og'irlashtirib, musulmon jamoalarining jahon jamoatchiligidan yanada uzoqlashuviga sabab bo'ladi. Bu Islom qadriyatlarining turli talqinlari va musulmon jamoalaridagi madaniy va ijtimoiy amaliyotlar xilma-xilligini chuqur tushunishni tadqiqotchilardan talab qiladi.

Maqolada, musulmon aholisi ko'p bo'lgan davlatlarda milliy identifikatsiya va siyosiy qarashlarning shakllanishida Islomning roliga e'tibor qaratilgan. Ma'lumki, bu esa ularning ichki va tashqi siyosatlariga bevosita ta'sir ko'rsatadi. Globallashuv sharoitida Islomning g'arb qadriyatlari va davlat boshqaruvi modellari bilan o'zaro aloqasi ham hamkorlikni, ham madaniy qarashlar to'qnashuvini keltirib chiqaruvchi muhim jihat sifatida qaraladi. Bu jarayonlarning ilmiy tahlili millatlararo va dinlararo nizolarni samarali hal etish imkoniyatlarini aniqlashga yordam beradi, bu esa globallashib borayotgan dunyoda diniy va madaniy jamoalar o'rtasida mustahkam hamkorlik platformasini yaratish uchun bu tahlilni ayni paytda juda muhim qiladi.

**Kalit so'zlar:** Islom omili, musulmon madaniyati, terrorizm, islom falsafasi, teologik argument

**Аннотация.** В условиях нарастающей глобализации и взаимосвязанности культур ислам становится одним из значимых факторов, формирующих современную мировую повестку. Его культурные и религиозные ценности, такие как сострадание, справедливость, миролюбие и уважение к другим, оказывают влияние на развитие межрелигиозного и межкультурного диалога, создавая основу для укрепления международной стабильности. В то же время ислам сталкивается с серьезными вызовами, связанными с негативными стереотипами, возникающими под влиянием политических конфликтов и террористических действий, которые зачастую ошибочно связываются с религиозными убеждениями и принципами. Такие стереотипы формируют предвзятое отношение к исламскому сообществу, влияя на восприятие ислама в международных и межкультурных контекстах и создавая барьеры для конструктивного межрелигиозного диалога. Эти искажения зачастую используются в политических целях, что усугубляет проблему и способствует дальнейшему отчуждению мусульманских сообществ от мировой общественности. Это требует от исследователей глубокого понимания многообразия интерпретаций исламских ценностей и различий в культурных и социальных практиках внутри мусульманских сообществ.

Статья также обращает внимание на роль ислама в формировании национальных идентичностей и политических дискурсов стран с мусульманским большинством, что оказывает непосредственное влияние на их внутреннюю и внешнюю политику. Взаимодействие ислама с западными ценностями и моделями государственного устройства в условиях глобализации также рассматривается как значимый аспект, вызывающий как сотрудничество, так и столкновение культурных взглядов. Научное осмысление этих процессов способствует выявлению возможностей для эффективного разрешения межкультурных и межрелигиозных конфликтов, что делает данный анализ особенно актуальным для создания устойчивой платформы взаимодействия религиозных и культурных сообществ в глобализирующемся мире.

**Ключевые слова:** исламский фактор, мусульманская культура, терроризм, исламская философия, теологический аргумент.

world offer to counter them? The temptations can, perhaps, be attributed to the appeal of rationalist science (Fon Grunebaum G.E. 1981:48). During the formation and eventual dissolution of the Caliphate, Islamic doctrines had yet to be fully defined, leading to disagreements among theologians from various schools.

Since Islam lacked an institution for formalizing religious dogmas, and its primary sources—the Quran and the Sunnah—did not provide definitive answers to many newly emerging questions, the core beliefs or principles of faith (arkan al-din, usul al-din—primarily concepts such as «faith,» «predestination,» «divine attributes,» etc.) were interpreted differently by Islamic theologians (Prozorov S.M., 1987:214). Nevertheless, over several centuries, Islamic culture was embraced by the conquered peoples.

The global issues of modern times, such as climate change, resource scarcity, international terrorism, global inequality, and migration crises, have gained critical significance and pose a threat to humanity's survival. Their scale and complexity demand thorough analysis and a comprehensive approach, as these problems cannot be resolved in isolation, and their impact is felt worldwide.

Each global issue is closely interconnected with others: climate change exacerbates water and food shortages, while increasing social inequality heightens tensions and fosters conflicts. In a globalized world where economies and social processes are interlinked, local crises can rapidly escalate into global catastrophes.

Therefore, addressing these challenges requires the combined efforts of the international community, active participation from states, intergovernmental and non-governmental organizations, as well as contributions from science and business. Not only is international cooperation essential, but also the involvement of diverse segments of the population, the development of environmental awareness, and social responsibility at the individual and community levels. Only through comprehensive measures aimed at strengthening collaboration among nations and considering a wide range of social, economic, and cultural factors can a sustainable future for humanity be achieved.

An example of this is the issue of Islam in a globalizing world. Recent events, particularly the so-called «Arab Spring» and the ongoing conflict in Syria, have drawn global attention. The Islamic world, once seen as stable, unified, and powerful in

its cohesion, has become mired in modern global contradictions. A wave of military actions, inspired by the United States and its allies, has spread across several Muslim countries. This is concerning, as such events are atypical of both Islam and the Muslim world in general. They are unusual because, for the Muslim world, Islam represents not only a religion and religious worldview but also a way of life and a mindset. It should be noted that Muslims reside in all corners of the globe, and the number of Muslims is growing rapidly in various countries. This increase is closely linked to a pressing global issue of our time: population migration.

But what is happening now in the Muslim world? The answer to this question is highly complex and lacks a clear and unified response. This is understandable, as the Muslim world has now found itself at a crossroads and has fractured into several camps, making it difficult to provide a single answer. Regarding the Islamic community as a religious entity, Islam currently lacks a unified center of authority due to several historical factors. The Organization of Islamic Cooperation (OIC), which includes around 50 countries from Asia and Africa, aims to coordinate international efforts among Islamic centers and institutions. The resources for these activities are funded not only by oil from the Persian Gulf countries but also by the requirement that each Muslim contribute a portion of their income annually to the community (zakat). Funding is also allocated by Muslim countries for religious, educational, construction, and other projects to strengthen their political presence within the modern international community. Muslim universities in the Arab world, continuing the traditions of Islamic theological education established during the Arab Caliphate, have significantly expanded their preparation of religiously educated specialists in almost all fields of modern humanities and medical knowledge.

The conflict among religious spheres of communication is driven not only by competition and opposition among religious structures and centers but also by the unique nature of religious experiences deeply rooted in the collective consciousness. The religious component maintains its significance in society, profoundly influencing individuals' values, worldview, and behavior patterns. However, in the contemporary context of globalization and secularization, religion faces new challenges that create tensions and intensify conflicts among different religious movements.

This conflict is further amplified by the spread of new information technologies, which allow broad access to diverse religious teachings and perspectives but also intensify contradictions and strengthen religious identities. In a highly interconnected world, religion often becomes a field of cultural and ideological confrontation, where its symbols and content are used to defend national identity or political interests.

Thus, the conflict within religious spheres of communication is a complex, multi-layered phenomenon that includes not only institutional conflicts but also a struggle for influence over individual consciousness and the formation of public opinion.

A particularly delicate issue is the extent to which believers' interaction with the supernatural actually occurs, and to what extent it remains an individual or collective illusion among those who possess and express religious consciousness. This question encompasses a broad range of perspectives—from primitive fanaticism, willing to eliminate dissenting views by extreme means, to philosophical agnosticism and free thought, which allow for such interaction for those predisposed to it (resulting from family upbringing, education, life stance, or socio-professional status).

Modern communication channels broadcast each of these perspectives in varying proportions. The volume of each broadcast continuously shifts in contemporary society, depending on the balance between trends of «revitalizing» religion and the ongoing decline in the spiritual dimension of modern life. This latter trend is largely driven by the rationalization of most areas of society. However, the chaos resulting from the unpredictable consequences of conflicting pragmatic pursuits increases the unpredictability of many social processes, leading to heightened feelings of anxiety, insecurity, and a sense of impending catastrophe.

It is important to emphasize that Islam, like any religion, has always served as a form of spiritual resistance to chaotic alarmism, offering a path to catharsis through the experience of anxiety and concern while encouraging humility and submission. Islamic representatives, in turn, promote Quranic texts that prohibit usury. In Islamic communities, traditional practices of caring for orphans and collective assistance for significant expenses (such as weddings, funerals, and natural disasters) are encouraged.

Today, the issues of terrorism and extremism are, unfortunately, highly relevant in both our country and the world. Terrorism is one of the primary threats to modern society and humanity. Therefore, combating this evil has become a key part of ensuring national and global security. It is worth noting that terrorism is often associated with Islam. But is this truly the case? And why are Muslims frequently accused of terrorism?

Islam today often suffers from negative portrayals in the media, which attempt to depict it as an anti-scientific and archaic worldview that supposedly pulls society backward into the Middle Ages. However, this stereotype is far from reality: Islam originally promoted scientific advancement, encouraging its followers to pursue knowledge and self-improvement. Renowned theoretical physicist Abdus Salam, a Nobel laureate and director of the International Centre for Theoretical Physics, noted that the Quran served as a source of inspiration, motivating his scientific endeavors. The Quran clearly states that the pursuit of knowledge is a duty for every Muslim, and that education and literacy are direct paths to being of benefit to society.

Muslim scholars of the past made significant contributions to the advancement of global science, working under the guiding principles of Islamic teachings that emphasized the pursuit of knowledge. In addition to foundational contributions to algebra and trigonometry, they were instrumental in the development of fields such as astronomy, medicine, chemistry, and physics. The system of Arabic numerals, adapted by scholars of the Islamic Golden Age, revolutionized mathematics and is still used worldwide today.

Al-Khwarizmi, a renowned 9th-century polymath, established the foundations of algebra, coining terms and methods that became integral to mathematical education and scientific methodology in the West. His works, translated into Latin, introduced new techniques in arithmetic and laid the groundwork for modern algebraic thinking. Moreover, prominent figures such as Ibn Sina (Avicenna) in medicine, who authored *The Canon of Medicine*, and Al-Razi in chemistry and pharmacology, provided groundbreaking insights that influenced European science for centuries.

Islamic scholars also excelled in astronomy; for instance, Al-Battani's precise calculations of solar and lunar eclipses significantly improved the accuracy of astronomical observations. These



contributions not only shaped the intellectual landscape of their time but also created a foundation for the scientific and cultural renaissance in Europe, demonstrating the profound impact of Islamic civilization on the development of global knowledge and scientific inquiry.

In astronomy, Muslim scholars also achieved remarkable successes. For instance, in the 11th century, Ibn Mu'adh made the first attempt to measure the thickness of the atmosphere to accurately determine the time of dawn. In the 12th century, the scholar Sanad Ali, using complex mathematical calculations, demonstrated that Earth is smaller than the Sun but larger than the Moon – a significant advancement in the astronomical understanding of the universe. In anatomy, Ibn al-Nafis in the 13th century became the first to describe pulmonary circulation, preceding similar discoveries in Europe by several centuries.

Thus, the contributions of Islamic civilization to global science are immense, with many achievements made possible by an intellectual climate that encouraged knowledge and discovery. These examples illustrate that Islam not only aligns with scientific advancement but actively supports it, inspiring scholars in the pursuit of new knowledge.

Each year, the number of followers of Islam around the world continues to grow. Notably, in Europe and America, this growth is largely driven by members of the scientific and creative intelligentsia. Numerous reports in the media highlight prominent scientists and intellectuals who have embraced Islam.

Terrorism is multifaceted; it disguises itself and hides behind various ideological and political doctrines, including Islam. Numerous extremist organizations and groups operate under Islamic slogans and symbols. Terrorists deliberately distort the meaning of religious teachings, misrepresenting their essence and moral content. Due to their actions, people around the world develop the perception that Islam is an extremist, cruel, and aggressive religion.

However, Islam views terrorist acts as a grave crime against humanity and the spread of injustice on earth, which the Quran categorically forbids. Islam calls for compassion and prohibits these acts; indeed, the word «Islam» itself is associated with «peace,» so how could it be connected to terrorism or extremism? The greeting in Islam, «salaam alaykum,» is a wish for peace and goodwill toward others. The first message conveyed by any Muslim when meeting others is openness and a desire to avoid conflict.

Therefore, Islam or any other religion should not be used for war or killing. The values of Islam are based on love, compassion, understanding, and humility. A believer is commanded to follow teachings that do no harm to others and promote the welfare of others.

## DISCUSSION

In recent decades, numerous incidents related to terrorism have prompted us to reflect on the «purity» of Islam and reassess our views on this religion; this concern extends beyond the destabilization of the political situation in the Middle East to the world at large. Islamic terrorist organizations represent a significant portion of global terrorist groups. As a result of such organizations' actions, many people suffer and are swayed by similar provocations.

One of the most critical issues in the contemporary Islamic world is the separation of wisdom from knowledge. The second challenge is the division of knowledge into religious and secular. Mathematics, for instance, is no less a religious science than a secular one; physics and chemistry are no less religious than secular, just as tafsir (Quranic exegesis) and hadith are as much part of secular sciences as they are theological. We cannot separate the verses of the Quran from the verses of the Universe, for the Universe – or rather, the Quran – is the eternal translation of the Universe, the book of creation. In both the heavens and the earth, there is an inherent order and harmony, created by Allah. (Görmez, M., 2014)

Due to a lack of understanding of this interconnectedness, some Muslims have begun to forget the true purpose of our religion and have succumbed to false interpretations. From all the above, we can conclude that, regardless of circumstances, we must strive to maintain peace and harmony in society.

In recent years, a large number of mosques, madrasas, and Islamic institutions have been built. Yet crime rates in the republic have not decreased; on the contrary, they have significantly risen. Morality and ethics have greatly deteriorated. Why, then, do we not see the positive influence of religion on people in practice? This prompts us to question Islam and religion in general.

Alongside the right to religious freedom, the period of political reform also brought freedom to those who, on television screens, spread negativity

that contradicted not only Islam but also universal ideals of goodness and justice. It is difficult to imagine how much worse the situation might be without Islam, which stands as a powerful force for the spiritual and moral healing of society. We must recognize the tireless work and dedication of those who, understanding the complexities of the current situation and their personal responsibility to society, make a significant contribution to spreading the light of truth and strengthening Islamic spiritual and moral values and priorities.

Many people hold the belief that the aggression of Muslims and Islam's hostility toward the world are the causes of the numerous wars and bloody conflicts we witness today.

This is a misconception. It is propagated by political circles in certain countries through the media and other platforms, with the aim of tarnishing Islam in the eyes of the global public. Islam's detractors are concerned about the growing influence of the Muslim faith on the hearts and minds of people in many countries around the world. Did Muslims start the First and Second World Wars, which claimed millions of lives? Did Muslims subject people to horrific torture in concentration camps? Did Muslims drop atomic bombs on the Japanese cities of Hiroshima and Nagasaki? Muslims did not initiate the Crusades, nor did they conduct the Inquisition, during which thousands of innocent people were tortured and burned at the stake.

Moreover, historical evidence shows that Islam has consistently promoted peace, compassion, and justice. The Quran explicitly condemns violence and terrorism, emphasizing the sanctity of human life and advocating for peaceful resolutions to conflicts. The core teachings of Islam are rooted in principles of mercy, tolerance, and mutual respect, contradicting the portrayal of Islam as inherently violent.

It is also essential to recognize that terrorist organizations, sometimes posing as Islamic groups, often manipulate religious symbols and language for political and ideological purposes, which distorts the true image of Islam. Misinterpretations of Islam and its values thus lead to widespread misunderstanding and fuel societal misconceptions, creating an atmosphere of fear and prejudice that alienates communities. Addressing these misconceptions requires a commitment to educating the public on the true principles of Islam and recognizing the importance of religious and cultural diversity in promoting global harmony and mutual respect.

## CONCLUSION

In recent decades, the Islamic world, previously viewed primarily as a «civilization of the poor» or a region with limited economic and political resources, has begun to play a more active role on the global stage. Islam's influence now extends into the political, social, and economic spheres of individual states and is increasingly impacting global processes. This shift is driven by several factors: the rapid growth of the Muslim population, its expanding presence in Europe and America due to migration flows, and the heightened interest in Islamic resources – from the oil reserves of the Middle East to cultural and ideological influence.

Additionally, the economic development of several predominantly Muslim countries, such as Turkey, Malaysia, and the Gulf states, has contributed to Islam's growing visibility and influence internationally. These nations are leveraging their strategic resources and geopolitical positions, fostering partnerships, and investing in international markets, thus elevating their status on the global economic stage. Furthermore, the increasing prevalence of Islamic finance, with its ethical investment principles, has appealed to both Muslim and non-Muslim investors, contributing to its growth and acceptance worldwide.

This resurgence of influence is also reflected in the realm of soft power. Islamic nations are investing in media, education, and cultural initiatives that promote Islamic history, values, and perspectives. Through institutions, educational exchanges, and cultural diplomacy, Islamic countries seek to reshape global perceptions, strengthen international ties, and create greater mutual understanding. Consequently, the Islamic world's evolving role signals a shift toward a more multipolar world order where diverse cultural and ideological perspectives play a significant part in shaping global dynamics.

The Islamic religion, originally a spiritual foundation for millions, is increasingly at the center of political strategies. Political forces, both within Muslim countries and beyond, seek to use Islam to mobilize populations and achieve geopolitical and economic objectives, often unrelated to religious values. Phenomena such as religious nationalism and political Islam have become tools for consolidating power, expanding influence, and advancing the

interests of certain groups, leading to new forms of international and domestic conflicts.

This politicization of Islam has also led to the emergence of ideologies that reinterpret religious teachings to serve specific agendas, at times fostering divisive and sectarian sentiments within and across national borders. These strategies are often supported by media campaigns and educational frameworks that emphasize selective interpretations of Islam, reinforcing particular political narratives. In some cases, this has intensified religious identity, which can be leveraged to create a sense of unity against perceived external threats or domestic adversaries, often at the expense of broader societal cohesion and peace.

Furthermore, the global reach of political Islam has sparked international responses and interventions, as states navigate the complex interplay between religious influence and state sovereignty. The increased visibility of Islam on the political stage has led to both cooperation and tension between Muslim-majority countries and the international community, with some governments advocating for the inclusion of Islamic perspectives in global discourse, while others view the rising influence of political Islam as a destabilizing force.

The intertwining of religion and political agendas underscores the need for a nuanced understanding of Islam's role in contemporary geopolitics. Recognizing the diverse ways in which Islam is applied and interpreted in different socio-political contexts is essential for promoting mutual respect and preventing the instrumentalization of religion for power struggles that may further exacerbate regional and global conflicts.

The growing role of Islam in international politics requires comprehensive analysis, as disregarding these trends could lead to serious consequences for global stability. The Islamic world is not a monolithic entity but rather a complex mosaic of diverse cultures, political interests, and religious movements. An adequate understanding of this diversity, coupled with in-depth analysis of political, economic, social, and cultural-civilizational processes, is essential for effective engagement and conflict prevention on the global stage.

As Islam's influence extends across multiple geopolitical regions, including the Middle East, Southeast Asia, Africa, and parts of Europe,

the interactions between Islamic principles and local political contexts shape a variety of governance models and diplomatic approaches. For policymakers, recognizing the internal dynamics within the Islamic world—ranging from reformist movements to conservative traditions—is key to fostering constructive international relations. Moreover, the involvement of Islamic actors in global issues such as climate change, migration, and economic development further underscores the need for inclusive dialogue and cooperation.

The globalized nature of communication has also intensified the Islamic world's role in international discourse. Social media and digital platforms enable rapid information exchange, amplifying both peaceful initiatives and potential points of contention. Addressing these challenges requires a multidimensional approach, incorporating diplomatic, cultural, and economic strategies to bridge divides and promote mutual understanding. Ultimately, a nuanced approach to the Islamic world, recognizing its internal complexities and external influence, is essential to fostering long-term peace, stability, and collaboration in an increasingly interconnected global landscape.

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