



**HEYDAR ALIYEV AND
RELIGIOUS POLICY IN AZERBAIJAN:
REALITIES AND
PROSPECTS**

**THE INTERNATIONAL
CONFERENCE**

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STATE COMMITTEE ON THE WORKS WITH RELIGIOUS
ORGANIZATIONS OF THE REPUBLIC OF AZERBAIJAN

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Conference documents are of great significance concerning irreplaceable roles of the National Leader Heydar Aliyev's in the national moral values restoration, the experience of Azerbaijan in ensuring religious belief freedom, propaganda of the tolerance in our country at an international scale.

The book is considered for religious, political scientists, scientific workers researching in both of these fields, professors, students of higher institutions as well as for the broad extent of readers.

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STATE COMMITTEE ON THE WORKS WITH RELIGIOUS
ORGANIZATIONS OF THE REPUBLIC OF AZERBAIJAN,
2007



TO THE PARTICIPANTS
OF THE INTERNATIONAL
CONFERENCE ENTITLED
«HEYDAR ALIYEV AND
RELIGIOUS POLICY IN
AZERBAIJAN: REALITIES
AND PROSPECTS»

Dear participants of the Conference,

I cordially greet you - participants of the Baku International Conference entitled Heydar Aliyev and religious policy in Azerbaijan: realities and prospects and give my best wishes to all you.

In the ancient land of Azerbaijan, where the world religions were spread and peacefully coexisted historically, the system of progressive national-cultural and religious relationships resting over centuries upon mutual trust and respect, has been formed. Remarkable is the fact that the

climate of high tolerance has always reigned in our country, without any signs of ethnic or religious discrimination or confrontation. It is indisputable that the people of Azerbaijan and Islam have played an invaluable historic role in ensuring that ethnics with different convictions and faiths have been living here in peace and tranquility for centuries, with their cultural and ethnic diversity preserved until the present day.

The entire historic stage of the independent Republic of Azerbaijan, which is a multinational and multicultural state, is directly concerned with the name of the national leader Heydar Aliyev. The great leader has exceptional merits in all spheres of the socio-political life, including in regulating the state-religion relations based on civilized principles, ensuring the freedom of conscience and religion, and turning of the religious-spiritual and moral-ethic values into priority norms of social life. He left a great political legacy and statehood experience in this field.

The historic speech of Heydar Aliyev at the International Symposium Islamic Civilization in the Caucasus on December of 1998 in Baku, which covered such global issues as religious factor in transnational relations and social life, place and role of Islam in complex ethno-political processes taking place in the world and necessity of the dialogue between civilizations in the name

of the future of humanity, has not lost its importance and political value even today.

At the contemporary stage, the religious policy of the government of Azerbaijan is resting on the Heydar Aliyev's course of building democratic state. The socio-political stability, national-spiritual consent and ethno-religious tolerance reigning in the country are the logical result of this successful policy enriched by the progressive historical traditions.

Necessary political and legal conditions for ensuring the freedom of conscience and faith in accordance with the Constitution of the Republic of Azerbaijan, and the requirements of the international legal documents, are available in our country today. The world religions are traditionally functioning in Azerbaijan on the base of mutual trust and cooperation, with hundreds of Islamic and non-Islamic religious communities and sects freely practicing their faiths. Recent years' restoration and repair of historic monuments of culture, mosques and sanctuaries, Jewish and Christian temples, including construction of the region's biggest synagogue, reconstruction and handover to believers of the Russian Orthodox Church once destroyed by Bolsheviks are signs of healthy religious and spiritual atmosphere reflecting realities of Azerbaijan.

Dear participants of the Conference,

The freedom of religion and atmosphere of tolerance in Azerbaijan are valued by the global community, influential international organizations and renowned religious leaders as a worthy example. I am convinced that your forum dealing with a very important matter, will play a substantial role in the study and worldwide propaganda of the national-spiritual culture and traditions of tolerance historically formed in Azerbaijan, the rich legacy of Heydar Aliyev and exemplary experience of the Republic of Azerbaijan in state-religion relationships, as well as will make a weighty contribution to the international dialogue and cooperation.

I wish health to each of you in this charitable and necessary mission, success to the Conference.

Ilham ALIYEV,
President of the Republic of Azerbaijan

Baku city, 2 April 2007.



EKMALADDIN IHSANOGLU,
Organization of Islamic Conference
Secretary General,
Doctor of Science, Professor.

**TO THE PARTICIPANTS OF THE INTERNATIONAL
CONFERENCE ENTITLED «HEYDAR ALIYEV AND RELIGIOUS
POLICY IN AZERBAIJAN: REALITIES AND PROSPECTS»**

Dear Ilham Aliyev,
**President of the Republic of
Azerbaijan, political and
religious figures!**

I am pleased to greet you by means of this conference on the policy of late Heydar Aliyev who is the pride of Islamic world, one of the leaders possessing the highest features and that will stay eternally in the history of Azerbaijan. One of major features determining the bases of internal and external policy, the equality and rights of the states is religious policy. This

aspect found its expression meeting the requirements of modern period at the sample of Heydar Aliyev's policy, owned rare, sample merit. From this point of view, this conference targeting the research of Heydar Aliyev's policy, particularly religious one, bears a great importance.

Azerbaijan, one of most ancient land of Islam religion distribution and thought to be the onset point of this religion in the Caucasus, brought to the existence the cultural wealth possessing rare characteristics

combining the base spiritual and cultural values invoked in Islam. On the other hand, it obtained indirect religious tolerance and interreligious dialogue experience both from the ones between the Muslims and other religious participants within its territory and from the historically termed relations with Russia and Europe. Due to this process enduring throughout the history, Azerbaijan people's culture contributed significantly to the development of Islam culture, great persons have come, classical works have been created in different spheres. Religious tolerance and interreligious dialogue experience has become a positive peculiarity in the external relations of Azerbaijan.

During the milestone of the relations between Islamic Conference Organization and Azerbaijan that had started even before the independence period, when I had an honor to know Mr. Heydar Aliyev closely, his policy is a face of this cultural process. As if this process were reflected in his policy as a sample. Therefore, religion is an

agreement feature, not the object of discord. The same dignity found its reflection in international policy of Heydar Aliyev. This aspect of the Islamic Conference Organization, the only international religious organization founded on the combined religious bases; together with the sampling principle of Heydar Aliyev constitute the identity. On one hand, he transferred a wealthy intellectual, scientific and moral heritage existing in the history, culture, science and spirit of Azerbaijan community into the powerful national unity, on the other hand, supported academic researches studying the considerable part of the heritage that was originated from the Islam culture. Within this title, International Conference entitled «Islam civilization in the Caucasus» organized in Baku in 1998 and honoring a scientific speech to the historic significance and backing the opinions put forward the objective bases strengthening the relations between Azerbaijan and Islamic countries. The

moment that the religion is a positive agreement round found its expression here as well. The policy of Heydar Aliyev supporting the dialogue and cooperation by means of combined religion played a key role in embodying the relations relying on the current history of Azerbaijan with Islamic countries.

Regarding this title, the function of Azerbaijan in our organization activity is gradually stepping up its activity. Today a number of implementations are carried out under the guidance of dear President Ilham Aliyev. Due to the organization of Islamic Conference Organization foreign ministers meeting and a few months later tourism ministers meeting, Azerbaijan chairs both of Conferences.

Thanks to dear President Ilham Aliyev, our organization will present valuable and irreplaceable services at the support of press to the development program of the political agreement between the

Islamic world and the West in the International conference entitled «Strengthening of the press role in tolerance and interreligious dialogue» to be held in Baku at the end of April this year. For this reason I extend my gratitude to Mr. President. The support rendered to the strengthening of our organization is of considerable significance to our organization.

Before completing my speech, referring to the moments above mentioned, I would like to determine the religious policy of Heydar Aliyev for the contemporary world from the most important viewpoint as following: this policy is a policy with global prospects relied on the religions. For this point, I cordially recall Great Leader Heydar Aliyev with his exceptional thoughts and ideas at the end of the XX century portraying the beneficial path of XXI century international policy to his country.

Jidda city, 31 March 2007



II ALEXI,

Patriarch of Moscow and Russia.

TO THE PARTICIPANTS OF THE INTERNATIONAL CONFERENCE ENTITLED «HEYDAR ALIYEV AND RELIGIOUS POLICY IN AZERBAIJAN: REALITIES AND PROSPECTS»

I cordially greet the participants and guests of the conference dedicated to the mutual relations between the state and religious communities created within the period the Republic of Azerbaijan.

Azerbaijan is a country with ancient religious traditions and culture. Today, Azerbaijan is a pattern encouraging religious peace and stability. The foundation of this was laid owing to the wise policy of Azerbaijan President Heydar Aliyev.

The rare state-religion relations model erected due to

the secular government and constructive activity of religious communities and mutual communication has found its reflection in the Republic of Azerbaijan. I believe that the experience gained in this field in Azerbaijan is worth studying and analyzing with considerable attention.

The agenda of the present conference includes actual issues. One of these challenges is a deceiving religious extremism, aggressive fundamentalism and intolerance. It is clear that the peaceful and happy future of a

number of peoples, generally, all humanity depend on the settlement of these problems.

Majority of the issues raised by us were mentioned as one of the most actual titles in the World summit of religious leaders held in Moscow last year. The delegation headed by the distinguished Sheykhulislam Allahshukur Pashazadeh, the head of Caucasus Muslims Department, one of the initiators of the summit implementation, participated actively in the course of the summit.

Let me avail the opportunity and extend my gratitude to the late Heydar Aliyev, current head of state Ilham Aliyev and all Azerbaijan government for the care permanently rendered to the needs of Russian Orthodox Church pious. We highly appreciate kind relations between His Excellency Alexander, the bishop of Baku and Caspian Sea bordered countries, and state

government of the republic. I hope that Azerbaijan will promote the strengthening of traditional friendly ties between the nations.

I believe that solely by means of dialogues and mutual support it is possible to prevent intolerance, disrespect to the strange religion, aggressive secularization and religious extremism. As the result, we can create the optimal model of mutual relations between the state and religion given cultural traditions and features of any country.

I wish you success in your work and hope that ideas and initiatives will laconically and precisely be expressed in the conference directed to the strengthening of peace and stability in the Republic of Azerbaijan and whole Caucasus region.

*Moscow city,
12 February 2007.*



II ILYA,
*The Patriarch
of Georgian Catholicism.*

**TO THE PARTICIPANTS OF THE INTERNATIONAL
CONFERENCE ENTITLED «HEYDAR ALIYEV AND RELIGIOUS
POLICY IN AZERBAIJAN: REALITIES AND PROSPECTS»**

I cordially greet all participants and organizers of the International Conference entitled «Heydar Aliyev and Religious Policy in Azerbaijan: realities and prospects», more particularly, Hidayat Orujov, the chairman of the State Committee of the work with religious organizations, who we respect greatly and wish all productive activity.

Religious worldview and combined civilization take special place in global world. The tendency determining the identity of individuals and ethnos at the religious level

keeps on obtaining larger scale and plays a vital role in the determination of rules in the new world. Religion, as the moral and mental phenomenon, structures a person listening to other's opinions, respecting strange traditions and cultures, transforms them into a patient personality. Due to this reason, the attitude to the religion defines readiness level for a dialogue of a person or nation to the cultures and civilizations of other nations.

The role of Heydar Alirza oglu Aliyev in the structuring of

tolerance atmosphere existing in Azerbaijan nowadays is great. Responding with dignity to the challenges of modern world maintaining Azerbaijan's traditional values is owing to his and his successors' wise and far sighted policy. Azerbaijan religious leader His Excellency Allahshukur Pashazadeh, having worked for a number of years closely with Heydar Alirza oglu Aliyev for the revival of national, cultural and moral values of the Azerbaijani people, is of these outstanding figures and works tirelessly at the present time to establish a

fruitful dialogue among peace, cultures and civilizations in the Caucasian region. Alongside with above mentioned, our personal relations are the sample of mutual respect within the relations between the two religious representatives.

I believe that the religious policy of the Azerbaijan government interests greatly the international community. Nevertheless, the labor of Heydar Alirza oglu Aliyev cannot but be noticed not only in the history of his own country, but also in the process of modern world foundation.



MUKHU ALIYEV,
*The President of the
Republic of Dagestan.*

**TO THE PARTICIPANTS OF THE INTERNATIONAL
CONFERENCE ENTITLED «HEYDAR ALIYEV AND RELIGIOUS
POLICY IN AZERBAIJAN: REALITIES AND PROSPECTS»**

Dear Ilham Heydar oglu!
Dear participants and
guests!

I cordially greet you in the opening of the forum that will undoubtedly bring benefit in the development and maintenance of goodwill international and confessional relations, formation of the tolerance among the members of different nations living in the Caucasian region.

The development of Independent Republic of Azerbaijan is closely related to Heydar Alirza oglu Aliyev, the

founder of legal and democratic society, the prominent son of Azerbaijani people. I knew him for many years and witnessed not once high moral properties, his wisdom, supreme professionalism and active life of this outstanding person.

I want to mention the hard work of Heydar Alirza oglu Aliyev, the President of the Republic of Azerbaijan, in the promotion of friendship relations between the Republic of Azerbaijan and the Russian Federation, particularly, Dagestan. We do not have to forget that the

destinies of Azerbaijan and Dagestan nations are inseparable. There are a great number of similarities and commonalities in our history and culture.

In our multinational region, the role of Heydar Alirza oglu Aliyev in the strengthening of our nations' friendship, the maintenance of peace and stability in the Caucasus is

irreplaceable. It is impossible not to take into account his role in the world political arena. The work of Heydar Alirza oglu Aliyev in the state confessional policy, safe and moral collaboration of nations that may provide the world is significant.

I wish success and fruitful work to all participants of the International Conference.

**SALEH BIN ABDULAZIZ
BIN MAHAMMAD ASH-SHEYKH,**
*Saudi Arabia Kingdom, Islamic affairs,
summon Minister.*

**TO MR. HIDAYAT ORUJOV, THE CHAIRMAN OF THE STATE
COMMITTEE ON THE WORKS WITH RELIGIOUS
ORGANIZATIONS**

(MAY THE GOD BE PLEASED WITH HIM)

**Salam aleykum and
rahmatullah.**

I extend my cordial
gratefulness to you to have
invited me to the International
Conference entitled «Heydar
Aliyev and Religious Policy in
Azerbaijan: realities and
prospects» held in Baku on 3-4
April 2007.

At the same time, I inform
with the feeling of deep regret
that I will not be able to participate
in this conference because of my
tight working agenda.

However, I give my best
wishes to the work of the
conference where important and
actual issues that are the research
topic of State Committee of the

work with religious organizations,
scientists and experts will be
discussed.

I hope that this conference
will serve at international
opinion to strengthen the image
of Islamic religion, eliminate the
efforts of identifying Islam and
terror, as well as demonstrate
that Islam is a bearer of peace
and tolerance.

I would like to mention
especially a special significance
of the implementation of such a
conference in Azerbaijan where
various faiths and nations are
living in peace and stability.

May the God be pleased with
you, Salam aleykum and
rahmatullah

Dr. MAHMUD HAMDI ZAQQUG,
Arabic Republic of Egypt, Religion Minister.

**TO MR. HIDAYAT ORUJOV, THE CHAIRMAN OF THE STATE
COMMITTEE ON THE WORKS WITH RELIGIOUS
ORGANIZATIONS**

(MAY THE GOD BE PLEASED WITH HIM)

I extend my cordial
gratefulness to your committee
for the invitation sent to me to
the International Conference
entitled «Heydar Aliyev and
Religious Policy in Azerbaijan:
realities and prospects» held in
Baku on 3-4 April 2007.

I have to mention regretfully
that there were a number of
important events that I had
planned before you sent me an
invitation and just for this reason
my participation in the
conference became impossible.
If not all these, I would accept
your invitation with great
pleasure and take part in the
conference.

Religion Affairs Ministry
traditionally celebrates the
birthday of our Prophet
solemnly each year and the Head
of our State takes part in this
event as well. This year's
celebration will take place on 2
April 2007 in the evening. As
you are informed, trips take long
time and airplane flight
timetables are not precisely
defined.

I ask you to receive my
apologies and I hope to avail
once more the opportunity to
visit our fraternal once more.

Sincerely and respectfully!

17 March 2007

LEY INCHEN,

*China-Azerbaijan Friendship Community,
Former Ambassador of China to Azerbaijan.*

Dear Mr. Orujov!

I extend my deep gratitude and honor to have invited me to the International Conference organized by the State Committee of the work with religious organizations of the Republic of Azerbaijan.

Although several years have passed since I left Azerbaijan for the last time, I still experience deep feelings towards your distinguished country and people, each flower and tree of your country is unforgettable for me. I would like to see these

places again. Regretfully, regarding the compactness of the work timetable, I will not be able to participate in this event. However, as a chairman of China-Azerbaijan Friendship Community, I will make efforts for the sake of further development of the exchange and cooperation between the peoples of China and Azerbaijan for more Chinese to know Azerbaijan and more Azerbaijani to know China.

I avail myself the opportunity to express my highest respect once more.

HIDAYAT ORUJOV,
*Chairman of the State
Committee on the Works with
Religious Organizations.*



THE OPENING SPEECH

**Dear participants of the International Conference,
Dear religious figures,
Dear government members,
Dear deputies,
Dear guests,
Ladies and gentlemen!**

I cordially greet you all, feel the pleasure of seeing dear guests in Azerbaijan and give my best wishes to the course of the International Conference occurred due to the attention and care of His Excellency Ilham Aliyev, the President of the Republic of Azerbaijan.

In the period of vital importance of religious tolerance and interreligious dialogue when people still suffer from religious

discrimination, the conduct of two day International conference entitled «Heydar Aliyev and Religious Policy in Azerbaijan: realities and prospects» in Baku city at the participation of officials, distinguished religious figures, religious scientists, political scientists engaged in religious policy, as well as ambassadors, the representatives of international and non-government organizations is of considerable importance. In our opinion, this International conference may perform a role in the strengthening of tolerance atmosphere not only in the region but also in the whole world, development of interreligious dialogue and the regulation work of the state-religion relations at higher level. Because the officials of influential international organizations, distinguished religious figures and numerous experts highly appreciate the readiness of the Azerbaijani people for interreligious dialogue, consider expedient the distribution of tolerance traditions formed throughout our country for hundreds of years as a sample to the whole world.

It is well known that Shamanism, Zoroastrianism and fire-worship are re religions tied with the ancient history of our people and Judaism, Christianity and Islam are the religions spread in the territory of Azerbaijan since the period of their origins. The tolerance traditions formed and strengthened historically in the territories of Azerbaijan where different religions and religious philosophical trends have been spread, have transformed into the national wealth of our people.

The Azerbaijani, a major nation, and Islam, the dominant religion of our country, at the same time, other nations and religions had significant role in the peaceful and quiet living of all ethnic and religious groups as a kind family in the territory of Azerbaijan, striving for the region development, generally, obtaining this great achievement and passing it from generation to generation.

After restoring its independence, Azerbaijan, historically the place of junction of religions and cultures, is carrying out its function successfully. In recent years religious tolerance, generally,

tolerance atmosphere in our country owing to the wise policy of the National Leader Heydar Alirza oglu Aliyev conducted in the field of further improvement state-religion relations has strengthened more, transformed into one of leading directions of state policy. In order to further evolve tolerance, the characteristic feature of our nation, the legal base has been formed and this area has been surrounded by the state care.

Besides all above mentioned, with a view to step up the tolerance, religious endurance in the country, the legislation regarding human rights and freedoms, as well as conscience, the freedom to religious faith has been adapted to the international legal norms and the provisions put forward «Declaration on tolerance principles» adopted by the UNESCO are successfully implemented.

Attaching special care to the construction and restoration of praying and worship houses for confessions of various religions in Azerbaijan is a progressive tradition inherited from our past. Thanks to felicitous religious policy implemented by our great leader Heydar Aliyev, this progressive tradition has been advanced, significant works in the direction of construction, repair and restoration of historical religious monuments, saint units belonging to Islam and other holy religions have been carried out.

The President of the Republic of Azerbaijan Ilham Aliyev conducts non-alternative policy of National Leader Heydar Aliyev successively successful and expeditiously. At the initiative and care of the President, a guarantor of tolerance and the freedom to religious faith, a number of religious worship entities, historical religious monuments are restored and protected by the state.

The special role in this field is attached to the successive and appreciative activity of the fund of Heydar Aliyev at the guidance of Mrs. Mehriban Aliyeva, UNIESCO and ISESCO goodwill ambassador, deputy of National Parliament.

The elaboration and implementation of the projects aimed at restoring mosques and sanctuary, alongside with restoration and

reconstruction of non-Islamic praying houses by the Fund that attaches great importance to the preservation of national moral values, historical cultural monuments are appreciative.

Nowadays, the process of restoration and reconstruction of historical religious monuments, except for the occupied territories, covers all the districts of Azerbaijan. However, Armenia pursuing the policy of ethnic cleansing and occupation eradicated national religious monuments of the Azerbaijani people in invaded territories, devastated mosques and holy entities. However bitter it is, it should be mentioned that for the last two centuries millions of countrymen became the victims of ethnic cleansing and invasion policy, even the ancient Albanian monuments covering a significant stage in the history of our nation have been historically falsified into Gregorian ones.

It should also be noted that the victims of Armenian state policy based on aggression, ethnic separatism were not only Azerbaijanis, but also other nations underwent ethnic cleansing policy. The most vivid, indisputable evidence of afore-mentioned is that Armenia has become mono ethnic state having no analogue in the world.

Dear participants of the International Conference,

I believe that the International conference attended by the representatives of more than 20 countries in the world will be the starting point to implement sacred purposes put forward, research the irreplaceable policy line of the National Leader Heydar Aliyev in the field of state-religion relations regulation, evaluate properly the tolerance, religious endurance traditions structured throughout the centuries and their worthy propaganda. I hope that the Azerbaijani nation and state will receive in this area its deserved grade in international arena.

Pronouncing the International conference open, I congratulate on the implementation of this necessary event, I wish each of you luck at work and health.

Thanks for your attention

**SHEYKHULISLAM
ALLAHSHUKUR
PASHAZADEH,**
*Caucasus Muslims
Department chairman.*



Bismillahir-rahmani-rahim!
Distinguished participants of the conference,
Dear scientific figures
Dear religious figures,
Dear guests,
Ladies and gentlemen!

First and foremost, I cordially greet the participants, distinguished guests of the International Conference entitled «Heydar Aliyev and Religious Policy in Azerbaijan: realities and prospects», extend my profound gratitude to the organizers of such an influential even, wish success from the Great Lord to the work of the Conference.

I believe that the International Conference entitled «Heydar Aliyev and Religious Policy in Azerbaijan: realities and prospects» is of enormous importance to all world states, especially for the Islamic world. State-religion relations founded by His Excellency Heydar Aliyev may be a sample not for our country but also for the whole world. The major objective of our coming together is to study Azerbaijan realities and spread them. God willing, we will achieve this purpose together.

His Excellency Heydar Aliyev had an exceptional function in the establishment of our independent state, its strengthening and increasing its respect. After his coming to the power, great works have been carried out in the direction of gaining stability in the field of religion in our country, maintenance of tolerance atmosphere among confessions and having higher stages, legal moral condition has been created for the activity of religious communities. As a consequence of this expedient activity, the representatives of current religions in Azerbaijan conduct their rites freely, participate closely in the social life of the country as full fledged citizens.

The laws and normative acts adopted in Azerbaijan regarding the religious activity in Azerbaijan provide fully the freedom to conviction and grants the legal base to regulate the relations between the state and religious organizations within the framework of law. A huge importance on state level is attached to the establishment of human rights and freedoms, preservation of national moral values. The Azerbaijan government respects people's belief choice. There is a close cooperation between the state and religious organizations, religious figures in Azerbaijan.

His Excellency Heydar Aliyev had exceptional functions in the preservation of national moral values, ensuring human rights and freedoms in our country, establishment and strengthening of religious tolerance traditions. He provided with unprecedented contributions in the maintenance of tolerance atmosphere among the existing religions in Azerbaijan. Our national leader regularly held the meetings with the representatives of religious communities acting in Azerbaijan, was interested in their problems. He would not miss even delicate moments causing concerns. This is a manifestation of the estimation, unprecedented attention and care of His Excellency Heydar Aliyev in the preservation of national moral values, rich tolerance traditions.

Great Leader attached a tremendous significance to the foundation of the relations with international religious institutions acting abroad and expansion of the cooperation with them. At his invitation a number of world religious leaders paid visits to Azerbaijan, highly appreciated religious situation, tolerance

atmosphere and interreligious relations. Alongside with the prominent persons for the Islamic world, Johann Pavel II, Roman Pope, Alexis II, the Patriarch of Moscow and Russia, Iliya II, the Patriarch of Georgiam, have been to Baku with visits, held meetings with state officials, religious figures, social representatives and expressed their pleasure concerning religious situation in the country. This is a high appreciation provided at the international level to the religious situation, tolerance tradition in Azerbaijan.

Our National Leader had an exceptional role in the construction, restoration and preservation of the worship houses as well. As a result of his attentions and care Bebeheybat mosque was returned to its life, this holy place became the place of worshipping and pilgrimage. On the occasion of Gurban holiday, at his speech delivered in Bibiheybat sanctuary in front of the people gathered there, His Excellency Heydar Aliyev proclaimed that the sacred places, monuments and places reflecting the history, national religious traditions of the Azerbaijani people would be restored. During the power of Heydar Aliyev a number of holy spaces were repaired and restored and granted to the people for worship purposes.

Today our esteemed president His Excellency Ilham Aliyev successfully continues this valuable tradition. Consecutive measures are being held to restore the religious temples having an ancient history and make available for the people to use in our country. I would like to draw special attention to one situation. Only 18 mosques were operating in our country in the period of regaining our state independence. At the moment there are more than 1200 mosques operating in our country. These temples, praying-houses are taken comprehensive care at the state level.

On the basis of his personal initiative and instruction of His Excellency President Ilham Aliyev, at the present moment the reconstruction works are being implemented in Bibiheybat mosque, repair and restoration works are being carried out in Ajdarbay and Juma mosque in Old city, new administration premise of historically religious centre Caucasian Muslims Department is being constructed. All these above mentioned is a manifestation of His

Excellency President Ilham Aliyev's huge significance and care attached to the preservation of national religious values. After the large scaled construction works have been completed, these buildings, alongside with ensuring Muslims' religious needs and worshipping opportunities at higher level, will grant particular beauty and wealth with unprecedented architectural characteristics at the historical and national face of Baku.

His Excellency Heydar Aliyev is not only Azerbaijan's but also an outstanding historical person of whole Islamic world. He had an exceptional role in the development of political, economic and cultural ties between Azerbaijan and Islamic countries. He attached a great significance to the cooperation in various fields between Azerbaijan and Islamic Conference Organization and the member countries to this entity, approached to this issue with attention and care.

Our National Leader considered impossible to politicalize the religion, apply the religion for political purposes. He attached great importance to the following this principle in state-religion relations. It came forward owing to his being far sighted and ability to evaluate properly the political processes flowing in the world.

I accompanied our Great Leader in a number of meetings, visits abroad and international events. I witnessed the political, religious and scientific figures to regard him respectfully, listen to his speeches carefully and hold consultations with him. I believe that this is a display of high appreciation to the Azerbaijani nation as a whole and its prominent son.

Heydar Aliyev had a great impact in the establishment of peace not only in Azerbaijan but also in the whole region, maintenance of moral values, creation of tolerance atmosphere and cooperation expansion. On the basis of his instructions, an international symposium entitled «Islamic civilization in the Caucasus» was conducted in Baku in 1998 with a view to study the current position of Islam in Azerbaijan and Caucasus in general, research ways to preserve and evolve national moral values, strengthen the unity and solidarity among Islamic countries. The event was attended by the social and religious figures, prominent scientific workers of

Caucasus, Middle Asia, Turkey, Iran, Arab countries and Russia. In his speech at symposium, the head of our state emphasized that Islam constitutes the base of national moral values of the Azerbaijani people, at the same time, stressed mistreating negative attitude to other religions, not holding hostility with them, not forcing other nations his religion, living with them in the condition of mutual understanding and tolerance. This is a historical evaluation of our National Leader to the role of the Islamic religion in the formation of national moral values in Azerbaijan.

Tolerance has very strong milestones, fertile traditions, profound historical cultural roots in Azerbaijan. Azerbaijani nation has made historically unprecedented contributions in the formation of peace and public quiet among the nations living in the region. Tolerance, living peacefully with the representatives of other religions is the features of our mentality. Alongside with Islam, the people belonging to the religions of Christianity and Judaism have been living in the condition of mutual understanding and peace.

Islamic religion constituting the base of national moral values of the Azerbaijani people and having rich history started its distribution from the middle of the VII century, dominated in social consciousness. However, Islam not only did not prohibit other religions, on the contrary, announced the conscience freedom of the people believing other religions and the right to perform their religious rites and events freely inviolable. As a result of this, all the nations were able to preserve their religious beliefs, traditions and customs in the territory of Azerbaijan joining the Islamic world. Nowadays a number of national moral monuments of other religions are restored and protected in our country. All afore-said has brought to the appreciation, establishment and strengthening of strong tolerance customs.

The foundation of the tolerance as a state strategy was laid by our National Leader Heydar Aliyev and this rich tradition is continued worthily by His Excellency Ilham Aliyev at the moment. Due to the attention and care of esteemed head of our state, a guarantor of conducting democratic and legal principles, the freedom to religion and conscience in our country, all the citizens regardless their faith

are treated equally, no way is given to the discrimination, conditions are formed for the people to carry out their religious rites freely.

As a consequence of the wise policy pursuit towards the religious police in Azerbaijan, world communities, as well as influential international organizations, the religious leaders known at the world's scale admit our country of being peace loving, tolerant, ready for the dialogue with other religions, appreciate it as a high value.

It should be admitted unequivocally intolerance, hostile relations with other religions lead to bitter tragedies. Intolerant and absolutely nationalist policy carried out by Armenia has resulted in murdering a great number of innocent people, old men, women, small aged children, driving out more than one million Azerbaijani from their native lands. They live hard displaced life in different districts of Azerbaijan.

At the same time, holy places for Muslims, mosques and sanctuaries in the occupied territories have been plundered and destroyed by the Armenian armed forces. We are deeply concerned over this situation. As usual, our religious figures demonstrated high solidarity in this issue as well. The realities regarding the occupied territories of Azerbaijan together with the signatures of the heads of different confessions living in Azerbaijan were delivered to the influential international organization and the challenges concerning the support in the fair solution of the conflict were sounded. We will further continue our efforts in this direction. God willing, with strong determination and will, our native lands will be returned and we will celebrate this enormous victory together.

The Azerbaijani people, the religious figures of our country approve heartily the immortalization and development of the delicate actions of the Great Leader by esteemed President İlham Aliyev and announce to constantly support the head of our state.

Once again I wish the success to the course of the conference. May the God help you!

IZZAT AR,
The Republic of Turkey
Deputy Chairman of Religious
Affairs Ministry.



Bismillahir-rahmani-rahim!
Dear Chairman,
Distinguished participants of the conference!

I greet each of you on behalf of the Religious Affairs Ministry of the Republic of Turkey and I wish from the God success to the work of the conference. I will structure my speech mostly on religion-state relations.

The religion having a powerful foundation and structure influences on social life to a great extent by means of normal conviction and values. The political and administrative systems that are impossible outside of human behavior, their components are different from religious institutions; however, nevertheless, these notions have definite close ties.

Islam did not divide the human community into religion and other fractions, positioned certain principles concerning all spheres. Foremost, Islam is a world religion. Because the sphere of the application of this religion is world life. The other world of the person will be determined regarding the world life and there will not be a religion. Politics is a constituent part of the world life as well. In this

regard, the certain closeness between the politics and Islam is doubtless.

There are different views regarding religion-politics relations and political structure in the Islam dominated society. Therefore, researching common principles and historical experience embraced in Koran is of great necessity in order to gain the sound result.

Several outcomes with respect to politics may be derived from the principles revealed in Koran concerning various life spheres. Some of them may be listed in the following way: «The God desires you to give the deposits to their owners and while ruling He tells you to rule justly. In fact, how significant the God's recommendation to you is! Doubtlessly, the God hears and sees everything» – this verse is the sign to this truth.

According to Islam, the single criterion in the general notion among people is the science and the responsibility feeling towards the God. This is referred to the individual and is the issue between them and the God. Race, religion, nationality, financially being rich or poor may not be understood as a criterion to grant the privilege. «Oh, people, we created you from one man and one woman. Then We divided you into nations to know one another, the ones that are most Distinguished by Allah is the ones that are afraid of Him most. Really, Allah knows, is informed!»

For the better structuring of political relations in the society, the assembly of discussions and consults is one of the major terms. Holy Koran wants His Excellency prophet Mohammad to share, discuss with the people over the works. This verse is a good sample for what I am saying: «For those who accept the invitation of Heavens, prays, conduct their works by means of discussion and consultation ...».

According to Islam, all the works have to be provided to their masters. Alongside with this, no one and nothing are not to be

supported: «Do not chase the thing you do not have any information about. Because eye, ear and soul – all these bear responsibility».

This and similar views are essential secular principles not rejected by the administration system.

Holy Koran provides people with broad free right to rule the community. After His Excellency Prophet, if we have a closer view at the caliphs' period, we will see obviously that a management system observing common principles of Islam was formed. Instead of determining a clear-cut model with respect to religious administration, Islam sufficed with informing general principles, authorized people with managing the society to take into account these principles and needs of modern period. Therefore, the principles of both individual and state-individual relations were insistently preserved, the effort for the foundation of the normal foundation necessary for the political structure and for the management form to be healthy and fair. This approach of Islam is not caused by the necessity of model notion in the management issue; on the contrary, it is worthy emphasizing the importance of people's world view in this direction.

The principle of state and administration should be taken into consideration not as a purpose but as an instrument to ensure people's happiness. In this case instead of the idea that management forms are appropriate or contradictory to Islam, it would be better to show the success of the result considered expedient of implementing secular and human values of the administrative system accepted universally.

Religion is a system of divine sourced principles sent by the Lord with a view to beautify the world and the other world of people. Politics, meanwhile, is a set of regulations determined by the people aimed at ruling the state. Thus, religion represents a sacred area, while the politics represents another field. Religion naturally

influences on all layers of the community through moral and spiritual values, indirectly on the people engaged in politics. From this point of view absolute removal of religious influence from the political sphere is not possible. It would be an initiative to divide the person's intellect into two parts artificially, however, the realization of this would be impossible. This type of relation brings to the agenda the arguments regarding transforming religion into the instrument of politics.

Making the religion an instrument for religious purposes the people engaged in politics instead of leading the public to the right way, using the holiness and priesthood, persuade people and make them surrender. Saying in other words, to make the religion an instrument for the politics, exploit high and sincere feelings in order to reach political purposes, have pessimistic intentions, demand to appropriate and apply the politics under the name of religion, otherwise, it is to convey to their mind about the sins.

According to the Islamic faith, a person is obliged to worship the realities put forward exclusively by the highest God and His Excellency Prophet, for their sake. Alongside with it, tries to lead people to the right path by means of informing divine reality and wisdom introduced by the Holy Koran. As I mentioned a bit earlier, Koran rejects believing blindly.

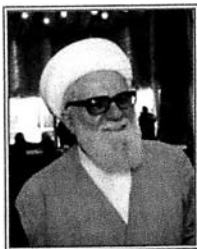
One of the most hazardous consequences of convert the religion an instrument to the politics is to make the shape of religious ideology thought as absolute true a little while later. Saying in other words, this was based on the principles of a religious ideology containing pure belief, worship and morality. The major harm is inflicted not to the enemies of that religion but to them and their belongings. It is confirmed as well by the historical practice. To accept the religion as a policy and ideology, to put the political requirements under the name of religion have always caused

controversies and disagreements in Islamic community. Fourteen century Islamic history is abundant of uncountable samples like that. In this regard, not to notice all this is evaluated as not to see the reality.

Any religion suffers from the disagreements among the people who worship it. In this respect, supporters of the religion rather than its enemies inflict more damage to the religion.

After regaining its state independence, due to the efforts of the National Leader, the late President Heydar Aliyev, Azerbaijan has passed a great development path in the field of religion and politics. Owing to highly moral, fair and patriotic Azerbaijani, the occupation of independent Azerbaijan its deserved position in the international arena makes both of us fraternal countries glad.

I wish this international conference devoted to Heydar Aliyev's care to be for the benefit to the participants, deliver the high respect and gratitude of mine and Ali Bardakoghlu, the Minister of Religious Affairs, to the organizers of this international event.



**AYATULLAH SHEIKH
MAHAMMAD ALI TASKHIRI,**
*Islamic Republic of Iran,
Interreligious Closeness
Committee Head.*

Bismillahir-rahmani-rahim!

I am very glad that I am taking part in this solemn conference arranged as a sign of esteem to the late leader of Azerbaijan and take benefit from the ideas of great persons participating in this conference.

Dear brothers and sisters!

As you know, Islam appeared in a dark period, in the atmosphere when general morality was leading to decline. It was a patronage of great human consciousness, mentality, mutual dialogues, independence of belief and human rights. Within the period of approximately one century it gained the victory from two huge empires of that time Sasan and Bezants. Holding a high top of the history, Islamic nation carried out the greatest conquest of humanity. The nations confessing Islam shared this culture. Particularly, Islam has enormous role in the development of human civilization among the nations of Caucasus and Iran. Great persons from this region served humanity. I have in front a long list of scientists and persons of Azerbaijan, as well as Caucasus. Time is not sufficient to remember them all.

Iran and Azerbaijan have such cultural integrity that there will not be a split between these two cultures while humanity existing. We

have numerous common and combined persons. I believe that one of the bases of this unity is the love to Ahl-beyt. This love made the unity greater and stronger.

Both of the nations underwent the regimes despotic to the religion. Iran was released from this despotism under the guidance of Imam Khomeini by means of Iranian revolution. However, Azerbaijan regained its independence at a new stage through the collapse of the Soviet power that was against the religion and started to return to Islamic values under the leadership of the late Heydar Aliyev.

I always consider that we should constantly keep in our memories the words of the late leader of Azerbaijan.

My Azerbaijani brothers!

I took part in the International symposium held in Baku entitled «Islamic civilization in the Caucasus» and benefited from an hour and half speech of the late Heydar Aliyev regarding the essence of Islam. I clearly stated that «We have now returned to our values. As communism was against all religions, its attention was directed, particularly, to Islam and tried to get it from us. I though comprehensively why the attention was inclined especially to Islam and came to the conclusion that Islam has its own opinion and view with regard to each field of life. Islam wants all person's life to be divinized».

A bit while ago as our Turkish brother mentioned: «Islam wants to correct both person's world and their other world». I will never forget the words of the late leader of Azerbaijan. By the way, it was repeatedly stated here that we should make use of the practice of our fraternal nation in this regard.

While participating in the activity of Ashura, in the event organized regarding Ahl-beyt, Heydar Aliyev noted that «Our way is Huseyn's way. That is, this way is to live peacefully, fairly, without despotism and with human rights». In my opinion, these words is a grandiose slogan expressed by the late Heydar Aliyev. One of his great words is the expression delivered while pilgrimage Imam Rza tomb. He stated that «I had a desire to be a Mashed and I have become. The sense of being Mashed is to take the esteemed way of

Ahl-beyt and Imam Rza». I think it as pride for the late Heydar Aliyev indeed.

I also participated in the opening ceremony of the mosque, the light center of the whole region, a pattern of returning to Islamic values, the milestone of which was laid by Him. At the same time I witnessed the laying of foundation by Heydar Aliyev together with Hojatulislam Hashimi Rafsanjani of the mosque in Ahmadly settlement as well. I hope that this mosque will be as grand as one in Nakhchivan. Right now I would like to say to my dear friend Hidayat Orujov: we have a great intention, let us help to the construction of the mosque, a memory of the great person, standing for the service of our brothers, to be transformed into the light and patience. Inshallah, we will do our best to help you in the construction of this mosque.

I believe and hope that the Azerbaijani nation will do all efforts to move towards returning to Islamic values, advance to the revival of the great persons that history has made. I believe that Azerbaijan has a great number of persons having significant roles in the revival of Islamic civilization and the improvement of Islamic integrity. One of them Mr. Sheykulislam Allahshukur Pashazadeh always participates in international conferences and holds the flag of mental integrity of Islam today as well. I extend him my gratitude to participate in the international conference and wish for all of us performing our duties to serve the Great Islam.

Everywhere and every time I state that Islam extend its cooperation hand to all religions. Today we wish both the spread of interreligious dialogues and strengthening the cooperation based on interfaith human peace of both religions and, particularly, Islam. All cultures, civilizations should cooperate helping one another. They should do this great service for the sake of peace, progress and human right.

Once more I extend my gratefulness to our brother Mr. Hidayat Orujov to have invited us to this conference and wish success to the event.

Vas-salimu-aleykum va rahmatullahi va barakatuhu!

EDUARD URAZAYEV,
*Minister of National Politics,
Informational and Foreign Affairs
Of the Republic of Dagestan.*



**Dear Chairman,
Dear participants of the conference!**

First of all, I extend my gratitude to the organizers of the conference to hold the event at such a high level

The Republic of Azerbaijan has close ties with the Russian Federation, as well as Dagestan. These relations include religious policy as well. Yet in 1996 the position occupied by Dagestan in bilateral relations envisaged in the Declaration signed Heydar Aliyev, the President of the Republic of Azerbaijan, and Mahammadali Mahammadov, the chairman of the State Council of the Republic of Dagestan was specially stressed. Besides, this issue found its reflection in a number of bilateral agreements. At the moment, the draft of the agreement regarding the issues of borderline cooperation and transportation support between the governments of Azerbaijan and Dagestan is at the stage of consent. Meanwhile, the preparation works of 110th anniversary of Aziz Aliyev, state and political figure of Dagestan and Azerbaijan have been launched.

In all above mentioned relations the issues regarding the religious policy are of great importance. These issues were

repeatedly discussed in the meetings of government representatives of the Republic of Azerbaijan, the Russian Federation and the Republic of Dagestan. Due to these meetings, more fruitful condition has been created for the Republic of Azerbaijan and the Russian Federation between Islamic organizations and Orthodox Christians.

The churches in the territory of the Republic of Dagestan are included to the Baku and Caspian Eparchy of the Russian Orthodox Church. The bishop of this Eparchy Alexander alongside with worshipping and religious works is engaged in peacemaking activity as well.

The relations between Dagestan Muslims Department and Caucasus Muslims Department are of tremendous significance. The Esteemed Sheykhulislam Allahshukur Pashazadeh, the co-chairman of Interreligious Council of Caucasian Nations has special role in this sphere. We remember with the feeling of gratitude the participation of the distinguished Sheykhulislam in the arrangements held in Makhachkala on the occasion of 200 year birthday anniversary of Sheikh Shamil in 1997 and his visit to Dagestan.

The representatives of Islamic organizations, as well as the religious figures of Dagestan paid visits to the Republic of Azerbaijan many times. The delegation of Dagestan Muslims Department has taken an active part in all congresses and conferences held by the Caucasus Muslims Department. Thus, in September 2005 the delegation from the Republic of Dagestan headed by the Dagestan Mufti Ahmad Hajji joined the conference in Baku dedicated to the combat against religious political extremism. The same year the chairman of the Committee of the work with the Religious Affairs of the Republic of Dagestan and Dagestan Mufti participated in the conference dedicated to the 25 year anniversary of Allahshukur Pashazadeh serving as Sheykhulislam.

Each year thousands of Dagestan pilgrims cross the territory of Azerbaijan as a transit country when departing to the Hajj and Umra visits. I would like to extend my gratitude to the Azerbaijani government and the distinguished Sheykhulislam Allahshukur Pashazadeh for the assistance rendered to send the Dagestan pilgrims to Hajj pilgrimage.

The aid rendered by the Caucasus Muslims Department in the preparation work of the personnel for the Shiite Muslims of Dagestan is additional evidence to the cooperation in this spectrum. We highly appreciate the efforts rendered by the Caucasus Muslims Department in the struggle against religious political extremism in the region as well.

It is the result of the principle position of Heydar Aliyev and Vladimir Putin that the combat against the terrorism under the disguise of religious slogans have been conducted at high level and these endeavors will further continue. We believe that the peace loving activity of Caucasus religious leaders lays moral foundation for the common political peace forming process. Owing to the wise policy of the presidents of our countries – Heydar Aliyev and now Ilham Aliyev and Vladimir Putin, we have achieved to establish close links between the religious organizations and state bodies of the Republic of Azerbaijan and the Republic of Dagestan. Nonetheless, for the solution of current problems in the present period, it is important to more step up the efforts of state authorities and religious entities. In our opinion, the state policy regarding the confessions should be improved, their role moral upbringing should be increased and the fight against extremism should be strengthened.

Thank for your attention!



SEMYON IKHILOV,
*Chairman of religious community
of Azerbaijani mountain Jew.*

**Dear participants of the conference,
Dear sisters and brothers!**

Let me congratulate and greet you on the occasion of the opening ceremony of the International conference held entitled «Heydar Aliyev and Religious Policy in Azerbaijan: realities and prospects» on behalf of the religious community of Azerbaijan Mountain Jews.

Today the capital of Azerbaijan – protected by the God, flourishing day by day and beautifying, developing economically at fast speed – Baku city receives conference representatives. The title of this conference is very important and actual.

Heydar Aliyev was a genius man. He did not have any special relation to the Jews. He nourished the same relations to the representatives of all nations.

«Multinationalism is the greatest wealth of the Republic of Azerbaijan» – this was his constant word and the pursuit policy.

I am very pleased and with the feeling of responsibility to represent the Jewish confessions within the territory of Azerbaijan and beyond its boundaries. I am speaking with the sense of pride

and gladness about the mutual respect and patience among our traditional confessions, a sample for all the world, in all meetings, the events at different levels. I confirm that Heydar Aliyev was always aware of the works of our community. He was closely interested in our problems and needs. He highly appreciated the Jews to be professional. He stated that the Jews are inseparable part of Azerbaijani nation and they have never by anybody been driven out of Azerbaijan. Immigrations in post Soviet space occurred for the different reasons – war, economic decline, unemployment, hard life in the families having many children, etc. but it was not inflicted from hostility.

I am confident that the phenomenon of Heydar Aliyev is studied by the researchers and will be researched in future as well. Nobody today is able to understand the real greatness of this person. Time is needed for this purpose. The history of Azerbaijan in the period from 1969 until now is connected with the name of Heydar Aliyev and this period has been portrayed as the period of Heydar Aliyev.

As it is noted in holy books the Bible, the Gospels and Koran, religion has no obligation. The Jews living closely with Azerbaijani Muslims have the same equal rights, freedoms and all opportunities to worship their religion.

Living in Azerbaijan and believing to Judaism, the Jews live happily and in clover in this fruitful and ancient lands and are the integral part of Azerbaijani people. Throughout the centuries the sons and daughters from various nations have always been together and have shared the happiness and sorrow fraternally.

We are the creatures of a single creator, the offspring of single Azerbaijan and we know very well that just due to the combined efforts, we may achieve happy and prosperous life in our single and common house.

The president of Azerbaijan His Excellency Mr. Ilham Aliyev, a guarantor of democracy, tolerance and conscience freedom, calls us for this type of friendship and integrity.

I may approve that a rare experience as an instructive pattern in the world and the desired fruit in the field of interreligious cooperation and time passing this experience is being advanced.

I wish continuing this goodwill tradition to step up our joint efforts for the sacred purposes on behalf of the God. The major point is that these endeavors regardless the national and religious belonging should endow peace and happiness to all our country men.

I would like to extend my gratitude to the State Committee of the work with Religious Organizations, privately to its chairman Hidayat Orujov to organize this great conference.

Thanks a lot!

ALEXANDER ISHEIN,
*The bishop of the Baku and
Caspian eparchy of the
Russian Orthodox Church.*



TOLERANCE – THE NATIONAL MORAL VALUE OF AZERBAIJAN

Azerbaijan is one of the states deserved to be proud of its culture, historical, traditional and delicate religious sense. Yet in ancient times the representatives from different confessions dwelled in Azerbaijan: Zoroastrianism, Judaism, Christianity and Islam. Azerbaijani nation has historically demonstrated tolerance towards other religions and Distinguished them. This is the national tinge of the Azerbaijani people.

The history of Christianity in Azerbaijan embraces 2 millennia. The emergence of Christianity in this land is connected to the Varfolomei, the follower of Jesus, according to religious stories; he was born in 71 A.D. and died in Baku. There is a memorable place in the city center near the Maiden Tower, this follower's blood was shed here and this place has been thought sacred by the Christians for 2 millenniums.

It is well known that Christianity was widely spread in the territory of Azerbaijan throughout all middle age. However, since the political history of the Southern Caucasus is complicated and hard, the

concession the Azerbaijani nation experienced was practiced by the Christianity as well.

Christianity found the new impulse of its development in the XIX-XX centuries. In this period the ethnical religious structure of Azerbaijan started to determine its main boundaries. Speedy economic promotion was characteristic in the country in this period, as a consequence of this, within short time Baku city transformed from tiny town to a huge economic center. Consequently, if 111 904 people populated here in 1897, the number doubled in the year of 1913. The religious map of the population of Baku city was a target of interest. 76 965 Muslims, 76 927 Christians, 9 592 Jews, 3 801 Lutherans, 2 902 – Catholics, 4 496 Secants, 262 old sects were dwelling in common territory. These years mosques, orthodox head church, small churches, kirsch and synagogues, temples were operating in Azerbaijan. Exactly at that time roman-catholic, Lutheran and a number of protestant communities were formed. It indicates that Azerbaijan has been multiconfessional country since that time. It is worth noting that besides the tolerance principle was observed, even this principle was evolved at that time. For instance, it is well known that when the new cathedral church named after Alexander Nevski was being constructed in Baku, both Muslims and Jews rendered financial aid in the implementation of this construction. The leader of the Muslims addressed to its believers and called them to assist to construct this church. Muslim women exchanged their silver jewelry to the metal bells. When Archangel Mikhail temple was burnt, a great number of Muslims rendered their assistance in its restoration. The following response was provided to the questions of orthodox clergymen: «Tragedy came to the city where the God's house was fired».

There was the name of Taghiyev, a philanthropist and social figure, in the history of Christianity, he constructed not only mosques but also several temples at his account and created favorable conditions for the women in Azerbaijan to get education.

It should be mentioned that the respect and understanding have been always dominated between the Muslims and Christians of

Azerbaijan. The attitude of the famous Nakhchivan khan Huseynagha khan to the monument of great princess Yelizaveta Fyodorovna may be shown as a vivid sample. It is known that the princess willed to be buried in Guds, but underwent the suffering death in the Urals. On the bases of the political events in the Eastern Europe in XX century, it was impossible to bury him in Guds. Namely Huseynagha khan took up the implementation of her will and spent a great amount of finance to bury her in Guds. Of course, we remember famous political and military figure of Azerbaijan with the sense of gratefulness. In 2004 the flesh of Yelizaveta Fyodorovna was brought to Baku city and was placed in Jen-Mironosich sacred church for worship, this action was considered to be the element of respect to the Azerbaijani people at the sample of Huseynagha khan in order to keep the memory of the great princess Yelizaveta Fyodorovna.

XX century presented new hues to religious, political life to all the humanity. Regretfully, bitter events of the 1917th year put an end to the tolerance development of national moral values of Azerbaijan and, as a result, our compatriots were forced to be separated from their home lands. Both Muslim, and Christian, as well as Jewish religious figures were subject to the repressions. Most of them ended their lives with great pains and suffers. Thus, out of 17 orthodox churches operating in Baku city only 3 did not undergo the destruction. However, all these events did not cause any conflicts among Muslims, Christians and Jews. They went on living peacefully as previously, celebrated their religious rites in a hidden way, and gathered in religious temples of that period.

The government posing against the God ruled for 70 years. With the restoration of state independence the opportunity was availed for the traditional confessions to function openly, without fear. Nonetheless, even from the very beginning of independent Azerbaijan the attitude to the confessions did not have to be checked for strength and it mostly found its reflection in the hard 90ies. There was a complicated political and economic crisis at that time. There were people adding the confrontations based on the religious bases to the existing conflicts. With regard to this the

position held by Sheikhhulislam Haji Allahshukur Pashazadeh is worth mentioning. By means of his own influence he prevented the instigation of different religious and national conflicts regarded as a favorable instrument for destructive powers. He was regularly interested in the problems inflicted in the activity of not only Orthodox Church but also other traditional religious communities.

The representatives of traditional religious communities do very much effort in the disclosure of fair and historical truths regarding the solution of Nagorno Karabakh problem. Thus, distinguished Sheikh reported repeatedly against the Armenian Azerbaijan conflict under the banner of Christian Muslim conflict. According to his conclusion, this «card» is played by certain political powers with a view to endeavor the exacerbation of the situation between two confessions. The fact of the Armenian (originally Albanian – ed.) church still remaining until the present time talks about the open-heartedness and religious tolerance of the Azerbaijani nation. In the period when the hard relations between Armenia and Azerbaijan were instigated, there was a risk of the destruction of Armenian Church in Baku. The leader of the Muslims Sheikhhulislam went to the church that was in danger of destruction by influenced young people and prevented the attempts. The attitude of the religious figure to the temples of other religions states on his high moral culture.

Coming Heydar Aliyev to power formed the right direction to the stability of life in Azerbaijan. In the work of strengthening the stability he turned the tolerance into the significant direction from the strategic aspect. In 1994-95 years Heydar Aliyev addressed us with the proposal to hold our ceremonies more broadly outside the church. That time it seemed to us very strange because the conduct of such ceremonies in the period of economic and political crisis was very hard. Meanwhile, with the assistance of Heydar Aliyev we held this event. These events got traditional case gradually and now they are held every year. Christmas and Easter holidays are conducted broadly at the support of leading rounds. It turned into the characteristic feature of our life. The following famous words belong

to Heydar Aliyev: «Azerbaijan is a multinational state and multiconfessional as well».

He added here that these multinationalism and multiconfessionalism are our wealth.

Indeed, there are the representatives of different nations, beliefs in Azerbaijan environment. They all live in peaceful conditions, find common language and do their best for the restoration of peace and stability in our republic. The Constitution of Azerbaijan avails a provision on the equality of all religions before the law. Although the Muslim community constitutes majority, the fact of being the representatives from Christian and Jew sects alongside with Muslims in the leadership of Azerbaijan is a vivid example of this. All authorized bodies, President Apparatus, Milli Majlis (the Parliament) and other state structures may be manifested as example.

XXI century is considered to the century of strengthening stability and tolerance. The vivid example of this is the visit of famous religious figures in Azerbaijan. Thus, Alexis II, the Patriarch of Moscow and All Russia, paid two visits to Azerbaijan in the XXI century. Catholicos Patriarch Iliya II, the head of the Georgian Orthodox Church visited Azerbaijan twice. In 2002 Roman Pope Johann Pavel II visited Azerbaijan. These visits claim about the attraction of the experience and pattern of Azerbaijan by different people, the sense of pride and respect from the relations established among different nations and religious representatives is felt here.

It would be very good that world community – in the type of diplomats and journalists provides its appreciation the truth concerning various nations and confessions in Azerbaijan. This appreciation should serve for Azerbaijan to occupy its deserved position, nations and the entire world should know that Azerbaijan is reservedly intended to build new and favorable life for different nations and religious representatives to live jointly.

**KHALID ERAN,**

*The manager of Research Center
of Islamic History, Culture and
Arts, of the Organization
of Islamic Conference.*

THE ROLE OF RELIGION AND CULTURE IN THE DEVELOPMENT OF RELATIONS AMONG ISLAMIC COUNTRIES

The consequence of the works implemented by the late Heydar Aliyev, the name of whose is carved in the world's history of the golden letters, for his country was notices at both nationally and internationally in the spheres of politics, economics, culture, science and education. This valuable person of Eurasia implemented the works in all spheres both within the country and internationally in all directions when his country was stepping up in the field of development and independence. In this regard, He provided the establishment of the relations with Organization of Islamic Conference (OIC), particularly, with the body holding researches in the area of history, arts and culture Islamic History, Culture and Arts Research Center (IHCARC). As a manager of the above mentioned Center, the moments I would like to concentrate, are connected with specially on this direction of the relations with OIC. I would like to extend my gratitude to the organizers to avail me with the opportunity to mention once more the activity of Heydar Aliyev regarding this sphere.

Immediately after regaining its state independence, the Republic of Azerbaijan joined as a member the OIC in 1991. The role and weight of Azerbaijan have increased greatly since that period in three main fields, political, economic and cultural, of our organization having 57members in four continents. The relations with Azerbaijan are being evolved on the same basis. The relations of our Center with Azerbaijan had started before Azerbaijan became a member of the Organization. These ties were established through universities, cultural premises. If we remember the history of these relations, we will see that in 1980s of previous century the General Manager of the Center of that time and now Secretary General of the OIC professor Ekmaladdin Ihsanoglu visited Azerbaijan. After Azerbaijan became a member of the Organization, he visited here in its independence period in the composition of the delegation from OIC in November 1992.

In May 1990 two professors came from Azerbaijan to the IHCARC and gave lectures on the topics regarding historical and cultural researches, historical manuscripts and archive collection in Azerbaijan. Besides, Azerbaijan experts participated in the technical training entitling old books and archive records restoration organized by the IHCARC in 1990. In 1996 the Minister of Culture of Azerbaijan visited the IHCARC. The major turn in these relations appeared after the visit of the President of the Republic of Azerbaijan Heydar Aliyev on 9th May 1997. The idea of organization of the International symposium entitled «Islamic Civilization in the Caucasus» was treated positively by the President Heydar Aliyev and the first symposium in this field was held in Baku city on 9-11 December in 1998 at the initiative of the President Heydar Aliyev. The Organization Committee formed in Azerbaijan related with the organization of symposium consisted of the highly authorized figures of the state and government organizations. President Heydar Aliyev delivered a comprehensive speech in this symposium. Forty experts out of ten countries submitted their reports to this meeting. To remember the titles of the symposium is very important regarding my today's speech. The titles were the following: the cultural development of Islam in the Caucasus,

financial and moral Islam monuments in the Caucasus, Islamic culture and modernity.

The selection of the topics for the symposium was very significant. These titles reflected the unity of today's values with the heritage coming from Islam throughout the history and showed future plans and especially view to the field of international relations of Mr. Heydar Aliyev. I would like to stop at this topic more comprehensively.

Undoubtedly, religion is an important piece of the culture and important determinate. One of the elements defining the face of community is a religion. From the other hand, the most influential channels and topics for the international relations is culture. The results of sociological studies show that a great part of world's population sees a religion as an inevitable element of cultural and social life. As it is among communities belonging to the same religion, the relations among the people representing different religions and cultures have been existing for ages. However, these relations have been increased greatly from the point of both volume and density after 1990, the significance and role have been changed. Since the information flow in the relations among the nations in the field of information and telecommunication technologies has been relevantly increased and branched out, the relations in cultural activities have been strengthened. Closer participation of the nations in the cultural entities assisted greatly in this regard. This activity may be broadly divided into two groups. The first is experience cooperation in the fields of science, tourism, press and the like directly regarding the culture directly implementing the relations, however, the second is cultural meetings, political and social researches conducted with a view to strengthen the base the relations among the countries. In our contemporary period the meetings and discussions implemented under the name cultural and intercultural dialogue turned the field of research and a wide literature fund has been established with the last ten years. The works in this field refer directly to the field of activity of the IHCARC.

According to up to date experience we see that there are two measures or two opportunities in the field of intercultural dialogue.

One of them is the appearance of organized elements; the second is to look through various moments and to put forward the cultural wealth of the cultural difference derived from them. Both of them are a positive factor for the dialogue. Both of these formats should be considered carefully in the intercultural relations in our contemporary period. IHCARC performs this duty in the OIC. Another reason promoting to obtaining the advantage of the religious and cultural fields in international relations was the establishment of the systems respecting humans as individuals, the subjective values of individuals and from them religious and cultural values, and noticing cultural persons, the expression of the notions of religion and culture. This is the development noticed throughout the entire world. The high speed of the development is natural in the Middle East, Balkan Peninsula and Middle Asia regions, a place of the collection of all religions and cultures. Therefore, the intercultural relations in these regions are of great importance for their future. Because these territories are the regions of being members to the OIC, when IHCARC is planning its activity, it takes it into account. As a consequence, considering the culture and cultural heritage of the nations living in above mentioned districts from the aspect of history and modernity, our Center attaches to them special importance. The activity in the field of culture and arts, just as I said above, does not suffice with bringing out different cultures as one value, at the same time, promote to the development of intercultural relations. Taking it into account, the average religion performs a significant role in OIC, a single international organization established on the basis of an average culture, and its cultural body IHCARC.

From this point the creation of the condition by the distinguished Heydar Aliyev for Azerbaijan to play an active role in the composition of the OIC, particularly, launching combined scientific works of this activity with IHCARC, is an expedient step made in order to participate actively in all spheres in the dialogue with other cultures implemented together with these countries and in the relations of Azerbaijan with Islamic countries.

The importance attached by Heydar Aliyev, his personal support and initiatives to the cooperation activity in Eurasian region, in the

OIC, as well as other regional organizations joined by the Republic of Azerbaijan are the political sample evaluating the necessary values of religious and cultural elements in the cultural and multiformatted XXI century. This became the policy relied on contemporary consciousness.

In the path lunched by the esteemed Heydar Aliyev the developing relations with our organization have been more strengthened owing to the support and care of the President of the Republic of Azerbaijan Ilham Aliyev attached to the purpose and activity of the OIC. The Republic of Azerbaijan chairs two conferences of our organization at ministers' level in 2006-07 years because, as it is well known, the 33rd conference of the Ministers of Foreign Affairs and the 5th conference of the Tourism Ministers were held in Baku in June and in September respectively. There are a number of projects held by the IHCARC regarding religious and cultural researches, tourism ties and related to them historical, cultural and arts researches within the framework of the resolutions of these conferences and the participation and close relation of Azerbaijan are the source of pride for us.

In November 2005, the concerts, folk performances, the exhibition of paintings and applied arts were conducted within the framework of Cultural Week of Islamic Countries organized on the occasion of IHCARC 25th anniversary and Azerbaijan took active part in each of them. Azerbaijan will participate in the Cultural Festival implemented in Istanbul next summer as well. The positive impact of these events carried out on the heritage of common religion and common culture to the international relations is obviously observed. I believe for the strengthening of this collaboration.

Clear horizons predicted by the distinguished Heydar Aliyev of the expansion of the relations particularly in the field of religion and culture in multireligious and multicultural world are noticeable vividly for us at present as well. Therefore, I remember him once more with the feeling of much respect and gratitude.



CLAUDIO GUDJEROTTI,
*Apostolic Nuance of the Sacred
Vatican to Azerbaijan.*

THE VIEW OF HEYDAR ALIYEV TO THE RELIGION IN THE PLANE OF THE VISIT OF ROMAN POPE TO BAKU

Dear participants of the conference!

Firstly, I extend my deep gratitude to the government of Azerbaijan to have invited me to such a high-levelled event.

Given the lack of time, I would like to mention the views of Heydar Aliyev to the religion, particularly catholic belief and its influence in my speech. In my report I will refer to the speech of Heydar Aliyev during the visit of the Roman Pope Johann Paul II to Baku city in 2002. Provided the speech of Pope is revised once more, we will see that He is a person of like mind with the late President.

Heydar Aliyev specially estimated Roman Pope as a herald of universal values open to all nations and religions, going far beyond the boundaries of catholic church. He addressed to the words of Roman Pope: «You are a person playing an important role in the world contemporary history, outstanding humanist, You turned serving all people regardless religion, race, national, social and

political belonging into your ideal. Therefore your way goes through not only the region populated by the catholic Christians, but also, generally, through the places inhabited by all people. Today, this way led you to Azerbaijan land».

Greeting Roman Pope in the airport Heydar Aliyev stated that this universal moment is disclosed especially at the sample of the Roman Pope Johann Paul II. He believed that Pope's visit to Baku is a significant event regarding exactly his «universality». Azerbaijan functions «the role of the bridge» between East and West, Islam and Christianity. According to his words «Azerbaijan nation has established peculiar and rare culture. The synthesis of Islam and Christian civilizations stands on the basis of this culture».

In this respect, Azerbaijan plays the same role together with Roman Pope. The Pope endeavors to combine all nations and different religions. Azerbaijan, inclined to the West, especially to Europe, is a vivid sample of such type of synthesis. Heydar Aliyev characterizes the «union» with Europe as following: «Rejecting from the wastes of the past we paved the way to the democratic reforms. We combat the poverty; try to protect human rights, as well as major rights and freedoms».

It may inflict such impression that rejecting from our roots, we surrender voluntarily before new cultural colonist. The President clarifies this issue in the following way: «We have made our historical choice without being separated from our traditions and customs, losing our national image; and chose the way of the Western world, its humanistic and contemporary values». It was a very important and necessary specification.

According to Heydar Aliyev, joining of our national values with the most positive values of the West is appropriate with the nature of «the history of Azerbaijani nation having major place to reflect new ideas going deep into European roots. It is vividly manifested specially in the field of education and culture. Nowadays, we are right to be proud that new type of schools, democratic press were

opened, the right to the women to elect and be elected first in Muslim East and Azerbaijan Democratic Republic, European typed state, first in Islamic world was founded in 1918».

Heydar Aliyev continued his words saying that Catholics in this regard «play an important role in the social and cultural life of Baku, they put the deep traces in the field of health, culture and architecture and we now remember it with the feeling of gratitude».

Therefore, «religious tolerance» mentioned by the late President is caused by Azerbaijan «being common place of religions, languages and cultures».

I believe that this moment should be particularly mentioned because simple religious tolerance could be seen as an expedient or tactical step. However, for the President it is the feature belonging to the Azerbaijani history of culture. Therefore, to refuse in means to betray the national characteristic. In this view, I see not only broad and profound thought but also, at the same time, an important direction for the sake of the country future and according to the Heydar Aliyev, this direction expresses «the availability of Catholics as other different religious communities to use all rights and freedoms» in religious field.

As the precise pattern of such general approach Heydar Aliyev shows Catholic Church «Sacred Maria» constructed in 1912 and destructed in the years of Stalinism. It is not coincidence that he informed before Pope's visit to Baku city that a place was separated for the restoration of that church. This action approves the desire of Heydar Aliyev to further continue the steps of tolerance and mutual understanding traditional for Azerbaijan. It is not coincidence that Roman Pope mentioned in his report about this generous action of Heydar Aliyev the President the next day and said that «this is the time for gladness and hope; and its sign is sacred milestone of the future church at the end of the month».

The construction of this church has recently completed due to the President Ilham Aliyev. He stepped up the support of Azerbaijani

government by means of timely given tasks to complete the completion of this symbol of liberty thought out by his father for a short time.

One more fact should be mentioned that Sheikholeslam Hajji Allahshukur Pasahzadeh allocated a certain amount to the construction of this church on behalf of Azerbaijan Muslims. This gentle action reflects the reality more obviously than any words.

Johann Paul II during the significant visit of religious heads of Azerbaijan to Vatican on November 18 2004, the late President Heydar Aliyev mentioned the feeling of pride while reporting on religious tolerance, a life base of Azerbaijan.

Exactly in Baku the Roman Pope expressed his historical view: «We would like to speak over the country accepting and apprehending the tolerance as the initial value of civilization to the entire world: Enough to wage war for the sake of the God! Sufficient to spot His sacred name! I arrived here as a herald of Azerbaijan. As long as I have a voice, I will cry out: Peace in the name of the God! Provided a word is combined with a word, chorus, symphony able to touch the souls of people, eliminating hatred, dominating hearts will emanate».

While the meeting with religious leaders of Azerbaijan in Vatican, Pope mentioned: «After knowing about the death of the President Heydar Aliyev, while praying I authorized his spirit to the God, as I pray for the President Ilham Aliyev and whole Azerbaijani people and I wish them peace and stability».

In a while Johann Paul II left the world in order to join divine eternity. May his last word said officially be the most pleasant wishes to the Azerbaijani people and land.

HUSEYN AVNI KARSLIOGHLU,
*The Ambassador of the Republic
of Turkey to Azerbaijan.*



Dear Chairman,

Dear Sheikholeslam, ministers, national deputies, different religious participants and esteemed scientific workers!

National Leader Heydar Aliyev has a special place in my world. Because I am among those few people who knew him personally and as a diplomatist, observed closely his policy, particularly, foreign and economic policy. However, I would like to admit that I failed to follow the religious policy of this great person before the conference. Having known that such conference will be held and I am supposed to deliver a speech there, I studied the books, writings regarding the religious policy of the National Leader Heydar Aliyev. While reading those books, my respect to him has increased. Because I saw that Heydar Aliyev analyzed the soviet system going deep into the details and managed to see the bitterness of the people living in this system.

He claims that the Republic of Azerbaijan, the milestone of which was laid by him, is a secular state, at the same time, declared «We are not apart of religion». I was deeply impressed by this expression. As for me, Heydar Aliyev is one of the leaders comprehending and

explaining the notion of secularity best. From this point of view, he laid the sample for both our region and other world states in modern world.

National Leader Heydar Aliyev pronounced his state to be secular, however, stressed on the importance of Muslim, Christian, Jew, Buddhist or any other religion, that is, beliefs in the territory of Azerbaijan. It means that Azerbaijan is a secular state, meanwhile, it attitudes the beliefs with respect. Regretfully, a number of Muslim countries have failed to see and apply this difference so far. In this regard, I congratulate Azerbaijan. In my opinion, its national leader put a trace in that.

The Late Heydar Aliyev was Muslim, however, treated all faiths, both Christianity and Judaism, as well as other religions with high esteem. It shows that any one you are, Azerbaijan is a motherland for each of us. By means of his position, as if he put forward the tolerance of the Osmons and emphasized ensuring the freedom to belief. At the same time, he puts forth that Azerbaijani community is a Muslim union and said the following: «We will never keep away from our faith, religion and construct our future applying this moral sources». I was deeply impressed by these words.

I have lots of words to express, however, taking the lack of time into account, I am completing my speech and extend my gratitude to Mr. Hidayat Orujov for the organization of such conference.

Thanks for your attention.



VASIL ISTRATOV,
*The Ambassador of the Russian
Federation to Azerbaijan*

I extend my gratitude to you to give me a floor. To take part in this event is a pride and happiness for me. I thank the organizers to hold the conference at a high level. Because it is a very significant event.

Azerbaijan is a pattern of tolerance for its neighboring states as well. Several people have already mentioned about the works implemented in this sphere by Heydar Aliyev. As a consequence of these works, the representatives of all nations living in Azerbaijan have preserved traditional religious faiths and nowadays they have opportunities to worship freely.

The freedom to the religious belief of any citizen in Azerbaijan is protected by the state. State is a guarantee of the citizens in this respect and does not deny any necessary support. Even in hard terms – the beginning and the middle of 90s – Azerbaijan provided the citizens with the needs and rendered its essential assistance in this field.

While speaking on the tolerance existing in Azerbaijan, it should be also noted that each religious belief is rendered with great respect in this country. This is closely connected with the traditions of this nation preserved throughout the centuries. It is impossible to forget that atheism ideas have been advocated and dominated in this country recently. Those times not only respect to religion but also tolerance towards it was considered the state religion. It is

unavailable to forget it because we all lived in these circumstances. The attitude to all religions existing in the Soviet Union was exactly this.

Meanwhile, now the situation has completely changed and Heydar Aliyev had a great role in the development of new normal environment. The works of Sheikhulislam Allahshukur Pashazadeh are worth mentioning in this field. Thus, he had a significant role through the work he has carried out in the preservation of respect and tolerant relations with the religion in the newly established independent state. I would like to mention that such type of policy is still continued with its course.

In the last eight months, while my working here in the occupation of an ambassador, I have gained the opportunity to observe the activity of various religious communities in Azerbaijan. Of course, I mean Russian Orthodox Church as well. I have information on how molocans live in Azerbaijan. With the assistance of Semyon Borisovich I visited Red Settlement as well and got acquainted with the situation of mountain Jews.

Let me avail the opportunity to congratulate Jewish religious figures on the occasion of the holyday that is being marked nowadays.

At the end of my speech I inform my hope for the policy existing in Azerbaijan to be successfully continued in future as well and I wish the State Committee of the work with the Religious Organization success in the further strengthening of the tolerance environment in the country. Thanks a lot.

ALI HASAN AHMAD JAFAR,
*The Ambassador of the Saudi
Arabia Kingdom to Azerbaijan.*



In the name of gracious, merciful God! Thanks God – the Lord of the worlds.

Dear friends, dear guests,

Dear His Excellency Sheikh Allahshukur Pashazadeh, Mr. Hidayat Orujov and all the participants of the conference!

I greet you all and have no doubt that this conference is of great importance. The conference bears such important title as «Heydar Aliyev and Religious Policy in Azerbaijan: realities and prospects».

I extend my congratulations on the occasion of conducting such a conference and I wish from the God the achievements of significant goals in the tolerance way chosen by the Republic of Azerbaijan.

There is no doubt that the Azerbaijan state provides diverse religions to hold their rites and ceremonies absolutely freely. I congratulate you on this occasion as well.

I would like to mention with the sense of pride and happiness once more the words of the distinguished Sheikh Excellency Allahshukur Pashazadeh regarding the construction and expansion of «Bibiheybat» and other mosques. This is a very good moment. As a result of this, the number of the Muslim brothers

performing their religious rites in Azerbaijan is gradually increasing. However, I wish this type of events and projects to be more. We can see in Baku Muslim brothers to pray together on Fridays and Ramadan holiday. We may witness even people praying outside the mosques since the number or the compactness of mosques.

I wish from the God success to the wise policy pursued by Mr. Ilham Aliyev in the field of religion. Owing to this policy, Azerbaijan hosts the meetings of the Organization of Islamic Conference at Ministers level, and other conferences.

I wish from the God the success to the course of the conference and once more congratulate you on the occasion of the conduct of such conference.

Thanks for your attention

NASIR HAMIDI ZARE,
*The Ambassador of the Islamic
Republic of Iran to Azerbaijan*



**In the name of merciful and generous God!
Thanks God – the Lord of the worlds.
Dear guests – ladies and gentlemen!**

I cordially greet you all including Hidayat Orujov, the chairman of the State Committee of the work with religious organizations. I express you endless gratitude to share me special time. Yesterday and today we listened to the reports of dear guests. I remembered one versus from Holy Koran: «Those who will apprehend the nicest of the listened word (advice) are the ones directed by the God to the rights path. They are the owners of wisdom as well». (Az-Zumar, 18)

In the period of the Soviet Union, at the time when the state pursued the policy based on atheism, the National Leader of the Azerbaijani people Heydar Aliyev rendered great efforts in the preservation of traditions, customs and belief of the nation. The construction of Mosques and the restoration of historical monuments are the vivid example of these efforts. The late president perfectly understood that after the collapse of the USSR, abusing the created conditions some dark powers might trample down the national traditions of the nation.

I would not like to deliver a long speech. However, it should also be stressed that these days fall onto the days of the birth of Prophet Mohammed. I congratulate all on this occasion.

There have been 2 models in the world so far: social and liberal. Our Prophet brought to humanity Islam, the religion of peace and brotherhood, 14 centuries ago. This religion says: «If any Muslim ask for help crying about it in any spot of the world and this cry is not responded, then our being Muslims falls under suspicion».

When saying Islam religion, one should not understand only reading Koran in mosques and holy places, as well as on the tomb or separating from the world ascetic. It is natural that the God carved a number of such highly moral qualities as love in our souls, respect and esteem. We have been recommended to live by means of method «respect for elder and mercy for young» as well. The religion advocating people the demonstration of respect and esteem towards one another, not trampling down one another's rights, living on the base of peace and brotherhood, constantly observing the fairness principle is doubtlessly a secular religion and this religion always calls for the people to go on the way of development. The ayatollah representing the Islamic Republic of Iran delivered a speech regarding these issues yesterday but since he had little time, he failed to come here today.

It should be mentioned that Islam countries are still at the back in a number of issues and it would be better that a special importance should be attached to these issues. One of them is a problem of science and education. Thus our lovely Prophet did not advocate to go to Mecca or Medina in order to study a science. He said: «Even if this science is in China, you have to go and find it there». However, nowadays some countries have been prohibited to apply the new technologies, more precisely, the application of a new technology by the Islamic Republic of Iran is not accepted pleasantly by other

states. But the world might wake up one day and new views to our actions will be formed.

We have been educated in the Western countries so far. The idea and methods advocated by them have been filled in our brains. However, if the views protecting their rights are tanned to people, then those countries may be benefited from it. The purpose of saying it is not to turn the Christian world against Islamic one, or a Sunni against Shiite or vice versa, a Shiite against Sunni. The main objective is to lead every one regardless they are Muslims and non-Muslims, to one point. In this case, the Earth will be prevailed by peace and stability, brotherhood and love. Because of this, we do not have to succumb to such aspects as new technology, wealth, money and richness.

After the Republic of Azerbaijan regained its state independence, the late Heydar Aliyev repeatedly emphasized on the importance of the positive direction of development processes ongoing in the country. The successor of his political line, Ilham Aliyev is witnessed to continue the efforts rendered exactly in this direction.

The principle of Islam is to be just, to live independently and free as well.

Yesterday I heard from the speakers the phrase «Ganja is the city of Imam Hussein». Imam Hussein has a special significance in Shiite and Sunni beliefs. He mentions in his last sentence: «If you do not possess religion, faith, then be free loving people, that is, be one of those who want to live at the independent level.» In this respect, the way chose by independent Azerbaijan is similar to the way chosen by Imam Hussein long time ago. First is independent life. When asked from Imam Hussein for what reasons he went away from there but did not stay, he informed that he did not want to live under the hegemony and despotism. The second is freedom. The

meaning of freedom is that everybody should live freely and perform his worshipping freely.

Although the Islamic Republic of Iran has a religious government today, as an observation of Prophet's words, the representatives of Christian and Jewish religions are treated with very pleasantly. Probably, it would be not all right for me to use these words in the capacity of ambassador from the political viewpoint. In our country religion is not separable from the state. Meanwhile, it does not mean at all that it is necessary to fight mercilessly against the representatives of other religions. Just, Islam recommends us the system, better than any social and liberalist systems, recognizing human rights, extending respect and esteem to those rights. Because of this reason, our Republic is recognized in the world under the name of «Revolutionary Islamic» and «Imam Khomeini».

Knowing one another very well and the desire to structure our future together may rescue us from the negative impacts of hegemony policy.

At the end, I would like to complete my presentation mentioning several things in English.

Distinguished gentlemen, dear sisters and brothers, dear participants of the conference! First and foremost I would like to extend my gratitude to Mr. Chairman to avail me with the opportunity to deliver a speech and cordially congratulate you on this meeting. At the same time I congratulate you on the birthday of the favorite Prophet Mohammed taking the words of Allah to humanity via Islam advocating freedom, humanism, independence and fair.

As you all know, we have established Islamic republic in Iran. This Republic was founded on the bases of fundamental principles and faiths urging us for peace, friendship, stability, freedom and fair. Regretfully, we noticed that there were different hardships due to the mistakes and spaces made by the government before. For instance,

the idea meaning «faith» still continues playing the role of «an instrument» in the politics pursued by the communities and unions existing in the region.

It is pity that today we do not see several ambassadors and representatives in the meeting. I do not know the reason, but in my opinion, some people think that the fundamental principles of liberal beliefs are involved in the inter systematic independence. It means that they believe that we have a different diplomatic role in the development of the relations among our countries.

There is already one methodology present in the Islamic Republic and if we change our viewpoints a bit, we may come to one average point. However to change does not mean «remove your beliefs, come to our part, or give up the mosques and go to churches». It emphasizes that we should express the tolerance, listen to each other and take the most positive moments that could protect all our rights.

The former President of the Republic of Azerbaijan Heydar Aliyev always mentioned different beliefs existing among the population and tried to thrive the traditions of religious tolerance. At the moment we see that the policy pursued by the President İlham Aliyev in this direction in this area. Islam could find a way to the souls of both Presidents – father and his son, impacted on the activity directions and followed the Islamic principles permanently in their activity, led the Azerbaijani people to scientific progress, development and modernity.

Consequently, I do not want to take your time and hope that we will have opportunities to hold discussions around these titles. Once more I express my gratefulness for your attention and complete my speech here.



HIDAYAT ORUJOV,
*The Chairman of the State
Committee on the Works with
Religious Organizations.*

HEYDAR ALIYEV AND RELIGIOUS POLICY IN AZERBAIJAN: REALITIES AND PROSPECTS

THE MAJOR REPORT OF THE CONFERENCE

RETURN TO NATIONAL MORAL VALUES

History proved long ago that people cannot live in the society without faith and religion. Yet in ancient period Greek philosophers thought the existence of the Gods inevitable and necessary. Walter, a famous French thinker, expresses greatly this need appeared from the truth. According to his conclusion, if there were not the God, people would be forced to invent Him. Meanwhile, it is a reality as well that in various historical periods, there were some who viewed the religion not as a necessity emerged from the truth, but as an

invention appeared from the necessity. Even if there was time when the views of the philosophers, ideologies based on those thoughts were popular, when those thoughts were introduced as a dominating ideology, it has never been justified. The Soviet Union propagating atheism and godlessness for seventy one years is as an example of our recent past. This huge state having power in all six continents distributed her ideology based on communism to the entire world, however, despite all this; she turned to the victim of her own ideology.

Doubtlessly, religious aspect is not the only one in the collapse of the great empire, but one of the main features of the destruction of this ideology is not wrong construction of national and religious policy. Because to refuse from the God, religious faiths means to stand against the dogmas formed throughout the millennia, to reject the religious values co aged with the humanity, in other words, to try to change people's nature.

It should also be mentioned that as a consequence of the collapse of the Soviet Union, the beginning of a new period, that is, the transfer from the society based on atheism to the society regarding national religious values respectfully was not easy. The contradictions of the period put the people before the fact. The people transformed into the propagandist intentionally and unintentionally serving to the leading ideology of that period remained in the crossroad: to keep up with the present time eliminating the past, or to live with the past. Those are the people submitted to the contradictions of the time and became its «victim». But there are such people that stand from the same position in all the periods, strive for the same purpose, even if they take the dictation

of the time into the account, they serve people, indeed. Such types of people are genius. Because they stand at the top of the time, even if the time changes, they, purpose and intention do not alter: as our Great Leader Heydar Aliyev.

The attitude of this great person to the religion, national moral values has always been unchanged, he served both his nation and humanity, as well as religion belonged by means of the policy implemented in this area. Doubtlessly, in the country that challenged a war to the religion, it was impossible to talk about the religious values, to stand for its protection obviously. With a view to show pleased to high instances, several officials reported against the religion and religious figures, delivered sound speeches against them. However we had not few national personnel who regarded the traditional moral values of the nation with respect, if not in an open way, protected the religious figures indirectly, preserved them from injustice blames. Heydar Alirzaoghlu fell into the history as an advanced person rendering service to his people even in the period of Soviet Union. This great person treated religious values, real religious figures both when he was serving for the USSR State Security Committee and when he was leading Soviet Azerbaijan, did not allow repressions against them, a great importance was attached to preservation and restoration of the historical religious monuments. It widely known that the religion and religious figures were supervised by the State Security Committee. Originally, the work of this Committee was not only the supervision of the religion, but also to more tighten the believer, render the real religious figures harmless, instead of them, to grow the false religious figures serving soviet ideology. Therefore, national staff is not allowed to the special

service bodies, non-Azerbaijani were promoted in this field. In this regard, leading State Security Committee and then the Republic by Heydar Alirzaoghlu caused not only the nationalization of only special service bodies, but also to release from baseless chase and influence.

When this great person returned to the power for the second time, completely different situation emerged: the Soviet Union was destructed, the independence of Azerbaijan was restored, alongside with it, a part of the territory was lost as a result of the occupation of invading Armenian aggression, was at the edge of abyss. In fact, it was not returning to power, but undertaking the rescuing mission of the country encountering the hazard of elimination. In this regard, the return of the Great Leader to the power for the second time is a starting point of rescue mission. He performed this mission successfully and particularly: reached cease fire in the front, «the Contract of the Century» was signed, our Constitution was adopted, and the process of building legal state according to the concept of the preservation of traditional moral values as the crossroad of civilizations and religions took its start in Azerbaijan. In other words, Azerbaijan being independent state created favorable foundation to implement great plans of Heydar Aliyev, the turn of the Azerbaijanization into the leading ideology relying on traditional moral values was necessitated.

Yet from the first days of our independence, attitude to the traditional moral values have naturally changed absolutely, since

the shackles of the atheism had been eliminated, the respect started being rendered at the state level to the past, national traditions, religion of the nation, at the background of this change, the freedom to belief, faith was completely established. The change in the attitude to the national moral values laid a great foundation in not distinguishing among national and religious belongings, returning to historical past, subjective and moral heritages of their forefathers. In this respect, the period after the restoration of state independence, would be better to characterize as a return to our national moral values. From the very starting point of our independence, our nation celebrated its religious and national holidays liberally; people could go to worship heartily, with good mood to mosques, churches, synagogue not frightened. Mosques were constructed in different districts, cities and villages, azan sound was heard from minarets, sacred places and sanctuaries lost because of uncared situation for years were revived again. However, it is also true that after Heydar Aliyev, the greatest Azerbaijani of the XX century, returned to power in 1993, a new stage in the attitude to our national moral values took its start. The return to the national moral values was a broad scope and starting point for the new renaissance in spiritual culture. From the very first day of Heydar Alirzaoghlu's governing the state, a considerable importance was attached to the foundation of human rights and freedoms, particularly, the freedoms to conscience and belief, preservation of national moral values, growing the people, especially the young, loyal to national moral values. Our Great Leader, considering important to approach with a special attention and care to the upbringing of young generation at a national spirit, said the following at the I forum of the youth forwarding particularly

this moment: «...Our youth have to learn the religion as it is, confess and apply it. We can never allow various persons, different powers, following their private interests to hurt the upbringing and morality of Azerbaijani youth under the guise of Islam».

Not forgetting to address people concerning national and religious holidays, congratulate the citizens of the state, a great statesman was among the people on all religious and national holidays, talked to them. The greatness of Heydar Aliyev was also that he did not discriminate the country citizens belonging to different religions, weighs up equally the representatives of all main heaven religions, supported the construction and restoration of mosques and churches, as well as synagogues. All the above mentioned was a manifestation of the care to the nation, the love to its national morality and respect to the tolerance traditions formed throughout the millennia.

Saying the following «Our religion is a national moral wealth of our nation», our National Leader viewed the moral values as a foundation for our future. This constituted one of major directions of the policy, especially religious policy, carried out by him. Knowing very well the past of Azerbaijani people, witnessing closely the remoteness of our nation regardless undergoing different pressures and influence in the Soviet period, from its beliefs, our Great Leader said the following: «We, Azerbaijanis, will never keep away from our belief and religion and will structure our future using these moral sources».

Everybody bears in themselves the peculiarities of the their nation and religion as a genetic codes. Meanwhile, from the point of the closeness to the nation and religion not every one is the same. There are few persons in history, being close to the national moral values, devoting their lives to the prosperity of their motherland, to the happiness of their compatriots. Heydar Aliyev is one of these few distinguished, maybe, the first. Serving to his motherland and nation, preserving its national moral values became not a principle, I would say, the lifestyle of this great person. **In this regard Heydar Airzaoghlu is the greatest Azerbaijani living in Azerbaijan and making Azerbaijan live.** Since he was working for many years in leading positions within the Soviet period, he knew the vacuums in the society very well. In fact, his governing Azerbaijan in its independence period was a good opportunity to fill that emptiness. This great statesman formed a masterpiece – our national state accepted as a leading ideology of the Azerbaijanism for a short while. Attaching a huge significance to the national moral values of the nation as a constituent part of the national policy, national ideology laid by him, our Great Leader viewed the religion as a constituent part of our national ideology, the greatest shelter and stronghold of our state and nation. In this regard, He meant that the future destiny of our state and nation depended on the return to the national moral values to a certain extent, the slenderness of this process. Saying «After Azerbaijan state regained its independence, the national moral values of our nation have been restored» Our National Leader determined the objectives put forward in this sphere, clarified one of these purposes as following: «**Relying on**

national moral values, at the same time we attach a special importance to the development of the science and culture of our nation, to the wealth and unity of national moral values with pubic general ones». This great person emphasized another moment regarding this while his public speech in Tazapir mosque with respect to the birthday of Prophet Mohammad on the 26th of August in 1994: «**Islamic religion has never been hostile to other religions. All these religions have come from the God. Alongside with Muslims, there are people having different beliefs and living in Azerbaijan. They are also the full fledged citizens of Azerbaijan. We have to try that all citizens of Azerbaijan regardless religious and national belonging are equal righted and organize their all union and unity. This is the our way and the way advocated by the God».**

There have been a number of ideologists, string theorists throughout the history. However the geniuses implementing their ideas, theories have seldom come to the world. In this regard, the theories of great ideologists are carried out by the great strategists. **Heydar Alirzaoghlu is one of the rare strategists realizing his ideas. Regarding his this feature, he may be compared only with Gazi Mutafa Kamal Ataturk in the Turkish world. The Great Ataturk is a founder of the Turkish Republic and its ideology and the Great Heydar Aliyev is a founder of Azerbaijan and the ideology of Azerbaijanism.** Both of these great persons' of the Turkish world ideas had a significant place for religion, particularly for Islam. One of the interesting moments is that there are sufficient

similar details in the attitudes of Atatürk and Heydar Aliyev to the religion, national moral values. The secular legal state formation constitutes the basis of the ideas of these two great persons.

In the recent period, religious values and secular ones are often mixed up, baseless ideas in the direction of comprising the notion of secularity contradiction with the religious values are sounded. This paves the way to the serious views divergence, ideological controversy in the Islamic world. Heydar Aliyev is a great ideologist determining precisely the boundaries of these two ideas, putting forth the ideology containing the agreement and combination between them. Our National Leader, turning the idea «Our state is a secular state. However, we are not apart from the religion» to one of the processes of the state structure, repeatedly stressed this idea both in international conferences and public speeches before the country public: «According to our Constitution, the secular state is designed in our country. Religion is apart from the state. It is naturally so in all secular countries. It should not inflict any surprise. It does not display that we take different position regarding the religion».

Heydar Alirzaoghlu was closely linked to the national moral values, traditions formed throughout the millennia in our nation, at the same time he was a supporter of modernity and novelty. He said that modernity should be in combination with religious moral values. We have to apply our religious moral values for further extension and development of our contemporary life. That is, under the guise of return to the religious values, we should not come back to the past, otherwise, found our prosperous future benefiting from these

moral sources. As a historian, he knew very well that the moral values of the Islamic religion always lead the people to the development and prosperity. Therefore, he tried to use maximally the moral values of the Islamic religion in the national legal state structuring and development of citizen society.

Our Great Leader also meant that in case of approaching to the religion not correctly could inflict serious problems. Therefore he considered important to take necessary measures in the direction of religious enlightenment, regular upbringing of young generation, supported necessarily the measures taken in this field: «I believe that necessary measures should be taken in the assimilation of Islamic religion by the youth. Because at the consequence of these the unavailability of these events, some negative aspects occur, different groups want to tan fanatic mood to the youth and these affect the upbringing of our youth...»

Religion is a strong instrument to influence people's consciousness and society. Dark powers understand very well its importance for society, generally, for humanity and sometimes use it skillfully. As a consequence, keeping away the religions calling people for union and unity some people transform them into the radical extremist, superstition, antinational form. In this regard, the religion, a constituent part of the national state ideology, might be possible to use against statehood. Regretfully, this type of events has been noticed at different times recently but they were prevented on time. The greatness of Heydar Alirzaoghlu was that he knew the possibility of applying this type of instruments by the dark powers against a newly formed young state where national statehood

traditions have been recently created and took this aspect into his account in religious policy. Therefore, the most optimal means is to convey to the citizens major principles urging for the extension of religious knowledge, social life of religion, perfecting the person, strengthening the tolerance atmosphere by means of enlightenment. Because as a result of right enlightenment, it is possible to eliminate superstition, prevent the radical extremist forces and release the religion from the ignorant people. Religion is the strongest instrument for superstition for the ignorant people, for scientists, however, religion is the best means to get rid of superstition. In this respect, it would not be difficult to determine the hidden meanings under the expression of the Great Leader «Religion is a delicate matter». Generally, the attitude of Heydar Aliyev to the religion, the definition given to it is distinguished with its originality: «We accept the religion, first of all, as an integral part and a phenomenon of culture, historical heritage and national mentality». There have been a number of original views expressed regarding our religion, national moral values. Meanwhile it should be admitted that none of these views could be considered more laconic and original than the expression of the Great Leader «Religion is our national moral wealth».

It is well known that the state having strong economy and healthy ideology are able to live on and construct the bright future. The states prosper provided these two aspects complete each other. From the very first day Heydar Aliyev put the purpose to structure our statehood on the basis of strong economy and healthy ideology and achieved his goal. Today even our hostiles are obliged to admit

that Azerbaijan avails the line of strong economy and healthy ideology.

All ideologies are subject to the changes in a certain period of time, some of them, however, totally collapse. History has proved that the ideologies not relying on the religion, not having religious values in the composition are generally short living, fruitless. On the contrary, the ideologies backing on the religious values are more healthy and indestructible. In this regard, that our religion named by our National Leader «our national moral wealth» is a constituent part of our ideology is a natural issue, as well as the show of the profound thinking. It gives cause to say that Azerbaijan has healthy and eternal ideology as strong economy providing the development.

Return to national-moral values is not easy as well as transition from one social organization to another social organization is not easy. The appearance of definite problems is natural in these situations. The task is that everyone does not accept the transition to national-moral values, more concretely, religious values at the same type. There are people who understand this as the transition to VII century when Islam appeared, too. Or there is someone who limits any sect or belief when we say Islamic values. This caused the problem. The Great Leader always normally approached the transition to religion obtain mass character, however had never considered right to blindly hold this process. Because blindly transition to Islam can not only create serious dissensions, even can give opposite effect, can overturn to serious problem for statehood and national safety.

Heydar Alirzaoglu took into consideration the intention to derive benefit of this process, provide its interests under religious curtain by

foreign circles, considered necessary to pay attention to local national personnel preparation in this sphere, the usage of internal potential especially in religious enlightening issue. In general, the task regarding religious education in our country cropped up as one of the most serious problems in this field after we had gained independence. The task is that the development of religious education in our country was delayed for long period because of the occupation of Northern Azerbaijan by Russia in the beginning of XIX century. There were not large distinguished religious educational places in Azerbaijan for last 200 years. The representatives of Azerbaijan confessors got higher education in different educational enterprises in Kum, Najaf, Istanbul, Kahira and Madina cities. The Azerbaijanis gained the right to get religious education in Bukhara religious school and Tashkent Islam Institute only since 70th years of XX century at Soviet period. The serious steps in towards to the solution of this problem were taken off after Azerbaijan had restored its independence, there were found Baku Islam University, its branches in the regions, the theological faculty under the Baku State University, different religious schools and religious centers with the purpose of national personnel preparation in religious field in the country, The great base was created to strengthen and enlarge the activity of these educational institutions. We can resolutely say that at the moment the Islamic science is at the period of development in our country and the Great Leader's role in this development is unexampled. Some international conferences were held in Baku regarding the religious field with his own initiative and care and those measures gave serious reverberation in Islam world. The international conference of subject «Modernity and religious-moral

values», the international symposium of subject «Islam civilization in the Caucasus» fell into history as grand measures regarding the name of the National Leader.

He chose as a purpose the development of Islamic science at his speech in the international symposium named «Islam civilization in the Caucasus», recommended the foundation of different organizations, bodies and scientific centers and applied to symposium participants: «... I come to such idea that Azerbaijan can be the center of Islam civilization researches in the Caucasus. Azerbaijan has right to it, too. ... If you all can come to this decision, it is possible to launch a center in Azerbaijan. The Azerbaijan state can protect and render an assistance to this. I want to say as an example of Azerbaijan that a lot of issues must be done in this field. There are large opportunities here for scientific research».

We can show the foundation of Scientific-Religious Council under Caucasus Muslims Office with blessings of the Great Leader as one of significant steps in the field of Islamic science development in Azerbaijan. Coming in one point prominent scientists and religious figures who have great roles in the development of Azerbaijan science in Scientific-Religious Council undoubtedly influences to the development of Islam in the country on substantial extent. Generally, the attraction of expert scientists well-known on different spheres to this field enlarges researches circle, as well founds the base of new Islamic scientists growing.

It is essential to notice that the Caucasus Muslims Department enlarged its activity, its influence has been increased and it approved itself as the greatest religious institution in the Caucasus with the support of the Great Leader. By the way, the Sheikhhulislam

Hajji Allahshukur Pashazade, the chief of the Caucasus Muslims Department owner of great international authority was appointed to this duty at the period of Heydar Aliyev's leadership in Azerbaijan and the serious turn appeared in the activity of the institution.

The original religious figures have come from the people throughout all the periods and have always struggled for the sake of the motherland, nation and the God. To accept this truth it is enough to look through the Azerbaijani history. Heydar Alirzaoghlu always rendered his respect to religious figures, evaluated deservedly their services before the Azerbaijani people and state. He considered important to use the opportunities of religious figures not only in their own fields but also in the solution of other problems and urged them to be more active in this field. Because the Great Leader understood very well that Islam has a peculiarity to influence on the moral world of the person, a spirit or strong integrity potential, hatred to any type of thralldom and tyranny, respect to the freedom and liberty. Applying these advantages properties of Islam he tried to found solidarity for strengthening patriotic feeling in the country stepping up the national army, for the sake of defense of the Motherland. In this respect the speech of the Great Leader in Tazapir Mosque regarding the birthday of Prophet Mohammed in 1993 is worth noting: **«I am absolutely confident that our religion, the religious figures of the Republic of Azerbaijan will further participate for closer unity of all people defending the Motherland on such hard days of our nation, for strengthening our army and returning our occupied lands, will do their best and**

consequently will prove all the world once more that how powerful and influential the Islamic religion is».

In the period of approximately two century colony, particularly in Soviet period after the propaganda of atheism, the return to national-moral values is a long complicated and even hard process. Doubtlessly, the completion of this process for 10-15 years is impossible. However, the major point is that after Azerbaijan regained its independence this process was successfully implemented under the leadership of Heydar Alirzaoghlu and his concept. For a pretty short while the Azerbaijani society passed a great way, the return to our national-moral values had a nature of persistency. As it was mentioned by our Great Leader, «Azerbaijan will never give up its independence and be separated from its religion in future!»

THE PRESERVATION OF RELIGIOUS TOLERANCE TRADITION

The globalization process speeding up with the time and making people and nations close to each other further deepens the peculiarities caused from the difference of belief among them. At the present time we are living in the period when religious discrimination is being strengthened at a world scale, sometimes the conflict is posed intentionally on the base of religion. Because of this reason the occupation of religious tolerance and endurance is important and inevitable. Tolerance means the adoption of the methods of our expression forms and personality forming as well as the formation of the difference in a broader meaning with respect. This is not only a

moral duty, but also at the same time political and legal requirement. Religious tolerance is not a concession but, first of all, an active attitude formed on the basis of adoption of human rights. It should be mentioned with a sense of pride that the tolerance advocated as one of the primary democratic values in a progressive world today is a property of our nation formed throughout centuries and being a pattern for a number of other nations. However we should not one more fact to be completely fair that the regulation of state-religion relations, achievement of stability in the field of religion, the preservation of tolerance atmosphere among confessions at a state level are closely bound to exactly Heydar Alirzaoghlu. After his coming to power for the second time tolerance atmosphere was more strengthened in respect to state-religion concept this sphere has turned to the priority direction of state policy.

Being the crossroad of religions and cultures throughout the history Azerbaijan is implementing successfully the same function today as well. Alongside with Islam other religions – Christianity, Judaism as well as Zoroastrianism has been existing in Azerbaijan historically. In fact, the territory of Azerbaijan has played a role of shelter to the people suffering from religious discrimination in all the periods, not only the people belonging to different religions but also the representatives of faiths regarding Islam encountering different pressures because of various reasons found refuge in this territory. Perhaps, it is just because of this reason that the composition of the Azerbaijani population today is reach both ethnically and religiously as well as regarding beliefs. Meanwhile, fortunately, in the territory of Azerbaijan where the trends of different religions and religions philosophies has been spread, the strong tolerance relations among

ethnic and religious communities in all historical periods have been formed, no discrimination fact has been noticed on religious, racial and religious bases. The religious ethnical groups settled in the territory of Azerbaijan at different historical times have not felt themselves strangers, moreover formed relative ties with local population. The representatives of various religious confessions have always been consolidated with the Azerbaijani nation; have fought for the sake of liberty and welfare of our common Motherland. The Martyrs' Avenue where the citizens belonging to various religious confessions struggling for the sake of the freedom and territorial integrity of Azerbaijan are lying, is not only our place of oath but also is a symbol of our brotherhood and tolerance. The creation of such perfect tolerance atmosphere in our Motherland proves the religious endurance to be the characteristic property and national-moral wealth of the Islam and Azerbaijani nation. Heydar Alirzaoghlu expressed precisely this characteristic feature of the Islamic religion and Azerbaijani nation in the following way: «I think Azerbaijan population has great tolerance feeling itself, for nature, for its character. There is tolerance in Muslim religion which the most part of Azerbaijan population believes to, its base, too».

RESTORATION OF OUR HISTORICAL & RELIGIOUS MONUMENTS

To build and create is one mission and to restore the past and to protect is another mission. Both missions are sacred. As the essence of both is based on building and creation, and to create is a

feature belonging to the Almighty. Being successful and honourable conductor of both these missions Heydar Alirzaoglu was in possession of history by restoring past and protecting it, and became a history by building and creating a new one. From this point of view it would be fair to characterize him as a leader protecting the past, building the future. But the matter has another aspect too: restoring of historical monuments means to be in possession of the past and restoring and protection of historical and religious monuments means to be in possession of both the past and national & spiritual values of the nation, exactly saying, to be in possession of the religion. From this point of view protection of historical and religious monuments after restoring them may be deemed as a sacred action made for the sake of the God.

Our Great national leader Heydar Alirzaoglu dealt with restoration of our historical and religious monuments not like as a temporary work, as a campaign but as a part of long term religious policy. Therefore this action is vivid sample of the respect of the State to religion and return of the nation to national and spiritual values. It means restoration of historical and religious monuments should always be a part of religious policy of Azerbaijani state, and it should not be temporarily action. Keeping this matter at the focus from the first day of leading the country Mr Ilham Aliyev, President of Azerbaijan Republic, who realizes successfully and with far sightedness a non-alterative political line of the Great national leader, was again proved this truth. It became clear that a religious policy set by the Heydar Alirzaoglu and this tradition as being a part of this policy will be continued forever in a form as deserved to the Great national leader.

It is not a secret that as Azerbaijan was involved in a war with Armenia since first days of its independence and significant part of the state budget had been spending for military expenses, which certainly resulted in living conditions of the population.

Further deepening of social economic problems, the catastrophic level of state administration crisis were reasons that hardened the situation significantly. In such conditions restoration of historical and religious monuments by state, repair of sanctuaries at holy sites were impossible. The Azerbaijani state might give only moral support to works done in this field. Social-economic conditions of the population were not suitable for restoration of such kind of monuments, building of new mosques and praying houses. Ordinary citizens hardly could meet their daily demands. If to look back at a moment on those days one may be proud, sooth to say one can not stay without astonishment. One can't believe that on those hard days of war, pressed by social and economic problems Azerbaijani people had built so many mosques, restored old ones. May be somebody saved money from family budget, from food of children, from clothing and spent all available money with them for building of mosque in city, in village resided by them. As a construction of mosques and its restoration were carried out on those days on account of contributions of rich persons. Within a short time, despite difficulties, hundreds of mosques were built, historical and religious monuments, holy shrines and sanctuaries were restored. It means that atheistic propaganda could not make Azerbaijani people away from religion, from or national-moral values, in contrarily people experienced moral hunger due to oppression of religious values for a long period. The will of the people to fill this moral emptiness, this

hunger made them to spend their last coin for building of mosques, for the sake of Allah. After some years while characterizing that period the Great leader Heydar Aliyev explained building of hundreds of mosques within few years with affection of Azerbaijani people for religion, with «anticipations of mosque» in their souls. **«When Azerbaijan gained its independence there were just 18 mosques in our country. Still 7 years of our state independence were not completed. It means from the historical point of view we have lived in state independence, in conditions of national liberty within a short time. After Azerbaijani people gained its national freedom, after declaring its state independence, after establishing its structure as desired now in Azerbaijan, we have more than thousand mosques just within a short time. That is anticipations of mosque in the heart of all peoples, wish of mosque (the mosque is home of Allah, the mosques is religious temple, centre) was preserved for so many time that many mosques were built within a short time without receiving any aid from government, state, without their financial support».**

From first days of leading the country the Great leader had taken matter of restoration of historical and religious monuments and building of new praying houses under his control and he did not spare a state support as much as possible for conduction of this process on will of Azerbaijani people. Naturally, initially the Azerbaijani state had limited opportunities to restore historical and religious monuments but nevertheless Heydar Aliyev had been thinking plans for restoration of damaged mosques and shrines which were destructed

as a result of careless attitude of Soviets in the background of future development of Azerbaijan, and had been explaining it to nation. As time went by his wishes became true, our state had got opportunity to allot funds for restorations of historical religious monuments, to implement these works as planned, and the first work was Bibiheybat mosque. He had been saying that «We consider establishment of religious shrines, works directed on their further accomplishment, implementing of necessary works as important. Many of these works are done by people self, by philanthropic persons. But state supports it from one hand and does all whatever possible. For example, restoration of Bibiheybat mosque is a historically important event for us. As you know well what place is occupied by Bibiheybat sanctuary in history of Azerbaijan.

Undoubtedly, once a great crime was committed not just towards our nation but whole Islamic world, i.e. that mosque was exploded, destroyed and sanctuary was spoiled. But despite it people never had forgotten Bibiheybat sanctuary. Sooth to say there were no such pilgrimages as previously due to ban but it was preserved as a holy place and it will live in future too. Our task is to restore Bibiheybat mosque, to develop it further and to raise the importance of this place, which was preserved for centuries, like it was previously and maybe even higher of that and to make it in reality a sanctuary not for Azerbaijani people but for all Moslems. Therefore allotment of state funds from my side for restoration of mosque is not a coincidence».

The Great Leader had decided to carry out restoration works and construction of mosque in sanctuary of Bibiheybat where tomb of daughter of Imam Musei Kazim, sister of Imam Rza Hazrati Hokuma was located, even in 1994 when he visited this sanctuary. He later

had visited Bibiheybat sanctuary few times, had personally controlled construction process of mosque and sanctuary complex. Required funds for construction of this complex were allotted but Heydar Alirzaoglu said that he was ready to allot additional funds if required. Actually he had dealt with this case not just like a President but as one Moslem, and he had not been spared his help and support. He used to say that «I had declared that this was under my personal patronage. I did consider it as my duty being a President of Azerbaijan and as one Moslem citizen and I would realize it».

Heydar Alirzaoglu, who had been attaching an importance to be among nation and especially to meet with believers in mosques and sanctuaries on religious holidays and significant days had visited several times Tazapir mosque, «Mir Movsum agha» sanctuary, «Bibiheybat» mosque, and gave his instructions and advices on site regarding construction, restoration and renovation works. Under his direct guidance and support so many sacred places, sanctuaries and mosques were restored, our historical and religious monuments which became victims of atheism were again made places of believe and praying of people. Restoring of some religious monuments and temples required not only funds but a time too. As it was impossible to restore monuments, which were destroyed during the Soviets or faced a danger of termination within a short time. The main matter was a fact that this process had been started on state level and it became irreversible.

It is said that «A person that can not foresee five years ahead can not be a politician». That is a politician has to make decisions not just basing on today but in future too. Decisions made today, steps taken today, and traditions with foundations laid may yield after 5 or 10

years. It means a real politician is a politician working not for today but for history.

Heydar Aliyev had got a right to become a reality of nowadays and a history of future by taking under state patronage case of restoring our historical and religious monuments. Decades, centuries will pass but every time when our historical and religious monuments would be restored by state it would be evaluated as continuation of tradition of our Great leader, his policy, and words of this wise, far sighted person would be recalled: «You may be sure that all means will be used, not just this holy place but all monuments, shrines, sacred places, which reflect both history of Azerbaijani people and his national, religious traditions would be restored. We will do it together with you. Works that could not be fulfilled by us would be realized by future generations, our successors. You should not have a doubt. Be assured that we will unite and defend our independence, lands, and we will maintain historical monuments created by our people, his traditions».

The greatness of Heydar Aliyev was in a fact that when he meant restoration of historical and religious monuments he referred not just to Islam but to monuments of other world religions. He had same attitude to all religious confessions of the country as being a National leader, a President and citizen, and did not spare his help in restoration of historical and religious monuments either of Jews or Christians, synagogues and churches. Just because of his support many churches and synagogues were repaired within a short time, and news ones were built. Participation of Great leader in restoration and opening ceremony of Russian Orthodox Main Cathedral Church in Baku had a big resonance not just in Azerbaijan but out of its

borders. As it was an important event in the life of all world Orthodox believers. By the way the construction and restoration of this church has very proudful and glorious for every Azerbaijani history. This church, which was formerly called as Jen Mironosets was built by popular Azerbaijani philanthropist Haji Zeynalabdin Taghiyev. This church was closed in 1920 and used during the Soviet power as a warehouse and faced destructions. After restoration of our state independence a repair of this church, which was given by Azerbaijan Government to Russian Orthodox Church was made by one Azerbaijani businessman and the church was completely repaired and brought to former looking. In May 2001 The Moscow and all Russian Patriarch Alexei II, who was visiting Azerbaijan had granted a church status of chief cathedral church. Our National leader participated at opening ceremony of church and highly appreciated repair of church and its presenting to use of believers.

Good opportunities were created in Azerbaijan not just for world religions but for their various trends and branches for free praying and spreading their beliefs. It is not a secret that the number of Catholic Christians in Azerbaijan is small and they are mostly people who came to our country on various periods. However in 1999 the Catholic community was also registered by state and conditions for community members to pray were created, as they formerly performed their religious rites at homes. In 2000 a special building was acquired and presented to church for performing rites and later an agreement was reached between Azerbaijani Government and Vatican for building of Roman-Catholic church in Baku. All these events were implemented under personal control and support of Heydar Alirzaoglu. In parallel to Christian churches Jewish synagogues were restored under support

of Great leader and new ones were built. Giving in use of Jewish synagogue in Baku in March of 2003 to use of believers was noted as significant event in the history of world Jews and drew their attention at our country. This synagogue, which is biggest in Europe, was built at place of old synagogue. It is a pleasant fact that the Department of Caucasian Moslems, Baku and Pre-Caspian Eparchy of Russian Orthodox Church had closely participated in construction of synagogue along with Jewish organizations functioning abroad. Participation of Moslems and Christians in construction of Jewish synagogue and assistance had no analogues in the world. It is a result of tolerance of our Azerbaijani nation, religious policy of Great leader, and indicator of a great basis and guarantee which is created for our future.

One of the matters disturbed Heydar Aliyev was a fate of our thousands historical and religious monuments in territories occupied by Armenia. He had been thinking not only about mosques and sanctuaries that destroyed at results of occupation but Albanian temples which became victims of insidious policy of Armenians, which were made as Gregorian during various periods. From this point of view it was not a coincidence to restore Albanian churches in Kish and Nij settlements, creation of Albanian-Udin Christian community with support of Great leader.

Today President of Azerbaijan Republic Mr İlham Aliyev carries out consecutive actions for restoration of religious monuments with old history and giving them to use of our people as being deserved successor of the Great leader. When we see construction, renovation and restoration works in Bibiheybat, Tazapir, Ajdarbey and at the same time in other mosques and

sanctuaries every Azerbaijani feels a grate sense of proud. These sacred shrines will bring unexampled beauty and richness to national cultural face of our country with its unique architectural features and oldness.

Purposeful and consecutive activity of Heydar Aliyev's Foundation headed by Mrs Mehriban Aliyeva, Goodwill ambassador of the UNESCO, Member of Parliament in construction and restoration of new mosques, sanctuaries, Christian and Judaism temples could be seen clearly. The Foundation pays big attention on preservation of our national spiritual values, restoration of historical and cultural monuments. With financial support of Heydar Aliyev's Foundation renovation and restoration works were carried out in Mohsin Salim and Imam Rza mosques in Bina settlement of Azizbeyov district, in Shah Abbas and Hazrat Zeinab mosques in Ganja city, in Jawad Khan and Jomardi tombs. Presently restoration works are carried out in Juma mosques of Buzovna settlement, Pirhasan sanctuary of Mardakan settlement. At the same time projects for reconstruction of Russian Orthodox Main Cathedral Church in Baku and creation of Jewish historical museum in Guba are under preparation.

A tolerance environment which was preserved at results of successful religious policy conducted by the Great leader and restored historical and religious monuments are our great contribution to world culture, and valuable heritage for our future generations. There is no doubt that Azerbaijani people will remain in history as an owner of this heritage, and Heydar Aliyev as its defender.

HEYDAR ALIYEV AS ONE OF THE HISTORICAL PERSONS OF THE ISLAMIC WORLD

The great persons are grown by the time but as they cross the borders of time, epoch, soot to say, as they do not fit into any time framework with their activities they become «out of time». Such men are called person of all times, in other words «historical persons».

Historical persons are different too: those who could not cross the borders of their nations and countries and those who don't recognize time-space concept and become an idol of nations, peoples. Heydar Alirzaoglu is a person that does not fit into borders of Azerbaijani people and history, he is a person that risen up to level of leader in a great geographical area like Islamic world. From this point of view to limit his religious policy with Azerbaijan, or to consider his policy related to Islam just within the framework of his own country would be both unrealistic and unfair in relation to history. Islamic factor should be considered as a basic factor not only in religious policy of Heydar Alirzaoglu but even in his foreign policy.

Opportunities of politician, statesmen are measured with opportunities of their countries. It is to be confessed that our current opportunities allow Azerbaijan to occupy specific place in Islamic world but it is not sufficient to make him a leader in this geographical area. In this sense to lead a not so big country and to become one of the leaders of the Islamic world is not in fortune of everybody. Heydar Alirzaoglu is one of those lucky and rare politicians and statesmen, may be he is even first one. As he, if to say in other words met all normative requirements to be become one of the leaders of

the Islamic world. These requirements may be divided into following groups: adherence to Islam, being accepted and recognized as a leader and trying to settle problems of Islamic world and its progress.

Adherence to Islam: Heydar Alirzaoglu lived most part of his life during the Soviet era where atheism had been propagated, he got education in this country and he could rise up to one high ranks in its administration system. In this sense may be it was a natural that many people in the world and in the Islamic world had been thinking that he was a politician with atheistic thinking. But later many of those who thought like that confessed that they were wrong. Everybody became a witness of respectful attitude of Heydar Alirzaoglu to national and spiritual values of our nation and his loyalty to Islam.

Our Great leader who met with country believers in religious festivities and significant days, visited mosques and holy places on suitable times, had visited Saudi Arabia Kingdom during his first year of presidency and performed Umra and had written his heartily words in the honorary book of Prophet's mosque in Madina city. These words were an expression of sincere feelings of the state of head of one Moslem country, wishes and wills of our nation: «I feel myself very happy as one Moslem that I could visited Holy Madina city, sacred monuments of the Islam, tomb of Prophet Mohammed, mosque. Thanks to Allah, I could realize my wish, intention that I had been keeping in my heart for so many years. This historical event caused me great anxiety and comfort in my heart. I once again understood universal, philosophic, scientifically based Islamic course. I understand greatness of almighty Allah».

There were many Moslems performed Hajj, Umra several times during their whole life. But to honour of entering the Home of Allah in Mecca, inside the Kaaba was not in fortune of all Moslems. Heydar Alirzaoglu was one of few Moslems who were honoured to enter inside the Kaaba. Undoubtedly, that was an assessment of greatness and religiousness of Heydar Alyev.

A visit of National leader to Saudi Arabia became a beginning of rapid integration of Azerbaijan to Islamic world. As being a cradle of Islam and leading country of the region Saudi Arabia occupies a special place in Islamic world and owns high influence. From this point of view first visit of Heydar Alirzaoglu to this country among Islamic states after Turkey and Iran and realization of visit some months before Summit of member states of the Organization of Islamic Conference (OIC) in Casablanca city of Morocco was not a coincidence. A visit of Heydar Alirzaoglu to Saudi Arabia became a turning point from the view of proper availing of influence and opportunities of the OIC in the world and gaining support of world Moslems by Azerbaijan Republic. His visit to Kaaba for performing Umra, visits to holy cities of the Islam, his meetings with the OIC leaders had increased further an interest and attention of Moslem world on our country and National leader. It was confirmed on high level that Azerbaijan is a part of Islamic world. Attempts of Heydar Aliyev to establish national and spiritual values in Azerbaijan, support in restoration of mosques and building new ones and considering it as his duty being a Moslem, had increased beliefs on him as a leader in Islamic world.

Recognition as a leader: Being a mature politician Heydar Aliyev began to be recognized in the Islamic world much before the independence of Azerbaijan, during 1970-ies. Then he headed the republic he met with delegations from Moslem countries visited the USSR, and had high level talks with them. Later he took an active part in development of international relations of the USSR as being a member of Political Bureau of the CPSU and visited few times various Moslem countries of Africa and Asia. He took a close participation in talks and political consultations of the USSR with heads of Middle East countries, and many times he led delegations which visited these countries. Actually a policy of the Soviet Union in relation to Islamic world had been formed by Heydar Aliyev. His visits to Egypt, Syria, Jordan, Libya, Iraq, Yemen, Pakistan and other Moslem countries during 1982-1987 had caused that he was already recognized in all Islamic world as one of the leading politicians. During leading the independent Azerbaijan his former relations with leaders of Islamic countries had played a positive role as a ground for propaganda of our country and its recognition as a leader. Within a short time at Summit of heads of states and governments of member-states of the Organization of Islamic Conference in Casablanca old relations found to be useful. Having a speech on behalf of Asian Moslem states at this Summit Islamic was assigned to Heydar Alirzaoglu. It was already a confirmative sign of his recognition as one of the leaders of Islamic world. Heydar Alirzaoglu self expressed interest and respect of Islamic world and heads of these states on his personality, as well as his personal relations with them after the Summit as follows: «Many of those

persons with whom I met were my familiars since old time, and I met with many them once. For example we met with Yasser Arafat as brothers. When he saw me he could not hide his joyfulness. As I had received him in Baku at the end of 70-ies few times, then I had met him in Moscow. He told seeing me: «I am very glad that you again in power». I had many meetings with Yemeni president, both in Yemen and in Moscow. Or when I met with others they told me that they had read about me, heard a lot about me. They were persons with whom I hadn't met before. Of course, all these points are important. As the Islamic world once, undoubtedly, had interested a lot with my personality. Particularly when I was one of the leaders of the Soviet Union every Moslem had interested that there was one Moslem among Soviet leaders».

As it is seen Heydar Alirzaoglu had contacts with the Islamic world and its leaders since 70-ies of the last century and heading of independence Azerbaijan completed his recognition as one of the leaders of the Islamic world.

Establishing of relations with member states of the OIC by National leader on healthy ground had opened broad opportunities for Azerbaijan. It is not a coincidence that OIC is the only international organization that recognised Armenia as aggressor and the only international organization that recognised Khojaly tragedy as genocide.

Today Azerbaijan expands its relations with OIC, and tries to use it capacities in maximum and makes serious attempts for solidarity of Islamic world. Establishment and successful functioning of Forum of Youths of the OIC on initiative and support of President Mr Ilham Aliyev is an exhibit of this.

Attempts to settle problems of Islamic world and trying for its progress: To be recognized in the Islamic world which covers more than billion population, million square meters of area and more than fifty states and to become one of its leaders is honourable and at the same time responsible. This responsibility derives not only from representing a state named Azerbaijan and from some responsibility for settlement of problems of more than one billion peoples. Heydar Aliyev being both a leader of one Moslem country and one of the leaders of the Islamic world always took into account benefits of world Moslems, attitude to them, his policy in good sense of word was based on Islamic solidarity.

Today even it is not said but it is a proven fact that there is some confrontation between Moslem and Christian world and there are contradictions which sometimes grow worse and tense and sometimes ease. It was impossible to take into account such realities for wise politician like Heydar Aliyev. He did not spare his efforts to establish close relations with Islamic world, Moslem countries and deepen relations between them since first days heading Azerbaijan. Heydar Aliyev used to say that **«providing security of Moslem peoples and territorial integrity of our countries, to defend rights of Moslem minorities and communities, providing stable development of Moslem world are our sacred duties»**. He considered strengthening of activity of the OIC, availing its influence on maximum and expansion of mutual relations between Moslem states as important factors for these purposes. From this point of view a speech of our Great leader on Summit of OIC in Casablanca is particularly specific.

«We are proud that Organization of Islamic Conference serves these kind targets. This organization which unites 52 states of Asia, Africa and Europe has got over one billion population, big spiritual, political, economical, scientific and cultural potentials.

...But we have to admit that we could not use such huge potential of Islamic world and our organization in full. We can play significant and influential role not just for progress of our nations but of the whole world, and we have to do it.

...After collapse of the Soviet Union in 1991 we again returned to our roots and got religious freedom with gaining our independence. Just that year Azerbaijan joined the Organization of Islamic Conference, and he is active participant of all its actions, and cooperates with its all structures.

After being elected as President of independent Azerbaijan Republic I had performed Umra and visited holy shrines in Mecca and Medina by fulfilling my duties as Moslem.

As President of Azerbaijan Republic I attach a great importance to establishment of personal relations with my brothers, heads of Moslem states, on strengthening of solidarity among us».

These quotations cited from speech of Heydar Alirzaoglu at the Summit are enough to define his views regarding Islam, problems faced by Islamic world, as well as ways of solution of these problems. I have to note that Heydar Aliyev tried to use potential of Islamic world not just for settlement of Garabagh problem but other

conflicts in this area. As Moslem and one of the leaders of Islamic world problems of Chechnya, Middle East, Afghanistan, Kashmir, Bosnia and Herzegovina, even in hard situation in Somalia besides our Garabagh problems bothered him. It is sufficient to look at subjects of either meetings and talks of Heydar Alirzaoglu with Heads of Moslem states or his speeches at OIC Summits. Namely this policy based on such qualities and Islamic solidarity had created grounds for increase of his authority in Islamic world and becoming one of the leaders of this geographical area, and after short time Heydar Alirzaoglu was recognized in the international world with such status. It was a confirmation of Heydar Aliyev as being of historical personality in the Islamic world.



Time passes and epoch changes. Azerbaijan changes too in the background of these changes and develops. Naturally the time moves us away from Heydar Aliyev but this remoteness is physical one. In fact as time moves us away from the Great leader we get closer to him. This closeness make easier for us to see greatness of Heydar Aliyev, his power, success of religious policy and his services for people, state, in general, for universe, and strengthens his position in our history, our souls and in the Islamic world. In this sense the time works for the benefit of Azerbaijan and Heydar Aliyev.

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RELIGION AND POLICY IN MODERN AZERBAIJAN: MUTUAL INFLUENCE OR CO-EXISTENCE

One of the important factors that attracts attention in mutual relations formed historically between religion and policy, foremost, may be considered his old roots and rich content. As being expended areas of the social life they both were in mutual relations in various historical combinations in separate historical periods for their some similarities and different futures. In this sense if we try to define main fundament which specifies religion and policy as social events then it should be noted that they both have capability to manage people and society or have will and opportunities to have purposeful influence on this two systems. Irrespective of exact activity methods and influence tools, to my mind, subject of these both and meaning definition is comprised of this common feature.

Having influence on men or society or desire to manage him directly depends on availability of influential power at subject, otherwise to provide fulfilment of his target, simply would be impossible. In this sense as we think, policy which understood as expressible mean in form of relations between social groups for struggle to get power, and religion which is based on belief and

confession and specified as world view play a role of power in a specific form. It means a power is a basic and even key condition of policy, as well as religion. It is impossible to believe in availability of anti-argument which doubts correctness of this thesis and which is arguable fact for some persons.

Of course, self-confirmation of religion and policy as power subjects varies each from other. Once J.J. Russo said that «Even most powerful will not be powerful without transforming a power to right and a belief to duty, to make somebody obeyed». Therefore historically a power of policy was expressed in transforming of power to right, and power of religion was in transforming of belief into duty.

If to be based on said paradigm it has to be confessed that one of the factors that condition historically formed mutual relations between religion and policy is self expression of these both as subjects of social power. Namely it's a result that at initial stage religion and policy existed in uniformity and functioned jointly. It is difficult to say something about their mutual relations at that stage, in such case the matter is in uniform activity, which is inseparable from each other, rather than mutual activity. That is in fact the religion fulfilled functions of policy and a policy acted as religion. This thesis may be expressed in other words like follows: the religion is expressed in the form of policy and a policy is expressed in a form of religion.

In connection with said views a necessity arises here to refer history of mutual relations between religion and policy to later periods of their existence. It is quite natural. Without creating subjects of mutual relations it is illogical to talk about said relations. As a social event initially there should be subjects of mutual relations, to make system of such relations be formed. It means mutual relations between religion and policy might form when these two social event separated from each other on own and begin to function independently.

It is to be noted that always rivalry and contradictions were present in mutual relations of religion and policy. There are a lot of examples from history to prove reasons of it with wish to expand area of influence on society. The universe may witness creation of various combinations of social events in history that accompanied existence of religion and policy. In some cases it is known from history that a religion acted as key factor and in certain conditions policy had prevailing positions. Diversities in mutual relations between religion and policy through the history, rivalry and contradictions allows to model relations between them through a prism of evolution.

I think that since beginning to show themselves as complete social events we can distinguish two historical models in mutual relations and contacts between religion and policy:

- a) Mutual influence of religion and policy;
- b) Parallel and co-existing of religion and policy being independent too.

The model which we specify as mutual influence in relations between religion and policy has two varieties too. First, definition of policy by religion, presence of religious values on the basis of policy. This form in mutual relations between religion and policy lasted until Revolution of 18th century in Europe. Topple of monarchic power, which based on religious law in France at results of revolution of 1789-1792 laid foundation of a new stage in mutual relations of religion and policy in Europe. The society began to prefer a philosophy to treat a religion as a belief, instead considering it as universal substance that directly influence on all spheres of life, including on policy. Later this model implemented in a form of separation of religion from state.

Religion-policy mutual relations that widely spread in Europe and in other continents could not find a fertile ground for self in countries confessing Islam. In contrary reverse process even in an era of present generation was observed in these countries. Declaration of

Islamic state form in some Moslem countries may be considered as good proofs for said facts.

The second form of mutual relations between religion and policy is expressed in definition of conditions and limitations for existence and functioning of religion by policy. This form of relations between religion and policy specifically existed in countries which lived in communist regime during 70 years. It was happened in some cases as entire deprivation of peoples from religious freedoms in those countries and in some cases transforming of religion as appendix of policy and becoming as its tool.

The second historical model in mutual relations between religion and policy is their parallel co-existence being independent too. Presently in many modern, democratic countries mutual relations between religion and policy correspond to this model. Besides it same model in religion-policy relations is given preference in independent Azerbaijan Republic.

Forming of mutual relations between religion and policy in our country is sourced first of all from loyalty of Azerbaijan to principles of civil, secular statehood principles. According to the Constitution of Azerbaijan Republic adopted in 1995, the religion is separated from the state in Azerbaijan which is secular, democratic, legal and social state and therefore religion and policy function as separate independent substances.

The key role of statehood views of Great leader Heydar Aliyev in forming of mutual relations between religion and policy in Azerbaijan is to be noted particularly. In general, as views of founder of modern Azerbaijani state Heydar Aliyev play ideological and political basis of process of building of independence statehood in all spheres of life, establishment of modern principles of relations of state-religion, religion-policy, naturally, was realized under the influence of system of those views. According to Heydar Aliyev the religion is a base of moral and ethical system of the society, and its calls man to master the values like tolerance, patience, humanism, charity, friendship,

truth, respect of elders, care of children and elders and so forms and defends moral and ethical purity of society and its health. Therefore the religion comprises spiritual base of the society as a system of moral values of the people. In this sense there are many necessary bases for claiming that views of Heydar Aliyev regarding religion and policy relations are key factors in establishment and strengthening of secular elements in the systems of statehood of modern Azerbaijan not only on constitutional basis but on the level of public thinking.

Other thesis which we want to make a subject of discussion, which is submitted to judgment of readers, considers opportunities of mutual influence of religion and state in secular state. In other words whether parallel co-existence of religion and policy should be understand as their autonomy or as separation and isolation from each other, or vice versa?... It would be not a right to think that the challenged problem in the system of our civilization, in the region wherein Azerbaijan is located, has only theoretical or intellectual meaning. In contrary, the matter expressed by thesis submitted due to some reasons has growing importance both in region and in Azerbaijan and therefore it has a right to claim for being very actual theme of of public thought from one hand and the social sciences from other hand.

One can come to such conclusion after seeing realities that may be covered by thesis put forward:

- a) There is no policy entirely separated from religion;
- b) There is no a religion entirely and categorically separated from policy.

All critical limits are not only similar but dangerous too. The position that may be specified as critical limits in relations of religion with policy should be considered as an attempt to isolate them from each other entirely and categorically. Rich and irrefutable practice of the history shows that categorical isolation of religion from policy, entire separation of policy from religious factor, religion from policy

factor (in that case it may be understood as secular state factor) is capable to create an effect of critical limit.

An attempt to separate a religion from policy entirely and categorically and to transform this process to absolute factor willy-nilly may cause two harmful trends which reflect critical limits in self:

1. The religion is declared as out of law by policy;
2. The religion subordinates policy and at result a theocratic state is established.

It may be considered as logical that overemphasizing of separation of religion from policy (state) is a base of way leading from communist regime to ban of religion. It forces deprivation of moral life of the society from some values which became necessary and universal. The logical result (or conclusion) of the latter is a forming of new ideological system which claims to manage the society in full and which a fertile condition for flourishing of the totalitarianism. The state that entirely excludes a religion from life of society has to face often taking of functions that based on principles and challenges that fulfilled by the first and believed sincerely in divine content and finally divine contented (or believed by men in divine content) systems of values is replaced by system of values deprived from divine content and serving to state interests, ideological objectives etc. So, it becomes unavoidable to come under influence entirely of political system including total control of the society, personal life of man, even forming of system of moral and ethical values. It is already pure totalitarianism, totalitarian regime.

Thus categorical separation of religion from policy deprives a society from moral basis with divine content as critical limit and from origin in addition to comprising important ideological basis of establishment of totalitarian regime.

Other critical limit model created by categorical isolation of religion and policy from each other expresses itself in deprivation of

policy from secular elements. Exclusion of secular elements of policy opens a way for all spheres of the society to come under influence of religion, and creates a new form of total public control, where establishment of a theocratic state is a vivid sample of it. Communistic and theocratic societies which ignore each other, conduct endless struggle with each other as being opposite poles of antagonistic contradictions are two sides of same medal, nothing else, due to their method of total control on unity and mechanisms. Theocratic state administration system established in some countries presently, without considering ideological views, does not vary from formerly existed communist administration for its important parameters.

As complete exclusion of religion from the life of society deprives the collection from most fundamental and universal moral and ethical values of moral life its claim to manage the society or already fulfilling this function creates a danger of deprivation of religion from divine subject and at results the religion turns to be a policy. Transforming of religious belief to political belief puts forward as absolute necessity it's transforming to total belief for confirming possession of the process divine origin and content. Just because of this reason transforming of religion to policy makes forming of fundamentalism unavoidable. A will to self-confirm fundamentalism very often is realized by terror. As it is seen accumulation of political functions of religion is one of or may be the first the reasons of appearance of terrorism, which is considered rightly as most serious problem of the present time.

We want to summarize our thoughts and to express our conclusion: most optimal model of mutual relations between religion and policy in modern conditions is co-existence or parallel existence of these two events of public life. Such model does not create danger to completeness of these both events and provides reliable implementation of functions derived from its essence. Establishment of this model in relations of religion and policy for a

long period is a good proof for proving correctness of thesis put forward in successes of economic, political and cultural fields of countries where they function.

Finally we deem it as necessary to note that a model preferred by young, independent Azerbaijan in mutual relations of religion and policy considers their co-existence (parallel existence) and these points that commented in the presented article may play a role of necessary tool in understanding of substance of Azerbaijani option of this model. Basic parameters of mutual relations between the religion and policy in Azerbaijan, to our mind, currently are reflected in following principles:

- religion and policy function not depending on each other, in parallel;
- the religion is not a subject of policy and in turn the policy is not a subject of religion ;
- providing assistance for development of religion and religions entities is understood as moral duty of the state, which is expressed in following:
 - a) provision of religious freedom;
 - b) care for protection of religious values;
 - c) propaganda of religious tolerance;
- religion being a system of moral and ethical world view of the society gives important support to strengthening of moral bases of secular state;
- religion is being one of the fundamental value of self confirmation and integrity of people acts as moral support of the statehood;
- religion provides moral supports in defending national interests, which expressed in state policy.

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RELIGION AND HUMAN RIGHTS

One of the distinguishing factors of Azerbaijan Republic, which had already gained its independence over 16 years, successfully moving forward on the way of building of legal, democratic, secular statehood and rapidly integrating in to the world community is poly-ethnic multinational structure of the country. Over 80 ethnoses live here, which once again proves availability of suitable conditions for development of minorities and ethnic groups in Azerbaijan. Historically there were no national, religious and racial discrimination in Azerbaijan and tolerance and national-racial tolerance was features of our national mentality. During centuries world religions co-existed in peaceful and tranquil conditions in Azerbaijan. Religious variety is still preserved in Azerbaijan nowadays.

The state creates equal opportunities for activity of all religion and so religious tolerance is provided in the country.

National, religious, racial, ethnic relations are regulated in Azerbaijan Republic according to international law.

According to Article 7 of the Constitution, Azerbaijan is a democratic, legal, secular and unitary republic. Secularism is

expressed in separate existence of religion and state, non-interference in the affairs of other and independent functioning of each.

As general principles of the secularism we can show freedom of conscience, religious belief and ideology, provision of freedom of praying, performing religious rites and ceremonies, basing of state on non-religious grounds of social, economic, political and legal issues etc.

The secular principles of the state are provided in the Constitution as follows:

- None of religion is given preference in Azerbaijan Republic, i.e. none of religion is declared as state religion or as mandatory one;
- Religious entities in Azerbaijan Republic are separated from the state and equal before the law.

Secularism provides basic rights and freedoms of man related to religion. Thus belief of man, which is in his conscience can not be put under pressure or influence, learning and teaching of religion confessed by men, reading and making read of holy books, using mass media for teaching of religion or spreading, rights to fulfil religious assignments are protected by secular state. These rights are provided in the Constitution of Azerbaijan Republic and they were reflected in international conventions related to human rights and freedoms.

Constitutional grounds of relations of state and religion are provided in Article 18 of the Constitution of Azerbaijan Republic. Thus, according to the Constitution the religion is separated from state. All religious beliefs are equal before the law. Propaganda and spreading of religions, which contradict humanity principles and those which disgracing human, are forbidden. State education system is secular.

Besides freedom of religious beliefs, national, ethnic and racial freedoms in Azerbaijan Republic are entirely and fairly provided and secured by state.

The freedom of conscience, which is considered as one of the important achievements of the universe is securing element from dominating position of any religious confession as one of the important conditions for establishment of democratic system, and moreover it is an important tool against inter-regional struggling based on religion. Article 48 of the Constitution of Azerbaijan Republic reflects principle of freedom of conscience. According to the Constitution everybody has a right for freedom of conscience. Everybody is entitled independently define attitude to religion, to confess to any religion individually or collectively, or not confess any religion at all, to express or spread his/her beliefs in relation to religion. Performing of religious rites, if it does not violate public order or does not contradict public morality, is free. Religious faith and belief does not justify legal violations.

This Article of the Constitution is in conformity with Article 18 of Universal Declaration of Human Rights, Article 18 of International Pact on civil and political rights, and Article 9 of the European Human Rights Convention. Same words may be said in regard of the UN Declaration «On termination of all forms of intolerableness for religion or faith or discrimination». Thus, according to Article 1 of the same Declaration every person is entitled with freedom of thoughts, conscience and religion. These rights covers possession of any religion or faith selected and believe in own religion or faith individually, or collectively, openly or under special order, while performing rites, religious ceremonies or training, or freedom of their expression.

The freedom of conscience is a right of human for thinking and behaving as per his/her faith. It reflects some structural elements which organically linked with each other: to confess any religion; perform religious rites; to change religion; do not confess any religion; to carry out atheistic propaganda; to establish religious entity; to propagandize own religion; to carry out religious

cultural-enlightenment activity; equality of everybody irrespective attitude to religion.

This important constitutional norm had been reflected in Law of Azerbaijan Republic «On religious faith freedom», which was adopted in August 20, 1992.

The said law regulates relations in our republic formed in connection with implementing of religious freedom.

According to this law no preventions are made in definition of attitude of everybody to religion, in religious belief, in praying, in participation of religious rites and ceremonies, in learning religion. Propaganda of religious beliefs, religious life and rites by using force or by creating discords among peoples, forcing them for religious belief is forbidden.

Restrictions in implementing of religious freedoms may be applied only in view of state and public security and in cases necessary for protection of rights and freedoms, corresponding to international obligations of Azerbaijan Republic.

Citizens of Azerbaijan Republic are equal before law in all spheres of political, economic, social and cultural life irrespective of religious relations. It is allowed to reflect in official documents relation of any person to religion only by the will of said person.

Religion and religious entities are separate from state in Azerbaijan Republic. The state does not assign implementation of any work related to it to any religious entity and does not interfere into their affairs. All religions and religious entities are equal before the law. It is not allowed to define any preference or restrictions to any religion and religious entity compared to other. Religious entities are entitled to participate in public life, as well as to use mass media besides public unions.

According to Article 6 of the law the education system in Azerbaijan Republic is separate from the religion. But despite it theology, religious intellectual, religious philosophic subjects, introduction to basis of holy books may be included in academic

program of education units. Citizens can learn theology and get religious education in any language desired by them, individually or collectively.

According to law religious communities, departments and centres, religious brotherhoods, religious education units, their unions are religious entities. Religious entities are represented by their centres (departments).

Then law reflects a right for establishment by religious centres and departments praying houses, sanctuaries, religious education units and brotherhoods as per their regulations (statutes).

Religious entities are entitled to maintain and use appropriate places for praying and gatherings as well as patronizing sanctuaries which are considered as sacred in this or other religion. Praying, religious rites and ceremonies are held in praying houses and adjacent territories, sanctuaries, cemeteries, offices of religious entities, in apartments and houses of citizens without any obstacles.

Religious entities are entitled to appeal with offers to arrange praying and performing rites for citizens in hospitals, clinics, houses of elders and handicapped, in hostels, in penitentiaries.

Citizens and religious entities may get and use religious literature in any language, as well as all Officials and citizens, blamed for violation of legislation on religious freedoms will be responsible as per rules of Azerbaijan Republic legislation.

Azerbaijani state had established special punishment policy for violation of rights and freedoms of man reflected in the Constitution in national, ethnic, racial or religious ground.

Persecution any group or organization, for genocide, political, racial, national, ethnic, cultural, religious, gender or for other grounds forbidden by international law norms, i.e. rough deprivation of men from basic rights for being member of any group or organization, violation of right of equality, illegal preventing performing of religious rites, attack on rights of citizens for

performing religious rites, causing national, racial, social or religious hate and enmity are punished as per rules of criminal legislation.

As it was mentioned freedom of conscience, religious faith is reflected in some international legal acts to which Azerbaijan Republic joined too.

Special attention and importance had been attaching on matter of religious faith as part of human rights since second half of 20th century. Thus according to Article 18 of Declaration of Human Rights adopted by the UNO in 1948 every person is entitled with freedoms of religion, faith and thoughts. Every person may change his/her religion or faith, as well as may believe in own religion individually or collectively. This document, despite has recommendation nature, is characterized as a fundamental document in the field of human rights protection.

Another important document in this field is International Pact adopted by the UNO in 1966 «On civil and political rights». Article 18 of the Pact religious faith freedom was once again reflected. This freedom was expanded in the Pact and provisions like freedoms of religious education of children were reflected. Our country joined this international convention, which is considered as mandatory from the viewpoint of human rights and being first such universal contract, in June 26, 1992.

In view of growing actualization of freedom of religious faith, in 1981 the UNO had adopted «Declaration on termination of all kinds of intolerance and discrimination in the field of freedom of conscience». Basing on this document a new post of Special Reporter on religious and faith freedoms under High Commissioner of the UN on Human rights was established. Main task of a Special reporter is monitoring of implementing of provisions of said document by the UNO member states and preparation of reports in this regard.

Full-fledged and multilateral cooperation of Azerbaijan in the field of human rights with other international organization, that is paying

special attention on issues of human rights protection within OSCE framework, was clearly reflected in Helsinki Final Act adopted in 1975. By adopting that document it could be said that issues of human rights protection turned to be global and universal matter crossing the framework of inner and sovereign matters of every state. Particularly it is to be noted that Principle 7 of the Helsinki Final Act was dedicated to respect of human rights and basic freedoms, including religion, faith and freedoms of thoughts. Azerbaijan signed this document in July 8, 1992 after joining the OSCE.

According to decision adopted at OSCE Summit in Paris in 1990, the Bureau of Democratic Institutions and Human Rights was established under the OSCE (BDIHR). Main aim in setting this Bureau is strengthening mechanisms of protection of democratic institutions and human rights within OSCE territory, strengthening of civil society and supremacy of law.

It would be right to remind Convention on European Human Rights adopted in 1950 within the framework of Council of Europe, which is a main international organization dealing with matters like protection of human rights and freedoms, defending and strengthening of pluralist democracy and supremacy of law in European space. According to Article 9 of that Convention every person is entitled with rights of freedom of thought, conscience and religion; this right includes freedoms of changing of own religion and faith, believe in own religion or faith individually, or collectively, openly or privately, freedom of performing rites, religious ceremonies or training.

Azerbaijan signed this document while joining the Council of Europe, i.e. in January 25, 2001 and it became valid in April 15, 2002 in regard of our country.

As it is seen Azerbaijan cooperates with international organization in the field of provision of religion and faith freedoms and this cooperation is reflected in participation of our republic in

international contracts of regional or universal scale prepared within framework of these organizations.

As being logic continuation of juridical reforms for regulation of religion – state relations in Azerbaijan Republic, State Committee of Azerbaijan Republic for dealing with Religious entities, which was set up in June 2001 by the Decree of President of Azerbaijan Republic provides implementation of state policy in the field of religious activity.

One of the significant stages of reforms implemented by Azerbaijan Republic in the process of integration towards European legal space was establishment of Ombudsman institute, which is effective legal protection mechanism in defence of human rights and freedoms.

As logical result of juridical reforms realized in the direction of establishment of democratic institutions the Ombudsman institute, newly created in Azerbaijan possesses important rights and competencies in the field of defence of human rights and freedoms.

Main duty of Ombudsman is restoration of violated human rights and freedoms, which reflected in national legislation and international legal acts, which our state joined. Taking in view of fact that freedom of religious faith is a part of basic human rights and freedoms, as well as its reflection in country legislation and international convention, which Azerbaijan Republic joined. The attorney had paid special attention and pays now on provision of freedom of conscience and faith since first days of activity.

The Attorney, which marks fifth anniversary this year, had realized some measures for provision of religious activity during her activity. The attorney had some constructive proposals regarding mutual relations of men with various religious views, regarding religious tolerance, moral behaviour at events arranged by her initiative.

There are such proposal like intercultural dialogue and development of inter-religious cooperation, involvement of all

society, state and non-state entities, civil society in this process, arrangement of enlightenment measures in educational entities for instilling tolerance in children and youths, participation of religious scholars at these events, development of inter-religious dialogue, which serves for establishment of inter-people, inter-civilizations cooperation, peace, preparation of various publications on this subject, involvement of mass media in religious enlightenment, improvement of legislation on religious faith freedom and its monitoring, strengthening of religious enlightenment and propaganda of education in the spirit of respect of freedom of conscience, recognition of policy of tolerance of Azerbaijan in the world and other proposals made in this connection.

The Attorney regularly contacts international network «Religions for children» for instilling religious tolerance in children and youths.

Provision of freedom of conscience and its defence had been always at focus of attention of the Attorney. It is to be noted that no cases of persecuting on religious ground, violation of religious faiths, i.e. forcing to believe any religion, to change a religion or give up own religion were among the many complains addressed to the Attorney. It is a vivid sample of non-preference of any religion by state.

The Attorney kept under attention the matters related to freedom of conscience during inspections at penitentiaries. It is known that persons of various religious faiths are detained in penitentiaries. Religious belonging of these persons should be taken into account within regime of their detainment and more complete conditions should be created for implementation of freedom of conscience. In view of that the Attorney had offered various feeding of prisoners due to their various religious beliefs, their regular meeting with relevant servicemen of religious confessions at penitentiaries. Moreover the Attorney had offered to include to process of correction of prisoners a correction via religion, inviting religious servicemen of religious entities registered by state as per defined rules to penitentiaries for moral and spiritual correction of prisoners.

It is noteworthy case that already praying rooms function in penitentiaries, temporary detaining cells for facilitating prisoners to perform their religious rites and meet such needs.

Taking into account that national and religious tolerance is a specific feature and most important achievement of Azerbaijani society, the Attorney had offered to create inter-religious council «Culture of peace through religion» including basic religious communities of the country.

It is worth of attention that seminars, trainings were held in various communities by using a book called «Peace culture from gender perspective», aimed for removal of conflicts in society, family and life, and which was translated into Azerbaijani and Russian from English with support of UNESCO on initiative of the Attorney, and was edited by her and then published.

The attorney and staff of the Office had participated in some international events dedicated to religion and human rights, inter-religion dialogue. Among them a special importance had a conference jointly arranged by Council of Europe and Ombudsman of Tatarstan Republic in Kazan city of Russia on February 22-23 of 2006 on the subject «Dialogue, tolerance, education: joint activity of Council of Europe and religious communities». At her speech made in that conference the Attorney had presented some proposals regarding more effective provision of religion and freedom of conscience, religious enlightenment and education and those proposals were met with big interests and attention of CE representatives, especially then Human Rights Commissioner of Council of Europe Alvaro Hill Robles, as well as newly elected Commissioner Thomas Hammerberg, Coordinator of CE on inter-cultural dialogue G.Batani, Federal Ombudsman of Russian Federation V.P.Lukin and others. Proposals included mainly mobilization of all possible resources for theological education and enlightenment, including Mass media facilities, material and human resources of NGO-s and relevant state entities,

training of relevant scientists and experts in this field, necessity of cooperation relevant state entities and NGO-s in the field of religious education etc.

In September 7-9 of 2006 international conference was held on theme «Inter-cultural dialogue and inter-religion cooperation» in Russian Nizhniy Novgorod city with joint participation of CE, Ministry of Regional Development of RF, Permanent Representation of RF at CE and Russian Inter-religion Council.

At that conference employee of the Ombudsman Office, councillor of the Attorney on religious issues Z.Aliyev took participation and had a speech on theme « Human rights within a context of inter-cultural dialogue and inter-religion cooperation». He informed about presence of religious tolerance in Azerbaijan, peaceful existence of peoples of various faiths in our republic during centuries, about relevant inter state legislative acts in the provision of freedom of conscience, activity of Ombudsman of Azerbaijan in the field of provision of religious freedom, as well as occupation of one fifth of our territory by Armenia, severely damaging historical and religious monuments, even cemeteries of Azerbaijan by Armenian aggressor at result of occupation and about other issues related to it. As conclusion of conference a Declaration was adopted on inter-cultural dialogue and inter-religion cooperation.

In Azerbaijan the state tries to create suitable conditions for meeting the religious needs of believers. Today we have about 1300 mosques (220 of them were built recently), about 50 churches, synagogues, praying houses, more than 500 sanctuaries related to religious past of nations residing in Azerbaijan. Presently 376 registered religious communities function in republic freely, from which 31 are non-Islamic orientation. Today in Azerbaijan with predominantly Moslem population 5 Russian orthodox churches, 1 Georgian Orthodox Church, 1 alban-udin church, 5 Jewish synagogue, at the same time 3 Christian molokan communities, 3 Christian Baptist community and other religious communities

function too. Moreover newly appeared non-traditional religious communities were registered in Azerbaijan according to legislation and this process is on today.

On March 9, 2003 an opening ceremony of biggest synagogue of Europe in Baku and main cathedral church of Azerbaijani Christians on Mar 24 of the same year were held. Both Moslems and Christians participated in construction of these two temples. In April of this year Catholic Church will be opened in capital.

Some Islamic, Christian and other religious education entities function in republic. Baku Islamic University, specialized theology madrasa (schools), courses on teaching of Koran, Sunday schools at orthodox churches, theology schools of non-traditional Christian communities, courses of Bible, courses of Hebrew, Judaism, culture and history, education centres with free activity are among them.

It is to be noted that the room of Hebrew functions in the biggest education centre of our country in Baku State University, and since September 2003 first Jewish school functions in Baku.

Our national leader Heydar Aliyev had always demonstrated care and attention to religious communities in our country, regularly interested with their problems, regularly kept a liaison with them, met with heads of confessions, and officially congratulated them on occasion of significant holidays and ceremonies. At result of wise inner policy conducted by our great leader a religious tolerance became a peculiarity of our society. It is a pleasant that this policy and tradition is followed successfully by President of state Mr Ilham Aliyev.

Various confessions celebrate their religious holidays freely and solemnly, take active participation in ceremonies of others, whole republican events. Some sacred places located at sanctuaries, religious and historical monuments are protected by state.

But unfortunately we have to note that all village and settlements, regional centres, cities, education, health, cultural facilities, administrative buildings, residences, as well historical religious

monuments, mosques and even cemeteries were brutally damaged in occupied Azerbaijani lands at result of military aggression of Armenia, and turned to ruins.

By the way recently Azerbaijani people commemorated with heart pains next anniversary of Khojaly genocide and 31st March genocide day of Azerbaijanis.

The Azerbaijani people faced with ethnic cleansing and aggression by Armenian nationalists within centuries which accompanied with periodic mass crude violation of well-known international legal norms and principles, as well as basic human rights and freedoms, tortures and other inhuman, human disgracing treatment. Repeated genocide acts which were not assessed till date politically and legally, had been implemented by Armenian nationalists against Azerbaijani people. At result of massacres made by Armenians hundred thousand Azerbaijanis were ruthlessly killed.

15 years ago in 25-26th February of 1992 Armenian aggressors had totally ruined Khojaly town of Upper Garabagh, and integral part of Azerbaijan with aid of Soviet military units, together with its inhabitants and so committed hardest international crime – genocide.

During the next genocide act committed by Armenian aggressors against Azerbaijani people within just few hours 613 civil Azerbaijanis, including 63 children, 106 women, 70 elders were brutally killed with intolerable tortures just because of being Azerbaijani, 487 peoples were wounded, 1275 inhabitants – helpless elders, children, women were taken hostage were subjected to unimaginable oppression, insults and humiliations.

During Khojali genocide religious monuments, mosques and other religious places were brutally destroyed by Armenians.

By the way, one matter is to be paid attention that recent times a religion is misused often for other aims, political speculations, as well as for justifying terrorism and extremism. It is pity that

sometimes it is connected with Islam. But it should not be forgotten that Islam is a religion of peace, it is against any terrorism, any forcibility and violence and it refuses extremism. It was reflected in a holy book of Moslems – Koran-i-Karim. But verses of Koran sometimes are intentionally commented wrongly. Like other religions Islam also popularizes tolerance and deserved attitude to all people, and violence and terrorism is quite contradictory to actual essence of Islam. Therefore any attempt to justify terrorism with religion or justifying of terrorism by religion, including Islam should be categorically refused and condemned. In general, relating of terrorisms to any religion is unacceptable. It is to be reminded that terrorism has no nationality, motherland, as well as no religion.

Islam categorically condemns any conflict, and calls peoples to reconciliation and peace. Principles of charity, freedom, tolerance, forgiveness and wisdom popularized by Islam are principles which cause forming of peace culture.

At the same time Islam recognizes basic human rights and freedoms. As per Islam human being is entitled to right of living foremost. Human life is sacred and untouchable. This life is presented to man by Allah and nobody can attempt it without will of Allah. In general, Islam forbids unfair killing of man. Islam attaches so great importance to right of man for living it even blames suicide of man. According to Islam the man has a right of freedom and this right a natural right. The man was created free and his right for free living should not be attempted. Islam recognized a broad right of freedom of conscience. A man is free to think, to believe, to choose religion and faith. According to Islam a man has a right for free expression of his opinion, to think freely, to criticize. Islam defends honour and dignity of every person. According to Islam all men are equal. Islam evaluates a man for being a man.

In general, instigation of inter-religion enmity and conflicts is very dangerous and unacceptable for all humanity. To prevent it inter-cultural dialogue and inter-religion cooperation should be

developed and all society, state and non-state entities should mobilize their forces in this process. By doing it a bridge of inter-cultural and inter-religion peace would be formed.

Just because of this reason both states and civil societies should respect dignity and values of all universal religions and faiths, should demonstrate religious tolerance, should prevent propaganda of ideas based on religious enmity, insult, in general, any step connected to it and so inter-religion dialogue serving establishment of inter-people, inter-civilizations cooperation, peace should be developed.

So, it is important to note following basic directions for provision of freedom of conscience: provision of human rights and freedoms irrespective of religious belonging of men; improvement of legislation on freedom of religious faith and its monitoring; strengthening of religious enlightenment works and propaganda of education on respect to freedom of conscience.

Policy of Azerbaijani state conducted inside republic in the field of religious, national, racial, ethnic activity should be assessed as measures creating a ground for rapprochement of men, for unity. Today every person can perform his religious faith, national, racial, ethnic traditions without feeling any discrimination, freely and independently, and lives with peoples of other religion, nation in friendly, kindness conditions. All these factors say about presence of tolerant conditions in our republic.

It is a noteworthy case that as being and new stage in human rights protection President of Azerbaijan Republic had approved National Implementation Plan on human rights defense by its Decree dated December 28, 2006. For our republic, which moves towards building of legal, democratic state and which declared defense of human rights as its main target availability of National Implementation Plan in the field of human rights is quite important from the view of defense of basic human rights and freedoms, which reflected in international legal acts and inter-state legislation.

Matters of inter-religion cooperation and tolerance were touched upon in said Plan. National Implementation Plan covers actions like conduction of enlightenment action in towns and villages of Azerbaijan Republic, conduction of international actions on strengthening of inter-cultural dialogue and inter-religion cooperation for propaganda of legal thinking of population and development of juridical culture, prohibition of discrimination, peace and tolerance culture.

Among responsible entities for implementation of said actions names of Human Rights Attorney of Azerbaijan Republic, as well as State Committee dealing with religious entities were given too. It makes cooperation between these two entities necessary. I want to note that we have mutual cooperation contacts with this Committee and our first conjoint action for realization of National Implementation Plan was a round table arranged in January 17 of this year on theme «Religion and human rights» with participation of relevant state bodies, NGO-s, religious communities and Mass media representatives. As a conclusion of round table an approval of implementation of joint actions was agreed between Chairman of the Committee dealing with religious entities Mr H. Orujov and Office of Human Rights Attorney of Azerbaijan Republic. I hope that this cooperation that would be mutually beneficial will be a contribution for successful implementation of National Implementation Plan on human rights.

So, Human Rights Attorney of Azerbaijan Republic acts as guarantor of defence of freedom of conscience and religious faith along with other legal-defence mechanisms of the state in the way of democratic reforms and legal state building, and intends to expand and improve this activity.



TAYYAR ALTIKULAC,
*Chairman of Education, Culture
Youth and Sport Commission of
Turkish Parliament, doctor of
sciences.*

ROLE OF RELIGION IN STRENGTHENING OF OUR STATEHOOD

**Distinguished Chairman,
Distinguished participants of conference!**

Before going to my speech I greet all of you, and express my sincere gratitude to organizers of the conference and those who facilitated our gathering.

Everybody knows and believes that the sense of religion is in human's nature and this feeling is presented in him since origination. Every born child brings this sense with himself. But as child grows a sense of religion in him changes its form at result of influence first in family and then environment. Christian parent grows the child with Christian values and makes him a Christian. Child of Jewish family also gets grown with Jewish beliefs and traditions and becomes a Jew. On same way Moslem parents also grow their child as Moslem. Actually even if parents would not make attempts in this matter, an environment where child is grown and an air breathe by him defines

religion and faith. A lot of samples may be brought in this regard. For example, when one man is asked in one Moslem country about the Islam, despite absence of any information in him about the Islam, about his religious belonging, he says without hesitation that he is a Moslem. Exclusions related to such cases are not met in childhood. Exclusions can be met only at elder and young ages. Then why it happens? As a will and attempts to think, investigate, to find truth begins at these ages. Besides peoples meet with missionaries at these ages and become target of various propagandas.

Distinguished participants of conference!

After noting this reality in a brief form I have to say that we have no intention and aim to discuss here about a right choice of religion for a man of 21st century, about showing of correct way for universe by some religion, about positive influence of values of any religion on strengthening of our statehood. But at any case it would not be wrong to say that peoples confessing last world religion, i.e., Islam, live in happiness and joyfulness. As many western thinkers expressed their wonder about holy book of Moslems, Korani-Karim, despite being non-Moslem, and did not hide their respect to Prophet of this religion. To cite names of some of them here would be in place:

English scholar H.Lider says: «We have to admit that Koran is a wondering and majestic book from the point of view of granting by God and its designing, despite our various views about Prophet Mohammad».

English politician Edmond expressed his views about this matter with one sentence: «As we study Koran we see its perfection and highness. Koran that first, attracts a man then makes him amazed and worshipped, and makes a man to respect self and so deeply influence on everybody».

It is worth to note words of popular German statesman Bismarck: «Even if I studied in details all holy books, which are said that sent by

god during various times for managing peoples, I did not see wisdom and truth in any of them. These systems are far from concept of provision of happiness of not only one society but of one family. But Koran of Moslems is exclusion. I had studied Koran from all sides. I had seen wisdom in each its words. Enemies of Moslems say that all these are phrases of Mohammad self. Though even to claim on appearance of such unordinary miracle from most perfect, mature thinking means not seeing of truths, to be a tool of rancour and ill-will, which makes contradiction with science and wisdom. I pretend that Mohammad is a selected power».

Then Bismarck appeal to Prophet Mohammad and says: «You, Mohammad! I am so pity of not being your contemporary! This book, which I study and read, is not yours. These are divine words. Saying that they are not divine is very laughable like to claim that natural sciences are imperfect. For this the universe had seen once a power like you and would not see further. I bow before you with deepest respect».

One conclusion can be made from these words and other thoughts that an assumption to be blamed for religion believed by you or not be belonged to Islam can not prevent to be amazed from this religion and get enjoyed from it. I think we have to accept admissions of western thinkers and politicians in this way.

No doubt that, the main reason of relatively happiness of Islamic nations is a fact that Islam is latest religion and survival of its Holy book – Korani-Karim till our date as it was when granted to Prophet Mohammad. It was not subjected to changes like holy books of other world religions, and it reached shelves of Moslems' houses as it was so pure and clean at origin. This sacred text, which was cited and read by hundreds and then thousands and even ten thousands men since the time of Prophet Mohammad, is in hands of modern researchers together with texts of 1st and 2nd centuries of Islam. These samples of Koran which preserved in Tashkent Ancient

Manuscripts Museum, Istanbul Topgapi Palace, in Museums of Turkic and Islamic masterpieces, in Mashadi Huseini in Cairo and in British Library in London till our dates, despite some pages of some of them were destroyed during a long period, are still open for use of modern researchers. Personally me I got a chance to turn pages of all these samples from beginning to end, by reading phrases and even letters of these texts. These samples of Koran show us that there are no differences among each of them as well among tens of samples of Koran, which were published in modern printing equipments. Is it possible to think about other source of happiness and comfort for Moslems? In such case this great conclusion should be well evaluated while defining the state-religion relations, the greatness of opportunity and chance of this neat and pure system is to be taken into account in strengthening our state being Moslem nations. In other words the high Islamic religion, which binds Moslems with perfect faith and devotion is not just for their after-death, heaven happiness but at the same time is a real source for treasury of comfort and happiness in this world, a real system that can be used ever for regulation of relations between society and state, a real source that may be availed in strengthening of states without creating any confrontation with this model for countries which selected a model of secular state.

There is no doubt that this sacred system occupies significant place in public and moral life of Moslems societies. When we analyse the history we see that Islam was a public rule and law of upbringing, morality for Turkic nations during centuries. These nations were grown with that upbringing at various historical periods and were likely united with Islamic faith. This upbringing is always ruling one in social relations of Turks, in their living manner, culture. Their marriages and holidays, joys and sadness, legend and songs, briefly al their life is adorned with these beauties. Turks could stand at their feet, went to war with sayings «If I die I am martyr (Shehid), if

I would survive I am gazi» during the war years, at starvations, in lands which were out of state control with inner energy that they got from faith, and paid their tax with this faith, made a state as a crown saying «ulul-amr».

During the history services rendered by the religious organizations as competent entities was inner moral energy, which united society from inside and then with the state, embraced with it. I think that there is a need to review available facilities and opportunities for proper performing responsibilities and duties of these our organizations for unifying a state with nation, for rendering same level services at modern times. The point, which it to be paid attention in this issue is a training of staff, which renders this service. We need in religious scholars, who search a religion from healthy sources, meet requirements of modern man and society, opening a way to development of society with own comments and explanations, treating a religion with sincerity. As it was said by Turkish national poet Mehmet Akif Ersoy:

*Doğrudan Qurandan alıb ilhamı,
(Getting inspiration from the Koran in reality)
Əsrin idrakına söylətməliyik İslamı!
(We have to narrate Islam to cognition of century!)*

our need of religious servicemen, who have attitude to problems with their conceptions, is so important like a need in air and water.

We know that Islam is a collection of principles, which always and everywhere provides happiness of man. Trying to get understand it with comments and views of early 8-10th centuries and to submit them to people, I am sure, will bring great damages to system of high values by not keeping up date and with scholastic conceptions.

Religious organizations, which could present these sacred values during the centuries with perfect hands at service of state and

nation, had gained a great success in unifying the state with nation. Today it is necessary to bring our organizations which can meet requirements of our citizens and especially youths for making these organizations healthy.

As it is known the Turkic world, as whole Islamic world today passes through a dangerous piece of time where modernism exceeds local values, materialist faiths destroy beliefs, drug addiction is spread by dark centres, expanded by hands of global imperialism. At this stage when mobilization of every kind of protective measures, mainly education and upbringing becomes necessary, certainly most spread and successful panacea, which can maintain our social structure strongly will be secular values of Islam that find a way to brain and heart of man. It should not be missed that as unless social structure is strong, there is no ground to talk about power and strengthening of our state.

Here I want to draw your attention to other point. As our grand religion had very positive influence on making healthy a social structure of Moslem nations at various historical periods, it was used for various objectives at various periods. Some times it was misused by circles with various intentions, sometimes politicians made it as tool for their thoughts, sometimes various ideologies tried to use it for achieving their goals. Using a religion for purpose of exploitation, undoubtedly, gives to society nothing but damage; it also opened a way for disgracing a sacred religion. Such exploitation cases hurt a society at various times and caused split in it.

We know that secular principles of Islam are universal rules that do not support fanatic thoughts and ideologies. Services of our religious organization, which are remained out of any political and ideological influence and having good skilled personnel as a public body, rendered to our society and youths will play a role of security, essence of real, healthy, and some kind official measures against the deviation of faiths from their borders and objectives. When Islam

was popularized with intellectual and secular undistorted principles it served as source for cultures, illuminated brains and souls, and kept a society united and strong against any splits that might come from abroad.

Islam had put forward strongest stimulus required for material and moral progress of the state and nation by attaching importance to concept of being in loss of those who have same past and today. It included a defence of motherland, protection of honour and honesty in society to list of sacred values, and promised to award those who martyred for these ideas as shahids (martyrs) and those who survived at such struggle as ghazi. It blamed those who went to bed full whereas his neighbour was hungry, and so created such beautiful samples for unification of nations with similar secular principles. It brought a concept of respect to parents to highest point. Putting aside their hurt, it even avoided any rough word in relation them and stressed unity and happiness of the family as source of strong nation and state.

Asking a question like «Should persons without knowledge be equal with clever ones?» it demonstrated importance of education, irrespective of being man or women, for every Moslem, and noted that if it is required to go for education to China it should be done.

Distinguished participants of conference!

A lot of words could be said in this regard. But to save your time I want to note in brief that if grand Islamic religion is explained correctly and submitted to society, our national unity, and solidarity will be strengthened and reach high points due to its universal values principles and a power of our state will be unshaken. But all these will not happen in itself. As I had noted above it depends on joint fulfilment of these duties by our organizations, competent and responsible bodies in this field. To my mind this case has two sides. One of them is our religious organizations that render religious services to our society and religious organizations engaged in mass

theological education, other one education and upbringing entities, which meet education needs of our children starting from secondary schools. Actually it is very important to have joint activity of these two entities.

Finally I should note that we have no time to lose as being Moslem Turkic nations. All dark forces had targeted our youths, even elder generation. We have to hurry for protection of our youths and state from dark forces to carry out necessary actions in this field. It is very important to achieve our goal as expressed «Strong state and strong nation».

I thank you for listening me with patience. I hope thoughts expressed in this conference will be properly evaluated by esteemed state officials and politicians as well as scientists taking into view peculiarities of the country.

Thanking you very much for your attention.

HIJIRAN HUSEYNOVA,
*Chairman of the State Committee
of the Republic of Azerbaijan
on problems of family,
women and children.*



STATE-FAMILY POLICY IN AZERBAIJAN AND FAMILY RELATIONS IN AZERBAIJAN

Distinguished participants of conference!
Dear Chairman! Your sheikh majesty!

First of all I want to express my gratitude to State Committee dealing with religious entities and personally to committee chairman Mr Hidayat Orujov for organizing this important event and for popularizing democratic processes in our country by gathering distinguished guests at Azerbaijani land.

I want to start my speech with words of our Great leader Heydar Aliyev: «...Since ancient times representatives of many nations lived in Azerbaijan, religions of many nations existed here. Azerbaijani nation always distinguished with its religious tolerance».

Indeed Azerbaijani nation is one of the nations which distinguish for its traditional kind relations with other nations, loyalty to its tolerance in relation to representatives of other religions, universal values. According to specifications of its historical and political and

economic development way Azerbaijani land turned to be motherland of many nations, and provided asylum to nations faced persecutions in their own countries. During the centuries Azerbaijan was a country of prosperous living of Jews, Germans, Slavic nations, many other nations and ethnoses.

Co-existing of these nations for long period in kind relations conditioned establishment of high inter-nation relations in our society, mutual integration of various cultures, rapid development of art and science.

Nations living in our country preserved historical and cultural heritages, ethnic specifications and enriched their cultures with traditions of other nations. At results of intermarriages among peoples of various religions and nations inter-nations respect environment grown even stronger. From other side poly-ethnic structure of population had created suitable conditions for development of inter-religion dialogue. Therefore xenophobia, racism, chauvinism, anti-Semitism and other negative factors spread in 20th century had never found ground and supporters in Azerbaijan. Kind relations among nations confessing various religions causes only progress, enriches cultures, make life of peoples more beautiful. As example of that we can say marriage contract, which nowadays is popularized as of European standards but actually practiced in Islam during centuries, equality in marriage, inviolability of personal property of woman, respect of elders and other issues.

Provision of equality of religions and nations, preservation high inter-nation relations was always at focus of attention of great leader of Azerbaijani people Heydar Aliyev. It is known to everybody that when H. Aliyev returned to power on demand of people Azerbaijan was living in its hardest period of modern times. A purposeful policy for dividing our country, to destroy a state by abusing instable social-political conditions and domestic confrontations was carried

out by forces which were trying to set an enmity among nations, making Azerbaijan only theocratic or clerical state.

From other hand radical sects, which had been violating human rights were spreading widely. At such hard conditions Heydar Aliyev rescued our state from those dangers basing on will of nation, such universal values like secularism and equality.

In the Constitution adopted in 1995 Azerbaijan Republic was declared as secular state, equality of religions and nations, absence of priority of any religion or nation, secular principle of education system were reflected here clearly. According to Constitution popularizing and spreading of religions, which disgrace human dignity or making contradiction to humanity principles were forbidden.

As it is known the family is a first social stage in forming tolerant relation to other religious values. According to main religions the family is one of fundamental institute serving a stability of society and its social status is one of basic conditions of welfare in the society. In this connection it is defined in the Basic Law that a family is under state patronage being a fundament of our society.

The role of family, especially of woman is highly appreciated by the state in building of our modern society and this field is paid special attention. Therefore State Committee dealing with problems of woman was established in 1998 by the Decree of Great national leader.

That political line is followed today by reliable person and successfully continued by the President of Azerbaijan Republic Mr Ilham Aliyev. By decree of esteemed President Mr Ilham Aliyev, who continues this course State Committee dealing with problems of family, woman and children in 2006. Our committee functions as central executive body, which implements state policy in all three fields and provides it development and our strategic directions for each field is inked with state policy. Our Committee attaches a special importance on various aspects of family policy and one of the

basic directions of our activity comprises propaganda of our traditional family values. Therefore one of the first actions arranged by us was a conference on theme «Renewing families: perspectives of family and gender equality in Islam» dedicated to International Family day and conjointly arranged with State Committee on works with Religious Entities.

Our objective in holding a conference was to discuss again matters of gender equality in modern families and family matters in Islam, paying special attention on protection of our national moral values, relations among family, society and men. As I have note already Azerbaijani people is nation which regularly bring into conformity modernism and religious values. A policy conducted by our state in regard of family, woman and children is a vivid proof of that.

Recently many measures had been implemented for improvement of welfare of Azerbaijani families. Achievements gained in economic sector are directed to improvement of condition of population, implementation of purposeful state programs, increasing of salaries, social allowances, opening of new workplaces, improvement of social infrastructure, education and health spheres and positively influence on material status of these families.

Other part of this policy which is in conformity with our religious values is connected with improvement of conditions of women. Many important actions on prevention of discrimination, expansion of opportunities of women in our country were executed, conditions for development of women's movement, activity of numerous public unions dealing with gender issues and women's problems. Today Azerbaijani woman gets freely education, takes active part in social processes, gets engaged in policy, entrepreneurs, and carries our labor activity on equal basis. Azerbaijani woman does not satisfy with her role in family and tries to be a real professional in her

profession by increasing her professional skills, knowledge. All this is a result of care of women taken by state.

Women comprise a majority of our society and their participation in public life, representing in state bodies is important. Women self should be active, trust on themselves and work on self, be capable to bear responsibility, should demonstrate leadership qualities. From this point of view an activity of first lady of Azerbaijan Mrs Mehriban Aliyeva should be noted especially. Mr Mehriban is engaged in active public and political activity being Member of Parliament, Goodwill envoy of UNESCO and ISESCO, President of H.Aliyev's Foundation, President of Gymnasium Federation, editor in chief of «Azerbaijan-Irs» magazine. She combines in self traditions and modernism of Azerbaijani people, at the same she is good mother, a deserved spouse of President of Azerbaijan Republic.

In multi-profile activity of Mrs Mehriban her scientific attitude to settlement problems as talented scholar is very important. She is a model for every Azerbaijani woman.

Distinguished participants of conference!

Our demised President Heydar Aliyev was a politician who always justified a trust of his people. His progressive activity was directed for state building, creation of necessary conditions for development of human, spreading of knowledge, preservation and further enrichment of Azerbaijani historical and cultural heritage, upbringing of youths in the spirit of humanism, respect of own nation and statehood ideas.

As you know one of the traditions which makes a unity with kind values of Islam is upbringing of children in the atmosphere of care and respect. This tradition comprises policy of our state in regard of children. According to Constitution of Azerbaijan taking care of children and upbringing them is a duty of parents and the state controls implementation of this duty.

Implementation of duty of parents, correct upbringing of children, provision of them with parent's care, and in cases of necessity

issues related to organization of patronage and guardianship were widely reflected in national legislation.

President of Azerbaijan Republic Mr Ilham Aliyev had approved special programs and state programs for provision of children with state care, including de-institutionalization, preventive measures of legal violation among gutter children, feeding of babies, development of creative potential of children with special talents and other issues. Obviously, like in every state there are unsettled problems and areas in Azerbaijan required additional actions. But the main is our state always demonstrates its will related to settlement of these issues.

Religious and national intolerance, spreading of radical thoughts or ideas that refuse democratic values is possible only in unstable, conflicted society with hard economic conditions, in society with ideological emptiness, poverty and unemployment. To prevent it we have to try to develop our economy, social field, education, culture, to improve living conditions of men. At the same time both state bodies and clerics should popularize modernism, humanity, necessity of bringing in conformity our religious values with requirements of time, and to strengthen enlightenment among population.

Azerbaijan had always declared an intention to follow a policy based on principles of modernism, secularism, social welfare, return to historical and cultural values, which were founded by Heydar Aliyev, had probed its loyalty to democratic values in actions implemented in this way and we have to continue this policy successfully.

Distinguished participants of conference!

I want to finish my speech with words of our Great leader «We have to protect our national moral values, traditions and customs, ethic values from all directions, have to keep them and have to educate young generation on the basis of our these moral, ethic values which passed through difficult examines in centuries».

VASIM MAMMADALIYEV,
*Dean of faculty of theology of Baku
State University, Chairman of
Scientific Religious Board of
Department of Caucasian Moslems,
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honorable scientist, professor.*



HEYDAR ALIYEV AND OUR NATIONAL MORAL VALUES

National leader of Azerbaijan Heydar Aliyev will always remain in memories of our nation as wise figure. Heydar Aliyev is a person reached highness of epoch being prominent statesman, wise, far sighted politician. Russian President Vladimir Putin rightly said to journalist at funeral of Heydar Aliyev that «Heydar Aliyev was not a person limiting himself in Azerbaijan's borders. He was one of the great politicians of modern world. The happiness of Azerbaijani people was in Heydar Aliyev's leadership in country».

Heydar Aliyev headed Azerbaijan twice - in 1969-1982 years and from 1993 till the end of his life. Greatest achievements of Azerbaijani people since 1969 till beginning of our century were obtained namely under leadership of Heydar Aliyev.

Even if somebody tries to refuse a Soviet period that period can not be removed from history. That period had negative elements but it had own priorities. During the leadership of Heydar Aliyev Azerbaijan occupied leading position among soviet republics, and first of all it should be estimated as a result of far sighted policy of country leadership. Then science, culture, art and others areas like

other fields of people economy went on the way of progress, Azerbaijan made incomparable progresses.

Our modern science, culture is a result of permanent care of Heydar Aliyev. Then successes of N.A.S.A. (National Academy of Sciences of Azerbaijan), conducted fundamental research works were possible only at result of organization of great leader, daily care. Material and technical equipping of Baku State University, which is a flagman of NASA and high schools of Azerbaijan was linked with name of Heydar Aliyev.

There is no such area in Azerbaijan in science, culture, education where labor and service of Heydar Aliyev is not felt. He had been paying great attention to literature, culture, and art. On his initiative and at result of his political will hundreds scientific, art and cultural servicemen were awarded with then USSR's state prizes, nominated with high titles. All of these were possible due to personal respect and authority of Heydar Aliyev.

A great person who was closely to nation whole of his life, had been carrying out a delicate religious policy in Azerbaijan even during the USSR, when atheism policy was dominated. The Department of Caucasian Moslems was sufficiently strengthened during a period of leadership of Heydar Aliyev. It could be said easily that namely at the result of wise policy of Heydar Aliyev, purposeful activity of dear Sheikh then weakest entity in the Soviet regime like Department of Caucasian Moslems today is strongest, most organized religious body in the area of the CIS.

Even when Heydar Aliyev was in highest posts he could preserve his attachment to native religion, and attached a great importance in upbringing of his children. When his children married he officially wed locked them and additionally he performed Moslem nighah, or when his wife academician Mrs Zarifa died she was buried as per Islamic rules and Koran was cited at her funeral. All these facts are good proofs of above –said.

Famous Arab scholar, Doctor Adil Falahi noted fairly that highly appreciation of religious values by H.Aliyev turned to be a part of his daily activity. Great leader rightly evaluated return of Azerbaijan to Islamic values, and categorically declared about protection of belonging of our country to Islamic civilization.

In 1997 an international conference called «Islamic civilization in the Caucasus» was held in Baku on initiative of H.Aliyev in his inaugural speech at Conference National leader explained specific features of Islamic culture at the Caucasus, in details analyzed novelties brought here to the Caucasian region by Islamic religion, cultural and religious contacts of peoples residing here so defined direction of Islamic researches carried in Azerbaijan.

After Heydar Aliyev returned to power second time attitude to national moral values, religious values in Azerbaijan had been changed in root. Within a short time ancient mosques in our country were repaired, restored and new ones built.

Elected as President of Azerbaijan Republic in 1993 Heydar Aliyev realized his first foreign visit to Saudi Arabia in 1994 and performed Umra pilgrimage in holy Kaaba.

In his heart felt words written in book of honorary guests of Prophet Mosque in Madina in 1997 he expressed his belief and sincere feelings to Allah, to his Prophet, to Islam like follows: «Thanks to God, my dream, intention, which was in my heart since a long time came true. This historical event caused big anxiety and comfort in my heart. I understood greatness of Allah».

Heydar Aliyev had been visiting mosques, sanctuaries in all religious festivities, had met with believers and had sincere talks with them, tried to find their need, wishes and desires, and helped them.

Touching a matter of «Islamic fundamentalism» which is very popular now in western countries Heydar Aliyev says about it at International conference «Islamic civilization in the Caucasus»: «Presently some thoughts are expressed in some centers of the

world about «Islamic fundamentalism, Islamic extremism and fanaticism». I think that our holy book Korani-Sharif never laid foundations of fundamentalism. We accept Islamic culture, moral values as it were given in our holy book – Korani-Karim. Their distortion, if to say in language of religion, is a sin».

Heydar Aliyev though it necessary to regulate state and religion relations in civil order said in his speech in Tazapir Mosque in 1993 on birthday of Prophet (PBUH) that: «We greet rapid and extensive development of Islamic religion recently as being a state and we will further create all conditions in Azerbaijan Republic in our independent state for each person to perform religious rites and using them, we will provide all assistance and do our best for development of Islamic religion from state side. Our Korani-Karim shows it and we follow this way as Islamic religion had kind and respectful attitude to other religions, tried to establish friendly relations with peoples of other religion. By preserving our Islamic religion we will prevent aggressions against our religion, morality and ethics, and we will not insult any nation, any religion. We had lived with other nations and religions paying respect to them. It is an order of God and recommendation of Prophet Mohammad (PBUH) to us».

These words of our national leader are a vivid proof of tolerance in Azerbaijan.

Heydar Aliyev knew customs and traditions, behavior of our nation very well and highly assessed them, and strictly observed it. He had been visiting mosques in Eid-ul-Adha (Gurban bayrami) and Nouruz holidays, during Muharram month, on Ashura day, was with nation, established contacts with them, and had been participated in folk festivities, congratulated nation on religious holidays.

Heydar Aliyev was not only a guarantor of free functioning of Islamic religion in Azerbaijan. At the same time he was a guarantor in Azerbaijan of three religions.

It is a result of far sighted, correct policy of Heydar Aliyev that no religion based violence occurred in modern Azerbaijan and it would not be. Compared to many other countries Moslems, Christians and Jews lived in Azerbaijan always in atmosphere of friendship, kindness, sincere cooperation and live nowadays. Heydar Aliyev had conducted so delicate policy in our republic, created so beautiful climate that religions existing here were tightly bound with each other with friendship ties. Same objective, desire unites them. In all important religious ceremonies and events here heads of all religious communities- sheikh, bishop, and rabbi were always together and act together. It is a result of political wisdom!

In general, there are a lot of fine points in religion and policy. It is necessary to feel all these points deeply, mastering rich scientific world view, customs and traditions, to know perfectly psychology of nations, to feel a trend of epoch, time, and most progressive factors in future development ways of society. Heydar Aliyev had high level feeling and skills.

In 1997 Scientific- Religious Board was established at Department of Caucasian Moslems on initiative of Distinguished Sheikh. Heydar Aliyev approved this initiative and blessed it. Many famous scientists and religious figures of Azerbaijan were attracted to activity of Board. Scientific- Religious Board continues own activity successfully today.

Today Heydar Aliyev is not among us physically. But Azerbaijani state founded and established by him grows stronger daily and gets developed, as this state is ruled by deserved follower of Heydar Aliyev's political course, which has no alternative, a Head of state like esteemed President Mr Ilham Aliyev.



IOHANNAS LAUNHARDT,
German Federative Republic,
doctor of theology, bishop.

Dear and Distinguished participants of conference!

I am sorry that I will have to talk in English and hope translation will be good.

Today we have listened many speeches and good reporters. In brief I would like to share my opinions with you.

I came from Germany, and German evangelist church, as well government congratulates you for holding such conference. Here we talked about such important issues like avoidance of all kinds of pressure and religious tolerance. I have to note that we work in Germany in regard of these issues but to my mind we have to learn more and participating in this conference I once gain became assured that we can learn more from Azerbaijan. Presently I work in a position of Lutheran bishop on South Caucasus. Some people may ask «What Lutherans do here in the Caucasus?»

I have to note that at early of 19th century thousands Germans had been removed to these areas due to economic as well as religions reasons. They were settled here and were received kindly. Germans shifted here had got areas for living, they were allowed to read their religious books, i.e. Bible and they could build own church and establish communities. It already meant tolerance and freedom!

Naturally, they also played important role in economic development of the region, their number began to rise and already 50 0000 Lutherans lived in the South Caucasus in 1900. But later WWII waged and many of them were deported to Kazakhstan and Siberia, churches were closed, men were persecuted and big Lutheran church built in Baku hundred years ago was closed by Soviet leadership.

Here I have to say some good words about Heydar Aliyev. Heydar Aliyev did not act as other government officials, whose name I do not want to cite, he allowed us Lutheran community to use on Sundays our Lutheran church located at 28th May street.

Some people may think that two hours on every Sunday is a very little time, but for it is not like that. As this small step expresses his great thinking about tolerance, freedom, mutual understanding, even provision rights to religious minorities. It is vivid sample of greatness of Heydar Aliyev. He is a man that did great jobs for us and I am sure that we can use our church further and even to expend it.

Thanking you for your kind attention.



ROBERT MOBILI,
Baku State University,
Alban-Udin christian community.

ALBANIAN CHURCH AND RESTORATION OF NATIONAL RELIGIOUS MONUMENTS OF UDINS

The history of Christianity in Azerbaijani history was studied weakly compared to other events. Ancient authors and historical sources say that the Albanian church is oldest one not only in the Caucasus but in all Christian world and of apostolic origin. Origin of alban-udins, religious belonging and ethic history had caused interest of world scholars since a long time and our traitorous neighbours, which claiming our lands, had made matter of udins as an object of artificial dispute. Historically udins worshipped to sun, moon, and they were among first nations in the Caucasus, who adopted Christianity at early II century as other population of Albania, and historical Kish church is a good proof of it.

National- religious monuments of udins being a part of Albanian church and one of the oldest churches had passed from «syrofil» and «greek» periods. A religious leader of Caucasian Albania is considered as one of the 12 apostles Bartholomew and traditions of spreading of Christianity in these areas cover early our era. Follower

of Apostle Fadei Apostle Elise had built first church in Gis (modern Kish) with blessing of Jerusalem patriarch Apostle Jacob. It is known from «Albanian history» of Musa Kalankatuklu that Albanian church initially was Apostle church. Apostle Elise travelled from Jerusalem to Iran, and from there he came to Albania. He began his sermons in Chola (present Derbent). Musa Kalankatuklu writes that Apostle Elise visited Uti province (right embankment of the Kura river), then he went to Kish and laid a foundation of first church here. Therefore Kish is considered as one of the ancient Christian towns and source of enlightenment, moreover, two other churches were built by holy Gregory Enlightener with blessing of bishop and on insistence of Albanian tsar Urnair (claims of being Armenian churches older than Albanian church is related with it, though Albanian traditions shows that Albanian church is older). After Kish apostle Elise went to Helmes. Here unfortunately first propagation-sermons met with failure. Idolaters killed Apostle Elise by torturing him. After some years of that event tsar Vachagan III ordered to build a church over hole where body of Apostle was thrown near Helmes town by idolaters.

The second «Greek» stage in spreading of Christianity in Caucasus Albania is full of memorable events. At this stage Christianity turned to be state religion, Albanian church started immediately wide scale missionary activity, and churches, sanctuaries and temples are built. Later despite Islam gained ruling positions in area, many of those sanctuaries preserved till our date. Majority of buildings are located at Garabagh, Gabala-Sheki-Zagatala zones. In 1912 on initiative of Russian Academy many of these sanctuaries, mainly Lak church and Gum temple were restored. At «Greek» stage Albanian church was less dependent on Byzantium compared to Georgian and Armenian churches and it continued its cooperation with Jerusalem church.

Structure of Albanian church mainly caused its strengthening. From the viewpoint of eparchy the Albanian church received blessings from Jerusalem eparchy and early IV century, approximately at 340th year Albanian church became autonomic church. Since end of IV century religious clergymen of Albanian church began to elect their head independently. This status was legalized after IV all-Khalkidon assembly held in 451. Assembly had confirmed resolutions made by first three meetings and condemned arianism and Nestorianism. During the Aguen assembly held in 488 and called by Albanian tsar Vacahagan III the local church already had own archbishop (headquarter in IV century was in Gabala town, in V century in Barda/Partaw town) and 8 eparchies. Canons adopted by Aguen assembly comprised of 4 groups.

In 551 Alban church entirely ceases its contacts with Byzantium and its head began called Catholicos. In 590 when Byzantium emperor Mauritius had established Catholicos system in own territory alternative to Khalkidon catholicos system the Albanian church suspends its relations with split, «deviated» Armenian church. Head of Albanian church mainly was appointed in catholicos office, and moreover, Tsunik church also went under subordination of Albanian church. Spreading of Christianity was already stopped and with spreading of Islam this process was entirely terminated. During the catholicos Bakur (688-704) after transforming to khalkidonism failed autonomy of Albanian church weakened and Khalif Abu-al-Malik (685-705 years of power) subjugated Albanian church partly to Armenian Church. A reason of that was information conveyed by Armenian catholicos to Khalif as: «Present catholicos of Albania, who sat in Partaw, had made conspiracy with Roman emperor, he prays for his name and forces country to accept their

religion and patronage». Subjugation to Armenian catholicos was a beginning of weakening of Albanian church.

In VIII century in connection with invasion of Azerbaijan by Arabs part of local population, including udins could preserve their religion and Armenian Church misusing it began gradually to gregorianize udins. This process, which continued for long period actually was legalized in 1836 and part of Christian Albans entirely and categorically forced to armenization, assimilation and de-ethnization. Alban catholicos office, which located in Gandzasar was formally existed till 1836 and was liquidated according to rescript of Emperor Nicolas II and Holy Synod of Russian Orthodox church. This decision was put a forma end on nominal existence of Albanian church and relevant religious temples, churches and parishes were directly subjugated to Echmiadzin catholicos. It was same situation in Upper Garabagh. They lost own languages, culture, history and ethnic belonging and completely turned to religious Armenians. Protesting to pray in church udins performed religious rites at homes. Even after termination of Albanian autonomous church on insistence of Armenian church that year ethnic udins could preserve their Christianity, Albanian historical memories, customs and traditions, culture, religious monuments, language, alphabet, positions in society and they preserve them nowadays too.

Last stage of adoption of orthodox religion (khalkidon) by western group of udins began in XVII-XVIII centuries. Catholicoses of Alban churches were resided in Yerismankas temple located in Khachen since XVIII century. After seizing of Trans-Caucasia by Russian empire one of the main objectives of Russian state policy was establishment of Orthodox religion. Orthodox udins I. Bejanov and P. Silikov were building apostle Elise temple near Oguz region and then this cloister was subjugated to Armenian Church by prescript of

Emperor Nicolas (presently this Orthodox Church transformed to museum).

In 1996 corresponding member of National Academy of Sciences of Republic of Georgia Z.N.Aleksidze had found palimpsest in Albanian language and Albanian alphabet in holy Catharine cloistery located in Sinai Peninsula of Egypt. In pages of palimpsest in Albanian and udin language some texts from Bible (charters on Mathews, Lukas and Johan), covenants of holy apostles Peter, Jacob and Johan, letters of holy apostle Paul (letter I and II addressed to Corinth, letter to Jefes, I and II letters addressed to phessalonikis, I and II letter addressed to Timothy, letter addressed to Titu and Jewish). Reading of revealed texts was possible through udin language. Alban lexicons are close to «khanmeti» lexicons and a fact of finding Albanian lexicons once again confirmed that it was a translation of Bible, books of apostles and prophets to Albanian languages. Only a nation with own lexicon could had translation of full text of Bible in to own language.

In connection with above-said on initiative of udin intellectuals Albanian-Udin Christian community was registered in April 10, 2003 at State Committee dealing with Religious entities. Registration of community was a first right step in restoration and revival of Albanian apostle autonomic church. Till date a church of Apostle Elise, which considered as mother of all churches in the Caucasus, located in Kish village was restored by Azerbaijani state and on financial support of Humanitarian Organization of Embassy of Norway kingdom. Finally, in May 19, 2006 an official opening of «Jotari» alban-udin church located in Nij settlement was held with blessing of Holy Russian Orthodox Church.

With start of restoration of Albanian church since 2000 years Armenia: machine of propaganda began to use its most dangerous methods, as false information about persecution and assimilation of

Christian population, including udins in Azerbaijan, which was a great blow on all works started in this direction. Revival of Albanian-Udin Christian community in Azerbaijan Republic and restoration of religious temples are of great importance not only for history of Azerbaijan and in history of whole world.

Azerbaijani government makes great efforts for restoration of udins - one of the oldest local ethnoses of the this land and who could preserve self and its language, religion, traditions and material and cultural samples of remote old as well as being irreplaceable and invaluable part of universe. Here an attention and care of national leader Heydar Aliyev for protection of national minorities, as well as udins, their languages, religions and cultures is to be noted especially.

In view of all above-said and basin on them, we offer to open a museum on air in Nij settlement of Gabala region for the sake of preservation of national language, religion and national traditions of udin nation, as it is done in many developed countries of the world.



JALAL ERBAY,

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Doctor of sciences, professor.*

HEYDAR ALIYEV AND AZERBAIJANI MODEL IN STATE-RELIGION RELATIONS

Relations of state and religion is most discussed them since the renaissance. I will not touch discussions in history and modern period related to this popular theme. It is a subject of a separate theme.

As it is known Azerbaijan is young state. It is very important to build this young state on healthy foundation. But it is true that when any state is built it will be formed as its foundations were laid. That is if state has healthy foundations it will be healthy, if built on rotten, decayed foundations it would be a rotten one.

It is known that a religion is also very important phenomenon as being founding locomotion of national-moral values of the society. Relations of one state with religion from the viewpoint of building on healthy foundations are of great importance.

How would demised Heydar Aliyev, who named as national leader in such delicate period, if to say at time of struggle of life and death managed Azerbaijan had act in regard of these relations? I will touch thoughts of Heydar Aliyev regarding state and religion relations and his views to these relations.

I want to start this report with quotation from Heydar Aliyev. He said: «Religion sand clergymen matters are very sensible themes. It should be explained to people in a very clear way. Though Azerbaijani state is a secular one it is not atheistic and such opinion may be expressed by those who are not friend of ours. The state is also in need of religion, propaganda of its moral and ethic values, and delivery of patriotism and goodwill feelings to men through these values. We do not see our national-moral values separated from religious values. But it should not be forgotten that state-religion relations should be as much as transparent, and foremost, legal laws of Azerbaijan are also to be taken into consideration. Men should not be oriented to heresy. We should be against those who make a religion as a tool. A religion is to be far away from political and ideological confrontations. It should be accepted as a system of values, which can meet moral requirement of everybody».

These words of Heydar Aliyev remind us importance of paying attention some points of state-religion relations, which are often forgotten:

1. State and religion should not interfere into each other's affairs. From legal point of view this principle known as secularism means that a state does not accept any religion or philosophic stream within legal framework. But this principle does not mean that state would never support a religion of its nation, in contrarily, a state has to evaluate a religion for having of society a well-rooted place in the value systems, its moral and ethic instructions, and should be integrated with society.

Heydar Aliyev's this view reminds us discussions on secularism carried out in recent times. He always defended a such view point in this issue as not throwing away entirely a religion from life of society but a concept of secularism where state and religion does not interfere into each other's affairs, having mutual respect and support.

Heydar Aliyev personally had seen deep wounds made by Soviet system, which had a task to take away a religion from the life of

society, with such attempts an being a great statesman he felt a fine and sensible difference in this field.

It is useful to note mutual exchange of experiences between Turkey and Azerbaijan, as it is said by this great man «Two states, one nation». As Heydar Aliyev knew location of Azerbaijan in very sensible area, presence of various models in regulation of state-religion relations in this region but non-conformity of these models with Azerbaijan and being Turkey as a closest brotherly state from the view of legal regulation. Therefore he always attached an importance to relations with Turkey in this field, especially a separate importance to our contacts in education and upbringing issues. At result of this attention and care with joint efforts of Turkey and Azerbaijan Faculty of Theology opened in Baku State University was always at focus of attention of Heydar Aliyev. During my working in that faculty in a position of deputy Dean I always felt this care.

Then what was the reason of importance given to Faculty of Theology? To my mind the main reason of that was to enlighten Azerbaijani people with the aid of high qualified specialists from the religious point of view. As if religious education and training is carried out according to Azerbaijani laws and with aid of specialists of theology, it will help for getting real information by men about religion, enrichment of moral and ethic values, upbringing of good citizens which observe laws of state, and at result a solidarity of state and nation will be realized. Let's think its opposite for a while: let's imagine that religious enlightenment works in Azerbaijan are carried out by persons unaware of requirements of the day, being sponsored by foreign forces. To my mind if to take into account such cases in Islamic world, it would not be difficult to forecast a final of this process.

As religious feeling in man comes from the birth, by nature, the men would accept everything popularized as religion. Therefore the said area never should be left unattended, otherwise, we have not to

forget about those people, who may use sacred feelings of men for own purposes.

It is necessary that a religious educational and training should be carried out by high qualified specialist mastering this field. And therefore Azerbaijani state founded by Heydar Aliyev attaches a great importance to Faculty of Theology at Baku State University due to knowing importance of them. That is taking into account conduction of religious education and training in country by this faculty its activity was always supported during era of Heydar Aliyev and afterwards. I have to admit that it is very pleasant fact to see such attitude during presidency of İlham Aliyev.

2. While teaching a religion to men a special attention is to be paid for avoidance of its distortion, avoidance of heresy popularizing instead of religion. It is only possible with aid of specialists knowing a religion perfectly.

If to pay attention on speeches of Heydar Aliyev regarding religion, we can see a formula of bringing into conformity this divine religion sent by god one thousand four hundred years ago with our modern times without damaging its fundamentals. He says: «We shall not keep Islam in frozen condition at no case. Our world and society develops. Therefore Islam may not stay at previous status frozen. But it does not mean to be in opposition to religious basis, or traditions formed by it. Contrarily any new generation coming to world should strengthen his roots. It should be made like that those roots to be treated, developed, not to left frozen and get rotten».

The model, which Heydar Aliyev wanted to see, is originated from source of Islam. In a reality, Islam, if to say in words of Korani-Karim «It is like a beautiful tree with stable root in land, branches in air» (Ibrahim verses, 24). This tree yields every time, on permission of Allah, as seasons change, and Islam was also stable and healthy at all periods of history, with branches oriented to skies, on their roots unbroken. «Root» of Islam besides being stable its branches will yield new fruits at every season. This nature of Islam, which safes it

from being static shows that it is universal religion sent not just for certain period but for all times.

Being a unbiased man of science I want to say that there is one entity serving for realization of this model wanted by Heydar Aliyev in Azerbaijan. It is Faculty of Theology in Baku State University. I once being one of the men of management of faculty want to inform with the sense of pleasance that it serves for popularizing of religion to Azerbaijani society as it is and providing necessary aid to Azerbaijani state.

I want to note that Heydar Aliyev believed in necessity of being of Azerbaijan as center in this work and spreading of Islamic values not only in Azerbaijan but in whole Caucasian region. As it is useful to people of region to be honored with Islam via Azerbaijan and to learn their own religions correctly through Azerbaijan. While having a speech at symposium named «Islamic civilization in the Caucasus» held in Baku in 1998 Heydar Aliyev told that: «As per historical realities peoples residing north to Azerbaijan had adopted Islam completely in XVI century. But Azerbaijani nation adopted Islam in VII century. For this reason Azerbaijan may be a center of research in the Caucasus in this field. If you will deem it necessary, it is possible to open such center in Azerbaijan. Azerbaijani state can support and provide patronage in this case».

I wish an opening of such center in Azerbaijan, which will help in deeply learning the religion in whole Caucasian region, and so realization of this wish of Heydar Aliyev.

Finally, I want to finish my report with expressing my pleasure from implementation of experience and ideas of Heydar Aliyev in the field of state-religion relations, which tested by time, after his death by Azerbaijani state on same manner

Thanking you for attention and wish success to all of you.

JEYHUN MAMMADOV,
*Chief of public relations and
analytical section of the State
Committee on the Works
with Religious Organizations.*



THE ROLE OF HEYDAR ALIYEV IN ESTABLISHING TRADITIONS OF RELIGIOUS TOLERANCE IN AZERBAIJAN

Azerbaijan, where majority of population is Moslems distinguishes from other states for tolerant relations to other religion and cultures. Azerbaijan is unique country where various nations, religious confessions co-exist peacefully. All conditions were created in our country to representatives of other religions for performing freely religious rites and ceremonies.

Historically various nations, ethnic minorities had been living in Azerbaijan and they played important role in public and political life of Azerbaijani nation, and could preserve their ethnic features, religions, customs and traditions and brought it up to date.

Peoples of various faiths always had been living in Azerbaijan in peace and tranquility, always strong tolerance and mutual understanding existed among religious communities, no national, racial, religious discrimination cases were reported, peoples of various religions lived as kind family. In modern time this rich tradition is preserved and successfully continued.

Co-existing with other religions and cultures in the conditions of tolerant relations, mutual understanding among them comes from nature, humanity, goodwill of Azerbaijani nation. Wide spreading of Islam in Azerbaijan had great influence on creation of this tradition.

Today while defining residence location of men in many countries of the world a religious belonging is taken as basic factor. Representatives of Jewish, Christian, Islam and other religions live in separate settlements. Situation in Azerbaijan with junction of various religion and cultures varies completely from other countries. Thus peoples with different religions live in one street, in one yard and even in one home freely and participate in holidays, religious rites of others as members of one family.

Heydar Aliyev had exclusive services in protection and strengthening of this rich tradition. When he came to power again a lot of deep changes occurred in state and religion relations as being in many other fields, state care for protection of national-moral values was increased, serious step had been taken for solution of current problems in the field of religion.

During leadership of Heydar Aliyev in country a great importance was given to rich tradition of tolerance of Azerbaijani nation, strengthening of traditions of religious tolerance turned to be a priority direction of religious policy of the government. Great leader used permanently to meet with clergymen of various religions, to visit sanctuaries, to have speeches before believers, to congratulate them on religious holidays and ceremonies.

In general during the leadership of Great leader attention is specially paid for construction and repair of synagogues and churches besides mosques. At result of his care and attention a building of Jean Mironesets church, which was closed in 1920 was given to Russian Orthodox Church in 1991. During his visit to Azerbaijan in May of 2001 Russian patriarch Alexei II had granted a

status of chief cathedral church to this temple. The church subjected to demolitions as being used as store during the Soviet government. Azerbaijani businessman living in Moscow Aydin Gurbanov undertaken a repair of this church and main cathedral church was repaired within a short time. National leader H.Aliyev had participated and had a speech at opening ceremony of church.

In 1999-2001 another orthodox temple- Main Christian church of Holy Maria was repaired in Baku.

In 1998 a regional bishop office was established in Azerbaijan of Baku and Caspian countries, and it included not only orthodox churches in Azerbaijani territory but orthodox churches of Dagestan and Chechnya.

In April 2003 Roman Patriarch Bartholomew II was in official visit in Azerbaijan for development of inter-religious dialogue, met with state officials, clergymen, heads of Moslem, Christian, Jewish religious communities, get acquainted with religious status and highly appreciated mutual relations in country among traditional and non-traditional confessions. The guest was received by national leader Heydar Aliyev.

In 1999 a catholic community was registered and a condition was created for catholic community members to perform their rites not at home as it was previously but in church. In 2000 a special building was purchased for performing of religious rites and then it turned to church. According to agreement between Azerbaijani government and Vatican, presently Roman Catholic Church is built in Nobel Avenue of Baku. It is planned to complete its construction, its inauguration with participation of local and foreign guests.

At the same time Head of Roman catholic Church Paul Johan II had visited Baku in May of 2002 on invitation of Heydar Aliyev, got acquainted with religious situation in country, had meetings with representatives of public and clergymen High guest had highly

appreciated religious situation and tolerant conditions in country, and expressed his gratitude for creation of good conditions for catholic community.

In 2003 Alban-udin community was registered in Azerbaijan. In 1836 on order of Russian tsar Albanian church and Catholicos was abolished and liquidated, Albanian churches were given to Armenian apostle churches. At results of successful religious activity of Azerbaijani government udin ethnos had restored their lost rights. Part of historical monuments belonging to them was restored. One of them is Albanian Church and museum, which was once built in Kish settlement of Sheki and considered as oldest Christian temples not only in the Caucasus but in the whole world. This church was completely repaired in 2003 and given to use of believers. A repair of church of IV-V centuries was started in 2000 and completed in 2003.

In 2001 a ceremony of opening of repaired synagogue in Red Sloboda of Guba region, where Jewish people lives compactly, was held with participation of representatives of Azerbaijani government and guest came from many world countries.

In March 2003 a new Jewish synagogue was opened in Baku. The biggest synagogue in Europe was built in place of old temple. State officials, heads of religious communities functioning in Azerbaijan and guest from foreign countries had participated in opening ceremony. Besides foreign Jewish organization, the Department of Caucasian Moslems, Eparchy of Caucasus and Caspian of Russian Orthodox Church had also took close participation in construction of this synagogue. Participation of Moslems and Christians in building of Jewish synagogue and assistance made for it is an event having no analogue in the world.

The first Jewish secondary school financed by «Or-Avner» Habad Lyubavich International Fund was opened in Baku in

September 2003. Representatives of foreign Jewish communities as well as Azerbaijani officials had taken part in its opening.

In May 2006 a ceremony of opening of Jotari Alban-udin church was held in Nij village of Gabala region at the place of old Holy Elise church, government officials, representatives of religious communities and foreign guests took part in the event.

Many facts of tolerance in our country say about creation here equal conditions for all religions, high level of tolerance, respectful attitude of government to rights of all nations, ethnic minorities, special importance attached to study and protection of their history and cultural heritage.

Said facts show that all actions for establishment of religious tolerance in Azerbaijan are realized consequently, purposefully, and conditions for living and functioning of followers of all religions as equal righted citizens are created here.

Our main task today is deeply study of this heritage, its preservation and delivery to future generations. It is a historical responsibility and duty of every Azerbaijani citizen. Tolerance is irreplaceable, national-moral wealth of Azerbaijan, which might be shown as example to world nations. Azerbaijani people will preserve its tolerance and deliver it to future generations.



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INTER-RELIGION RELATIONS – NECESSITY OF NEW APPROACHES

Events of recent years, non-stopped conflicts in the Middle East and in some regions of the world, terror acts previously never seen for its scales and motivations, and hidden under religious mask had challenged a universe for necessity to settle finally inter-religion relations issues. Anxiety of the peoples related to this problem is expressed in the form of organization of various conferences, seminars, summits in the world-wide scale, and they have one goal: what to do to prevent a religion being a tool or excuse not just in the hands of extremists and terrorists, contrarily, to be used for own destination, i.e. to be a good instrument for elimination of conflict among peoples, establishment of peace and justice.

Let's look at history of inter-religion relations. Main religions of the world could hardly stay away from military fighting and conflicts until XIX century. If not to take minority Diasporas religions as a rule, were separated from each with borders and natural fences from the point of view of space. A globalization, first signs of which appeared with invention of steamer, railway and telegraph brought peoples of

various religions to intercourse and many began to understand importance of inter-religion relations. Such view point became common among students, newspaper correspondents and other stratum of the society being in close liaison: religions have many similarities from the view of their basis.

In this sense a significant pivot was occurred namely in 1893, a foundation of Inter-religion movement with mission to save the world from intolerance was laid in Chicago at Global Exhibition, where Worldwide Religious Parliament, which includes wide spectre of religious confessions of the world, was created.

During the hundreds years passed since this event the universe had made great steps in technical development. But wars, revolutions and other conflicts accompanied with mass destructions had made people to believe that everything is not OK in the social sphere. Appearance of human rights concept in XX century and its realization occupies important place. Fanaticism, which played once decisive role in the life of every person gradually, had been eliminated. For example, a matter of equality of male-female is most accepted concept in the world now. Nationalism and chauvinism is categorically condemned, sovereign states cooperate through the UNO and other similar organizations. Racism, though was not eliminated entirely, it was so blamed that no society in the world wants to link its name with that. Obviously, the world began to look at self as one integral item. High development of communication, mobile communication tools, information technologies and at last Internet which reduce distances, makes a world like a small space with easy access, removing borders and making people in thousands distance from each closer, had made great contributions into this process.

But religious zeal prevents these trends in the world, which leads not to unity but to split. In contrary to meaning of the religion and its destination namely negative opinions appeared in religion in the past now turned to be main hinders in prevention of conflicts. As it is

seen from growing terror acts, attacks on sanctuaries on religious ground and civil wars, increase of religious fanaticism prevail among reasons of global conflicts. Through XX century confrontations of political and national nature get more patterns of civilization conflicts with start of new millennium. Therefore not groundless opinion sets that inter-religion movement with hundred years of history was not successful in inter-confessional relations, in settlement of acute problems. To our mind, one of the reasons of present situation is improper assessment of ethic features in inter-religion relations, in the activity of inter-religion organizations. These organizations during the last centuries, had take as a main target religious freedom and freedom of conscience, i.e., regulation of relations of religious organization with state was basic issue for them. They are necessary for feeding of individual desires of men as well as for establishment of harmonic and just relations between them. Naturally, it was necessary and obvious to struggle for getting freedoms in the in conditions of powerful totalitarian regimes governed during appearance of legal thinking at end of XIX century and mainly in XX century. Just because of these organizations of inter-religion and legal defence, today these freedoms were reflected in many international conventions on human rights and became a part of Constitution of majority states, which want to create an image of civilized state. We want to note with great pleasure that Azerbaijan was also gained a reputation of a country with religious tolerance, observing religious freedoms, and many confessions may use these freedoms freely. Of course, there are such countries in the world where theocratic regimes of those countries provide ruling religion with privileges but it is an exception and even presents anachronism effect over the norm. Therefore there are all bases to conform that today acuteness of problems of religious minorities in the world was declined significantly. Nowadays, at a time of increasing of democratization of states, role of various NGO-s, including, rights protection organizations, political

parties and mass media, the leading power in the society turns to be mentality working with moral priorities rather than its legal norms. It becomes clear that compared to remedial movement, inter-religion movement had to pay attention on self relations among confessions, for getting consent among them.

Today it becomes clear that it is not sufficient to get limited with legal side of freedom of conscience. To confirm from the viewpoint of establishment of normal, equal and natural relations among representatives of various confessions that «of course, you have a right to believe in your own religion», to get agreed with this concept in various conferences and summits, then go back to your own communities and to popularize there your exclusiveness is not enough. It looks like when you say to person with other colour of skin that: «of course, you have a right to have such colour of skin», but at any case, to remain at own opinion saying «my race is better» and not to train or educate to have just relations to people with other looking and with other thoughts. Actually everybody has to have same respect to religion or faith of others like you do with your own religion. It means, it is necessary to leave religious exclusiveness sincerely and it will allow instilling in children a sense of love and respect to other people irrespective of religion.

Representatives of any confession, which is not isolated from other world, having intercourse with followers of other confessions and got familiarized with their sacred scripts and dogmas intuitively understand that the God is one and the base of all religions is one too. Therefore to refuse religious exclusiveness as harmful exclusiveness, mainly, depends on relation of religious leaders to this matter as when a tension grows in society, believers appeal to them for getting advice.

Capability of religious exclusiveness's fanaticism to exist is derived from its variation from other exclusiveness for its nature. Nowadays any kind of exclusiveness (e.g. gender, national, racial) was eliminated significantly and we can say confidently that it will be

eliminated entirely. But this zeal is based on wrong imaginations of man on his biological nature and its groundlessness is proved by science. Religious exclusiveness located entirely on ideological framework and not subjugated to experimental research, promotes fanaticism and intolerance and incites people to confront with others. One of its reasons is all religions have one base, God have consecutive and progressive nature, and proselytism precedent understandable to some religious leaders creates a danger. Though such anxieties, as it is seen, have less importance in place of idea of existing of transcendental life out of existence in this world and namely this idea plays a vivid role in all religions. Moreover, attempts of representatives of various religions to prove their priority will never succeed as any item believed or not believed by others may not be criteria for human conscience. That is why groundlessness and usefulness of claim of anybody on religious exclusiveness uncovered here.

Not all religious leaders categorically confirm a thesis of religious exclusiveness but only those support it that does not understand that they went into conflict with development process in the way of universal progress and having a great number of followers, or does not attach an importance to it.

Very few countries can proud with existence of such desired climate like in Azerbaijan. Certainly such tolerance among confessions could not be possible without creation and maintaining of inter-religious environment and consecutive religious policy of our state, particularly national leader Heydar Aliyev.

The freely elected international supreme ruling body of Bahai religion - World Justice Home tries since few years to draw an attention of world community to matter of religious exclusiveness. Thus an appeal was addressed in 2002 by World Justice Home to religious leaders of the world. This appeal was delivered to leaders of various confessions in many countries of the world and in many cases it was met with consent and welcomed. This appeal was

submitted to clergymen and was welcomed too. In spring of 2005 World Justice Home had published a book called «One common religion» namely dedicated to this theme. Religious conflicts that shaken the planet during the centuries were not specific for Azerbaijan. Even if there were signs of it they were of episodic nature and always were incited by interested forces. From one side location of Azerbaijan at junction of civilizations and from other side tolerance and open mind of Azerbaijani nation had facilitated establishment of present conditions that causes proud in us. Stand of our state and selected strategic way had played important role and will play such role in this case. But none of societies can not settle alone problems caused by globalization, which influence on all political and ideological systems. Despite Azerbaijan is tolerant state, our nation is tolerant nation, if acute problems were not paid attention, truth was not propagated freely and unbiased and if objective enlightenment in religious field was not raised up to required level, possibility of creation of men under the influence of extremist and radical trends would grow. Therefore it is necessary to preserve an atmosphere of tolerance in our country. Sometimes some ideologists try to present tolerance and internationalism specific to our nation as our lack of our nation. But in historic perspective namely this quality will provide not only presence of Azerbaijan among most civilized and cultural nations of the world but also its leading positions in this case. Azerbaijani nation had faced a lot injustices and deprivation in the history. But development of these historical processes, direction of which is hardly to define from first glance, revolutionary changes in global thinking and thoughts of political leaders force us to think over one truth that kindling of conflicts and expression of ideas of exclusiveness, in whatever form it may be, had not only gave positive result, in contrarily had so distorted thoughts of men that we even can not imagine a world without conflict and consider it as a normal case. Devaluation of man and refusal from deserved high points always hindered him and

hinders to appeal to such kind of high criteria like real happiness, freedom and justice. As if it is forgotten that main objective of religion is unity and it turns to a tool of ignoramus and heresy and begins to serve for destructive forces. At the same time, it is not sufficient today to preserve religious tolerance, to consider a religion as source of moral life and even ethic elements. Today we need to go ahead, to keep harmony and unity in society, and to get a unity that may help for continuation of self universe in global scale. If once mutual help, mercy and such quality as «whatever you do not fit suitable for you do not advise it to others» had been appreciated, now they turn to be acute necessity. From this point of view it is necessary to maintain and strengthen this tolerance in Azerbaijan, to increase a level of enlightenment directed for removing exclusiveness ideas, which set in the ideas of the men.

The world faces a danger of fire and world states can not exhaust it just with simple appeals, without a cooperation of religious leaders. Clergymen should understand their duties for welfare of universe at this critical turning point of the history and should go forward to unity, and religious organizations have to take into account today's realities and to define their priorities in a manner that to achieve real and actual consensus among religions not just in words but in deeds.

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HEYDAR ALIYEV AND RETURN TO NATIONAL-MORAL VALUES IN AZERBAIJAN

«A religion is a national and moral wealth of our nation».
Heydar Aliyev

Dear participants of conference!

Architect of independent Azerbaijan, great founder, national leader of all Azerbaijanis Heydar Aliyev remained in the history of our nation not just as a great statesman, public and political official but as great person protected national-moral values of own nation, tried to develop these values, paid attention to this field during the whole life.

Being a powerful and at the same time national state leader Heydar Aliyev had paid a great attention on national moral values as part of national policy, national ideology during all his ruling of republic in statehood of Azerbaijan. Those who know our history are aware that Azerbaijani people had passed through difficult long way

and were in the structure of one empire called Soviet Union during 70 years of last century. Unbiased, non-humanistic, non-civil attitudes to our national moral and cultural heritage during this period are regretful. Such attitude had a purposeful target to make people forget their history to make like mangurts.

Ideologists of Soviet Union gathered all nations living in the USSR under one flag and tried to form one non-religious society under the name of «Soviet nation». But they could not succeed.

Despite to all attempts of ruthless Soviet regime and Soviet ideologists the USSR could not form either «soviet nation», or non-religious society and was collapsed rapidly. Azerbaijani availed this collapse and became an independent, sovereign republic. After gaining the independence the nation returned to own religion, root, ethnic origin, customs and traditions.

A history of civilization shows that all societies were formed on the basis of five fundamental social institutes. They were: family, religion, economy, education and state. A history of civilization proved that to destroy any society, it is enough to liquidate one of these institutes.

So, as there is no nation without language, there is no nation without religion and a religion was always presented and will be presented in life of society. During history all religions had instilled purity, patriotism and humanity in human. In other words a religion is an important institute that provides justice, truth in human relations. A society going on true way will live in comfort. Great leader, statesman Heydar Aliyev told that «We go on the way of truth, way of Allah, on the way of independence».

After Azerbaijan gained independence democratization of all spheres of public and political life, return to national roots, national and moral values had shown itself in relation to religion.

Since first day of independence of Azerbaijan approaching and moral cooperation was established in state-religion relations. Independent Azerbaijan Republic, which declared self as successor

of Azerbaijan Democratic Republic had kept items in its state attributes related to Islam, the President had sworn to Koran and Azerbaijan joined Organization of Islamic Conference, and state began to have care and attention in regard of religious entities, religious schools. Basic principles of our national ideology reflected in our state were adopted as modernization, Turkic ideas and Islam.

Heydar Aliyev was proud to be Azerbaijani and Moslem during his whole life and used to announce this idea from high tribunes with great proud. Great person once told about our religion; «Our nation is proud with its historical, national and moral values, native language and belonging to Islam, its culture, spirituality». He used to say that modernism and religious and moral values are to be linked with each other. We have to use our religious and moral values for further renovation of our modern life and for its development. Religious and moral values should not pull us back, contrarily should take us forward. Since moral values of Islamic religion always had taken peoples forward.

After Azerbaijan gained independence it began to conduct independent inner and foreign policy as being independent republic. First time people performed its religious and national holidays freely. According to decrees of President of Republic Gurban bayram (Eid-ul-adha), Ramazan bayrami (Ramadan) and Novruz were declared as days-off.

On national and religious holidays both head of state and religious leaders appeal to nation via press, TV and radio, and congratulate citizens. At such holidays Head of state Heydar Aliyev used to go to people with family members, talk to them, and ask wishes and desires of peoples. Of course, all of this is the expressions of attention, respect to nation.

Customs and traditions of the nation existed centuries and passed from generation to generation have great importance in process of social self regulation. The society can not live without customs and traditions. We can not ignore either our religion or

national customs and traditions. In this sense state independence of Azerbaijan had created opportunities for restoration of cultural, religious customs and traditions. These opportunities had grown further, expanded and were formed as main line of policy of the state. All these should be understood not just like respect and care of head of state Heydar Aliyev to our values, customs and traditions but as attachment to religion and spiritual values of the nation.

During all his activity Heydar Aliyev had demonstrated its attachment to native nation, language, religion with his specific braveness, courage, and firm will.

It is true that Heydar Aliyev was national and at that time universal. He knew that without mastering high cultural level of the civilization it is difficult to have deserved effective attitude to national cultural heritage, religious customs and traditions, spiritual values.

To define a place occupied by Islamic values in spiritual life of Azerbaijani nation during independence years we referred to thoughts of national leader.

During meeting with Ayatollah Said Ali Khamanei, Supreme Religious Head of Islamic Republic of Iran in December 1997 in Tehran President Heydar Aliyev told that «They tried to make our nation away from Islam during 70 years... We lived under atheistic education, propaganda in the Soviet Union. But despite of it our nation had never left his religion, he kept it in heart, in soul and as far as opportunities appeared everything opened».

These words relate to him as well as being a son of this Nation.

Heydar Aliyev, who self based on real wisdom, national idea, used to recommend young generation to be attached to own origin, root: «Every youth has to be loyal to own root... Our own root is very healthy and we are proud of it. To be loyal to own root is a basic factor for every youth to live a life successfully... At the same time to avail universal, global values effectively to unite their moral values with ours and so to enrich spirituality of our nation is one of our main tasks...It is our strategic way for future».

After gaining its independence Azerbaijan goes on the way of democracy, legality and secularism and he follows this way with confidence. The Constitution of Azerbaijan adopted in 1995 had provided all freedoms, including freedom of conscience to all men. It means despite our state is secular we are not free from religion. Today there is a close cooperation between state and religion. Azerbaijani citizens understand a role of religion in rising of spirituality and try to use it effectively.

Spirituality is high in democratic country and democracy self means high morality. From the point of view of instilling in Azerbaijani citizens, particularly in youth moral values and to develop them Islamic morality, ethic is required more than past. Heydar Aliyev, who accepted a meaning of his activity and life in serving to nation always used to talk with respect and heartily about national and moral values of his nation. He invited people, especially youths to be oriented to own moral values. Head of state once said to youth at meeting with them: «... Our national and moral values were formed in life and living of our nation during the centuries. A nation without national and moral values can not be a real nation. Basic national- moral values of our nation were reflected in our holy book- in Korani-Sherif. But along with that thinkers and progressive men of Azerbaijan, great personalities, Distinguished political men and statesmen of Azerbaijan, great science and culture men had created national and moral values of Azerbaijani nation. It our national ethic mentality, it is our all other values....»

After Azerbaijan gained independence establishment of links with Moslem countries besides increasing international image of Azerbaijan Republic, which had faced hard material conditions, humanitarian aid from various Moslem countries to Azerbaijan was provided too. In this field activity of Turkey, Iran, Saudi Arabia, Pakistan, Egypt and other Moslem states are extremely valuable.

Thanks to personal will, thinking of Heydar Aliyev Azerbaijani state has a consecutive position in relation to religion. Real humanist

attitude of the nation to its religion, national values were purified, expanded and became more coverable. As young Azerbaijani Republic grown stronger, its international image grown further, as stability formed inside the country, an interest on national values of state was increased too.

After we gained our independence world Moslem countries hold their conferences and meetings in Baku and Heydar Aliyev participate in all these meetings and had speeches.

In 1998 big Islamic conference were held in Baku. One of them was held at the end of September early of October of that year. This meeting called «International Islamic conference and X congress of Caucasian Moslems» was dedicated to religious and moral values. President of Azerbaijan Republic Heydar Aliyev had a brilliant speech at the meeting.

In his speech head of state had once again demonstrated his awareness of history of Islamic religion and to dignities of this religion. All religions in the world propagate high morality. It is known that in history of civilization people had been taking their thoughts, customs and traditions and rules and orders in the society mainly from religious values, from qualities presented to human by religion.

In December 9, 1998 at international symposium held in Baku on subject «Islamic civilization in the Caucasus» President of Azerbaijan Heydar Aliyev had extensive and brilliant speech named «Our nation is proud with its history, national and moral values, native language, with belonging to Islam religion, culture, morality». This speech was an assessment given to role of Islamic religion not just in morality, cultural, national values not Azerbaijani nation, but world Moslems.

Heydar Aliyev had recalled Bolshevik past and said that: «During 70 years of existence of Soviet Union a religion was banned, prohibited in his territory and propaganda of atheism was carried out. A hard struggle was carried out against religion, ignoring the God was comprised a basis of communist ideology from that years.

After Azerbaijan restored his independence within a short time from historical point of view we could understand how roots of religion, as well Islam are deep».

Speech of Azerbaijani head of state listened with applauses by participants of the meeting came from all corners of the world and these applauses were applauses to Azerbaijani national government which gained both freedom and national independence.

This speech was a bright expression of present relation of Azerbaijani state to our religion, morality.

As it was said by head of our national state a humanist attitude is shown in daily activity to freedoms of man, nation and conscience. It shows one again that today our state is a secular state and a state estimate religion, religious values. Today there is cooperation in Azerbaijan between state and religion. The value of Islamic religion in moral values and importance in using it from high moral and ethic forming of population of republic is invaluable. Such attitude will help for understanding, seeing of democracy, real civil freedoms by men.

Here we have to say one truth: Great son of our Nation Heydar Aliyev (May the God keep his in soul in peace) and his family members were believers of Allah, and heartily loved own religion. We were witnesses that when he went to far visits, especially for treatment, his daughter Mrs Sevil took Koran over the head of Heydar Aliyev when he went on board of plane. Probably, many things come from this great faith...

Today Azerbaijani society lives in transitional period. This period is not just a transition to market economy, private entrepreneurship; it is also a period of transition to legal, secular, democratic structure, civil society open to administration and at last, returning to religion from non-religion, to moral values of religion, to customs and traditions. Essence of our today's development will play a role of fundament of our future development. It is to be evaluated in view of passage from past to future, from the view of right for existence of moral values and our customs and traditions of past which can fit the

present time, fit with new society. Great state leader Heydar Aliyev, who knew and felt better a link of past and future had been paying a special attention to this issue, and invited men to benefit from moral values of religion: «...Just during this period every Azerbaijani, every Moslem has to rise own morality by using first of all recommendations of Islamic religion». Great leader used to note: «If our morality would be high, if we could educate in people, in every Azerbaijani, Moslem loyalty to motherland, own wishes, moral purity mood, Azerbaijan can manage to get out from this hard crisis, hardship as soon as possible».

Language, history, culture of the nation was always in first place in relations of head of country to national moral values. In returning of Azerbaijani language to nation insistence, resolution and national honour of Heydar Aliyev will remain in the memory of nation. It is a great truth that the most valuable item among our national-moral value sis our native language. Great Azerbaijani Heydar Aliyev told about our language: «A nation makes a language to exist and develop. Our language is rich, very harmonic and vocabulary of our language is extensive. Personally I love this language».

Decrees issued by national leader, documents signed by him in the field of development of Azerbaijani language, its application are most valuable events in the state building policy.

Heydar Aliyev had rendered irreplaceable services in protecting of our national historical traditions, moral and cultural heritages, in forming of self-knowledge of nation.

It is to be noted with sense of satisfaction that this tradition is successfully followed by young but very wise President Ilham Aliyev at the level of requirements of modern world. Mr Ilham Aliyev, who knows very well global state administering policy, gives priority in his activity to attachment to national roots, Islamic values, forming of moral perfection of men. Therefore today our nation highly appreciates care and attention of the President paid to national values.



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GLOBALIZATION PROCESS AND STATE- RELIGION RELATIONS IN AZERBAIJAN

Returning of nations of the world to own moral values, turning face of people lived in totalitarian regime for decades to the only western values as criterion in the field of democracy and human rights field, in period of forming one polar world countries, the process of self knowledge is very natural and understandable. Unfortunately, priority given to religious values in the world's scales and this natural desire of peoples, who could not find their earth happiness, which they looked for various «ism», turned to hostage of conflicts occurred on the national- religious base, which were kindled in many corners of the world on planned manner. Still consequences, which were reasons of moral life of society of socialism system, which selected a way of religious distortion with all possible means, waged a war against all religions during decades and declared religion and clergymen its main enemy, were not removed, and very awful theories like «end of civilization», «conflict of cultures» came to agenda. Appearance of serious emptiness in

the countries of post-soviet space, where for a long time in the conditions of religious ignorance caused prejudice, distorted information having purposefully no relations with religion, was inevitable. In such conditions a society rescued from atheism propaganda, which prevailed for a long time, could not freely study and investigate own religious values, it turned to an object of one process, which covered whole world and became unpreventable. Like in other public events at the beginning stage of this process called in scientific literature as globalization it is not possible to express any idea about the circle surrounding it. It is linked with unimaginable speed of events in the modern world rather than correct understanding of process or its description. The only thing that I can still note with confidence is a truth of embracing of different, contradictable stages of the globalization. Just from this point of view, researchers which adopted impossibility of remaining outside of globalization processes recommend not to approach it one unambiguously. Particularly, remaining in our memories consequences of bolshevism, which had not differences by its essence with globalization in the post soviet space, makes us to think seriously about our statehood and future destiny of our moral values, their mutual relations in this process. As it is known Azerbaijan had chosen a way of integration to world community, building of democratic and secular legal state basing on its centuries-old historical- national, and religious-moral values. Constitution of independent Azerbaijan Republic, Azerbaijan Republic Law «On freedom of conscience» allows peoples of historically various religions and faiths to live in conditions of mutual understanding and kindness that established among them. Obviously, a political course founded by national leader Heydar Aliyev in the field of freedom of conscience, which were reflected in main law of the state and other normative acts and usefully

continued by his decent follower President Ilham Aliyev has an exclusive role. Besides it Azerbaijani nation which always traditionally was away from national, racial and religious discrimination, had always respectful attitude to culture, religious values of representatives of ethnic groups inhabited here, and demonstrated tolerance. It is result of these factors that historically no conflicts were happened in any stage in Azerbaijan on grounds of religion and today living of various religious communities in our country in conditions of peace and tranquility is irrefutable fact. Anti-Semitism, which caused mass killings and destructions in many places of the world and in neighboring areas at various stages of the history, could not find supporters in Azerbaijan and it happened as a result of factors which we have noted above.

Besides that providing of equal rights to all religious faiths before the law and declaring by state about absence of privileged religion or religious entity, in demonstrating religious tolerance by Azerbaijani nation, traditionally having kind relations with all men irrespective of national and religious belonging has a special role. It is namely a result of this attitude that irrespective of majority of Azerbaijani population is Moslems, Islam is main religion here, equal conditions are created here for followers of other religion, all measures are taken for ensuring their living according to own faith and beliefs. Along with construction, restoration and reconstruction of mosques, all suitable conditions were created for normal activity, protection of temples of other religions, even relevant technical and material aids are provided for their restoration. Allotment of land for construction of Roman Catholic Church in Baku city and preparation of reconstruction project of Russian Orthodox main cathedral church by Heydar Aliyev Foundation is vivid proofs that. Taking into account said factors we can note that religious stability and tolerance prevailing in Azerbaijan is a model for our region.

No doubt, the role of human love, mercy and tolerance of the followers of Islamic religion is significant in keeping the inter-confessional relations in Azerbaijan in normal limits. From this point of view, it would be right to explain humanism and human loving qualities of Azerbaijani man with the call «to love created ones for the sake of creator», besides national traditions. But if this call would cause an echo in the hearts by understanding a reality through passing to wish to others whatever you wish to yourself as a single way being a perfect man and making it as main motto of the life, undoubtedly it will bring much to civilization. Selection of a way of violence, evil and confrontation instead of representing beauties of human being which was honoured to realize a mission of guarantor of peace in the world should not be forgotten that it opened deep wounds in the public justice thinking of the civilization man.

In view of above said and our experience gained at processes occurred in the world, during independence years it is important to all followers of religions to demonstrate tolerance not in words but in deeds. But we were assured during the independence years that the Azerbaijani society having insufficient information about world religions, including our religion Islam had turned to be a target of foreign missionaries. During this period activity of some non-traditional Christian sects, activity of which banned in neighbouring countries but being well financed from abroad, activity of followers of non-world religions, radical Islamic groups poses a danger for current balance in the country. Decreasing of sphere of influence of national states under the motto of democratization and defence of rights of ethnic minorities during the globalization period even an assumption of building of global state requires from us to be very careful in the matters related to this issue. Even it is not excluded that a factor of one culture will bring into agenda

inevitability of one religion. If to act basing on axiom regarding current powerful influence centres in the world and absence of a desire at stronger to learn from weaker then it will be clear what religion would act as ruling one. So, if to take into account conditions that may cause serious anxiety to presence of state institute and religious values belonged to us then we have to achieve harmonic cooperation of state and religion, completion of one by other according to national state benefits. Particularly, attempts to misuse a religion for political objectives should be prevented in such conditions and relations between state and religion should not be brought on to political grounds. There is a great need in cooperation of relevant state bodies and religious entities for seeking effective ways for preservation of our moral values possessed by us. The only way of that passes through filling of current emptiness in teaching and propaganda of real religious values, through enlightenment based on scientific and logical grounds. It should not be forgotten that it is not possible to get desired result just simply imposing bans and restrictions as it is known from history. We have to try to remove all emptiness within framework of current laws and mostly in view of benefits of Azerbaijani state, nation in direction of requirements of democratic requirements of civil world. As it was said by our national leader «Our state is secular state. But we are not free of religion», this thought may be a good base for us from the viewpoint of expected works.

Being a first step there is a need in development of relevant program and conception for conduction of religious enlightenment by attracting specialists under the management of State Committee dealing with Religious entities. That program and conception should include deep analysis of joint points that unite a religion and state, and relevant ways for instilling feelings like love to motherland, land, flag, state attributes are to be found. We have to get a love to Allah

instilled in men instead of fear of Allah. It will have more importance if to form in an individual a type of brave person which can share sadness and love, representing deliberately high moral values of the religion instead of a citizen who avoid committing crime fearing just of criminal codes. At last all opportunities are to be mobilised for settlement of problems faced by society, which include into the sphere of joint activity and interests of the state and religion.

Undoubtedly, propaganda of religion in view of universal values and removal of religion from monopoly of some group or strata as a part of works realized in this sphere is very important. To eliminate religious illiteracy, heresy and fanaticism an idea of extensive propaganda of inter-cultural dialogue is one of the important steps in this field. Naturally, successful implementation of offered urgent measures is directly linked with writing of scientific literature needed in this field, its translation and publication, as well as training of national cadres. It would be very purposeful to translate or transliterate works of Azerbaijani scholars of middle ages and last centuries, which can serve for strengthening of our national and religious unity. Finally, popular intellectuals, representatives of Mass media who are not indifferent to future of our nation should support religious enlightenment in addition to our state bodies.



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KORAN AS CIVILIZATION BOOK

«We have to present ourselves, to demonstrate to the world that the Islam is religion of peace».

Ilham Aliyev

Koran is far from being a book, which is read at any ceremony or used for performing of religious rites, as thought by certain people. Koran is a book with wisdoms sent to Prophet Mohammad by the Almighty. Therefore Koran is assessed as a holy book included in the life of civilization. There are many confirmations in the separate verses about being of Koran as book full of wisdom (Yunus 10, 1; Loghman 31, 2; Yaseen 36, 2).

Our national leader Heydar Aliyev especially had note a role of Islamic moral values in forming of national ideology at sixth conference of new Azerbaijan Party (YAP) in 1998. President of Azerbaijan Republic Ilham Aliyev had declared at summit of OIC member states in Aug 10, 2006 held in Baku and at opening of permanent headquarter of the Forum of Youths of OIC for cooperation and dialogue in Istanbul in 3rd September that Islam is a

religion of peace, Islam should never be equated with terrorism. It means efforts should be united for elimination of wrong thoughts about the Islam. In this sense establishment of common dialogue between clergymen and intellectuals is one of the important matters. There is a need for having enlightenment works in society for purposes to prevent people from inclinations towards non-traditional religions and faiths as well as fanaticism. At the same time as it is said by our President enlightenment of youths, study of secular nature of Islam is very important issue.

It is not difficult to answer for a question like «What are the Koranic wisdoms?» – Wisdoms in Koran are collection of knowledge that warns people of events that already occurred or may occur in the life of civilization. But is it possible to master, learn, know, implement in life of knowledge necessary for life of human being as given in Koranic wisdoms? This question just has a good reply in the self Koran. It is said in 82nd verse of 4th surah of Koran: «Wouldn't they think about Koran (about its being of word of Allah)? If it were from other of Allah, certainly many contradictions might be found in it (discrepancies, non-conformities)».

There are many other relevant confirmations about thinking over Koran while reading it. (Kahv 18, 54; Furqan 25, 73, 75; Mohammad 47, 24; 59, 21; Muzammil 73, 2, 4).

Learning a meaning of wisdoms from Koran is important both for secular and moral life of human being. But in many cases most preferences were given to reading and reciting of meaning and wisdoms of Koran instead their understanding. Great Azerbaijani poet and thinker Mohammad Fizuli wrote even in XVI century:

*Saldı xəttin zövqünü dil canə qanlar uddurub,
Tifiltek kim oxudarlər zəcr ilə Quran ona.*

I 72, 6.

(Meaning: As a child was met with violence in reciting Koran, the heart also bleeds and put your power's taste on me.)

There are verses in Koran citing importance of reading than reciting: Hijr 15, 49; Isra 17, 87; Giyamat 75, 17; Alag 96, 1, 3.

It is seen that in view of difficulties in learning of Koranic wisdoms in the Middle Ages and afterwards scholars had no interests to make discoveries by conducting researches on base of Koran. Experts of Koran preferred to read and recite it and execute correctly its verses and to describe it. Undoubtedly, during the period of god sending of Koran to our Prophet, many intellectual personalities were born in the world. Especially, many great scholars and thinkers were grown in countries of Islam. But discovery of world sciences on the base of Koran remained out of attention. Though, traces of all scientific discoveries are easily seen in Koran in next centuries. There were some factors that hindered seeking of sources of scientific discoveries in Koran. For example, considering Koran as a book serving ideological purposes in Islamic countries, acceptance as a tool for performing this or other rites, creation of contradictory sects in Islam, occurrence of actions of fanaticism, which had no relations with Islam etc, had prevented realization of scientific discoveries based on Koran. The main hindrance came from Sufism philosophy, which ignores an intellect.

Sufism philosophy appeared at a time when its creation period coincided with creation of Moslem renaissance with religious faiths. At a period of spreading of Islam to the East, North, West and South if Moslem renaissance was expanded, Islamic clergymen served as missionaries in areas of spreading of Islam and tried to use Koran as a toll of fearing. In such period trends to form Sufism mystic philosophy, which aimed to increase this fear in peoples had been growing forming. It turned to one ideological tool for keeping countries adopted Islam under the obedience.

Sufism philosophy was appeared in VIII-IX centuries in Moslem East and began to spread in all countries believed in Islam. The

basic view of this philosophy is to get unite with Allah through achievement of divine love. According to principles of this philosophy there is one way for getting unity of world and joining of human being with Allah, which is a love. A mind is weak here. As there is possibility to understand Allah there is one way only. It comprised of divine love. According to one of the founders of Sufism philosophy Al-Arabi: «Any love that does not get a mind of loving person and giving opportunity to him to think about else than loved one, is not a sincere love. There is no better thing than a love governed by mind».¹ (See: Yusif Rustamov. Bases of philosophy, Baku, 2004, page 107.)

According to Sufis a mind is external sign. It is symbol of sensitive world, and linked with speed and imagination. But love is a real life of man. Mind and logic sometimes can turn a tool of cunning and slyness, and conception of soul is based on moral purity and spiritual honesty.² (See: Nasib Jumshudoglu World of art and erudition of Fuzuli. Baku-Tehran, 1997, page.150-152)

Jajaladin Rumi likens a mind to a walking stick at the hand of blind.³ (See: same work, page.152)

Majority of western and eastern researchers think that this doctrine was appeared basing on Islam and it has two main sources: Koran and sunnat. Other outside influences have no big importance.⁴ (See: Yusif Rustamov. Same work. Baku, 2004, page105.)

Of course, in certain historical conditions as Koran was subjugated to ideology, to power administration, there were no attempts made for explaining wisdoms full of universal sciences in contrarily, Koranic wisdoms were kept out of reach of universe through ignoring the mind. Grounding a matter of ignoring a mind was very difficult during the renaissance. As Koran self does not create ground for that. Contrarily there many verses in Koran about science and thoughts of scholars (Bagara 2,247; Ali-Imran 3,18; Nisa 4,83; Maida 5,63; Anam 6,105; Araf 7,164; Yusif 12,68; Isra 17,107; Anbiya 21,7).

There are relevant verses about people owned brain and thinking: Bagara 2,164, 169,197,269; Ali-Imran 3,7,190; Maida 5,100; Yusif 12,1; Rad 13,19; Ibrahim 14,52; Nahl 16,12; Sad 38,29,42; Zumar 39,9,18,21; Mumin 40,54; Talaq 65,10.

Privileges given to clever (science) men were reflected in Koran clearly. It is said in 2nd sura of Bagara, 269th verses: «Allah presents wisdom to a person wanted by him (science, education, wisdom). Those who were granted a wisdom he was given a lot of benefit (eternal happiness). It can be understood only by clever men».

In Koran a thinking of man given in verses related to science, mind and wisdom is directed towards creation, building, achievements in science and development.

A philosophy that tries to prove ignorance of mind directs a meaning of some verses towards realization of political, ideological goals. For example as it said in Koran, Allah knows everything what is hidden and visible. It is said in 73rd verses of Anam sura 6: «He is that one who rightly created skies and land. «When he says «To be!»» (everything) occurs. His word is law. A day when sura is played law will be his. He knows hidden and visible one. He is in possession of wisdom, he is aware (of everything)».

In verses of Koran given in suras Tovba 9, 94, 105; Rad 13,9; Sajda 32,6; Zumar 39,46; Nashr 59,22 it is clearly given that Allah is aware of everything of hidden world.

These verses were described with distortion by those who used Koran for political and ideological purposes. Those who wrongly described verses of Koran tried to form in men such a thought that only God knows divine science, hidden world (secrets of science). Wisdom of man is not capable to reveal hidden (secret) sciences (discoveries). So they made people not to go in depth of science.

Moreover according to Koran Allah had created mind and wisdom of man limitedly. Men can not master sciences owned by Allah.

At the same time relevant verses about limited knowledge of men (Bagara 2,140,216,232,239,255; Ali-Imran 3,7,66; Nisa 4,157;

Maida 5,1,9; Araf 7,187; Anfal 8,5; Yusif 12,21,68,76; Nahl16,38,74,101; Isra 17,85; Kahf 18,5; Taha 20,110; Nur 24,19; Naml 27,61,65,66,84; Gasas 28,13; Rum 30,6,7,29; Loghman 31,27; Ahzab 33,72; Mumin 4,83; Zukhruf 43,20; Kasiya 45,24; Naziat 79,43; Fajr 89,15,16), which were a good excuse in the hand of Sufis for proving inability of human brain to work in depth during its description. For example, it is said in Kurus verses (Bagara 2,255): «Whatever are in the skies and land belongs to him are of Him. Who dare to say something without permission of God? He knows past and future of all creatures. They (creatures) can not master anything else than desired by Him from the science of Allah».

It is clear that if Allah rules universe and if all creatures is at his power, and if human's wisdom was created by Allah, then Allah knows eventuating. Men can avail from world science at the level of wisdom granted to them by Allah. Revealing of all secrets suddenly at once is not possible in that since. As mind and wisdom of men is not same.

At classic period many poets and thinkers had expressed their belief in limitation of mind in this or other form.

For example, Fizuli used to say about belonging of hidden science (discoveries) to Allah in following way:

*Heç kim təhqiq ilə bilmədi ağzın sirrini,
(Nobody knows a secret of origin)
Sirri-qeybi nə bilir kimsə xudadan qeyri.
(Exclusively God knows hidden secrets)*

1,313,6

In other couplet supremacy of divine love over mind is shown:

*Ey Füzuli, eşq mənin qılma nasehdən qəbul,
(You Fizuli, love is mine, do not accept from advisor)*

*Əql tədbiridir ol, sanma ki, bir bünyadı var.
(A mind is event, do not think that is has foundation)*
1,139,7

*Sometimes a mind is understood as tool of ruse:
Hiylə üçün elm təlimin qılan müfsidlərə
(For those who learn science for ruse)
Qətl-i-əm üçün verər cəlladə tiği-abdar.
(He will give chance to hangman for mass killings)*
1,375,7.

When Fizuli told about hidden world, of course he did not mean Koranic phrases. Since Koran was not a book of Hidden and it was granted to universe by the God. And divine science is at power of Allah. It is difficult to civilization to understand it. In this sense Fizuli in featured form explains inability to reach Allah with mind. If somebody says that it is possible to reveal a hidden science (science in possession of Allah) then it is ruse, fraud. Universal science is for civilization. Civilization is a rightful to avail points of universal science.

It is to be noted that in modern Islamic world view some kind of prudence is observed in the relation to science, about the matters of understanding the world with mind and wisdom. For example, in modern Islamic world view such kind of careful thought is spread related to wisdom: «Organs of sense can help to understand only material world. Mind and intelligence can help to understand only limited conceptions around them. Though the area of understanding of divine is wider». ⁵ (See: Teacher Jafar Subhani. Bases of faith in Islam. Baku, 2003 page 8.)

The Koran is so mighty book that it is not easy to get its all wisdoms opened entirely by demanding its from somebody or by assigning somebody. A hard work of specialists from various fields is required. Therefore the logic given in Koranic text is not an

ordinary logic. There is one amazing tree-dimensional logic. First logic is simple (visible) logic. That is whatever we read we understand it in ordinary rule. The second logic is metaphoric logic. This logic mainly is related with divine shrine, moral world, and rest world after evil world, with eternity world which is abstract for human in material world. Third logic is a secular logic useful for material world, for human society and nature. Roots of each three logics are linked with each other. First logic is a door for opening of next logics. Since emerging of Islam, including at the initial stage of Moslem renaissance, as a rule, results of first and second logics were used. First logic occupies main place in performing of rites and ceremonies. For example, during praying, during life related ceremonies the Koran was read and external meanings were listened. The second logic is grounded by commentators, Koranic interpreters. As abstract conceptions were expressed in second logic during commenting this logic fanaticism trends were happened in comments. The third logic directly linked with worldly life (space, nature and society). As Sufism philosophy considered material world frail and rest world as permanent logic related to worldly life remained unopened. Just scientific discoveries and technical achievements in the life are found to be linked by root with Koran if compared with Koranic wisdoms.

For example, it is said in 1st verse of Qamar 54 sura of the Koran: «A time came and a moon appeared». According to external meaning information is given here about time of appearance of moon. This verse is commented by commentators for metaphoric meaning, which may convince somebody or not convince other. If comment of verse causes any doubt, it means, fanaticism smell is not excluded here. As it is said in comments Prophet extended his finger to Moon to convince those who ignored him, and the Moon was divided into two parts. This comment causes a doubt as being a truth, because such event was not registered in history as a fact. The second a Prophet was a man and his biggest miracle was Koran was

sent by God to him. The metaphoric meaning of the verses was not related to miracle, it was related with divine warning about apocalypses. This warning was given in other verses of Koran. Bagara 2,210; Ibrahim 14,48; Kahf 18,47; Taha 20,105,107; Furqan 25,25; Naml 27,87; Zumar 39,68; Dukhan 44,10,11; Qaf 50,44; Rahman 55,26,37; Vaqia 56,1,3,6; Haqqa 69,13,16 etc.

According to it there are relevant verses in Koran regarding explaining everything by this: Yusuf 12,11; Nahl 16,89; Mursalat 77,4.

It could be said in regard of third logic, given in 1st verse of Qamar sura, which is related to science, wisdom, worldly life, those part in verse means a figure 1390 (al-saat, van sh (a) q al q (a) m (a) r). When we change figure 1390 from Hijri calendar it makes 1969r. This is a date when in 1969 astronauts landed on Moon.6 (See: Harun Yahya. Koranic miracles. «Beytul ahzan» publishing house, page.217-220)

Great thinker poet Fizuli also used three-dimension in Koran and created such logic in his poems. It is said in this couplet:

*Füzuli, dəhrdən kam almaq olmaz olmadan gıryan
Sədəf su almayınca əbri-nisandan gühər verməz.*

I, 168,7.

It has following meaning: «Fizuli, it is impossible to get work from the world without crying as mother-pearl does not give a pearl unless risen from sea and got of water from rain».

In metaphoric meaning, «Crying means be freed from sins. Non-clean can not get a place in divine shrine».

Worldly meaning of it is «human being can not achieve something without working, can not rise».

It should be taken into account that Koran was sent by God to illuminate a life of civilization. Therefore there should not be put any restriction or ban to carry out research based on Koran and to explain wisdoms given by Allah to civilization. Study of Koran

absolutely does not mean study of hidden science at possession of Allah. Allah accumulated all science and wisdoms required for civilization fit them into Koran and granted to civilization. And civilization in turn tried to mobilize own intellectual potential to benefit from it. Though no world discoveries made based on Koran in Islamic world but many discoveries made in the history of civil society. It is very interesting that roots and signs of every scientific discoveries in civil society can be found in Koran. It means we should look at Koran with optimism that we can find possibilities to find many discoveries if Koran is studied well.

In VII century Arabs had no knowledge about structure of world, its supporting items except legend about it. In Koran opinions about land and space were new. Then science had also proved this reality. For example, it is said in 2nd verse of Rad 13 sura: «Allah is a force that had risen these skies without supports, then created skies and taken under own power, subdued Sun and Moon, which revolved for certain time, regulated all works, explained all verses of Koran in detail».

There are verses in Koran about balanced structure of celestial bodies and expansion of space: Anbiya 21,33; Furqan 25,61; Lohman 31,29; Fatir 35,13,41; Yaseen 36,40; Zariyat 51,47.

This scientific reality remained unclear for civilization for centuries. Just in XX century scholars had defined theoretically that space was in interrupted movement and expanded.

In modern world sciences it was defined in connection with study of Sun and Moon that the Moon has no own light. The moon gets its light from Sun. In Koran this scientific reality was known since VII century. It is said in 5th verse of Yunis 10 sura: «He is namely that who makes the Sun brightly, the Moon lightly, defines periods for Moon in order to enable you to count years».

It is said in 61st verse of Furqan 25 sura: «How is a great that one (Allah) who created constellation in Sky, made appearance of one lamp (sun) and lightly Moon».

It is said in 16th verse of Nuh 71 sura: «He made a Moon as a light and Sun as a lamp».

There are information in Koran about layers of Earth and sky (layers of earth, atmospheric layers of sky) : Muminun 23,17; Talaq 65,12; Mulk 67,3; Nuh 71,15.

No information about layers (atmosphere) of Moon is given. It means, the moon has no atmosphere. If it were there should be information in Koran. This reality became known to scientific world in modern period. Fizuli felt this reality in XVI century:

*Ahını, ey mah, üşşaqın yetirmə göylərə
Dərd əhlinin nişanı-tiri-ahı olmağıl.*

1,219,3

It is said in this couplet: «Hey, Moon, do not take a sigh of lovers to sky, do not be a target of arrow thrown by sigh of sad people».

As Moon has no atmosphere, all stones coming from sky fall on it directly without hinders. Fizuli also had written about this scientific truth reflected in Koran.

There is one miraculous information in Koran regarding iron: «We had got very strong and useful item for men- iron (Hadid 57, 25). Modern astronomic science had proved that iron mines in the earth comprise of minerals received from big starts of cosmos.

Attention is to be paid at one interesting point in Koran regarding iron. «Iron» in Arabic means «al-hadid». Total of al-hadid (total of figures on letters) is 57. 57 is a sequenced number of Iron in Koran. If to take article «al» from 91 hadid word the total of «hadid» makes 26. And figure 26 means atomic weight of iron. This wisdom given in Koran in VII century was reflected in table of Mendeleev in XIX century.

There is very interesting information about atom and its structure in Koran. Modern science provided sufficient information about atom. Though, information about atom or its particles was given in

Koran in VII century: «Nothing in the skies and in the Earth that can remain hidden to him. There is nothing small or big which was not given clearly in book». (Saba, 34,3)

Even at time of appearance of scientific discoveries regarding iron it understood that its smallest particles are protons and neutrons. But later it was found that these particles self comprise of even smaller (not visible by eye) particles. «Molecular physics» sector of physics was appeared to study well «sub-particles» in atom's structure. This scientific discovery reflected in Koran in VII century was confirmed in scientific achievements of XX century.

We have to note that Fizuli felt it and declared about this scientific truth in his gazels.

*Bilməz idim bilmək ağzın sirrini düşvar imiş,
(I did not know a secret of point, it was difficult)
Ağzını derlərdi yox, dediklərinə var imiş.
(It was said that there were no points, but they were)*
1, 179, 1.

In classic literature an origin was accepted as comparison of point, and point was accepted as sample of undivided symbolic meaning of atom. Fizuli says: «I did not know that to know a secret of origin was difficult (i.e. this secret is not difficult for me). It was said that there was no origin but it were (even if it is said)».

One of the worldly discoveries of modern world is related with information about Black holes. Black holes appear at result of influence of strong gravitation connected with getting inside of self stars became dim. Strong gravitation sucks everything around. In verse 8 of Mursalat 77 it is said that: «When stars covered (its lights) and when became dim»...

Black holes shrink in cosmos besides it runs through cosmos. Therefore they are called black holes. It is said in 1st, 2nd and 3rd verses of Tariq 86 sura: «Swear to sky and light! Do you what is

light? (that impales darkness)». Even if discoveries about black holes related to XX century, this reality was known from Koran in VII century. Fizuli expresses his views about black holes in one of his gazel:

*Baxma, ey didə, zənəxdanına məhbublərin
Gəzmə qafil, həzər et, düşməyəsen çahlara.*
1, 292, 6.

(Hey, my eyes, don't look at black depression of bright stars, be aware, otherwise you will get into pulling holes).

There are verses in Koran about realities confirmed by modern science about rainfall: «Allah moves clouds, disperses winds placing them in skies as desired and makes them cumulus. You already see a rain coming inside of clouds». (Rum 30,48).

Modern science had confirmed that a sea waves are risen up by wind and then poured down as rain. Fizuli also felt this reality, understand it and expressed in language of poem:

*Eşq sərgəştəsiyəm, seyli-sirişk içrə yerim,
Bir hübabəm ki, həvadən doludur pırəhənim.*
1, 234, 5.

(I am idler of love, I'm in the skies (in emptiness, in desert), my place is inside of my tears (salted water), I am one bubble filled wit air inside (as it meets with influence it deflates, a bubble turns to water; and water is so much that it is filled with idol water (sky and earth) with influence of wind.

There is numerous numbers of wisdoms in Koran. Information about everything starting from deep of earth to cosmos, from birth of man to end of space (apocalypses), from small visible particles to invisible items is available here. It is intersecting that phrase «Bismillahi – arrahman-arrahim» comprises of 19 signs. Figure 19 is

a symbol of singularity. Besides total of word «vahid» (in Arabic letters: vahd - v - 6, a - 1, h-8, d-4) makes 19.

Fuzuli also uses phrase «Bismillahi – arrahman-arrahim» hidden in his gazel called «Word» and says that this phrase is in capacity to save a man from death (troubles):

*Ver sözə əhya ki, tutduqca səni xabi-əcal,
Edə hər saət səni ol uyğudan bidar söz.*

1,167.3.

It is said in this couplet: «Make a word live, take it in your tongue, say that that word to wake you up from death sleep, to save you from death». What is this word? Of course, Mercy name of Allah. («Bismillahi – arrahman-arrahim»). If Allah would not pay a mercy on his creatures, he will not be happy in world, he will not survive. Merciful name of Allah is «Bismillahi – arrahman-arrahim» phrase, which is said in Koran 114 times. The root of this phrase is 19 too. It is a symbol of Allah's singularity. (In Koran at the beginning all 113 suras «Bismillahi – arrahman-arrahim» was used, except in Tovba sura. In Nur 27 sura «Bismillahi – arrahman-arrahim» phrase used at the beginning and it is repeated in 30th verse.

No discriminative features were given in Koran about religions and prophets. Believers (irrespective of religion confessed) are considered as religious brothers. «In reality, pious are brothers. Therefore to arrange relation of two brothers and dare of Allah and may be you will be pardoned» (Hujurat 49, 10). This confirmations are given in verses Tovba 9,11; Nashr 59,10 of Koran .

In Koran prophets are considered as those were sent by God, being closely to each other, persons showing a way of reality to men. It is said in verses 33 and 34 of Ali Imran 3 sura: «Allah made Edam, Noah, Ibrahim and Imran family as selected on worlds (creatures, men): They were one generation originated from each other».

There are relevant confirmations about Prophets being persons sent by Allah for way of reality in Bagara 2 sura, verse 136, Anam sura 6, verses 84,85,86,87, Mariam sura 19, 58th verse, Hadid sura 57, 26th verse.

Names of 25 prophets sent to civilization were given in Koran (Edam, Idris, Noah, Hud, Saleh, Ibrahim, Lut, Ismayil, Ishaque, Yaqub, Yusuf, Eyyub, Shoaib, Musa, Harun, Davud, Suleiman, Ilyas, Alyase, Zulkifl, Yunus, Zakaria, Yahya, Isa, Mohammad) and their positions in human society are cited as samples.

There are very interesting verses in Koran about human freedoms, freedoms of persons, creation and forming of human as independent subject. It is said in verse 35 of sura Bagara 2 of the Koran that: «We said to Edam: «Hey, Edam, you both stay with your spouse in Heaven and eat any fruit you want, but do not get closer to this tree (wheat)! Otherwise you will be one of those who torture self». After it, in verse 36 of the Koran it is said: «Satan misled them (feed them with wheat and made far from placed of blessings. We said to them (Edam, Eva and Satan): «Come down to earth being enemies! There are refuge and conditions for life on Earth until certain period»

It is seen from here that Allah had created a human being independent, and gifted him mind and wisdom that he can select a right way defined by Allah.

It is said in book called «Bases of faith in Islam» in this regard: «Human being is a creature owned power and choice. That is he, who decides deliberately whether to realize or not various sides of this or other works with own mind after confirming them»⁷. (See: Teacher Jafar Subhani. Bases of faith in Islam, Baku, 2003). Our God says: «We had shown a way of truth to him (human being). Let him to be grateful for that or ungrateful». (Human, 76,3). Besides that it is guided that: « And say: «the truth is at your God. Somebody wants to believe or not» (Kahf, 18,29).

Great Nizami expressed in his «Isgandarname» poem a great blessing given to human by Allah as freedom, individuality and independence in Koran and set an idea of free and prosperous human society.

Fizuli resembles a freedom to symbolic cypress in his following couplet:

*Ey Füzuli, nə gözəldir sözü azadəliyin,
(Hey, Fizuli, how beautiful is a word of freedom)
Hansı bir sərv bu aləmdəki, vardır səməri.
(What cypress in this world has a use?)*

III, 120,7.

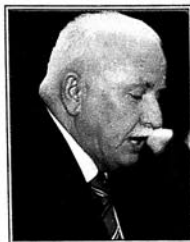
Fizuli looks for freedom in own society. But it shows a restriction of human freedom in society. He seeks such king, leader in a symbol of cypress that he could set freedom, independence to social life.

Koran is book sent by God to civilization. Its wisdoms will be useful to men until judgment day. But till date Koranic wisdoms remained much hidden for human beings. Only intellectual scholars could discover new discoveries in world science, which confirms all truths from Koran.

May be scientific discoveries in the world were not revealed till date basing on Koran the balance in the life of society was broken. All wars, social injustices, deprivations may be considered as results of scientific discoveries made not basing on Koran.

Discoveries of basis of Koranic wisdoms possess a force that can lead civilization ahead. As Koran is a deposit of Allah in civil society discoveries made on its basis should be considered as reliable guarantee that takes human life to peace, prosperity, social justice, humanism.

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HEYDAR ALIYEV IS A FOUNDER OF ISLAMIC STUDIES IN INDEPENDENT AZERBAIJAN

**Dear Chairman!
Distinguished participants of international conference!**

First of all I want to note that a special Decree signed on June 21, 2001 on establishment of State Committee dealing with religious entities as part of very far sighted, deliberately though and wise policy of national leader Heydar Aliyev is a reliable legal act of our Great leader for development of Islamic studies in our independent republic. This legal act comprises a basis of policy of right regulation of religion-state, state-religion relations from the scientific and legal point of views in independent Azerbaijan.

One of the coryphaeus of political sciences in modern, globalising world Heydar Aliyev had defined perspectives of development of Islamic studies in independent Azerbaijan with great far sightedness and with precision. It is seen clearly from very precious thoughts of wise nature said by Great leader. While having a very interesting, detailed speech at international symposium

called «Islamic civilization in the Caucasus», held in Baku in 1998 our great leader told that:

«...It could be said that XX century is lost in Azerbaijan in the field of Islamic studies. It is necessary to develop Islamic sciences in Azerbaijan to fulfil these works. For these purposes Academy of Sciences of Azerbaijan, Baku State University and scientific –research institutes should organize organizations, bodies and scientific centres for this field. If there would be such initiatives I would support all of them, I will create all conditions for them. Be sure for that. »

Distinguished participants of conference!

At it is seen, our Great leader had assigned very important and urgent tasks to scientific and educations centres of our republic for development of Islamic studies in independent Azerbaijan, and expressed necessity to increase of state care to this important sector. By the way we want to express here our views about the Islamic studies. Islamic studies are one of the philosophic sciences of secular nature, essence. This science is a science, which studies Islamic religion that is specified as historical, social event of planetary scale, which appeared at the certain stage of development of human thinking and evolution in eastern civilization, being a part of universal moral values, from the scientific, objective and secularism views. This science is a science that study Koran, a holy table book not only of Moslems but of whole civilization, which comprises a base of Islamic religion, from the scientific, objective and secularism views ...

It is not a coincidence that Great leader Heydar Aliyev had said about Islamic religion and holy Koran:

«Islamic religion for centauries comprised a base of our morality, and provided occupation of deserved place by Moslems in the world. All words of Korani-Karim are a flame

today in Azerbaijan for our following on the path of Allah. Recommendations, teachings given to us by Korani-Sharif, shown ways are requirements, recommendations inviting men to purity, truth, loyalty, courage, braveness».

Yes, Islamic studies is a science that study these very precious, words, phrases from the scientific, objective and secularism views.

Distinguished participants of conference!

As it is known there are five important parts of Islamic studies.

First, Islamic studies' science studies appearance, origination and essence of Islamic religion from the scientific, objective and secularism views.

Second, Islamic studies' science investigates philosophy of Islamic religion from the scientific, objective and secularism views.

Third, Islamic studies' science specifies sociology of Islamic religion within background of scientific, objective and secularism views.

Fourth, Islamic studies' science evaluates psychology of Islamic religion within framework of scientific, objective and secularism views.

Fifth, Islamic studies' science evaluates phenomena of Islamic religion within context of scientific, objective and secularism views.

Distinguished participants of conference!

You may ask obviously and being right: What Islamic religion granted to Azerbaijan?

First, Islamic perception mainly began to develop since XIII century by having combined with our nation's old and rich mythology, artistic-aesthetic, moral-ethic, philosophic, legal, historical, economic etc. intellect within one context.

Second, Islamic perception is of great importance in restoration of historical memory of our nation.

Third, Islamic perception occupies important place in forming of national self-consciousness.

Fourth, Islamic perception plays a great role in enriching of our national mentality.

Fifth, Islamic factor has a great exclusive significance in international image of independent Azerbaijan.

Of course, it would be good to quote grounded opinions and bring exact facts regarding positive results of all above-mentioned five directions. However I want to focus your attention on historical facts related to fifth point.

As it is known since second half of 80-ies of XX century very sharp «social, political winds» were blown in former «socialism world», including in the former USSR, including in Azerbaijan Republic due to very objective and more subjective reasons. At result a socialism structure, which once occupied a specific place in development of civilization and communistic ideology derived from essence and nature of first was sent to archives, being unable to resist to course of epoch.

So, an independence, which was a basic and last wish of our nation, was restored in second time and Islamic religion, which was hidden during the Soviets inside of its followers, inside of Azerbaijani citizens was returned to them and came to arena openly. Our national leader wisely using this opportunity had planned first to create legal bases of Islam for development of Islamic studies in independent Azerbaijan. It is confirmed by following legal documents signed by Great leader.

As it is known in 1993 a book of our great leader named «**Let's be united in the name of Allah**» was published. In 1995 the first democratic Constitution of our independent state, the main architect of which was Great leader Heydar Aliyev, had reflected secular nature of education, religious faith, freedom of conscience etc., which has all-state, strategic and all-national importance, religion-state relations in Articles 18, 48 and 71. A decision «**On**

amendments and supplements to «Law on freedom of conscience (1992)» was adopted in 1996 with signature of Great leader. In 2001 Great leader had signed a special Decree «**On establishment of State Committee dealing with religious entities**». All these legal acts are very important for development of Islamic studies in our country.

Dear participants of conference!

Besides it I want to draw your attention that if a ground for increase of image of independent Azerbaijan in the world, including in Islamic world was laid in 1991 an increase of image of our country in East began in 1994. Thus then in 1994 a heads of our state Heydar Aliyev had paid an official visit to historic motherland of Islam- Saudi Arabia. During his visit our great leader had paid visits to Mecca and Medina, two holy cities of this country and was in a centre of publishing of holy Koran. Many holy Koran books, which were published very precisely, were gifted to our great leader. These valuable gifts were then presented Department of Caucasian Moslems and to Azerbaijani Nation...

Dear participants of conference!

I want to draw you attention on other fact. As it is known globally popular head of Azerbaijani state Heyrad Aliyev had participated in 1994 at VII Summit of Organization of Islamic Conference in Casablanca city of Morocco, and had a historical speech there in Azerbaijani language and informed about Azerbaijani realities to world. After this historical speech listened the Organization of Islamic Conference had adopted three important resolutions related directly to Azerbaijan. According to first resolution head of our state was elected as a representative of OIC member states from Asian continent. According to second resolution first time on official level Armenia was declared as an aggressor. According to third resolution

it was decided to provide economic and financial and humanitarian aid to independent Azerbaijan by the OIC member states.

As it is seen all these were historical services of our national leader.

Dear participants of conference!

I want to note with great sense of proud and pleasure that wise and far sighted policy of Heydar Aliyev, an architect of Islamic studies in the independent Azerbaijan related to state-religion relations is followed successfully by his deserved successor esteemed President Ilham Aliyev. It is proved by following historical facts. Attention on Islamic factor occupies special place in this titanic, effective activity during these three years of esteemed President Ilham Aliyev. It may be seen from following facts: For example, just in 2006 three international forums were held in Baku under framework of the Organization of Islamic Conference. Mr President had historical speeches at those forums had highly assessed Islam and said that **«Islam is religion of peace, friendship, solidarity, tolerance, patience. It is not correct to make Islam and terrorism equal:»**

Official state visits of our esteemed President recently to Moslems – Islamic states were very successful and they had been giving positive results. All it shows that contribution made by Heydar Aliyev, a coryphaeus of rich ideas regarding Islam in Islamic studies in Azerbaijan, had been giving very effective, useful yields.

Dear participants of conference!

Certainly the number of such kind of thoughts and facts can be increased. However we want to express our proposals of recommendation nature for assisting in successful implementation of rich ideas on development of Islamic studies, bases of which were laid by our national leader Heydar Aliyev and scientific- theoretical

thoughts of esteemed our President Ilham Aliyev who successfully realizes those ideas.

First, it would be very useful to restore activity of defence council on index 09.00.06, on speciality «History and theory of religion» and teaching it in view of modern requirements to Islamic studies, which were previously, during soviet period taught in high schools of the republic, for the purposes training of high-qualified national specialists in the filed of Islamic studies of our independent country.

Secondly, also taking into view present facilities and conditions in the Baku State University meeting international standards, establishment of Faculty of Islamic studies and same chair on the basis of faculty of Theology, would have effective results for these purposes.

Third, it would be a great contribution to our common works if text books **«Bases of religious studies», «Bases of Islamic studies»** (for high schools), prepared for printing by Islamic Studies Scientific Research Centre, which was established by recommendation of our great leader and having now effective activity in present Baku State University, «Explanatory and encyclopaedic dictionary of terms related to Islamic studies», monograph «Islam and Heydar Aliyev's phenomena» were published.

We hope that all above-said will make to think relevant executive bodies of the republic.

Thank you for attention!



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STATEHOOD, RELIGIOUS VALUES AND MASS MEDIA

History of XX century of Azerbaijan is one of the large-scale themes, which is learnt by public sciences with attention and sensitively. Our state, which is small geographically but big for geopolitical importance despite of all catastrophes and hardships of the period could prove its existence, restore once lost independence, could determine its place at international world. All these are great achievements and obviously realization of such hard processes is possible due to unity of two great factors: loyalty of nation to national mentality and wise policy of head of state!

Actually we can relate a conception created at result of this unity to all fields: policy, economy, culture. This ideological progress has own history of creation, development stages, methodology and evolution perspectives. Today it is very essential to work out one exact and clear position in relations to religious and moral values at synthesis of time and space of our society. And our aim is to define analyses of this process and objective by explaining social essence of links between statehood and religious values, studying

conception of religious factor in forming national thinking within the framework of this laconic theme. First of all, we have to note that it is natural of returning of Azerbaijani nation, who is very insistent to build democratic, legal and secular state after restoring political independence, to own sacred religion, cultural heritage, historical memories. Independence creates conditions for revival of national and cultural and religious traditions. But it would be wrong to imagine this process as self running and having no contradictions in this way. If to recall historical evolution sequence of our recent past, we will have to repeat one fact that insistently noted by all researchers: Religious conditions in Azerbaijan began to change after entry of Soviet troops to Baku on night from January 19 to 20 in 1990 and having committed by them a bloody massacre of civilians. In fact, Soviet troops did not kill just civil Azerbaijanis on that day, at the same time communist ideals were killed too. In January 22, Azerbaijani nation demonstrated openly how they refused Soviet rituals holding mourning traditions. It was full collapse of Soviet ideology and first slogan to return to Islam.

In 1991 when the Soviet Union was collapsed Azerbaijan had gained it independence for second time. But this time Azerbaijan received its independence under conditions of aggression. Thus an aggression of Armenia started since 1988, as a result of annexation of Upper Garabagh and adjoining regions, driving of over 1 million people from native lands and creation of an army of thousands martyrs, handicapped became factors of tensing the social-political situation in country. Just in that period closing-in in relations of state—religion and trends of cooperation was revealed itself.

Since that period important page is opened in the history of public opinion of Azerbaijan. Independent Azerbaijan Republic keeps in its state attributes symbols related to Islam: basic principles of our national ideology – being modernized, being Turkic and being

Islamized was reflected in our state flag. Head of states swear putting hand on Korani-Karim, soldiers are sent to army passing under the Koran, newly married couples are registered according to Islamic sharia, in brief, in all visible forms of daily life Islamic line draws an attention.

Public activity of Department of Caucasian Moslems, main religious centre of the country is accelerated in the context of all these events. Relations of the Department with international public and religious organizations began to assist on political image of Azerbaijani state. Azerbaijan joins some competent international organizations – Organization of Islamic Conference, Islamic Development Bank, Eurasian Islamic Council. Basing on provisions and rights of the Constitution, law «On freedom of conscience», some legislative acts a religious status was defined. Close cooperation in country with its historical and traditional religious confessions like Christians and Jewish helps in forming of image of Azerbaijan in international level as area of tolerance.

We have to note once again that this historical pivot in the economic, social and political and spiritual life of Azerbaijan Republic is connected with name of great historical figure, demised president Heydar Aliyev. H.Aliyev who built basis of democratic, legal and secular statehood in the country, used to note with far sight an attachment of modern Azerbaijani national ideology with past of the nation, customs and traditions and genetic memory and at the same time he showed an important place of the religion in this conception. In 1998 during the meeting held at Mir Mohsum agha shrine in connection with Eid-ul-adha(Gurban bayrami) our President said: »Islam is our native religion. National- spiritual values of our nation, customs and traditions and values of our religion– all of them are our national wealth.... Our traditions, spiritual, national values are immortal and they will survive further.

We, our generation, all of us are very happy that we came to this day, we have independent state, country, we are owner of our destinies, we have restored our national traditions and customs and we popularize them extensively».

In general, Azerbaijani state had never excluded cooperation in the field of religion and morality in the direction of selected way of secular development. Mr Heydar Aliyev used to stress in his speeches that Islam comprised basis of spirituality of Azerbaijani nation and today phrases and instructions, recommendations, restrictions of Koran are right way for Azerbaijani Moslems. He used to say: »By building democratic, secular, civilized state, using all civilization values, popularizing best features from universal values, which may fit our national mentality, morality we never can be separated from our religion, religious traditions and customs, and refuse it».

Duties assigned by our demised President in this field, first of all considered instilling in our men attachment to national, religious roots, moral values, attachment to family, relations of mutual respect. He was sure that Islam and its values might be effective means of education, as religion, first of all, is interested in moral upbringing of own followers and main principle here is that an education work should start from family.

Islamic values invite society to right deeds, to be away from wrong and sinful works. Among humanistic qualities popularized by Koran and Sunna modesty, reliability, liability, liability to deposit, truth, help to others occupy special places. According to Koran Moslems should be in solidarity, should avoid any split among them, should keep moral and spiritual legacy among generations. But it is to be taken into account that these qualities, which are of great importance for today and tomorrow of our society origin from faith to Allah and get realized in praying to Allah.

Just in this point questions that historically bother our society and intellectual elite again come to agenda. **How** propaganda of religious values is to be conducted for the sake of our state's prosperity, strengthening of statehood, for guarantee of tomorrow? **Who** can present Islam as one science, philosophic world view, and ethics by refusing all confronting and radical expressions?

We know that main and direct conductors of ideological trends are mass media means. Among strong and powerful mechanisms that can influence conscience were concentrated at press, radio, TV and favourite of recent years - internet. Mass media may also have exclusive role in increase of interests of Azerbaijani Moslems in Islam, religious moral values, traditions and customs, besides scientific research works. Unfortunately, today due to opportunities of mass media our society stands before ideological dilemma: from one side westernization trends of globalization and from other side rapid restoration of Islamic ideas are first signals of one serious confrontation. It should be taken into account that a culture exported by West to Azerbaijan is Christian oriented but Azerbaijan despite being a secular state it prefers Islamic moral values in religious policy. In such conditions Department of Caucasian Moslems being a traditional center of Islam and religion sees its main task in serving statehood. Therefore modern situation requires from mass media means to be more attentive and careful in regard of religious conception.

Scientific propaganda of Islam in Azerbaijani Mass media is not full. In some cases religion is mixed with heresy, faith with wrong propaganda, and interferences are made into interrelations of faiths and religions. At result essence of Islam, its being of religion knowledge and peace, social justice principles are distorted, and society goes towards foreign trends, missionary gatherings, and syndrome of refuse from religion shakes people. In such cases

ideological conception of Azerbaijani state is to be worked out to prevent such provocative actions and relations to scientific and religious propaganda is to be clarified here. In its turn mass media means should correctly define directions of explaining of religious moral values to society and should popularize presently most perspective from scientific point of view religious enlightenment functions.

Today propaganda of Islamic values in Azerbaijani mass media is on. Main job in this process is to take into account the religious sensitivity factor, to approach to it with scientific and psychological point of view, to be absolutely far away from radical relations. Our wish is that our national journalism should take into account not only position of own organization in relation to this propaganda, requirements of spectators, readers and personal thoughts but also take into account international image of Azerbaijan in this newly forming world system. To my mind, it is the most important mission of journalism in regard to our state.



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TOLERANCE IS NATIONAL MORAL WEALTH OF AZERBAIJAN

Heydar Aliyev returned to political power second time in 1993 on insistence of Azerbaijani nation had created favorable conditions for development of a religion, an integrated part of national-moral values, besides all these areas, and its spreading among nation. Already starting from second half of 1993 absolutely free and liberal conditions began to be set for religious propaganda by various religious communities. After Heydar Aliyev elected President new religious shrines began to build for meeting such kind of requirements of nation and all religious sanctuaries destructed during the Soviet period.

Heydar Aliyev returned to power ruling first of all had created all required conditions for effective using of services of Department of Caucasian Moslems and country believers in strengthening of independence of Azerbaijan, restoration of moral unity, social and political stability and development of tolerance qualities in nation. Heydar Aliyev used often to visit mosques and to have talks with believers. In 1995 «Eurasian Islamic Council» was established for

purposes of demonstrating by believers an active stand in defense of statehood, independence and tolerance.

Heydar Aliyev had been having special care towards believers and religious communities demonstrating liability and had been calling to take active part in creation of tolerance which is considered most important factor in strengthening of state independence.

One of the important documents signed by National leader of Azerbaijani people Heydar Aliyev for development of national-moral values, its strengthening and establishment of tolerance was a Decree 512 dated June 21, 2001. Creation of relevant conditions for implementation of provisions about freedom of conscience reflected in the Constitution of Azerbaijan Republic, provision of control for observation of legislation acts related to freedom of conscience, registration of religious entities had made actual creation of State Committee dealing with religious entities.

While having speech at interregional symposium dedicated to «Islamic civilization in the Caucasus» held in Baku on 9-11th November of 1998 Heydar Aliyev told about proud of Azerbaijani people with own national-moral values and about contribution given to Islamic culture and also noted that Wahhabism and such other officially banned radical religions and faiths have nothing common with Islam and in general, bring shame to Moslems. Assessing Islamic religion he told: «Islam bans negative relations to other religions, religious confrontations».

As process of development and strengthening of national and moral values, especially its integral part religious values in independent Azerbaijan Republic was considered by Heydar Aliyev with political accuracy compared to other Moslems states a real essence of Islam, its peaceful conception is developed in Azerbaijan Republic and any kind of radical religions and faiths with ideology of terrorism, in real meaning, having disguised by Islam were categorically prevented. Azerbaijan Republic is one of the first Moslem states joined anti-terror coalition. Undoubtedly, whatever

successes many Moslems states could not achieve in this field Azerbaijan had achieved thanks to real care shown by Heydar Aliyev to national moral values.

Development of religious values in Azerbaijan Republic out of any objectivism had drawn an attention of the USA. The USA officials had considered thankworthy political experience of national leader Heydar Aliyev in this field for development of religious values in Azerbaijan on ideas of purity and noted importance of application this experience in other Moslem states.

At result of purposeful policy carried out in this field by Heydar Aliyev in Azerbaijan Republic Azerbaijan had turned to be one of the rare countries for tolerance, religious tolerance and for stability of religious environment. This idea was once again confirmed by Pope of Rome Joan II Paul, who is considered one of the biggest religious clergymen and possessing great competence in the world, during his Baku visit in May 2002. He noted that «Azerbaijan is rare country of peaceful co-existence of three various religions and has stable society from the viewpoint of religious tolerance.

Heydar Aliyev had been personally visiting mosques, participating in religious ceremonies, meeting with believers and trying to explain them strategic course of state. At on meeting with believers Heydar Aliyev noted: «Strategic way of Azerbaijan passes through building of democratic, legal, secular state. Of course, secular statehood principle means separation of state from religion. But citizen, in general, people and nation is not separate from religion».

In 10-11 October of 2002 OSCE Bureau on Democratic Institutions and Human Rights had organized international scientific conference on theme «Role of religion and faith in democratic society and seeking ways for fight against terrorism and extremism» with support of Azerbaijani government. Heydar Aliyev had condemned in this conference a biggest problem of modern world and told: «Azerbaijan takes an active part in some actions directed

against international terrorism and I would like to assure representatives of OSCE member states using this conference Azerbaijani state is your partner in fight against all kinds of terrorism. We think as terrorism serves for realization of malicious deeds and intentions against civilization everybody should be consecutive, organized and merciless in fight against it.

First of all we are responsible for life of every individual. If terrorism put a life of any human under threat, it means it threatens our culture too. Just for the sake of future of all human, for the sake of culture we all should find common language in mutual dialogue in cultures and religions, should bring to naught attempts of black, malicious forces which support extremism, terrorism and aggressive separatism. We accept a religion first of all as one creature, integral part of our culture, historical heritage and national mentality.

At 5th of March Ambassador of Azerbaijan to UK had also participated in meeting held in London, UK on theme «Co-existence of religions in secular state: positive experience of Azerbaijan». Members of Chamber of Lords, ambassadors of the CIS countries, leading representatives of right defense organizations, heads of three religions' forum (Christianity, Islam, Judaism) and other religious clergymen had participated in the meeting.

Lord Janer, Lord Ahmed and Lord Altan had informed about their visit to Azerbaijan in 2002, about their positive impressions on Azerbaijan, relations and considered religious reforms in independent Azerbaijan Republic as noteworthy.

In May 9, 2003 an opening ceremony of religious temple of Jewish – new synagogue was held in Baku.

The biggest synagogue in Europe was built in place of old temple. Old synagogue functioned during 1945-2002 years. Not only foreign Jewish organizations but Department of Caucasian Moslems, Caucasian and Caspian eparchy of Russian Orthodox Church had also assisted in financing of construction. It was a bright sample of

tolerance and inter-religious dialogue available in Azerbaijan Republic.

At result of policy of Heydar Aliyev in the moral field all religions are Distinguished and cared both by people and state. Being a vivid expression of that an opening of Main Cathedral Orthodox Church in Baku was held in Mar 24, 2003 of this church was a symbol of religious tolerance and at the same time a bright example of positive approach to other religions in wise policy of Heydar Aliyev. At his extended speech on opening of church Heydar Aliyev assessed restoration of this church and putting into use as important cultural event.

Heydar Aliyev stating peaceful co-existence of religions in Azerbaijan had told about positive effects of this event on friendship relations in our country.

When Pope of Rome Patriarch II Bartholomew paid an official visit to Azerbaijan Republic during 16-18 April of 2003 he was surprised to freedom of conscience, free inter-religion dialogue and religious stability in Azerbaijan Republic. He said: «Tolerance here satisfied me. Everybody believes in Azerbaijan in whatever faith they desire, they can perform religious rites as wished». While leaving Azerbaijan Patriarch had expressed pleasant impression about Azerbaijan as follows: «I loved Azerbaijan more. I would pray always for prosperity and happiness of this country».

The first Jewish school in Azerbaijan was opened in Baku in September of 2003 in Aly Mustafayev str 14. This secondary school with 206 pupils was founded by some international Jewish foundations. Members of British Parliament Lord Janer, Lord Mitchel and Lord Kezham, President of the CIS Jewish Federation Baf Abram Berkayevich, members of Azerbaijani Parliament, Representative of Ministry of Education and Ambassador of Israel to Azerbaijan took part at opening ceremony of the school. Vice-president of World Jewish Congress Lord Janer told that an

opening of this school in Moslem country is non-ordinary event. It is a vivid sample of policy of tolerance in Azerbaijan.

As in all other spheres President İlham Aliyev continues political course of Heydar Aliyev in the direction of relations to religious values and provision of tolerance. While receiving heads of diplomatic corps in Baku in November 23, 2003 President İlham Aliyev touched upon religious situation and said: «We are very pity that in some circles of the world they try to resemble Islamic religion with terror. We condemn these attempts. Moslem states were victims of terror within a history. Azerbaijan Republic was also several times subjected to terrorist attacks of Armenian terror-organization. Undoubtedly all these attempts will be met with failure. Islam is a religion of peace, brotherhood, tolerance, patience».

Restoration and development of culture of one nation which was subjugated to hardest repressions, restrictions of one regime during 70 years, within a short time was unprecedented non-ordinary event in history. Damages made by Soviet government, and then by immature and inexperienced leaders to national and moral values of Azerbaijani nation if were made to most developed states, hardly they would be able to provide such development, progress. But this process was successfully implemented in Azerbaijan thanks to far sighted policy of Heydar Aliyev, his will and volition.

Heydar Aliyev always stood at defense of our national moral values and said that «Violation of national and moral values is unforgivable treason against nation» and moved forward together with Azerbaijani nation despite difficulties and at result returned to Azerbaijani nation his national moral values in addition to his past, future and tolerance, which was presented here during the centuries. Follower of political course of Heydar Aliyev President İlham Aliyev had built his policy in this field just basing on such experiences.



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HEYDAR ALIYEV AND RELIANCE TO THE NATIONAL MORAL VALUES

The land claim of Armenian to Azerbaijan and the effort of consolidate territories of Nagorno Karabagh from 1988 was inflicted to the beginning of the war. In this war, which has been lasting for ten years, we gave serious losses Azerbaijani people gave martyrs of faith (2, 19). At the result of Armenian occupation one million people were forcibly taken from their permanent residence, goods and chattels were ruined and living quarters were destroyed and ransacked.

The military operations between states are usually guided by the disarmament of the opposite side and make it obey (6, 13). But the aggression of Armenian to the Azerbaijan is genocide to the destruction of society.

Twenty percent of Azerbaijan territories were occupied by Armenian armed forces, although in 1994 from May Armenian and Azerbaijan entered into an agreement.

At that time, wise, sagacious leader Heydar Aliyev was leading Azerbaijan. That was a president never was freighting from his life and always acted courageously (2, 29). He was upright man and believed that the God will save him. He was saying: «if I was killed by

betrayer I am also will be one of the Azerbaijan people's martyr of faith» (2, 30).

Not only Azerbaijan people, but also the enemies might be sure that, we were able to return our territories under Heydar Aliyev's command. Although Heydar Aliyev was, differ from the leaders who gave the people to bloodshed for getting fame and property. Were not the tragedies in Iraq, Afghanistan and other places the bad results of world dominion and wealth? None of president can return the luckless person's life and can be consolation to the broken-hearted mothers. The people who live the pain of war perceive it very well.

Heydar Aliyev was not only a president, but also a God's creature who was away to hurt someone, and Distinguished all rights of persons to live. He will live as cultural and civil symbol of struggle in the hearts of peace-loving people. His intention was not especially the problem of «to be» or «not to be» in general, it was a praying to the God. It is clear that, praying is a loose concept not limited with exact rites. Praying consists of faith and sacred-war. Among the methods of sacred-war, three of them play an important role: economic, cultural and armed saint war. So, the main purpose in Islam for the people is praying. Sometimes «to be» and sometimes «not to be» can be praying. In any case, it is everybody's right and is not an encroachment upon somebody's right.

Heydar Aliyev always was loyal to his own faith and secured embrace these values in Azerbaijan society. He said: «We accept spiritual values of Islam according to the holy book Koran. The distortion of them is a sin»(2, 44). Heydar Aliyev was an anxious person not only about native land and government, but also he took care of each soldier's life. He knew that the God created the world and material blessing for people. Human life is superior from all the things. So, he was patient in the «not to be» in the struggle with Armenian and chose the way of peace, economic development, material level, prosperity and political influence, in other words, he

stood on the way of economic and civil sacred-war. Heydar Aliyev preferred his favorite Azerbaijan poet Huseyn Cavid's idea from the poem «Prophet»: «If you stop the blood, you will save the world»(3, 246). Huseyn Cavid thought that the rescue of the well-being of world and humanity depended on the peace policy of the heads of the government. Actually, to use violence and arm is helplessness, hopelessness, tell the truth, they are person's inhuman trait. If the people have faith to their sense and skill, they can find much progressive methods.

Heydar Aliyev cognized by his incisive wit not only the «unfamiliar» principles of socialist structure, but also the religious mysteries in the Azerbaijan thinkers' with deep and secret meaning philosophic and artistic works and realized these by his great policy and powerful competence. In the formation of his prescient policy, mature as famous political leader and in the protection of new Azerbaijan state development the role of religious value is undoubtedly.

Islam offers to the people real and upright methods to change the life and it is a power of this religion. This way is also is clear to the ordinary people. In Kuran is said: «the God directs the people to the tranquility way with it (by Kuran) who take shelter to the blessing of God and takes them out from the darkness to the light by his own permission and turns them to the right way!»(Kuran, 5:16).

Nowadays - when the borders have not any importance because of against the background intellect and mind, we are still have to meting with the manifestation of nationalism, ethnic separatism and with their tragedy results. This ignorance and fanaticism make in person bitterness felling of regret. To show nowadays wars as religion ones and use the sacred religions as toy for their passion is restricted.

The people obeying Islam have also own religious rites and saint places as Judaism and Christianity. To show the worldly conflicts under the religion and to have a game with somebody's belief does not make honorable anyone.

The processes and conflicts happening in the political arena of the world is for the different economic dominion and for the new marketing fields, and these conflicts serve to the violator's other nasty intentions. Azerbaijan – undergone to the aggression of the international separatism now is living these bitterness realities. Azerbaijan territories occupied by Armenians are still ransacked the wasted natural resources. They use these territories for the production of narcotics and area for the preparation to the terror.

In Kuran is said: «they want to put out the God's light (the religion Islam) with their mouths (own slanders, cavils). But the God will complete own light (religion) although unbelievers do not like it»(Kuran, 61:8). If the evil-wishers open own eyes, they can see that substitute for the each damaged body, destroyed substance is rising thousands of faith monuments. To destroy the moral monument- the people's belief – is impossible. «Is the God not enough to his creature?..»(Kuran, 39:36). «They will be punished for their bad behavior and the object they mock will ...saracaq them!»(Kuran, 39:70).

In Kuran is ordered do not pray to the saint places, be converted to the true faith-« Remember the God after ritual worship, when you are standing, sitting or lying»(Kuran, 4:103). When the faith is getting powerful and completing, the sin is getting weak and disappearing. If the Moslems have faith in God, be together, and never permit to their opponents- using the feelings of wrath and longing- make mischief between them, God willing, it will be pacified.

It is said that, «learning»-is fear, «learned»- is afraid of the God. And the people spreading discord in the different places of world, it means that, they are ignorant people. Because if wise person makes things easier and creates, but does not destroy anything. It is not necessary to destroy anything, because eventually everything will perish. Aggression, invasion was in all the period. This trait can not belong to the religion. In the religion are gathered most ideal and progressive features of people.

It is clear to everybody that, in the world have countries, which make a garden and create beauty in the roofs of buildings. But they have no particular desire for their neighbor's lands. Merely, they use own territories productively and they gain the God's blessing quietly. Much to my regret, the human not always meet the requirements of the religion. Sometimes they even do it's contrary position- like as devil. I want to express my opinion according to the great representative of the XIX century's Azerbaijan social consciousness Huseyn Cavid's hemistiches about occupation Armenian state – which destroyed all the beauties, ruined all the living places and nature- and it's defenders. Huseyn Cavid said in his drama «Devil»:

What is devil?

-Instigator to all the betrayal...

-But what is traitorous human?

-The devil (3,104).

Let, the God save all the people from the turning to devil!

In my mind, who believe to Islam – he... tovhid, gave oneself up to the God and accept faith and obedience. If the people conduct to the Kuran as divine science, their state will be solid and unbreakable.

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Conference participants at the Avenue of Honor.



Conference participants visiting the Martyrs' Avenue.



Hidayat Orujov, the chairman of the State Committee on the Works with the Religious Organizations, announces the conference open.



The State Anthem of the Republic of Azerbaijan.



Ali Hasanov, the chief of the Public Political Affairs Department of the Executive Office of the President of Azerbaijan read the Address of Ilham Aliyev, the President of the Republic of Azerbaijan to the participants of the International Conference.



At the conference.



Conference Hall.



From the left: Izzat Ar, Deputy Chairman of Religious Affairs Ministry of the Republic of Turkey, Misir Mardanov, the Minister of Education of the Republic of Azerbaijan.



Vasim Mammadaliyev, Dean of faculty of theology of Baku State University, Chairman of Scientific Religious Board of DCM, reporting.



The Ambassadors of the foreign countries to Azerbaijan at the conference.



Elmira Suleymanova, Human Rights Attorney of the Republic of Azerbaijan and Hijran Huseynova, Chairman of the State Committee of the Republic of Azerbaijan on problems of family, women and children.



At the break.



Sheykhulislam Allahshukur Pashazadeh, Caucasus Muslims Department chairman accepting the gift from the guests.



Hidayat Orujov, the chairman of the State Committee on Works with the Religious Organizations and Alexander Isheim, the bishop of the Baku and Caspian eparchy of the Russian Orthodox Church.



Religious figures come together.



Memory photo of a group of the conference participants.

RAMIL ALIYEV,
Religious sect
«Krishna conscience».



THE ROLE OF RELIGIOUS VALUES IN STRENGTHENING OUR STATEHOOD

Before starting to talk about statehood, religious values and the irreplaceable role of these values in strengthening of statehood I would like to note a role of National leader Heydar Aliyev, who restored our state basing on right bases, able to preserve them and handed over to future generation. No leave falls from three without will of the Almighty. Everything happens under control of the God. I think he was sent by God to needed place, on needed time and with needed assignment. Because of his wisdom and far sightedness he could achieve creation of required conditions for preservation of national-moral values and spiritual values for saving unity of Azerbaijani people, statehood and as nation. This course is followed today by esteemed President İlham Aliyev. And it is a very big job. From this point of view some countries gained independence after collapse of the former Soviet Union may envy us.

Regarding religious situation in the country it could be said that we are «one of yields» of freedom of conscience environment and our faith being one of the oldest in the world and not depends on the conception of monotheism however we are obliged to freedom of

conscience environment for our activity in this country. Despite our faith is something strange and non-traditional for our compatriots but actually it serves to civilization ideas, so we also see tolerant attitude towards our faith and appreciate it. Of course, it may be explained from one side by very old cultural perception of Azerbaijan but this not the only case. As you know the life is full of paradoxes. Sometimes very old and organized nation can not avail and benefit from own cultural heritage due to influence of foreign factors. Certainly state administration factor is not last in the list of these factors. Today we understand well what for we should be grateful for believing in our faith in this country with orientation to eastern culture besides our national-cultural heritage. It is our state which demonstrated political flexibility for understanding social inevitability of religious tolerance, which could continue democratic philosophy of Azerbaijani state that was a first democratic state in the East as historic necessity. That was a yield of wide thinking of the state as none of non-traditional religions and faiths functioning in Azerbaijan were persecuted. Their free activity means a spiritual health of the nation, which compromises a base of any desired growth of nation.

«Krishna conscience» teaching does not instill in men any sectarian ideas but equality, brotherhood, unity and foremost being a base of all that, i.e. a love to Almighty. Providing us such freedom to us should be assessed as paying of spiritual debt by state before own citizens.

While talking about the spiritual-moral values I want to remind you one phrase said by almighty in holy book. «If a man does not obey writings of holy books and do whatever he likes then he will deprive himself from perfection, happiness and mostly achieving of high goal of human life». As anything in the world are created with some exact purpose and for concrete destination, human body and life is also created by Almighty with exact goal and high destination. His eagerness to achieve perfection and happiness corresponds with his own basic constitutional position. If we agree with a saying

like »The goal justifies a means« the we will see that everything is just a mean in the way leading to clarification of superior goal of the human life. It prevents us from creation of abundance of false values by considering means as goal and from danger to use very precious time of the human life for senseless deeds. According to holy books this kind of goal of human life is a higher position of it over most fundamental problems like disease, old age and death. And this goal is a point at which the attention of ordinary masses was tried to be attracted by believers, great persons during the history. From this point of view as everything subjected to ageing, becoming old, destroying is in full contrary with eagerness in nature of human being to achieve eternity it is nothing but means. These issues are very important ones which comprise an essence of moral and spiritual values.

Taking into view the above-said we can state that the statehood is a limited scale governing right, which stays over means required to meet all needs of creatures in the way leading to this perfection, happiness and supreme goal, and it is given by God and aimed for realization of his will. This idea was reflected by God in holy book as follows: «Everything is entitled to take as per his needs. That who takes in excess is considered as a thief and certainly he will be punished by the law of nature»

As it is seen the most just principle of the God is reflected in this couplet. Prophet Mohammad (PBUH) says: «Oh my God, don't let me to take excess of my needs» (of course, prophet says it in sample of others). The right of governing is given us for right division of all wealth among all creatures of the country in the way leading to supreme goal of our statehood. It is supreme principle of justice. It is very important condition for every person, first of all self perfection and achieving supreme goal of the human life.

As said by the God to take as per needs a man should not just be aware of high moral and spiritual and religious values but should apply them in life, as it is said by believers «human life means living

simply and thinking high». Therefore the supreme goal of the human is to be found correctly for real strengthening of statehood, and the role of our moral and spiritual values in provision of division of all wealth among all creatures as per God's highest principle of justice is irreplaceable.

It is very simple matter as we were witness when one who is lack of moral values tries to get excess material values exceeding his needs. Nation, people and state comprises of individuals. In real words a greatness of state, people and nation is not in material wealth but in moral and spiritual and in this sense Azerbaijani nation has a great heritage. Our nation's most valuable moral and spiritual values were reflected in his oldest religious and national values.

The deeper the power of state inside of national moral and spiritual values, the stronger will it be. Trend to look for oldest roots is one of these cases, and if we go deeper into our past we can enrich our statehood with powerful, based moral and spiritual values. A nation and state with rich moral and spiritual values may get a powerful and very strong statehood, fertile land, general happiness (as living happy individually is an illusion according to law of universe) and mostly living condition for human life able to reach highest goal individually by implementing supreme principle of justice. For these purposes we have to return to our national-moral and religious values and diligently to revive and restore our very old and forgotten spiritual values.

Heritage of Dada Gorgud and older than it aran heritage have collection of very rich spiritual and moral values. Babak's statehood was built on spiritual and scientific grounds and there was a tolerant condition too. As spiritual knowledge and moral and real religious values comprises an essence of every kind of variety and diversity, a tolerance is not possible without having spiritual knowledge about general nature of variety and diversity, general harmony. Actually all kind of religious principles, rules and orders and teachings are of eternal nature and they have no link with time. It is easily seen when

attentively looked into essence of these principles. Actual unity makes an essence of everything. The strength and power of the state at the same time is in practical work and availability of mechanism based scientifically and philosophically, which provide real unity of nations, peoples, believers living in the country. Because everything is aimed for human being, and human life is aimed for clearing of love to God in heart of every creature from the illusion of immaterial existence. It is a truth and way without alternate. The power is in unity, and a unity is possible if all attention is attracted to similarity in variety, to resemblance in diversity, harmony in differences with the aid of real spiritual knowledge. Here we recall one axiom of popular psychologist, philosopher of XX century. He wrote: «If representatives of various religion would take as basis their similar natures in mutual relations then differences among them would bring colour to their relations, it would be a decoration and in contrary if different features are taken as basis then they would not base on similarities and resemblances». It is an illusion. It is said in holy Vedas: «One who does not possess knowledge about similarity in differences and not in capability to give knowledge but he is entitled to talk about differences of that which sees similarity in differences. Otherwise such knowledge would bother owner of this knowledge and to surrounding peoples. Diversity is a nature of the God. Tow leaves of one tree does not resemble to each other. Actually variety and diversity is an enjoy for those who see similarity and resemblance and time of those can not see passes in making differences, one comes before, one at the end, one is new and one is...». It is an illusion originated from ignorance, lack of knowledge. It is a hindrance in development of right relations. The supreme goal of human life (according to holy books) is a restoration of love to God in our heart. Rest items are nothing else but mean leading to this goal. Therefore establishment of right relations is important condition of power and strength.

Our young should know that strong future of our statehood is specified not only availability of material wealth, but its right implementation on essence and destination through spiritual and moral values, by implementing principle of supreme justice. According to holy books (even if we do not accept it sometimes) to be eternal is just a mean for temporary item. Blind attachment to means origins from incomplete and wrong understanding of goal and it makes a goal farther. The power of the statehood is in created optimal conditions for taking human to eternity through temporary items, which is impossible to imagine without moral, spiritual and real religious values.

It is difficult to build rein of Gods without God. Not only state and nation, even an individual if lacks of moral and spiritual values he will not be in capacity to use rightly own wealth and to protect them. Therefore we have to try to strengthen our statehood, which formed with wisdom, far-sightedness and efforts of H.Aliyev, by revealing deeper roots of national- moral values that are its basic pillars, by enlightening public in this direction.

I can say that national leader H.Aliyev had created favourable grounds required for further expansion and deepening the expected works in these directions. Let's be one, work together, and help ourselves and others too. In fact religious values, religious culture simply teaches a man to live for eternal spiritual essence from temporary physical existence.

MATANAT SHAHALIYEVA,
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THE ROLE OF HEYDAR ALIYEV IN ESTABLISHMENT AND STRENGTHENING OF RELIGIOUS TOLERANCE IN AZERBAIJAN

Today all intellectuals with healthy ideas, who follow up the global processes, see a civilization not in wars but study as history of steps made towards establishment of peace – cooperation and from other hand in neighbourhood of religious confessions besides civilisations Today there are three confessions in Azerbaijan: Moslem – Islam; Orthodox – Christian and Jewish confessions. But is it a pleasant fact that all these three confessions co-exist and function in friendly atmosphere. Recently dynamic of changing of relation of Azerbaijani people was very different from previous years. It had created new civil opportunities for spread of Islam. Rapidly developing Azerbaijan, both politically and economically is obliged to talented figure Heydar Aliyev for achieved successes. Today we can say with full assurance that our national statehood traditions were reflected in full of its sense in activity of great leader Heydar Aliyev. Today it is clear to everybody that Heydar Aliyev was a figure loving his nation.

respecting and protecting his national - moral values and eternal defender of Azerbaijani language. If Azerbaijani language was raised on shoulders of Shah Ismayil Khatai, namely Heydar Aliyev was a man protecting it and delivering to future generations as a saving.

Like in all other fields the role of Heydar Aliyev in eliminations of confronting elements from religion is irreplaceable. During his life, activity Heydar Aliyev had a Distinguished approach to our national values and refused idea of necessity of confrontation in religion. Simultaneously he was an initiator of strengthening contacts with civilizations in Azerbaijan. Today it is irrefutable fact that west European extremist organizations blame Islam in terrorism. But it is known to everybody that Islam is against violence, and sees happiness of men in unity of religions. Unity of religion means peace in the world.

Of course, it is known to everybody that such thoughts about one of the biggest religions of the world, Islam are groundless. All should know that we are tolerant to other religions. But besides it we should not forget our national values. We should not forget that one of the basic qualities that raised Heydar Aliyev's personality was closely linked with his unchangeable will, his close attachment to own nation, his customs and traditions, ethic and moral principles. Strengthening of inter-religion relations, contradictions between Christian and Islamic civilizations are global issues that make us to think. Let's refer to history: Europeans had established diplomatic relations with Moslems, had concluded contracts favouring to their clergymen, which had created conditions and opportunities for economic development. But it is also another fact that though in former Soviet Union co-existence of two civilizations, i.e. Christian and Moslem was possible but it had no positive result. Azerbaijan was the only republic in former Soviet Union where mutual cooperation among religions was possible at result of successful

policy of H. Aliyev and sacred, moral values of the nation could be preserved. Even if some elements of confrontation among civilizations appeared slightly they were prevented on time due to successful policy of Heydar Aliyev. It strengthened healthy thinking position in Azerbaijan among Christian and Islam religions. During his activity Heydar Aliyev always had been creating conditions for cooperation of Islamic and Christian civilizations, and had been looking ways for establishment of mutual confidence. If first of these ways inclined to understand well social- political integrity events occurred in the world and study of essence of successful policy of Heydar Aliyev, then the send one showed itself in peaceful and brotherly co-existence of all religions in the Caucasus as basic factor in unity of the nations of the Caucasus. Establishment of inter-religion tolerance traditions, its strengthening is most reliable guarantee for transforming tomorrow all the Caucasian region to the area of peace and prosperity.

Today we are very young state from the viewpoint international of international law. But it is a pleasant fact that already all nation and peoples know that the biggest wealth of Azerbaijan is his patriotic peoples and wise nation. The biggest wish of this nation is a peace and strengthening of inter-religion cooperation. Tolerance to religions, restoration of national-moral values was main factor of policy of our national leader Heydar Aliyev. Namely at result of wise policy of Heydar Aliyev conditions for political stability in country, establishment of democratic principles, cooperation with powerful states and competent international organizations was created for establishment of inter-religious cooperation, its strengthening. The religious unity was one of the basic factors which may influence positively in the social, cultural field and in the filed of integrity. Today all think about the ways of solution of inter-religious and inter-state conflicts Heydar Aliyev being one of the global politicians based on the principle of religious tolerance and preferred

inter-religious cooperation in establishment of peace, stability and security for attachment of peoples. It based on a fact that our nation's religious tolerance is on high level.

Of course, there many prominent figures in the history. But those who had traces in the world with deeds and name were few. But we are very happy nation. As we had such irreplaceable leader Heydar Aliyev who left traces with his deeds and name in history. Personality of Heydar Aliyev is unstudied world. He gave us a lot: one of the national and moral values that protected and handed over to us as saving is Islam. Islam is very strong power. Namely Islam is protector of peace, prosperity in the world. Today it is pleasant fact that the successful follower of policy of prominent figure Heydar Aliyev is his son and deserved President of Azerbaijan our beloved İlham Aliyev.

We believe that deserved successor Mr İlham Aliyev will popularize Azerbaijan in international world, and will diligently follow a historical mission of existence of his state, nation in peace and comfort I want to conclude my speech with words of deserved son of Azerbaijan Heydar Aliyev, whose memory will always be kept in our minds: «Azerbaijani nation prevented all difficulties, passed through hard examines, rescued from all threats and could save its state independence, made it to exist and will made it existing in future».

KHALIL ALIYEV,
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HEYDAR ALIYEV AND RESTORATION OF NATIONAL-RELIGIOUS MONUMENTS IN GANJA CITY

Special attention and care to our religious values in the building activity of Heydar Aliyev, founder of modern Azerbaijani state was brought to the forefront. His sayings «We can proud our historical roots, national-moral values, great history» was some kind of an invitation of our people to religious meetings, respect, and sincerity among peoples.

Our great leader which had made religious values as inner confidence and respect since childhood said following about his life in his memories: «My mother İzzat khanım had taken me and my younger brother and sisters under the holy Koran. It formed in me bravery and inner confidence that Allah will save me in hardship» (İl part of the film shot by V.Mustafayev about the life of H.Aliyev -«About true love»).

At time when restrictions were put on Islam during the Soviet Union Heydar Aliyev came to power in Azerbaijan and paid special attention on restoration of our religious monuments besides national monuments, besides, even if not openly but with great political mastership. This policy had been implementing not only in

Baku and its surrounding villages but in other towns and regions of the republic and had been giving secret instructions to officials managing these areas.

In Ganja city national religious monuments were about to disappear from memories due to policy of Soviet regime union.

In an interview to «Ganja magazine» (№ 5, 2006 yr.) Hasan Aziz oglu Hasanov, headed Ganja city in 1979-81 years, it is clearly seen.

«In 1979 on personal initiative of Heydar Aliyev I was appointed to the post of secretary of Kirovabad City party Committee... When I came to city I asked to show me architectural monuments. I was shown Shah Abbas mosque only. Because other monuments were disappeared, were in bad conditions, I remember it. There was one old man in the yard of «Balabaghman» mosque. When he sworn he extended hand towards mosque and said: «I swear to this prison mosque». As that mosque was warehouse, and vodka were stored inside and stable was built in yard for horses. Factory was in «Sharafkhanly», carpet workshop in «Ozan» one Russian family lived in «Zarzabi» etc. As that time using of mosques as religious shrines was impossible I had decided to sue them for various purposes. Restored 11 (eleven) mosques were used in own manner basing on their structure».

Everybody knew well that if no information, advice and instruction of Heydar Aliyev, who was a head of the country that time were then H.Hasanov was not be able as head of the city to restore within a short time mosques like «Ozan», «Baghmanlar», «Balabaghman», «Shahsevan», «Molla Jalil», «Gyzyl Hajly», «Toyukhcu», «Gyrykhly», «Zarrabi», «Tatarlar», «Alban». Famous dramaturgic writer lived and worked in Ganja Altay Mamedov had written about destiny of mosques of Ganja thanks to Heydar Aliyev in special charter of roman called «Farewell, beautiful world».

During heading independent Azerbaijan Heydar Aliyev did not spare his blessing for building of new religious monuments besides restoration of national-religious monuments.



IRADA HUSEYNOVA,
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professor.

HERITAGE OF HEYDAR ALIYEV AND PROCESS OF PEACE IN THE CAUCASUS: BASIC PRIORITIES, DIRECTIONS AND PERSPECTIVES ...

*«Heydar Aliyev was a main figure in the
South Caucasus for a long time...».*
George Bush, President of the USA

«Peace in motherland, peace in region, peace in the world» was a conception of foreign policy of in political heritage of great leader of Azerbaijan, architect of our national statehood and builder Heydar Aliyev and its Caucasus peace strategy was a part of this conception and occupied central place. Four years' period separates us from passing away of Heydar Aliyev who was one of the coryphaeus politician of the world and great statesman, who forever engraved his signature in modern political processes, main author and herald of the idea «Common Caucasus home», being «Leader of the Caucasus», «Elder of Caucasian peoples» he laid foundation of peace, energy and economic security in the Caucasus and made some important steps for realization of some international

projects in this direction. Physically this man is not with us but his rich heritage, which is national wealth of our nation, and political statehood course founded by him and great ideas are alive today, are developed and won. It help Azerbaijan nation to get real progress in the globalizing world, getting a position of leader state in the region, guarantor of peace, tranquility and security in the region, provides rapid integration of our country into international community...

Today two main development trends of the world states in new millennium (globalization and integration) first of all should serve provision of stable development of the state, their security, integrity and stability of administrating systems, for elimination of discrimination in economic relations, for establishment of peace, tranquility, and prosperity among peoples. This requirement is based on supremacy of international law and norms, mutual trust and universal values, and bring in forefront recognition and respect by all right for peaceful co-existence of nations and states.

We have to confess clearly that as one of the hot spots of the globalizing world, integration process as one of the unavoidable, most important trends of development in the Caucasus playing a role of «Golden bridge» between East and West, between North and South opens great opportunities for security of world home, for co-existence of countries and nations, tranquility, peace and cooperation, and its has great importance for it geographic location, rich natural resources, as a place of strategic interests of world countries. From this point of view the Caucasian states which is considered as specific regions of the old and modern world from the viewpoints of ethno-linguistic, ethnographic and ethnic from one hand, give their contribution to economic growth of globalizing world, an from other hand old conflict zones in the region inherited from the former USSR poses a threat both for Caucasian states, and for world states being in close relations with this region, and creates

obstacles for stable, steady peace, national, regional and international security.

Great national leader Heydar Aliyev, who well in time estimated with far sightedness all historical realities, actualities of our time, global and regional events had founded a conception of «**Peace in motherland, peace in region, peace in the world**» of foreign policy course during ten years of his presidency of Azerbaijan Republic, made historical steps from time to time for realization and development of this global strategy and so provided irreversibility of this idea. Thanks to global actions implemented basing on this conception Heydar Aliyev had gained recognition and fame not only in Caucasus but worldwide.

Such historical reality is accepted by whole world that presently peace, tranquility in the Caucasus is not basic conditions for economic and cultural integration just for regional countries but for all world states.

This strategic factor makes the Caucasian peoples and states dominating, leader in the region and world in process of peace and integrity. Heydar Aliyev using this position effectively and according to international legal norms based on historical reality of declaring by the UNO «10 years of peace culture» of first decade of XXI century had declared active struggle for peace, tranquility and security in the Caucasian region as one of the directions of priorities of foreign policy of Azerbaijan with concrete steps: «**Establishment of peace in Azerbaijan, all Caucasian region and in whole world is my main wish...**» (See: Heydar Aliyev's light – Silk Way, Baku. 2001, page 106).

Some international projects for realization of this far sighted call of Heydar Aliyev, prepared for acceleration of integration processes, presently realized and being realized aimed for cooperation between Azerbaijan, Georgia and other Caucasian states, as well as other countries of the region, among Eastern and Western, Southern and Northern states, for regional and international security

perspectives with big future. Thus, main objectives of restoration of Great Silk Way, implementation of program of Transport Corridor «Europe-Caucasus-Asia» (TRACECA), «Contract of the Century» regarding conjoint exploitation of energy resources of the Caspian (24.09.1994), main export oil pipeline «Baku-Tbilisi-Jeyhan», «Baku-Tbilisi-Erzurum» export gas pipeline, «Baku-Tbilisi-Kars» railway line is a provision of national security of the Caucasus, including Azerbaijan, Georgia, welfare of peoples besides economic and cultural integration of regional countries, peace, tranquility, stability, steady development by acceleration of regional cooperation. Finally, uniting in XXI century many states of the world, including the Caucasus in uniform economic space, being as economic and cultural bridge between Asia and Europe of the Caucasus comprises main line, leitmotif, main factor, basic principles of these international projects.

The historic reality is that Heydar Aliyev, main initiator, ardent herald of peace in the Caucasus and world has exclusive services in development of this universal, international conception, strategy and tactics corresponding to it, its implementation. One of the first steps made by initiative of great politician in this direction was signing of Joint declaration of Azerbaijan and Georgia (08.03.1996) named as historical «Tbilisi Declaration» «On peace, stability and security in the Caucasus» which laid a foundation of an idea of «Common Caucasian Home». According to this document proposed «Common Caucasian Home» had created conditions for forming of economic, political and cultural relations among Caucasian states and nations for human rights and freedoms, for elimination of religious and ethnic discrimination, establishment of religious tolerance, restoration of recognized by international community borders and territorial integrity of the Caucasian states, cradle of rich and ancient culture of the world. (See: «The Caucasus» magazine, 1996, №2, page 6-7).

By signing this historical Declaration an interest of regional countries, interests of states having relations with the Caucasus to peace process in the Caucasus had grown. Very little time passed as head of states of Russia, Azerbaijan, Georgia and Armenia, called as «The Caucasian Four» gathered in Kislovodsk city to discuss matters of peace, security and cooperation in the Caucasus and signed a Declaration called «For tranquility, peace, economic and cultural cooperation in the Caucasian» (03.06.1996). In the historical literature this document known as «Kislovodsk Declaration» was a logic and political continuation of «Tbilisi Declaration», which was a yield of rich statehood and political experience of Heydar Aliyev, with its context and actually it was just re-confirmation, protection and supporting of those ideas in wider context. Following these declarations «Baku Declaration» and «Agreement on creation of »«TRACECA» transport corridor» signed at conference on restoration of Great Silk Road held in Baku with initiative of Heydar Aliyev in September 7-8 of 1998 with participation of representatives of 32 states 13 international organization serve directly for strengthening of peace process in the Caucasus, integration of the Caucasian states with European and Asian states, as well as integration of regional states, mutual understanding and development of trust (See: «Azerbaijan» newspaper, 09.09.1998).

It would be noteworthy to remind one more historical fact directed for development of peace process in the Caucasus. Heydar Aliyev had offered to set «Pact on peace, security and cooperation in the Caucasus» at Istanbul Summit of the OSCE (December 1999) to facilitate realization of his idea of «The Common Caucasian Home», had specially stressed an important role of steady peace in economic and cultural integration of modern world, in provision of security in the region, and this offer of the great politician was welcomed and supported by state heads participating at summit.

The Caucasus lives today most tense, complicated and responsible period of its history. Ethnic conflicts in the Caucasus remained here from the totalitarian soviet regime and they are bitter results of policy of forced deportation, genocide, which were periodically implemented by tsar Russia and Soviet government. Generally, the Caucasus was always a place of struggle for influence of super powers during the centuries. Today the main problem that disturb international world peaceful settlement of Armenian-Azerbaijani, Upper Garabagh conflict, Abkhazian-Georgian, Ossetin-Georgian, Ingush-Ossetin conflicts Russian-Chechen war and provision of peace, security and integration on the region.

It is very significant case that BTC project named after great Heydar Aliyev was put into operation in July of this year, once called «Legend of three seas» BTC project turned to reality, and an oil strategy founded by Heydar Aliyev with far-sightedness won. Works on the second biggest project in this field on «BTE» gas pipeline were completed and it is expected to put this pipeline into operation shortly. Today whole world accepts this reality that those pipelines and TRACECA transport corridor had turned to be main arteries of existence, state independence and security, and guarantor of national security of South Caucasian states at early XXI century. The regional GUAM (Georgia, Ukraine, Azerbaijan, Moldova) organization, established in 1997 and re-organized in 2006 certainly has significant role in peace and integration process in the Caucasus. Recent initiative of GUAM to submit for discussion at the UNO conflicts in the South Caucasus says about future perspectives of this organization in the field of peace, tranquility, steady economic integration.

The USA and other Western states give priority for settlement in perspective following conceptual and strategic issues for region to provide international interests in the Caucasus, and considers it as priorities of the Caucasian policy: policy directed for safe

transportation of carbohydrate resources of the Caspian Sea to West through «Baku-Tbilisi-Jeyhan» main oil export pipeline and «Baku-Tbilisi-Erzurum» main gas export pipeline, economic support, and protection of national security and interests of Azerbaijan, Georgia and Turkey in this case; provision of security and territorial integrity of Georgia as main strategic partner of the USA, diplomatic settlement of Abkhazian, South Ossetin conflicts by observing territorial integrity and security of borders of Georgia, principles of state independence; support of development of cultural cooperation between Azerbaijani population of Azerbaijan Republic and South Azerbaijan; full removal of amendment to ACT 907 of «Freedom Support Act» adopted by USA Senate in 1992, which prevents aid of the USA to economic development of Azerbaijan, continuation of policy directed to peaceful settlement Armenian-Azerbaijani, Upper Garabagh conflict by observing territorial integrity of Azerbaijan; explaining to leadership of Russian Federation non-perceptiveness of supporting separatism in the South Caucasus (Garabagh in Azerbaijan and Abkhaz and South Ossetin in Georgia); non-avoidance of imposing of sanctions by the USA in case of continuation of this policy; the USA government considers that recent delivery of arms and ammunitions for USD 1 billion by Russia to Armenia, supporting militarily separatists in Abkhazia causes anxiety for state security of Azerbaijan and Georgia, peace of nations; at last, to increase diplomatic ties with Russian Federation for ceasing military conflicts in the North Caucasus, especially settlement of Russian-Chechen war by negotiations etc..

In general normalization of peace and integrity processes in the Caucasus and taking these countries on the way of stable development comprises main direction in the Caucasian policy of Western countries, including the USA.

Heydar Aliyev who became known as «first head of state supported an initiative of peace in the Caucasus» (E.Shevardnadze)

was awarded with International Ataturk Peace Award of Republic of Turkey for his services for peace, security, integration in the region and world (01.11.1999), and nominated to prize named after Yuri Andropov of the Russian Federation for exclusive services in the field of regional national security (05.04.2003).

All of these are of great importance as a result of real and excellent peace policy of independent Azerbaijan, admission of actions made in this direction on international level and devotedness of Great leader Heydar Aliyev to idea of «Peace in motherland, peace in region, peace in the world!».

Our single consolation at these moments when great propagandist of peace policy in the Caucasus Heydar Aliyev is not among us, is that the strategy of peace, security and economic development in Azerbaijan, in the Caucasus, in the region and world, which founded by great leader elder presently is continued and developed successfully by deserved follower of this political course esteemed President Ilham Aliyev.

At the conclusion of my speech I deem it necessary to touch upon one matter. In view of exclusive services of Heydar Aliyev in issues like peace, security, economic and cultural integration in the Caucasus and global meaning of raised problems, contribution to civilization values, it is already few years as a course named «Heydar Aliyev and peace process in the Caucasus» on magistrate degree is taught on specialty «The Caucasian studies» in high schools of Azerbaijan including in Baku State University by the author of these words. Program on that course was published in three languages (Azerbaijani, English and Russian) with extensive explanations, methodic recommendations (Baku, 2003), and presently works are going on preparation of text-book on that course.

SAFFET KOSA,
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RELIGIOUS TOLERANCE AND THE ROLE OF NATIONAL LEADER HEYDAR ALIYEV IN ESTABLISHMENT OF TOLERANCE

First of all we have to note that this term means freely living with own religion of followers of ruling religion and followers of minority religion in certain area without any pressure. In this matter there is no religion and faith difference, i.e. this term covers both conception of religion and faith. It is not right to accept «tolerance» word as obeying before others or to show a love to him even if he does not deserve it. The main expressed meaning is to leave on own of followers of other faith, to accept it as it is and to see it as natural one.

After expressing this framework we want to touch upon some points regarding appearance of problem of religious tolerance in brief. Then we will talk about services of demised national leader Heydar Aliyev in establishment of tolerance in Azerbaijan.

APPEARANCE OF PROBLEM OF RELIGIOUS TOLERANCE

Religious freedom or freedom of conscience or religious tolerance is one of the important problems of the civilization history. Positive or negative attitude towards peoples with different religion or faith which is not a ruling religion in the certain society or region through various methods either on state or individual level always was an actual issue.

If we look into the grounds of religious tolerance issue we will see that this problem was first appear in Christianity as confessed themselves. But we have to accept that today Christian western world got good lessons from it and had already solved their problem.

In history of Christianity the policy of violence is based on idea of unity of spirit and body, which was offered by Saint Augustine, who lived at period when Christianity was a state religion, a principle of necessity of rescue of spirit, and allowing of any kind of body punishment and torture, even death for this aim. At the basis of this point stays verses like «Master told to slave: go and look for all ways and fences and force people to come so my home be filled». Such conceptions naturally were reflected in points like human freedom and will and human will and freedom was accepted as not like to choose between evil and good, but to make a right one. The will is limited forcibly by wanting a good. Naturally, if man did not choose a good, i.e. a faith leading to rescue, a necessary aid is provided to him.

Another reason that enforces violence in history of Christianity was a doctrine like «There is no rescue outside of catholic and apostolic (related to pope) church»; forgiving of sins related to sacred popes». According to it spiritual power is subjugated to self,

can judge everybody, including King but nobody can judge him. Because his power is divine.

According to conception of Catholic Church a church is «spiritual wealth of man» and is irrefutable owner of truth with this face. This doctrine formed a conception that those who do not believe in teachings of church will be subjected to eternal punishment and punishment of religious blames as hardest sins, and envisaged Christians to show violence against those who do not believe like them. They consider abolishment of enemies of God for religious mistakes as their duty, divided a world being belonged to God and Satan, and accepted non-Christians as under the power of Satan and made a fight with them as principal matter. This conception is one of the basic factors leading to fanaticism against other religion and faiths within framework of freedoms.

Even if a conception of «a rescue is only church» as a element feeding a violence forms a theological base of war against other religion, and turned to be one of the factors of toughening religious contradictions among them. As a church of every faith formed an idea of their representing «absolute truth», indirectly pretended that salvation is in them, and as natural result of it they accepted others as infidels and when decided to fight with them bloody religious and faith wars continued for centuries. From this point of view Christian faiths like Catholicism, Orthodox Christianity, and Protestantism were shown as separate religions.

If to look from Christianity point of view one of the basic factors preventing forming of culture of respect to other religions is a principle of «a people should be of king's religion», which was in forefront till modern times, formed in the form of «Who is king, that one is a religion», originated from a conception of «one state, one law, one religion», which caused a mass killings of thirty-fourty thousands men after being gathered at hippodrome by Emperor

Justian in 532. This principle was not sounded openly then, in contrarily it was created at result of repeating of simply one stable principle.

A warning in form of «If refused to adopt Islam, he will take a sin of nation to him selves», which was given in letter of Invitation to Islam sent by Prophet Mohammad to Byzantium tsar Heraklios (575 - 641) most likely origins from «a nation should be of king's religion». Otherwise in Islam it is one stable principle that nobody is punishable for the sin of other.

While western countries saw that interruptible religious wars and faith confrontations broken the society order, roots of political security, they tried to find consensus. Michael Voltser expresses it with irony: People killed themselves for years and at last thanks to God they tired and we cal it just benevolence (liberalism)»

At result with adoption of Universal Human Rights Declaration of the UNO in 1948 in the field of religious freedom and freedom of conscience and European Human Rights Memorandum in 1950, an acceptance of a principle «respect of individual choice» by all world countries was realized. If to say by words of Batukhan «freedom of conscience in West looks like illegitimate child of bloody wars».

Even if there are some lacks in practice of this field it was a very important stage for West.

ROLE OF NATIONAL LEADER, DEMISED HEYDAR ALIYEV IN ESTABLISHMENT OF TOLERANCE IN AZERBAIJAN

«From red star to red half-moon: It is not possible to share views of Irfan Ulku, who says that «It is not easy to talk about leaders went on way of meting with history without wearing a cloth presented jointly by history and destiny, taking on own shoulders a responsible

work without any fear», while talking about demised Heydar Aliyev in work called »Stormy life of Heydar Aliyev«. In his phrases «Azerbaijani President is one of the rare historical figures to whom great historical missions were handed over. His struggle as leader was caused drastic changes in history of own country.» far sightedness in religious tolerance formed in Azerbaijan according to spirit of this religion and attachment of demised Heydar Aliyev to Islam.

It is noteworthy to recall one memory starting to theme Irfan Ulku, who wrote about his life and struggle: «Sometimes one writer looks for own leader. His wish to preserve his name in history, to take something to future from past... Such pleasant meeting was held in March 1992 in Istanbul Sultan Ahmed mosque. I was introduced to Heydar Aliyev by then responsible secretary of Suleiman Demirel for Turks residing abroad Namiq Kamal Zeybak. Then I began to follow him. It was found from his behavior that he was very pleasant person. While walking in Mosque I asked him: «Are you first time in Istanbul?». He replied laughing «I was here 25 years ago». I was felt from his watching at blue pillars of Sultan Ahmed mosque, like wishing to get eternity that he recalled some memories in him. After one and half years since that meeting we again met with him in other mosque. But it was in Taza Pir mosque in Baku. He already was powerful leader of Azerbaijan Republic, a salvation of very loved by him nation. He kissed three times Koran presented to him, put it on eyes and noted at meeting in biggest mosque of Baku in connection with birthday of prophet that Azerbaijan had passed through a moral examine during seventy years under communistic regime...»

In fact propaganda of atheism, in schools during 70 years of USSR rein as a state policy was particularly disappointed followers of Islam. Touching this matter in his one speech Heydar Aliyev told that «During those years – in communistic ideology, in general

during a period of anti-religion propaganda – a special propaganda was carried out against Islam» and in particular he expressed negative relations of the Soviet regime to Islam as follows:

«During 70 years of rein of Soviet Union a religion was banned in its territory and the propaganda of atheism was carried out. A tough fight against religion was carried out then and atheism, ignorance of God was comprised basis of the communistic ideology those years. We lived this period and today after Azerbaijan gained its independence we could understand within a short period of time from historical viewpoint how deep are roots of religion, including Islam. Especially, those generations born and lived during soviet years likely could not understand such rich values, deep roots of the religion, especially Islamic religion and its importance for us. We ourselves could not understand it too. I confess it».

«You know that then I was engaged in important state works. I though sometimes – a religion is religion, then why one religion is treated with loyal attitude and other one with very hostile attitude? It is a truth».

«In centre in the atheism propaganda of Central Committee of Communist Party propaganda against Islam comprised a special direction and it was under special control. During the Soviet Union such impressions prevailed as if Islam was a main threat to Soviet system, Christian and other religions in the Soviet Union had no such threat. It is a truth that I saw with my eyes and read in many ideological documents, and I disclose them to you. Such discriminative attitude in Communist ideology, the line to differ religions from each other was a proof of a fact like there are good and bad religions and as if Islam is a bad religion. So, it increased a subjectivism trends among Soviet union researchers».

Demised President embraced Koran, kissed it 3 times and put on eyes, it was looked like one thirsty run for water, and i.e. it was an

expression of nostalgia to Koran. His words were very important from the point of view of estimation of religion: «We will never be away from our religion faith and we will build our future by using these moral sources!»

His speech made at 1st forum of Azerbaijani youths on February 2, 1996 is also noteworthy: «I think that many necessary works are to be done for mastering of Islam by our youths. As because of absence of such actions some negative cases occur, some groups want to instil in youth fanaticism mood and it damages upbringing of our youth...»

We should never allow some individuals, separate forces to damage education and morality of Azerbaijani youths by misusing it for personal benefits and disguised under the Islam».

In fact this task of President Heydar Aliyev was very important. To believe is a nature of the human being. If there were some atheist individuals but no nations in the history were atheistic and it was proved by researches conducted in the field of history of religion. In view of fact that faith is a need and human nature does not accept emptiness, if this emptiness is not filled with healthy and right knowledge, then this place is filled in with other unhealthy environment which poses a great danger. It looks like leaving of one empty area by self. If we do not plant plants, trees meeting our needs, then wild weeds will grow there. Just to meet this need, to train high qualified specialists on theology in Azerbaijan, to study healthy and right religious knowledge a Faculty of Theology at Baku State University (BSU) was opened according to agreement signed between Turkey and Azerbaijan, which is called by demised President Heydar Aliyev as «One nation – two states». His care to this faculty is important for noting sensitiveness to this field.

I want to note that I was personally a witness of this care during my work as deputy dean of Faculty of Theology of BSU in 1999-2002

years. His words are a document that proves my sayings: «To do these works it is necessary to develop Islamic studies in Azerbaijan. Academy of Sciences, Baku State University and scientific research institutes, may be special organizations, bodies, scientific centers are to be set for these purposes. In any case today I can say it firmly. If there were such initiatives I would support them and would create conditions for theme, be sure about that»

Having speech at international symposium on theme «Islamic civilization in the Caucasus» held in Dec 9, 1998 demised President Heydar Aliyev had told following important words about Islam and attitude and tolerance in regard to other religions: «There are major religions in the world. Every religion occupies a specific place. We Azerbaijanis are proud of Islam and at the same time we never had negative attitude, hostility to other religions, we had not confrontation with them and we never forced other nations to obey our religion. In general, to co-exists in conditions of tolerance, mutual understanding with other religions is specific features of Islam. It was reflected in Azerbaijan and in the whole Caucasus during the histories. In Azerbaijan Christianity, Judaism existed together with Islam for centuries and they exist today. Same situation prevails in the Caucasus. We think that peoples should respect other cultures, religions, moral values irrespective of their religious believe, culture, and should be tolerant to some customs and traditions of those religions, which may be unpleasant to somebody. Confrontation, conflict, war is unacceptable on religious ground. In any case such cases in the world are to be eliminated and prevented at end of XX century and in forthcoming XXI century.»

It is possible to express some views in connection with thoughts of demised President Heydar Aliyev, and if necessary to stress these points: during seventy years of the USSR a policy against religion was conducted but compared to other religions a negative

attitude to Islam was always on forefront of this policy. Even Moslems self avoided to involve in sciences related with Islam, dared to translate Korani-Karim to Azerbaijani and had opportunities to read Russian translations. Translation of Koran to Azerbaijani language was possible only after independence. We commemorate those with respect who translated Koran in Azerbaijani, Ziya Bunyadov and Tariel Hasanov, and express our thanks to dean of our Faculty of Theology Vasim Mammadalyev and Mohammad Hasan Ganbarly.

As it was noted in the speech of demised President Islam is a so powerful religion with well supported foundations, a perfect religion that conforms to created realities that ant-propaganda during the Soviet Union could not take Islam away from hearts of Azerbaijani nation. Actually, as it is said by President, one principle stays in the grounds of respect to other religion. As it was mentioned above the faith is an item that comes from soul and it is connected directly with heart of man. It is difficult to enter the heart of man forcibly. Therefore a man should be left with own faith. That was a reason of failure of anti Islam propaganda carried out during seventy years of rein of USSR and best proof of that is the love of Azerbaijani nation to Islam. Demised Heydar Aliyev understood it well and played a great role in forming of liberal environment which might be a sample to other countries. His words in reality reflect full liberal spirit:

«Islam was never in hostility to other religions. As all these religions origin from God. There are peoples in Azerbaijan who believe in other religions, along with Moslems. They are citizens of Azerbaijan with equal rights. We have to try that irrespective of religious, national belonging all citizens of Azerbaijan have equal rights and we have to establish their unity. It is a way said by God, our way.»

I think that the other factor in demised President Heydar Aliyev, played a role in forming of such liberal mood his faith to Islam and his trust on advantages of this religious over other religions. As other religions being Distinguished in any country try to make itself familiarized and to collect followers. Thus in certain country existence of various religions even is used as a mean of propaganda Korani-Karim informs that advantages of Islam compared to other religions will be appeared by itself. As we have already touched this matter above, we will not repeat again. But it is to be reminded that any Moslem met with follower of other religion should possess enough knowledge about religion to avoid disgracing of own religion. Therefore it is necessary to create normal conditions for getting healthy religious knowledge.

In Azerbaijan a spirit of tolerance formed by demised President Heydar Aliyev is continued. For example, a round table was arranged in Baku in Dec 19, 2006 on subject «A sample of tolerance –Azerbaijan» dedicated to International Tolerance day. Having a speech at the event Chairman of the Department of Caucasian Moslems Sheikhulislam Hajji Allahshukur Pashazade had assessed «realization of tolerance on state level in Azerbaijan as its long-term guarantee». His words like: «Tolerance is a reality for Azerbaijan with ancient historical roots and traditions. The state is a guarantor of religious freedom, freedom of conscience. Churches and synagogues are also restored in country besides mosques. At result of right religious policy implemented here a tolerance was established here which recognized by world competent religious leaders and highly appreciated by them» are noteworthy from the viewpoint of – firm stance of Azerbaijan. Hidayat Orujov, Chairman of the State Committee dealing with religious entities noted that International Tolerance Day is commemorated in Azerbaijan since 1999 and estimated «religious tolerance as main directions of state

policy» and which is a noteworthy factor from the viewpoint of definition of direction of state policy.

As a real result of all these words we want to bring one sample: Jen Mironosets church which was closed on 1920 was again returned to Russian Orthodox Church in 1991. Visiting Azerbaijan patriarch of Moscow and all Russia Alexei II had declared this church as sacred in May 27, 2001 and awarded it a status of cathedral church. President Heydar Aliyev, member of governments, representatives of embassies and religious confession took part in the ceremony. The repair of this church was done by one Azerbaijani businessman named Aydin Gurbanov who resides in Moscow.

It is noteworthy that all churches and sanctuaries registered in Azerbaijan can continue their activities within the framework religious tolerance.

At conclusion I want to commemorate with respect national leader Heydar Aliyev for his assessment given to Faculty of Theology of the BSU opened for purposes training of high qualified theology experts, with healthy religious knowledge for deep enrooting this environment in Azerbaijan, for teaching of Islam, other religions in Azerbaijan, which might be a sample to other countries.



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TOLERANCE IS THE NATIONAL VALUE AND RESOURCE OF AZERBAIJAN

I would like to begin my speech with the thoughts of Heydar Aliyev, the late president of Azerbaijan, at the «Caucasus Mountain Jews» Symposium in 2001: «differing with its seductive nature, ancient and rich history, national and ethnic motley, material and moral richness Caucasus is one of the unique regions of the world. The most valuable historical resource of this ancient world is the courage people living here as one big family. Despite of their ethnic belongings and faith, either minority or majority nations played their role in forming incomparable single Caucasian culture. Caucasus is unit home of this people living here together, they are proud of this and they have right of it. Assembling around the light of national-moral values of mountain Jews played significant role in the cultural-historical life of our people.

Possessing ancient and rich history the Jews are living in amity and solidarity together with other nations living in Azerbaijan.

I would like to say with great pleasure that there were neither national, religious discrimination facts, nor anti-Semitism in Azerbaijan, which don't belong to mental thought of this nation. Every nation living here kept and preserved their ethnic features and national traditions. At the present moment, the mountain Jews living in Azerbaijan are full and equal citizens of our independent Republic, their personal freedom, national and human rights are protected by state agencies of Azerbaijan and Constitution.

All minorities living in our country, also the Jews are provided entirely with all political and legal conditions in order to improve their language and cultures, preserve their ethnic-religious traditions. The mountain Jews participate directly in the social-political life of Azerbaijan, in the sphere of science and culture, independent nation building process, execute their citizenship duties before homeland.»

Six years ago the late President of Azerbaijan Heydar Aliyev spoke this way about the Jews community living here. I suppose that this speech of deceased Heydar Aliyev could be accepted as the national concept of Azerbaijan.

Besides the ethnic many-colored, the unique richness is the unique feature of Caucasian phenomena. Because of this history, cultures, languages, faith, traditions of the people living in this region are researched as the content of common Caucasian values. Any step taken toward this way is aimed to preserve peace in the region.

From the ancient times Azerbaijan is know as a country where the tribes and nations of different origins, also commanders and travelers longed for. Azerbaijan with its natural resources, good climate, flora and fauna, and its comfortable roads connecting the West with the East, and the North with the South has fascinated character. This country was known for its cities famous in trade, science and culture; it was situated on the junction of different religions and philosophy trends, international caravan and missioner

roads, on the great Silk Road, on the cross of main roads where the ethnic nomadic passed. In the result, in different periods and because of different reasons many East and West nations assembled here. Today those nations form the many-colored garland of the minority people living in Azerbaijan. They preserved their inherent material and moral cultures, ethno-psychologies and historical memories.

The mountain Jews abandoned their homeland as the result of destruction of the temple called the first temple in VI B.C., and belonging to the kith of ancient Jewish tribes are one of the minorities mentioned above. Belonging to the poly-ethnic country groups the concepts of national state program of Azerbaijan serve to work out right principles directed to the determination its strategy direction, and to reach mutual understanding between the national minorities.

Each nations living in Azerbaijan has unique features. During the current transition period in the Republic there are several interlocking, social evolution tendencies affecting the development process of every nation, and relations between nations:

1. The strengthening of national consciousness in Azerbaijan society and international integration process with objective character;
2. Making economical, social and political reforms in the inherent historical and economical and cultural sphere of different regions of the country;
3. To preserve the originality of the national and cultural features and tendency to increase moral unity.

Perceiving the national issues not being the second in the national policy, Azerbaijan state supports provision of the interest of

all nations living in the country, provided to preserve its integrity. Despite of national belongings, religious belief, sex, origin, civil and official duties, faith, political party membership, social level, trade union membership all human rights are entirely provided in Azerbaijan. At the same time the equal rights are provided to the development of all nations of the country. Azerbaijan pays much attention to the sphere of morality. Followings belong to this sphere:

1. Formation and wide spread of thoughts such as moral unity, nation friendship, nation solidarity, peacekeeping.
2. the wide spread of knowledge about history and culture of the nations living in the country;
3. protection of historical and cultural heritage, development tradition of national originality and relations between nations;
4. creation of respectful condition toward the cultural values of each nation;
5. provision of necessary optimum condition for the protection and development of the originality of every nation, and language and culture, traditions of every nation in the country;
6. taking into consideration connection of national traditions and ceremonies with religion and maintenance of peacemaking efforts of religion unities.

In my speech I am guided by the experience relating to the Jews community and the studies in this process. Besides that, I would like to mention that I have many friends among the representatives of other nations and my words can be obviously concerned them.

All necessary condition is created to every national minorities living in compact in certain region in Azerbaijan. So they can create their own executive agencies being responsible in solving problems related to the sphere of culture. Those agencies have administrative

character. These words concern the mountain Jews community living in the region called Red settlement in Guba. Here legislative power is based on the principle of proportional authority. The election of representatives from the national minorities to either legislative or executive bodies is conducted according to particular principles. This causes the clearness of relations between nations in political elite.

The special political and electoral stimuli are created to the national minorities to participate in cooperation between nations. So, the national policy of Azerbaijan meets the interest of all citizens of the country and taking account ethnic belongings all their rights and freedoms noticed in the Constitution are provided. Azerbaijan has significant experience in the activity of organizations engaged in political, social, cultural-educational sphere of the mountain Jews.

Created Jewish cultural centers are welcomed and supported by Azerbaijan government, state and non-governmental organizations. Existing Jewish organizations coordinate their activities; the process related to the community life of Jews, protection their national originality, improvement of their culture, creation of mass media in the frame of cooperation with governmental officials. At the same time, they participate directly in the activity of the international non-governmental organization of Jews by their plenipotentiaries; strengthen their relations with Israel and the world Jews organizations.

It should be noted that as a tolerant country Azerbaijan does not impede the relations of its citizens with other states. At present there are 4 synagogues, Sunday schools, periodic Jewish state school and cultural center in Azerbaijan.

Good conditions are created in Azerbaijan to the growth of world famous people: academic Lev Landau – one of the leading figures of XX century in theoretical physics, founder of one the scientific

schools, Nobel prize-winner; Bella Davidovich – the winner of international competition of pianists named after Chopin held in Warsaw in 1947; Leonid Zorin – one of the best writers and dramaturges of the USSR and Russia; Faina Ranevskaya distinguished actress of Russian and Soviet theater and cinema.

In the 80th year of XX century there were sixteen mountain Jews doctor of sciences. The well-know of them was Gavril Ilizarov. He is academic, founder of orthopedic and traumatology school and new trend in this sphere, world broad-minded scholar in his sphere. The medical center founded by him in Kurgan city of Russian Federation was named after him.

At the end of my speech I want to express my gratitude and love for the county where I was born, and for its people.



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HEYDAR ALIYEV AND TREATMENT OF YOUNG GENERATION UNDER NATIONAL-MORAL SPIRIT

In this article we will try to talk about some moments of great samples shown by Mr. Heydar Aliyev, the most famous historical person of the Turkish world, loyal president to Islam and its traditions, a genius combining both human and religious values in himself implemented restoration of Islam religion, reconstruction of the national and religious monuments, created perfect relations of religion and state, in the treatment of young generation under national-moral spirit.

From this point of view making a short tour to our near-past and analyzing that period we will again serve to grandiosity and propaganda of all the works implemented in the sphere of national-religious values by our National Leader and our state in the last 13 years.

We live in such a world that entrust in God is considered as backwardness and illiteracy. Atheism considered being high intellectual level and high moral quality. Our great, genius and

devout poets such as Nizami, Fuzul and Nasimi were propagated as atheists. Their names were used against Islam. (Do those who are guilty before these great thinkers feel remorse and what will they do in the doomsday?).

The socialism laudators tried to show Islam to humanity as the source of immortality, main reason of backwardness, enemy of the state and science, many slanders hurled on it, they tried to do everything in order to disgrace it in the eyes of people.

They propagated Islam only as a divine service (to pray, to fast, to give khums, zakat, to be in mourning), whether they didn't understand human values of Islam, or passed over it in silence on purpose.

Of course, to accept unity of God, to believe in his prophet and religious books, to perform namaz, to fast etc. are main and basic attributes of Islam. But the second important value and attribute of Islam is orders noted repeatedly and insistently in Koran by God in order to form proper and mutual relations among the people with the purpose of meeting social and moral requirements of humanity, create moral qualities, and form state building, courts, people's power properly and all these orders possess very high value.

We can decisively say that, all these orders serve for the establishment of regulations of coexistence between the people, basement of public and social relations on justice, morally development of people, preservation of peace in society and state building, peacekeeping and citizen solidarity.

Despite the communist regime made many prohibitions and persecution, it couldn't strike belief in God out of the heart of Azerbaijan people. People followed many religious traditions even secretly; the followers of Islam were increasing last years.

Formation of the independent Azerbaijan Republic, return of Heydar Aliyev to the power for the second time determined the top of return to Islam.

President of our republic, the best among the world's politicians said on his famous speech at the first conference of youth: «Islam is our holy religion. Koran is our Holy book. The moral values that Koran gave to Azerbaijan people are honorably for us and they are very important in the treatment of our people and youth now and in the future».

Taking all these into consideration our National Leader thought about the importance of taking measures towards studying Islam to our youth, considered the teaching of Islam at schools was today's demand and gave instructions to the Ministry of Education and relevant organizations.

On the other side, Mr. Heydar Aliyev preferred to teach Islam from one centralized center in order to prevent tanning of fanatic spirits, and the actions of some groups pursuing their own interest under the cover of Islam which will damage the behaviors of our youth.

After this speech of Mr. Heydar Aliyev, his visit to Kaaba, meeting with the ministers of religion of Azerbaijan and Moslem countries, and after the care and love shown for them the attitudes toward Islam changed radically. Islam became the content of our moral life.

We can say decisively, Heydar Aliyev's heritage is the greatest moral monument being pattern for the young generation. Duty of these intellectuals is to learn this heritage and propagate it. Because, Heydar Aliyev's heritage, morality are pillar for survival and development of Azerbaijan and its people.

H. Aliyev is the high and inaccessible top of moral richness. This genius, wise person is pride not only Azerbaijan, but also all Turkish world and humanity. Holy and human values of Islam are base of H.

Aliyev's morality. That's why all activities and actions of H. Aliyev are obvious pattern of moral clearness. His life is a real school of morality, and it is pattern not only for youth, but also for everybody, an unexampled sample and light road leading people to justice, truthfulness, morality, patriotism, resolution, will and so on.

There is not another attribute of morality, that H. Aliyev doesn't possess the high level in that sphere.

To love Homeland is one of the ways of being man of faith in Islam values. From this point of view H. Aliyev is the great Azerbaijani loving his Country. As a result of his wise policy and leadership Azerbaijan was saved from destruction and collapse. General thought of Azerbaijan people that «The Azerbaijan Republic is the major work of H. Aliyev» has found its approval.

Today the National Army of Azerbaijan and the youth gain their power from H. Aliyev's patriotism, benefit from his love to Homeland and execute their duties before the Homeland with honor.

As Prophet Mohammad did self-sacrifice in order to protect Islam from unbelievers, our Great Leader was ready to sacrifice his life in order to protect the integrity of Azerbaijan people, preserve state independence and he used to say that, he doesn't afraid of death and sacrifice its life on the way of his people and Homeland. That's why any conspiracy and the crimes committed by the greedy of power couldn't make him turn from the way of justice. He didn't satisfy only with love to the Homeland, the deep love of his Homeland formed major line of his practical activity and as the main architect he formed, created and protected Azerbaijan. He formed so great a state that no one doubts of its eternal. He declared to the world that Azerbaijan's independence is eternal and firm.

Besides forming the Independent Azerbaijan Republic, H. Aliyev declared it Homeland of all Azerbaijanis. For the first time in the history he assembled all the Azerbaijanis in the world, united them.

supported the Azerbaijanis living abroad morally and politically, created all conditions to form diasporas in the foreign countries they live, determined their political direction and formed the ideology of Azerbaijani. From this point of view the World Azerbaijanis Congress held in Baku turned to be the most important historical event.

Just as a result of H. Aliyev's this wise and farseeing diplomacy the Azerbaijan Diaspora in abroad became strong organization and conducts the political course of the Azerbaijan Republic with honor.

From this point of view, H. Aliyev's life is an inexhaustible wealth and a beacon showing the right way, light in hearts and eyes and an eternal school pattern for youth.

Today Azerbaijan youth is happy, because they can morally benefit from H. Aliyev's heritage and H. Aliyev's school.

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Doctor of Philosophy.



HEYDAR ALIYEV FENOMENON IN STATE-RELIGION RELATIONS IN MODERN AZERBAIJAN

After Azerbaijan gained its independence the initiative to return religious values that people relinquished by force, under the influence of the soviet ideology is estimable event. The historical changes that happened influencing into all spheres and strata of our society created moderate condition that people with different views existed in peace and quite without fight, annihilation and eradication of each other. One of the significant features is that democratic state founders guiding with the principles of peacefulness and cooperation call the individuals of society for the union purposely and deliberately to implement one aim – the aim of improvement of moral level of the society. Heydar Aliyev confirmed his estimable policy in this direction with these words: «Creating democratic, secular and civilized state, using all values of humankind, applying

the proper features of these values to our people, national mentality and morality we cannot separate and relinquish from our religion and religious traditions».¹

Despite kinds and types of the reasons regulating behavior in the society, either this reason is a power that prevents people from immoral acts, or even involves them into good will actions, or feel of dread to be punished before God in the other world, or respect for public opinion, feel of responsibility before the society, to come across with public rebuke (reproach, reprimand), feel of bad rumors about yourself to be spread, to be disgraced before the people around, to answer for crime and so on – the major aim is to abstain our society from committing immoral acts.

In the process of moral treatment of people besides family, school and state, religion must take place also. We can't forget that, moral consciousness developed within religious consciousness for a long time. Emergence of the world religions and also Islam coincides with the evolution period of morality and religion when morality was major beginning full of experience of mythology and ceremony (cult, worship). Despite it's been 14 centuries that Islam developed into religion, it is impossible to remove its orders (tenets and rules) and instructions (admonitions) from the life of our society. But we don't intend to boast some tenets against the others. Our purpose is to bring to light humankind principles in the content of Islam, to appraise them in spite of feel of dread before the extraordinary powers or any other, and besides that to find out the

coincidences and coexistence of these values with our society. In our opinion, it is possible to raise level of morality and moral face of both one individual and the society with joint efforts.²

Present democratic atmosphere created by H. Aliyev and loved by people has covered all spheres and strata of the society, has created suitable condition for the people of different views to exist in peace and quite without fight, oppress and eradication of each other. He considered the increase of religion's role in morality as one of the significant trends in the development strategy of our country: «We will never withdraw from our belief and religion, and we will build our future by using these moral resources».³ The democratization initiators in our society declaring peacefulness and cooperation principles call purposely and deliberately all the people willing to sow seeds of goodness and eternity to realize one aim – the aim to raise moral level of the whole society.

The religious life of the society doesn't only consist of different discontents between religious and secularity; it is moral development of the people called «ordinary people.» While the intellectuals (thinkers) argue between themselves and find their forms of communication, the associations of different religious society, different clubs, brotherhood of different religions acting actively and acquiring opportunity to declare their principles has recently transformed to such power that despite they don't determine moral development of the society but influence it significantly. To study moral level of the society deeply, and to find

out social and political views of the official Moslem confessors at this time, and to create mechanism, means and methods of realizing the mortal revival issues of our society are the most important tasks.

The innovations implemented recently in the mosque (church) policy of the state have changed everything. The confessors of different religions from political and moral life of Republic have begun to express their thoughts. The communities of different religion and belief live in peace in our Republic. Each of them has brought to the moral life our society the hues most felt and enriched it with values of humankind that are in Islam, Christianity, Judaism, Buddhism. We are the witnesses of formation initial careful steps of the new democratic society that accepts equal rights of different philosophic, religious, political and cultural doctrines.

Researching objective and subjective factors leading society to immorality and moral degradation one should pay attention to those factors that they are indebted to new tendencies appeared under the influence of democratization process in material and moral life of the society for their existence.

Moslem clergymen play important role in dissemination of the instructions and the moral standards of Islam. During last ten years many organizations of different religious trend were created fast, they represent various sects and trends, and incessantly and tirelessly propagandize for the influence on morality, inner world, conscience and faith of different strata of the people of our republic. The religious organizations and communities pay the special

attention to the creation religious education networks in Azerbaijan, and to its development and strengthening, with purpose of spread their ideas and to assemble followers. Those religious agencies, their leaders allocate much means for the creation religious education networks. With purpose of teaching Arabic, Koran, the Gospel religious courses and schools are arranged; sometimes these courses and schools work at the apartments of private citizens.

At the present moment, Baku Islamic University and theology faculty of Baku State University are considered to be the main respectful religious education centers in the Azerbaijan Republic. In these education centers the specialist are prepared to teach Islamic rites.

According to official information received from the Office of Caucasian Moslems, 539 students graduated from Baku Islamic University and at present 276 students study internally.⁴

The opening of religion sector in «Azerbaijan women» society is very significant. Mrs. Asmad Mammadova, docent of the Oriental faculty of BSU manages this sector. The «Azerbaijan women» society intends to arrange courses for girls and women to learn history of Islam, its traditions and customs. This can be estimated as rare event in the last years of its history.

Recently, very important attention is paid to the publication and spread of religious literature, and it should be welcomed. Today the manuals that didn't lost their importance, the books and the

instructions of well-known scholars and ministers of religion are publishing and are presented to discussion of devote readers and those who sympathize with religion. It is natural event and meets demand of people. These books made great impression among the scholars and mass readers.

The untraditional missionary sects whose headquarters situated in the USA, Sweden and Germany are especially popular among Russian speaking youth.

It is known that serious positive changes happened in religious life of the society during the year of independence. Foremost, wide opportunities are created for the freedom of religion belief not only in words, but also in practice, the state has truly become provider of the liberty of conscience. It is undeniable that establishment of the agency executing state policy in the sphere of religion is an important factor not only for the state, but also for the religious agencies.

Azerbaijan is a secular state. But the secularity not denying religion determines the content of the state's political order. Freedom of religion of Azerbaijan citizens is reflected in the Major Law and accepted by our society. Freedom of religion and belief is constituent part of human rights. It is base of morality, spirituality, behavior, coexistence and relations between people.

Religion increases the responsibility of people before the society, and love to Homeland. State is in need of devout and religious citizens and the state estimates morality as the content of national

wealth and takes care of it. This factor composes the base of state policy related to religion.

On the other hand, Azerbaijan is opened to the world. The embassies of the foreign countries, the representatives of the international organizations, different cultural centers, humanitarian and charity organizations, businessmen of different faith work in the independent Azerbaijan. In the last years, the sects emerged from different religions and untraditional religious trends non peculiar to Azerbaijan influence the society, find way to the minds and hearts of people by different means. Regulation of this contradictory process within legislation, creation suitable condition to implement the regulations of the Constitution of the Azerbaijan Republic on the liberty of conscience, provision of the control over the observation the legislative acts related to freedom of religion and necessity of the registration of the religious agencies made urgent the establishment of unit agency.

In order to make regular analysis of the religious situation in the republic, examine theology, provide transparency in the situation concerning religion, inform the public about religious agencies and the activity of their centers the existence of the united executive state agency on the religion issues is the day's demand. Taking account all these factors, the State Committee for the work with Religious Agencies was established in accordance with the Decree 512, on the 21st of June in 2001, of president of the Azerbaijan Republic Heydar Aliyev. The duties, authorities and main

directions of the activity of the State Committee were determined in the Decree.

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3. Khalilov Salahaddin. *Author-designer. «Idea of H.Aliyev and Azerbaijanism»*. Baku, 2002, p.232
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5. See: *Ibid*, p.8

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RELIGION AND RULE OF LAW, OR RELIGION-LAW RELATIONS THE ESSENCE OF RELIGION AND LAW

Religion and law determine regulation principles of the society. In other words, one the main points of intersection of religion and law is that both of them determine adjustments regulating human life. But religion always reminds holy and spiritual concept, law reminds man and the concepts concerning human. Besides, religion is a symbol of immutable things, but law is a symbol of changeable things, or things ought to be changed. Another significant point is that measures and content of religion is determined by God – especially, in detailed orders, but law is formed by people.

After expressing difference between religion and law, let's look through the content of these two systems.

Main aim of religion is to treat people with orders of God and join them happiness. This is general aim of all religions. As to Islam its purpose can be expressed as «to prevent from bas behaviors and provide common prosperity». In the other words, the last aim of Islam is to provide prosperity of all people and society. Where

people find the ways of prosperity and live far from bad behaviors, so, there is religion of God there. Because, the content of religion includes science, irfan, purity, development, culture of material and moral happiness. Islam determines beforehand everything useful for people and the society forbids everything that could damage them and tries to wipe them out. And at this moment the role of law shows itself. So, the main factor that determines the connection law with religion in Islam is structure, content and function of religion.

The western intellectuals and philosophers define religion as a system regulating relations between God and man, but in the definition given to religion in Islam by the Islamic scholars God-man and man-man relations are put forward. This is the main reason that Holy Koran embraces besides belief and moral subjects, also the verses adjusting law.

In the first years, the content of the subject of religion was the topic seriously discussed in the Islamic meditation period. Citing to criteria such as pure intention, sensitiveness, and zeal to religion in good meaning, besides those who pretended that all faithful, constructive, legal and moral orders existing in Koran and thoroughly explained in hadiths compose the content of religion, there have always been people who acted from the reality of existence of changeable and unchangeable orders in religion truly approaching the subject and using the religion term in special and global sense. According to this approach, there is no sense difference between the religion propagated by the first Prophet of God and the religion given to and propagated by the last Prophet. There is only one religion on the layer of God, and that is the religion chosen by God for humanity and named Islam. But in all religions propagated by the prophets there are two kinds of orders, the one that changes in accordance with time, place and social terms, the other is constant. The constant side of the religion includes faith,

worship and moral orders. This is the religion defined in terms and possessing secular character. The changeable side of the religion is law (shariat). It is obvious that in order to express the concept of law more original definition – «shariat» is used in the Islam terminology. But sometimes besides «religion» the use of «shariat» caused the sense confusion, at the same time paved the way for the divergence of religion and shariat. Despite the law is changeable part of religion, that it is included to the religion is commonly accepted. There is divergence of opinions about how much the law will change and about the essence of lawful orders included in religion.

Most Islamic scholars came to conclusion that religion and law (shariat) are integral parts and religion is emerged from these two elements. According to this concept as the shariat (law) regulating individual and social behaviors of the Moslems welds from faith, it is its completive part. Besides that, as the law is changeable part of faith it can't be discussed, judged and changed, that is to say it is divine originated. This aspect is supported by well-known Islamic lawyer Abu- Isaac -ash - Shatib.

The base of discussions on these kinds of topics forms the meanings given to «religion» and «shariat» by the Islamic scholars. Briefly expressing, it is known that the orders regulating individual and social life, being in connection with economy, politics and law are generally called «shariat». But this definition given to «shariat» is the result of certain periods and conceptions. Because in our literature and scientific sources the words «religion», «nation» and «shariat» were used to express the same essence for the different point of views. All the information and the instructions sent by God with his prophets are called «religion», in order to belief and obey them; are called «nation» because they are in written form and keep people in certain frame; are called «shariat» because they are ways of life and behaviors of the individuals and the society. According to

that, as the «shariat» was used instead of «religion», the idea of «Islamic shariat» was used instead of «Islam religion».

Although there are people concern «religion» term to unchangeable faith and behavior orders and «shariat» term to changeable religious orders and rules, no pillar of such conception is determined in the Islamic science tradition. Thus, «shariat» – is the name of changeable and unchangeable, all religious orders and instructions concerning the faith and connected with behavior. But in our traditions and customs shariat is used in narrow meaning of word with purpose of expressing constructive orders emerged from faith and law, even just to express law.

According to other account, shariat expresses the main principles of global and perfect religion in the sphere of law. In this sense, shariat is the basic (constitutional) principles of the constitutional (just) state. According to that, the case in point is the subject difference among shariat, religion and/or Islam, not final and absolute distinction. As the shariat includes the basic (constitutional) principles of Islam law, Islam includes faith, moral, worship rules. If to give board meaning to shariat, this subject can embrace the basic and the important rules of worship.

According to the conclusion, sometimes the words «shariat», «religion», «Islam» are used to express religion in Islamic terminology. But it is real that these expressions are used to express content and features of religion. Related to the main sources it is impossible to consider right that religion is independent from the law and is not legal component. Putting aside all this discussions we will come to conclusion that religion includes not only faith, worship and morality, but also law, despite the arguments about its essence and comparison. At least this conception is proper to the integrity of Koran. That is to say, in Islam the law, even not as detailed orders, is

not separate from the basic elements of religion such as faith, worship and morality from the principles point of view.

SOME BASIC PRINCIPLES GAINED TO LAW BY RELIGION

Islam is considered as the entire concept including belief, worship, morality and law. They don't diverge from each other. But in any way, belief and morality are the main marks in Islam, the worship and the laws are the means to achieve this object. It is important to bring up devoted and well-behaved people and create society consisted of them. For that, Islam brought some principles of global character. For example, the principles of justice, council and obedience in state government and management were adopted. To keep one's promise and to redeem one's oath are accepted as the main principles. The most important principle in the family relations is mutual respect and confidence of husband and wife. The most important principle in judgment is conscience liability.



BORIS SIMANDUYEV,
*Chairman of the mountain Jews'
Religious community of Red
Settlement, in Guba region.*

THE ROLE OF HEYDAR ALIYEV IN THE ESTABLISHMENT AND STRENGTHENING OF THE TRADITIONS OF RELIGIOUS INDULGENCE IN AZERBAIJAN

**Honored Sheikh Excellency, dear Mr. Hidayat, Distinguished
Father Alexander, dear guests, participants of the conference,
ladies and gentlemen!**

With your permission I would like to send regards of the members of the mountain Jew's religious community of Red settlement in Guba region and all inhabitants of the settlement. We thank the organizers of the conference for inviting us to the conference and wish success to the work of the conference.

Our community is the oldest one in Azerbaijan. Generally, for more than 2500 years we have been living in Azerbaijan. Besides all citizens have equal rights, despite being «majority» or «minority» they are all treated with Distinguished, their religions, national customs and traditions are Distinguished and esteemed.

Since the ancient periods the representatives of different nations lived and religions of many people existed in Azerbaijan. But this doesn't impede people to exist in friendly, mutual understanding conditions, there is not any discrimination concerning national and religious relations.

The relations between state and religious institutions are regulated by relevant provisions of the Constitution of the Azerbaijan Republic and by Law on «Freedom of religion».

During the centuries we lived in Azerbaijan there wasn't any confrontation, conflict between the Jews and the Azerbaijanis on national and religious ground.

Today we are witness of existence of conditions for human freedom, also freedom of religion, liberty of conscience in the independent Azerbaijan. Everybody believes that religion that belongs.

Azerbaijan and its people always differed for their religious indulgence. Owing to that our people preserved their religion, language, customs and traditions.

All these realized owing to the firm friendship between Azerbaijan and Jewish people.

The international relations of Azerbaijan expand. Many delegations visit our republic. The Jewish community of Red settlement is well-know around the world and all interested in it. They visit our synagogue, get acquainted with our activity and always leave us with feel of content. This is very comprehensively useful for us, because the Azerbaijan Republic opens way to the world and the world unity. In other words, the opportunities are creating to achieve justice, truth, admission, to become famous and to find new friends and like minded people.

After our republic gained its sovereignty, the interest to the problem of nations and minorities increased. All conditions are created to follow their language, customs and traditions.

Some of the synagogues occupied by the state, used for different purposes and destroyed in the Soviet period were returned to the community as its property. After creating conditions to study in native language the schools were opened to learn the ancient language of the ancestors in the Red settlement, and all conditions are created for studying religious and national customs and traditions at those schools and out-of-school.

Even Azerbaijan distinguishes for the traditions of tolerance, religious indulgence we can decisively say that the tolerance meeting international standards we created owing to the works of the National Leader Heydar Aliyev. During one of his speeches President said: «Azerbaijan is Multinational County. Besides Moslems the citizens belonging to different religions live in Azerbaijan. As the independent, democratic state Azerbaijan created freedom, liberty possibilities to all nations, and people despite their religions, languages, races and political membership». He said: «all religions are from God. We must try to provide equal rights to all Azerbaijan citizens, despite their religious and national belongings, and to establish their unity. This is the order of God and our way».

Azerbaijan people always try to strengthen friendship, fraternity, kindness; to provide peace and quite, good relations between the people despite their religious belongings.

Tolerance in our country is admitted by many international organizations. The successful representation at the international events in religious trend is visual evidence to that.

The absence of the controversies on religious ground, independent choice of faith form, creation of religious indulgence and tolerance opportunities, admission of these successes by many international organizations and the influential religious figures are the result of policy conducted in the religious sphere by the Great Leader, the deceased President, and Distinguished Mr. Heydar Aliyev. This situation in Azerbaijan is the wealth of Azerbaijan.

Today President Ilham Aliyev, the successor of Heydar Aliyev's policy proves to be guarantor of the rights of the Azerbaijan devout with his constructive actions while his presidency.

On May, 2002 when Pontiff John Paul II was in Baku he said: «Azerbaijan is rare country where three different religions coexist in peace and quite, and as to religious indulgence it is a stable society». This stability is a result of intensive work, well-balanced delicate policy and strong will.

We the devout are proud of it.

We will do our best to create mutual understanding and peace between the religions in the future, effectively use religious-moral values. It is impossible to create peace and law and order in the society without steady, tolerance relations between nations and people.

I ensure chairman of Caucasus Moslems Agency Sheikh Excellency, and head of the State Committee for the Work with Religious Institutions that benefiting from the results of the present conference we will make effort to achieve goals put forward the devout.

God give you health, peace, law and order!

Thanks for your attention.



YASIN GARAMAMMADLI,
Docent of the Philosophy
Department, Candidate for the
philosophy sciences,
Political correspondent
of «Azerbaijan Television
and Radio Programs» LTD.

**POLITICAL-DIPLOMATIC HERITAGE
OF HEYDAR ALIYEV: FROM THE CONFRONTATION
BEWEEN RELIGION AND CIVILIZATION
TO DIALOGUE AND UNITY**

Dear, participants of the conference!

The present event coincides with the hardest confrontation period of the unity and counteraction of human civilization. Believing that this conference will give gift to the victory of dialogue and cooperation in this struggle and as the last aim, to the idea of humankind unity, we decided to join it. We understand that in the struggle for this aim all the small and the big subjects of the international relations bear great responsibility. The international relations involves all social-political units from the separate states to their different unities and unions, even the absence of one element of this huge homosystem in universal cooperation process can fail the idea of global unity.

As to the place and role of Azerbaijan to gain victory in the fateful duty of humanity- in the struggle for preservation our common home – the Earth in safety, we think that here at least two factors have determinant importance: first of all, Azerbaijan for its geopolitical position is a junction of Asia and Europe not only in geographical sense, but also is a historical and modern junction of religions and civilizations and cultures, and the historical experience gain here is instructive for present and future of our world; secondly, balanced international relations established by Azerbaijan, at the same time its activity in the mutual cooperation in tolerance with the different religions is worth to be studied and spread. The special distinguish of Heydar Aliyev's period in long historical experience of Azerbaijan is significant firstly, for truly achievement pluralism and tolerance in the internal policy and religious relations of Azerbaijan, on the other hand it is connected with determination present and future activity course of the moral values assembled in this sphere during his term.

Despite either internal-political or foreign-international aspects of the first term of Heydar Aliyev's political activity including the period when Azerbaijan was part of the USSR had relative character in the vice of centralized government, are significant for its active support to the development of the different spheres of culture. Especially, while being on the post of the first deputy chief of the Council of the Ministers of the USSR, during his direct management to the social spheres his approach to the cultural difference, national-religious many-colored in respect to the democratic values in the multinational USSR is admitted historical truth. The significant independent activity of these national minorities and ethnic groups, different religions – Islam and its faith, Christianity and its sects, also the Jewish community and its religious traditions in comparison with the Soviet criteria is not deniable.

The second period of Heydar Aliyev's political heritage – his leadership to Azerbaijan is rich and productive for in respect to the establishment of sovereign state, its social, economical, political and cultural development, creation and improvement of the international relations. His leadership as a national leader in internal and foreign policy showed itself just during this period. If the political activity during the soviet period had no alternatives, and was implemented by the appointment of the head, in subjective – volunteer manner within the unit regulations of general totalitarian regime, in the society where different political powers pretend to the post the leadership needs more energy, resolve and courage. Besides these new factors of the internal social-political life of the society, its universal aspects caused great difficulties and created the difficulties which Azerbaijan can't endure. Among them were the Armenian aggression on our country, and the military occupation of Nagorno-Karabakh and the peripheral lands.

Pluralism – the competition model of the political system which is completely new for our political-legal culture in the internal social-political life paved the way for the incomplete matured groups to emerge as a political power, and for their political pretensions. During 1992-1993 years when Azerbaijan newly gained its independence war situation demanded reconciliation model of the political system. While all politicians must have directed their efforts to joint struggle against the Armenian aggression, the internal national-ethnic and political splits drew the country into civil war.

In this situation the invitation of Heydar Aliyev from Nakhchivan to Baku, the confidence of the state's general head to him was the only possible political choice as the next events confirmed.

The real political portrait of Heydar Aliyev showed itself during his new coming to the head of the republic. As the classical philosophy teaches every source of the development must be searched within

itself. All previous political experience, ability to estimate created situation, ability to see political development tendency of the world helped to form real policy in all spheres of the society in this hard historical period. The choice of national-religious indulgence – tolerance in the internal political-cultural life, pluralism in the political struggle, and balanced foreign policy in the international relations showed the beginning of salvation stage of Azerbaijan. The achievement of the social stability in the hard internal political struggle in 1993-1995, the draft and adoption of the new Constitution of the country, establishment of the different branches of the political government, the rebuff of the several acts of separatism and insurgency without casualties caused the political stability which is necessary for the social development. We think that this is one of the important results of Heydar Aliyev's return to the high political authority and deserves to be deeply studied and thoroughly estimated in respect to the political-legal culture.

We consider necessary to pay the special attention to the foreign political diplomatic portrait of Heydar Aliyev as President of the county- the nearest sphere to our long-term activity in the national television-radio area of Azerbaijan. Even on the 15th of June, 1993 when H. Aliyev was elected Chairman of the High Council of the Azerbaijan Republic, decisively determining the place of our country being in the vertex of war in the international relations during his speech, he determined this as balanced policy with the neighbor and far countries. That policy course being implemented systematically during his 10 year political leadership gave political –diplomatic guarantee for the integration to the world unity. In the autumn of 1993, the participation of Azerbaijan in Commonwealth of Independent States, before that our membership in the Organization of Islamic Conference, UN and TSCE (now OSCE), our acceptance to European Council, partnership and private cooperation with

NATO and European Union, and finally, establishment and development of the bilateral relations with the major states of the world on the international legal ground turned Azerbaijan to the real subject of the international relations.

The famous oil agreements signed on the 20th of September, 1994 and their continuation; participation in the establishment of Eurasia communication systems, our gift to the forming of the regional cooperation and so on events besides their direct economical benefit showed the openness of Azerbaijan society, its democratic, civic, pluralistic and tolerant stance and especially, showed it to the world as our culture-wide political course.

The most important value of the political culture is determined not only by its content and principles, also by its historical stability. This finds its reflection in the inheritance principle of the political culture. As a candidate to the presidential elections held on the 15th of October, 2003 Ilham Aliyev promising to conduct political course prepared and implemented step by step by Heydar Aliyev during the last ten years pledged to provide political inheritance and his more than three year activity at this high post maintains those important cultural and political principles to be determinant factor in the internal and foreign policy of our country.

Implementation of the relations of our country with the different international organizations as balanced relations determined by Heydar Aliyev has exceptional importance in respect to our present and future. Besides political, economical and military factors, the religious relations which preserved its influence as one of the powerful spheres of the modern culture have the exceptional importance. It is significant moment that, Azerbaijan tries to keep its balanced political course here, too. Undoubtedly, the maintenance of this is very difficult in the current strained situation in religious relations in the world.

Some extremist powers falling to the religious confrontation level of the Middle Ages strive to global tension between religions and civilizations, and they attain it in some extent. Especially, attacks on the saints of Islam by European media, and «facts about being keen on such trends under the cover of the informative service» on media of some Moslems countries confirm to show great sensitiveness in the religious relations.

The ceremony organized in the capital of our republic, also the International Conference organized by Fund named after Heydar Aliyev and the Ministry of Education, the Ministry of Vagflar and Islamic Issues of Kuwait and Kuwait Committee of the Asian Moslems of the International Charity Organization of Islam demonstrated the exceptional significant attitudes of both the official state and scientific-social circles to the problem of mutual indulgence of the religions and the civilizations.

The efforts of Azerbaijan in this sphere shows that our state finds the transition from the confrontation between the religions and the civilizations to the mutual dialogue, the discovery and the solution of the contradictions diverging them, finding out factors uniting them and as the last aim to join universal unity as the main principles of the political course. This is obvious expression of the determinant role of the political-diplomatic legacy of Heydar Aliyev in our present and future policy.



YEUGENIY KOJOKIN,
*Head of the Strategic Research
Institute of Russian,
Doctor of Science.*

Dear Mr. Chairman,
Dear participants of the conference!

It is great honor for me to speak at his hall.

First of all, I would like to note that in our opinions Azerbaijan is very important ally for Russia. For that, as a state institute our institute published two parted research work called «Independent Azerbaijan». One of the organizers of this conference Sheikhulislam Haji Allahshukur Pashazada helped his preparation. After this book was prepared President of the Russian Federation Vladimir Putin during his official visit to Azerbaijan presented it to Heydar Aliyev. The publication of this book is very significant for us.

Russia is an old country and for the political regime Azerbaijan has also ancient history. As a result of works conducted by Hayda Aliyev, and now by Ilham Aliyev Azerbaijan achieved great success in religious tolerance. From this point of view our neighbor's experience is very important for us. It is important to apply their experience while creating our base in state government.

Our historians discovered the issues unknown for anyone in the soviet period, related to the relations between state and religion, and also the activities of the Moslem organizations in the XIX and the

early of the XX centuries. We can bring as an example the works of many researchers.

It must be noted that, the secret journals were published in the XX century. There are notes about the Moslem courts among them. In 1963 the secret journal of Nicholas Tourta, the researcher on South Caucasus was published. I would like to bring some examples from these works.

Both our or our neighbors' knowledge and experience in this sphere can help us to implement relevant orders of our President. Developing during the monopolistic period, in comparison with China, India having more than 1 billion people in the world, with European Union countries, with the leading state of the world, the USA Russia is a middle scale country. Besides that, we can't forget the past Marxism- Leninism ideology.

We are sovereign nations of the independent states owing rich experience in political and cultural spheres. We must attentively approach to the opinions of the influential institutes such as European Council, but must make last decision by ourselves. For that, we have enough culture, knowledge and appropriate experience. From this standpoint, Heydar Aliyev is an example for us as a person who estimated highly the importance of the state activity and comprehended the importance of state system. We now understand that, Heydar Aliyev was right in the confrontation between Michael Gorbachov and Heydar Aliyev. Unlike Michael Gorbachov he comprehended the importance of the state institutes, and Distinguished them highly.

Of course, conducting reforms we should go forward. But it is forbidden to destroy the state. Without state people will meet injustice, anarchy, and will be deprived of their liberty.

I want to say that, Azerbaijan is important country to me. With purpose of keeping the state far from the forthcoming tragedy an agreement was signed in 1991 in Jeleznovodsk. The working group consisted of the deputies from the High Council of Russia and

Kazakhstan and several officers were created. We, the working group had to supervise the observation of this agreement. I was group leader.

We helped to arrange dialogues not only between the High Councils of Azerbaijan and Armenia, but also at the stage of communities operating in Nagorno-Karabakh. Unfortunately, our group wasn't strong enough. Because the Soviet Union collapsed, Russia was newly established. This was 1991 year and of course everybody remembers events happened at that time. Thus, our mission ended unsuccessfully. Three of my friends, two Russians, one Kazakh had to stay in this land forever. These lands have great importance to me, because this land is a part of my and my deceased friends' life.

We, the Russians must know Azerbaijan, because practically we live on the same land. We are neighbors not only for the common borders, but also for the other reasons. For example, last name of my neighbor is Mammadov, our children play together and this will always be like that.

Thanks for your attention.

YAGUT PASHAYEVA,
*Musician, candidate
for the study of art.*



HEYDAR ALIYEV ABOUT ISLAM AND ART

(SOME REVISIONS)

In the XX century fate gave our people a rich minded person, world famous political figure like Heydar Aliyev. The Great Leader is a point seen all around the world: the summit of humanity, top of morality and wisdom. It is not accidental that President of the USA, the greatest country George Bush called this genius person as «Great President of the small country».

The Great Leader with his extraordinary memory, talent and knowledge could solve the most difficult problems successfully. The greatest politician Heydar Aliyev established the perfect basis for not only strengthening of our independent state, but also for its becoming mighty in the future. Repelling all kinds external pressures and internal obstacles boldly he established «major road» for the happiness of his people with great sagacity.

In order to create feel of health love related to our moral values, our Great Leader Heydar Aliyev conducted broad and expedient

work. The actions implemented in this sphere by him can feel of respect toward our moral values to our youths and increase and strengthen love to Homeland and land.

In different periods of mankind history the artistic and aesthetic education has a significant role in the treatment of the young generation.

Our Great Leader Heydar Aliyev said: «during the XX century our culture passed the new evolution stage. Especially, professional music was created in the greatest sphere of our art. Undoubtedly, people with inborn talent who reached the high top using the professional music patterns established big school. Our music – popular and folklore music is very rich and many-colored».

The international influence of modern Azerbaijan music is irrefutable. Advanced composer's school owing the perfect writing techniques with the artistic style, the specific music language and with the international content has been already created in Azerbaijan. Even in the early XX century the greatest democratic thinkers of Azerbaijan M.A.Rasulzade, N.Narimanov, J.Mammadguluzade, M.A.Sabir, A.Azimzade, U. Hajibayov and the others supported the progressive trends in art by all means, tried to prove their vitality with their literary and social-political activities.

Undoubtedly, talking about the goals of our professional music it is impossible to be satisfied with showing aesthetic impact of this or other music work to the vast audience. It will be in place to talk how well the national composer's school possessed the professional music genre and how much successful they were in this sphere. It is not accidental that we are witness of creation deep content works in all music genres by Azerbaijan composers. These works with different artistic-aesthetic features and different contents besides showing progress and evolution of our opera art are the best

evidence of the effective creative activities of our composers, in short historical period.

«Using professional wealth, the mastership of the composer must include creation of perfect works in all genres based on Azerbaijan folklore music, the national melodies.» (Heydar Aliyev)

Since the first years of Uzeyir Hajibayov's activities the special attention paid to huge size vocal-synthetic genre is not by chance. If we pay attention to his «Leyli & Majnun» opera (1908) we will see how perfectly these principles were implemented. Besides, it was discovered that the composers approaching from the standpoint of the future musical-aesthetic education of the nation tries to enlarge its aesthetic culture and aesthetic comprehension possibilities.

The Great Leader Heydar Aliyev said that, Azerbaijan music, especially, professional music has great history. The music school created by U.Hajibayov in Azerbaijan was such a school that after him our nation has given many great composers, musicians, figures of culture to the world. Azerbaijan classical professional music composed by our composers are the first professional, classic music patterns in East and here Azerbaijan is on the first place...

«As every nation Azerbaijan people have own self-respect, also. This self-respect must be reflected in advanced steps of the nation. The distinction of religion from other moral wealth of people is that it always called people to fraternity, solidarity and unity. Through the centuries Islam was the base of our morality; it guaranteed for the Moslem a decent place in the world. All words in Koran are torch for going by path of God in Azerbaijan today. Islam wasn't and isn't enemy of other religions...» (Heydar Aliyev).

To keep the influence in the society Islam and art always strived for being in contact with different forms of social consciousness.

It is necessary to note that, in the Middle Ages the Christianity deeply influencing into all spheres of the social-political life in European countries created obstacles in the progressive development of the society with its dogmatic, scholastic orders, terrible inquisitions for many years. F. Engels said: «the Middle Ages orders developed on absolutely simple base. In order to start everything from the beginning it destroyed the ancient culture, the ancient philosophy, politics and science of law. The only thing he took from the destroyed ancient world was Christianity and half-destroyed cities which lost their previous culture. As a result of that in all stages of the development the intellectual education monopoly was captured by the priests, thus education gained religious character.»¹

To deserve love of the masses, to strengthen their position the comprehensive use of the artistic-aesthetic opportunities of different kinds of art by the religious figures is worth of esteem. Masterly use of music, architecture, literature, art and so on in the religious ideology by the confessors who feel sensitively the emotional influence, power of art to the inner worlds of, minds and thoughts of the people is significant. Cologne Church in Germany, Notre Dame Church in Paris, Aya Sofia Mosque in Istanbul, Taza Pir Mosque in Baku and many other such architectural monuments, the pearls of painting art such as miniatures, icons, rich church music etc. embody the great need of religion to art.

The complicated process existing in modern art is used in «modernization» process of religion and sometimes this cause the ridiculous results contrary to the orders of religion. For example, in some Western countries the religious figures in order to subject the youths into church's influence resort to various methods, even don't forget to arrange modern dance events, sports competitions and so on at the churches.

It is proved that all types of art are not used in the same style and at the same extent by different religions. Foremost, all these are the results of spread extent of certain type of art in the cultural life of the society, to be exactly, the result of being on the front place among types of art, aesthetic need of nation, the specific features of this or other religion.

The history of culture proves that even in the social – historical periods when religion's sphere of influence was high, people couldn't improve their artistic – aesthetic talent thoroughly, and even the stagnation existed in some spheres of work activity and also artistic activities. As the religious songs, motets etc. sang at the Christian churches of Middle Ages influenced negatively to the joyful, optimistic activities of the masses, at the same time to the development of the folklore activities. The clergymen imposed ban on performance of joyful, vital songs and dances appropriate to spirit, inner world of hard working nation considered it sin. That optimistic, democratic popular activity was tried to be replaced with religious anthems, psalms. Augustine said that «people don't be exhausted of sorrow». Besides that, even in the reactionary social-historical situation people besides the religion's position, that is to say besides clerical art preserved and developed their folklore activities. One of the main reasons of this was that the craftsmen profoundly believed and Distinguished its talent, mentality and aesthetic ideal.

This shows itself obviously in the skeptical relationship of different religions to art, its types and realistic popular activity. Despite Italian scholars – Galileo, Jordan Bruno, polish astronomer Copernicus and the others were chased by religion, they didn't renounce their scientific activities, the scientific truth. Life and activities of the great craftsmen of the Middle Ages such as Albertini, Dante Alighieri, Abu Ali Ibn Sina, the great poet of our people Nasimi

can be considered one of the significant examples of irreconcilable struggle against the so called devout. To strengthen their positions the religious figures tried to use artistic works of talented craftsmen among the masses through the history. For example, the great artists such as Leonardo d' Vinci, Rafael, Veronezi were used in decorating the walls of Christian churches.

The great German composers Bach, Hendel, Haydn, Austrian composer Mozart worked as organ performer in the different cities and composed church music for a long period.

Despite the relations with church the real artists had never entirely sacrificed their talent and abilities and artistic thoughts for the church. Despite the requests, orders etc. of the church and religion these artists tried to include dreams and wishes, internal excitement into religious clerical art.

Music is especially used in Islam for long centuries. It is especially important to note the reading of azan, Koran and yasin by the devout, also their participation in different religious events. We don't have to forget that azans sounded from the minarets of the mosques have the religious- ideological essence.

American aesthetic T. Monroe in his work «the Oriental aesthetics» tries to prove that the reason of the important role of art in the ancient East countries was that it tanned feel of dread, obedience to people, created gods for prayers, worship and ceremonies.

It is known that real art doesn't have one function, it is multifunctional, and the one- sidedness is contrary to its social, epistemological nature as a whole. For example, the works with religious content of the great artist such as Fidi, Praksitel in Greece, also the statues of gods are far off their religious – ideological content. As a result of gradual decline of the religion of Ancient Greece and Ancient Rom the works of art, also the ideological

functions of these works such as service to those religions, paganism disappear, and the other aesthetic functions, also cognition, the educative – changeable role of art come to the first place.

Art, aesthetic feels and emotions didn't emerge under the influence of divine, extraordinary powers as the devout pretend. The religious feel differs from the emotions. On the contrary, the religious ideology and the religious figures used and still use different types and genres of art to strengthen their influence on the hard-working masses.

The aesthetic feel relates to the objective laws. The Marxist aesthetics shows that it emerges under the influence of different subjects and events; and in connection with man's world-outlook has peculiar function in the development of the society and formation of the aesthetic culture.

In all periods of history we witness of possessing the same stand and struggle in the solution of the problems and the events happened in the families and the society. It is necessary to remind some women diplomats, poets and public figures proudly. Today in the years of independence it is worth to cite as an example of our women the social activity of the first lady Mehriban Aliyeva. Just for that, on the 9th of September, 2004 khanim Mehriban Aliyeva was honored with Goodwill Ambassador by the world scale, Distinguished organization as UNESCO.

«I am proud to represent the country of Uzeyir Hajibayov, Gara Garayev, Sattar Bahlulzada, Mstislav Rostropovich at UNESCO as goodwill ambassador». The author of these words is Goodwill Ambassador of the UNESCO Mehriban Aliyeva.

«Awarding the high title on Mrs. Mehriban Aliyeva happens on the important day of our organization. This award shows that culture is a crown of the progress and it is more precious than the jewels

decorating the crown.» (Coishiru Matsura, the General Director of the UNESCO).

During her visits to the foreign countries Mehriban khanim represents Azerbaijan women decently. Besides being the first lady of the country with her position in the social-political life she is doing great works as President of Fund named after Heydar Aliyev. Wit her great services Mehriban Aliyeva is the best example for the Azerbaijan women. The high confidence shown to Mehriban Aliyeva is the attention paid to Azerbaijan woman.

On the 13th of June, 2006 mugam concert dedicated to the 120th anniversary of great U. Hajibayov, the founder of the professional music of Azerbaijan was held at the Palace named after Heydar Aliyev. The people assembled at the hall greeted with warm applause President of Azerbaijan Ilham Aliyev and his wife Mehriban Aliyeva. At the concert organized in the initiative and support of the Fund named after Heydar Aliyev and Fund of Friends of Azerbaijan Culture the mugams sang by the popular artist Arif Babayev, Agakhan Abdullayev, Sakina Ismayilova, Aygun Bayramova and Mansum Ibrahimov to the accompaniment of popular artists Mohlat Muslumov (tar) and Fakhraddin Dadashov (kamancha) demonstrated the greatness of unlike pearls of music treasury. Related to the 120th anniversary of U.Hajibayov talented performance of the finalists of the «Television competition -2005» organized by «Space» TV Channel made pleasant affect. Joint performance of Alim Gasimov with his daughter Fargana was greeted warmly.

After the successful concert President Ilham Aliyev congratulating the mugam singers at the backstage said: «it was fabulous concert. We all watched the competition on television during two months. It is great event. Our national wealth mugam is alive and while Azerbaijan people live our mugam will exist. Today

the new era of mugam begins. I thank everybody, the masters, and the competitors. Two generations – the masters and our youths, children participated at this concert. It was wonderful concert. There was high mood at the hall. I profoundly thank you and wish you success in your future activities».

The popular artist highly estimated works of President of the Fund named after Heydar Aliyev and Fund of Friends of Azerbaijan Culture, Goodwill Ambassador of the UNESCO, deputy of Milli Majlis Mehriban Aliyeva implemented in the sphere of protection of ancient mugam art, carrying of performance work with rich history 10 young generation, finally in the development of mugam, and bringing up new generation of singers.

RESOURCE:

Marx K. Engels F. On the Religion. Baku. Azernashr, 1968, p.80



OMAR ASLAN,
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ROLE OF FRATERNITY IN COEXISTENCE AND THE IDEA OF FRATERNITY IN KORAN

As a cradle of different cultures, especially of the Turkish culture Azerbaijan has rich political, social, economical, historical, literary and cultural values. With the power attained from the history modern Azerbaijan tries to implement the same functions today. The measures are implemented with the purpose of creating condition to live together and in fraternity of the people settled in this territory. As, the International Conference on the subject «Heydar Aliyev and the religion policy in Azerbaijan: the realities and perspectives» held today is one of them.

One of the important factors of providing life in unity and equality, happiness and safety is a feel of fraternity. We can't say that both Moslems and the researchers and the majority of people as a whole don't have enough information about the idea of fraternity in Koran. However, Koran is not a message that belongs to certain tribe, region or continent, but it universal book. That all appeals in this book concern the humanity is the best example to its secular nature.¹ Because according to Islam all people are not only equal,

but also brothers. As the equality is a legal conception the fraternity expresses owing the same nature and character. Despite the color of their skin all people come from the same root.²

As all people come from the same father and mother they are all considered to be brothers:³ «**People! Be afraid of God that created you from one breath, created his wife and created a lot of men and women from them.**»⁴

This verse shows that all people come from the same family and root. In this case the attention is paid to the necessity of them to be brothers and observe the relationship rights among themselves and live in fraternity.⁵ The verses, «**People! To tell the truth, we made you from one man and one woman**»⁶ and «**Yes, we really created you and then gave you the face...**»⁷ point to this moment. The inspiration of the religion fraternity by Koran as the idea of «**The devout are brothers**»⁸ should not be estimated as its denial of fraternity ties emerged in accordance with the idea that all people were created from the same father and mother. All the people were created from the father of humanity Adam, in other words from the same source.⁹

Expressing the fraternity of the devout Koran doesn't deny their fraternity with other people, just stress the fraternity among the devout and points to their existence as brothers without struggle.

Pointing to this two moments Muhammad Mustafa al-Meragi (1945) said «there are two ties between you (people) that must be protected. One of them is the tie of faith; the other is family and kith ties».¹⁰ According to Koran there isn't any contradiction between the fraternity of the devout and the family brotherhood of all the people. But it can be said that the idea of fraternity has two the biological and the religious types.¹¹ The biological fraternity includes all people; the religious fraternity is a specific feature that belongs to the devout. Having the same essence their concepts differ for their appeal

forms. Both of their purposes are mutual understanding, justice, confidence and help to each other. These principles are the necessary demands of fraternity. This situation resembles brothers of the same mother and father, who have different characters, contradictory views, belief and ideas. Both of them have peculiar characters and features. Possessing different features doesn't deprive them of the feel of fraternity, only shows the difference between the brothers. Even they may have some problems between them, but these problems don't change the truth of being born of the same parents.

On the one hand people sharing the same faith by the religion brotherhood should live and help each other with the principles of unity and equality in order to be the slave of God and the followers of Muhammad, and demonstrate solidarity in every individual and public work; on the other hand according to the biological fraternity they should act together and in mutual respect. All people are brothers. This resembles the forest with different trees and with beautiful view. That is to say, as there are all kinds of trees in the forest, there are various people on the Earth. This shows the richness of the Earth. As this verse is a sign for that: **«One of its verses is creation of the sky and the earth, difference of our languages and colors. Undoubtedly, there is a lesson for the learned»**.¹²

To talk about the fraternity between the people, to consolidate ties of love, affection and brotherhood, without distinction of religion, language and ethnically the methods of approach to the people from the equal distance should be searched and the real actions should be implemented. Because this is God's order. At the same time people owing to their talent and ability relinquishing from doing splits on the earth are able to create the principles of peace, fraternity and coexistence. As the conception «taaruf» used in verse **«in order to**

get acquainted with each other»¹³ means easy solution of the problems by keeping balance within the same and equal terms.¹⁴

Alusi interpreting this conception said so: «the reason why God divided you into tribes and nations is not for being proud of and boast of your fathers and tribes, but for comprehension of your identity, to feel relationship between yourselves and to get acquainted».¹⁵

Saint Prophet on his parting speech advising his people to leave hostility, to keep far from the wrong way by obeying the justice and help to all people said thus: «People! Undoubtedly, there is only one God. Father Adam is also one. You all are from Adam and Adam was created from the soil, he is the superior near God and he is the most frightened of God. No Arab is better than non Arabian, only the tagva is superior.»¹⁶

As to some people, loving people is humanism. However, to love people for being the slaves of God, to respect their rights and freedom are one of the main principles of Islam. We can bring the following verse as an example: **«God is merciful and kind to people»**.¹⁷

Without distinction all people are equal before the divine justice. Because the justice, the truth and the fidelity are the social criteria guarantying the creation of the social peace and security such as respect to others' rights, protection of one's dignity and placed amid the secular fraternity principles suggested in Koran.

Looking through Koran as a whole we will see that it addresses to the people as **«People!...»**.^{18,19} Because all people are the slaves of God.²⁰ God is creator of all people, their Lord.²¹ He is not God of one area or one nation. So that, all people are brothers, they are equal and have equal rights as a human.

Protection of these rights is guaranteed together and the existence of the feel of fraternity is one of the main terms for that.

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GUNDUZ ISMAYILOV,
*The State Committee on the Works
 with Religious Organizations.*

ISLAM – THE SYSTEM OF MORAL VALUES AGAINST TERRORISM AND VIOLENCE

**Dear, Chairman,
 Dear participants of the conference, ladies and gentlemen!**

Despite the progress of the globalization process, the development of science and techniques and emergence of large scale of migration the religions are still the system of moral values playing the exceptional role in humanity life. Despite how strange it is, it is real that while the globalization process picks up speed and people of different religions, nations and races come together the faith difference among them vividly shows itself. It looks like the inter-religious and intercultural contradictions are inevitable the confrontation between them is unavoidable. But it is joyful situation that the end of XX century and the XXI century we live is historical period in respect to the development of the inter-religious and intercultural dialogue. I am sure that this International Conference we are participating in will play the significant role not only in the spread of model experience of Azerbaijan in the sphere of

state-religion relationship and the tolerance traditions of our people, but also in the development of inter-religious and intercultural dialogue in the world.

Dear participants of the conference!

Unfortunately, today terrorism and violence are the biggest, maybe the principal problem of humanity. Millions of people in the world, from far South – East Asia to the Middle East, from Africa, Europe to America suffer from violence and terrorism. The worst thing is that no country and no one are insured against terror.

In many situations, even sometimes in the high circles the opinion about the existence of the factors connected with religion on the base of terrorism is widely spread: the religions implementing the mission to bring prosperity, law and order to the people are qualified as the source paving the ground to terrorism. We have to admit that the religion the most exposed to injustice, irrelevant and baseless criticism is Islam. Unfortunately, as a result of lack of information, biased propaganda and other reasons the wrong opinion about Islam was formed in hundreds of people. However, the reason of violence, terrorism must be searched not in religion, but in religious discrimination. No religion justifies the violence, the terrorism and the religious discrimination. But unfortunately, there are powers paving way to the religious discrimination and use the religion as a means for political purposes. We should confess that sometimes these powers achieve their goals.

Islam intending to make people happy in both worlds with purpose of achieving this aim prefers the principles based on independent will of people. According to Islam only people with intellect and independent will are responsible before God and law. According to the 256 verse of surah Bagarah in Koran there is not coercion in Islam: people are independent in their choice, either in determining religious or political and social responsibilities. These principles propagated as the democratic values by modern world are the orders determined by Islam 15 centuries ago. Putting all these

aside the accusation of Islam in violence, in forcing people from something is injustice at least.

During 23 years of prophecy of Saint Muhammad or even 15 years of the history of Islam no facts of the acceptance of Islam by force were noted. On the contrary, Islam tried to create maximum condition to the members other religions in order to live proper to their faith.

The idea that Islam justifies terrorism is completely wrong and dangerous claim. Establishing connection between this religion and terrorism at any level could be the fruit of ill-mind. Because Islam shows the severe position against terrorism and the Moslems much suffer from terror. But unfortunately, there are people trying to make connection between Islam and terrorism propagating it as the religion that justifies violence.

The religions call the people for coexistence, solidarity and dialogue. If the religions justified the terror, there would be terrorism mood and inter-religious confrontation in all countries. Because there is no country where live the followers of only one religion.

The religions are means of worship to God and it is forbidden to use it for other purposes. But powers trying to politicize religion and remove it from its object are all around. In this situation those who claim the idea that Islam justifies terrorism calumniate this religion purposely or non- purposely.

Generally, to associate terrorism with the Moslems is wrong from the ground because there are followers of other religions among the terrorists. It is sufficient to remind actions of the Armenian terrorist organization ASALA calling the world for fight. So the reason involving the people into terrorism is based not on religion, but on the other factors.

One of the regretful moments of today is that unjust and biased views exist in Western world: as if Islam propagates backwardness, prevents from development and justifies the violence. Sometimes such opinions are sounded by high circles, even the influential

religious figures. However, Islam as the last religion includes all positive sides of the previous religions. The famous theologians, the great persons, world famous writers confirm it decisively.

Today the Moslems are living in all around the world. Being more than one billion, Moslems make an effort not less than other religions' followers in the development of humanity, and in the establishment of stability in the world.

The majority of the participants at this conference know that distinguishing from the tolerance related to the religious – philosophic trends, Islam played important role in the creation of such specific qualities in Azerbaijan. Azerbaijan people distinguished and still distinguish for the tolerance not only in the East, but also all around the world. Let's admit that if the Islam was the religion justifying violence, impatience and terrorism there wouldn't be tolerant situation in Azerbaijan where the majority of people are Moslems.

Dear participants of the conference!

Unfortunately, I must note that, Azerbaijan people who showed self-sacrifice in the establishment of friendship, fraternity relations among the members of different religions and did exceptional works towards the establishment of peace, law and order in the region through the history suffer from the occupation and terrorism for long years. Aggressive Armenia abusing such specific features as patience in respect to other religions and nations, coexistence in mutual understanding which come from the national mentality of Azerbaijan people, conducted ethnic and aggressive policy on the official stage. Either on the early XX century or after Azerbaijan gained its independence ten thousands of the Azerbaijanis became sacrifices of the Armenian state policy based on violence and ethnic separatism. Armenian nationalists using terrorism as a means to achieve their aims, establishing the terrorist organizations such as Dashnaksutyun, ASALA, «Hinchak» supported terrorism, killed thousands of innocent people, also religious figures, diplomats and the civics.

That Armenia supports terrorism on the official stage is undeniable fact. That the special service agencies of this state conducted acts of terrorism at different periods and places, also at Baku Metro Station is also already confirmed reality.

There is no doubt that even after all these Azerbaijan people suffering from terrorism, violence, occupation and separatism will always be propagator of peace and tolerance. But the world and the international organizations must take in account that patience of Azerbaijan people is not inexhaustible. Azerbaijan whose 20% of the territory is under occupation, more than one million people became refugees and IDP will never agree on violation its territorial integrity and sovereignty. It is banned by our Constitution and the national moral values.

According to the terms of International Law Azerbaijan has a right to restore its territorial integrity by using all means. If once our state will be obliged to use this right this must not be estimated as the violation of temporary peace, but must be estimated as the establishment of permanent peace and resumption of justice in Caucasus. The world must support just act of Azerbaijan. Otherwise this can be estimated as a sign of the hostile attitude against Azerbaijan and the Moslem world.

Thanks for your attention!



MAJID AT-TURKI,
The Kingdom of Saudi Arabia,
councilor of Ministry on Islamic
works, Challenge and Irshad
Doctor of Science.

Before starting to my speech I greet all the participants of the conference. Of course, I have prepared my speech in Arabic, but I believe that it will be translated onto other languages entirely.

First of all I would like to thank the Chairman of the State Committee for the Work with Religious Agencies and the organizer of the conference Mr. Hidayat Orujov. I would like to thank him for three things: firstly, for inviting me to the conference, the second, for the attention and the high hospitality, and the third for the opportunity given to me to speak in front of you.

Yesterday we listened to the broad report of Hidayat Orujov embracing the main criteria and the future perspectives of the religion policy of the Azerbaijan republic, the speech of Sheikh Excellency Haji Allahshukur Pashazada on the several directions of the religion policy.

In the sphere of intercultural dialogue the experience and the religion policy of Azerbaijan government is considered to be practical example. This experience has been improved more than the experience of some world organizations, the scientific, cultural agencies and institutions. At the same time this experience created opportunity to transfer from the dialogue stage to the stage of mutual understanding and living in peace. We see that in the daily life of modern Azerbaijan. But giving additional explanation I would like to

note one important moment. The principles and policies of every country and nation are based on certain culture. At the same time every nation and state tries to strengthen this culture, to spread it to the neighbor lands and to protect the peculiar features and values of this nation or country. Here emerges the attention and respect to other cultures and religions and communities. If we look we will see that for example, in France the state protects both French and German faiths.

I would like to bring such ordinary statistics to your attention. We've heard 45 reports and speeches at this conference. All these are 400-500 pages. If consider that we heard one or two opinions on every page it is more than 1000 approximately.

The new offers were made at the conference. I would like to make two offers:

1. To publish all the research material and opinions expressed at the conference in book form being translated into different languages.

2. In order to watch all above in the abroad of Azerbaijan to create the special web site and place those information there.

In the end I thank you again for giving me such opportunity.



NARMINA SALMANOVA,
*Teacher of the
Department of Political Science.*

THE ROLE OF THE RELIGIOUS VALUES IN PROTECTION AND STRENGTHENING STATE SYSTEM

*«The Islamic values are the moral values
possessing the highest essence».*
Heydar Aliyev

The independence strategy of the Azerbaijan Republic includes the protection, development of the religious values and introduction them to the world. World states search the power of nation in his religious and moral values and estimate them.

The missionaries from the different countries coming to the Azerbaijan after it gained its independence and turned from closed country to the open, expand the religious propaganda. Christian, Hinduism, radical Moslem organizations appeared in the country don't satisfy with changing religious belongings of the citizens, spreading pessimistic mood call the youths to obey fate's order. As a result of missionaries' propaganda the national threat is created for the country. This national interest demands to prevent from this jeopardy coming from them foreign propaganda.

By means of right policy of Azerbaijan the Islamic religious values are protected. To protect the religious-moral values from the different foreign faith and sects is one of the main duties of the national security. Especially, the activity of illegal, contrary to the social morality foreign sects is unacceptable. Thus, as to the Constitution of the Azerbaijan Republic: «The religious faith and belief doesn't justify the legal breach».

It must be noted that, Islam develops in two directions in Azerbaijan:

1. The religious spheres where only the devout participate;
2. The religious-scientific researches where the scholars participate.

These two directions balance each other. The revival of religion is perceived as the revival of morality. The philosophical, scientific cognition prevents from the religious fanaticism and the ignorance. In Azerbaijan, the post-soviet region, Islam functions in accordance with modern world political processes. In the modern era Islam has peculiar features and Islam implements the function of national liberation movement ideology, and plays important role in strengthening of the independent state. This function of the religion comes from its mobilization impact. Islam consolidates the interests of the social groups and creates opportunity for the elimination of the internal contradictions.

One of the main problems in state building is the solution of the religious strategy. The political strategy of Azerbaijan is accomplished in two directions:

1. Protection of the religious values in geopolitical space.
 2. Maintenance of the religious security.
- Azerbaijan executes systematical, principle political activity in the direction of this strategy. The religious values are one of the main factors protecting and strengthening state system traditions.

In Azerbaijan conducting «open door» policy in the economics, the guarantee of Islam security is one of the important issues. The contradictions against national interest in the religious organizations must be prevented. In the III and IV clause of Article 48 of the

Constitution of the Azerbaijan Republic is said: «If the execution of the religious ceremonies don't breach the public order and/or is not contrary to the social morality is free».

All the religions in Azerbaijan are equal righted. The mosques, synagogues and churches function independently. Despite the majority of the people are Moslems, Azerbaijan is secular state. The ideology is based not on religious ideology, but on the national and mankind values, also on the moral values of Islam.

«Azerbaijan International» magazine disseminating Azerbaijani realities in the USA on his autumn edition in 1997 published the following words of President of the Azerbaijan Republic Heydar Aliyev: «It is real that some powers try to establish Islamic fundamentalism in our country. But Azerbaijan is against the Islamic fundamentalism».

The missionaries coming from abroad create the propaganda of Christianity, Vahhabism, and Krishna relevant to the social stages of the society; try to carry out their intentions by means of charity funds. As Azerbaijan is secular state it prevents actions against state's interest.

The formation of the religious fanaticism causes the loss of incentives stimulating the progress of the society and the values of Islam. The elimination of fanaticism guarantees the security of society and religion.

Azerbaijan is secular state. But secularization of the state doesn't reject religious education. To put in order the religious works, to regulate the activity of the missionary religious organizations within law are the main directions of the state strategic policy. Islam and the national culture protects the nation, don't allow its annihilation in the other ideologies.

Islam must be researched not only as religious instruction, but also as civilization. President of the Azerbaijan Republic Heydar Aliyev during his speech at the Casablanca Summit of the Organization of Islamic Conference (the 15th of December, 1994) said: «Islam gave its worthy gift to the world-wide civilization».

AKIF NAZAROV,
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HEYDAR ALIYEV AND MORAL EDUCATION OF THE YOUTH

Heydar Aliyev is a person with rare character given to humanity. All his conscious life he spent on the revival of the social, the economical, political and cultural life of his people, and tried to its development by the independent way with courage, resolve and success. H. Aliyev's interesting and instructive life full of struggle is the real pattern for the young generation. He always took care and kept focus on the education of our youth on national mood, their improvement on the base of national – moral values.

At present, new moral standards and principles are created in the independent Azerbaijan. To rear honest, high-minded youth appreciating the land, perceiving and proud of the national culture, studying profoundly their national customs-traditions, history, science, culture are the principal intentions put before us by our late President. His historical speech at the First forum of the Republic Youth is significant in respect to the explanation of our opinions. He said: «no matter how much wealth, money, property there is, there is

nothing where morality doesn't exist...» Here Heydar Aliyev shows that the youth not knowing his national – moral values, history can't be a patriot.

Morality is one of the components of moral education. Because the content of moral education includes patriotism, humanism, friendship and comradeship, modesty and simplicity, respect to the old, honesty and truthfulness etc. from this point of view moral education paves the way to maintain the unity of moral conscious with behavior, words with constructive work, to treat consciously the social duty, to establish active life stand. The active life stand paves the way for the will fertility and formation of idea-moral qualities of person. In this sense, at present formation of the active life stand of the pupils is duty of moral education. This was one of requirements of Heydar Aliyev to all education members.

Teacher must attain formation of the moral faith in pupils owing to the unity of word with work and moral conscious with behavior in their daily activity.

To achieve this aim the teachers surely must possess academic view of the principles, components and factors of moral education.

I. The principles of moral education:

1. National patriotism 2. Military patriotism 3. Education of moral conscious 4. National dignity.

II. The component parts of moral education:

1. moral faith 2. moral feel 3. moral behavior 4. moral conscious.

III. The incentives of moral education:

1. word 2. Intercourse 3. tradition 4. sample.

To explain thoroughly Heydar Aliyev's activity in moral education of youth it is expedient to implement any measure just in sequence above. Owing to personal initiative and wise policy of Heydar Aliyev who ruled our republic for long years, our backward republic became

one of the advanced countries of the Soviet Union. The great successes in science, education, health and culture were achieved owing to the great care, effort and initiative ability of Heydar Aliyev. Then while working in Moscow (member of Political Bureau of the CC of CPSU, the first assistant of Chairman of the Council of Ministers of the USSR) besides executing works on Union scale, he helped for the flourish of his native land. Those years Turkish press was writing about him so: «One Turkish son advances amid the walls of Kremlin with confidence».

He showed father care to thousands of students to get the high education in different cities of the former USSR, and become specialists. After our republic gained its independence he conducted this policy persistently, created opportunities for the students to get education in different countries of the world and took care of them. We felt this care in his speech remarkable and interesting speech at the meeting with students entered the high schools, universities in August of 1997.

As a result of incompetence of the previous unrestrained head of the republic not only Nagorno-Karabakh was occupied, but also civil war happened in the Republic. Owing to the invitation of Heydar Aliyev from Nakhchivan to Baku in this political-social tension (with the insistence of Azerbaijan people), his election firstly, as Chairman of the High Council on the 15th of June, 1993, then as president all these terrible events ended. The 15th of June is celebrated as the Salvation Day. As a result of his wisdom and sagacity the civil war was prevented, and new Constitution was adopted. Azerbaijan established broad economical, political and cultural relations with all foreign countries. Carried out land reforms, privatization, signed Oil Contracts called «Contracts of the Century». H. Aliyev met with the presidents of many large-small countries.

The main object at these meetings was to declare Azerbaijan's realities to the world: «we will never be vassal of anyone and any other state».

Just Heydar Aliyev's wisdom destroyed the propaganda campaign of Armenian Diaspora in the world.

Our teachers must not forget that, the duty of our youth is to serve our nation, state, country faithfully, to be active in the life and to preserve state independence of Azerbaijan. State of great respect and esteem to the state symbols – Flag, Emblem, and Anthem must be tanned to every young man. Our President's resolutions on the deportation of Azerbaijan people from Armenia, even their genocide by the fascist Armenian butchers were greeted with regard by all public. Now it is officially declared to the world that what kind of misfortunes and disasters Armenian brought to our people. These kinds of facts influence greatly to morality of the youth.

In his speech at the National Congress of the members of Youth Unity of the NAP President said: «our young people must make effort to provide development of Azerbaijan in the XXI century. Therefore it is necessary to become erudite, educated, to have healthy life style, to rely on moral and national values and effectively use of mankind values».

Haji Khadija Babayeva,
Editor-in-Chief
of the magazine «Umid Chiragi».



UNITY OF THE ISLAMIC MORALS WITH MANKIND VALUES IN THE HERITAGE OF HEYDAR ALIYEV

Interesting life of our great leader, the National Leader Heydar Aliyev is real example for instruction and education of our young generation being the guarantors of future development.

Despite being on the high post in the Soviet Union for a long time, great son of Azerbaijan for his great intellect, internal purity and honest won the respect of world nations as a great person. After Azerbaijan gained its independence, as a result of Heydar Aliyev's sagacious policy the religious indulgence, tolerance, respect to other religions and cultures were developed in our country.

In modern world order, in the period of establishment of our independent state striving for the attainment of peculiar place, it is necessary that our country possessed the national ideological principles and the state attributes. Heydar Aliyev leaned on the national-moral power and the national culture of his people established the modern model and ideological principles of

Azerbaijan. On the base of national ideology Heydar Aliyev determined the trend of Azerbaijanism and its content.

Being attached profoundly to his nation's culture and morality had peculiar attitude towards our religion and Islamic culture. He called our national-moral values and the Islamic morality the greatest wealth of our people and advised to keep this great wealth and carry it out to the future generation.

Studying the rich legacy of Heydar Aliyev we see guarantee of the unity of humanity values and comprehension of the Islamic values.

In modern world for the development of moral education in the independent Azerbaijan Heydar Aliyev said: «Islam was the base of our morality for centuries and provided Moslem to gain a decent place in the world». Always stressing Koran to be the most reading holy book in the world this genius person had always recommended our people to read this holy book. Koran is the most precious source and «gold treasure» for the education of our nation, especially our youth in high moral spirit.

The special attention and profound love of Heydar Aliyev to Islam made the base of mass return to Islam in Azerbaijan at present. Being elected President of the independent Azerbaijan the religious situation in the country changed drastically. In short period the mosques were repaired and restored. Bibi-Heybat Mosque was erected again.

During all religious holidays Heydar Aliyev used to visit mosques, talked to the devout and got to know their opinions. He visited the mosques on Kurban Holiday, Maharramlik, on Ashura Day and amazed everybody with his brilliant speech.

In 1994 our great Leader went on Umra pilgrimage to Mecca: entering the Kaaba he visited their, kissed the Black Stone and made namaz (prayer) here. The delegation went their owing to him also entered the Kaaba and kissed the Black Stone.

Our Leader highly Distinguished the moral values and cultures of other nations. As a result of fair and sagacious policy there was never confrontation on the religious ground in Azerbaijan. Unlike other states, the Christians, the Jews and the Moslems are always living in friendship and cooperation in Azerbaijan.

There is a great necessity in determining the new forms and methods of moral education in modern world, and here the instructive and moral values of religion don't play few roles. The propaganda of scientific-educational activities, the spread of scientific-religious knowledge and cultural and educational works must serve for the improvement of moral education.

In the Soviet period the great thinkers M.F.Akhundov, N.Narimanov, M.A.Sabir, J.Mammadguluzada and the others were brand as atheists. However, they criticized not religion and Islam, but superstition and prejudice incisively. In order that people awakened, enlightened and advanced. That's why the work of religious-moral education must be directed properly and its possibilities must be widely used.

Heydar Aliyev besides being the greatest Azerbaijani of the Azerbaijan history, he was profoundly acquainted with world wide culture and esteemed this inexhaustible treasure. He was closely acquainted with the cultures of many countries. When he was talking about the culture of other nations with his phenomenal innate talent, the impression was created as if he is member of other nation.

Heydar Aliyev knew perfectly the significant points in religion and politics. His rich world outlook, deep acquaintance of the customs and traditions, ability to see the progressive factors in the future development ways of the society helped him to masterly coordinate state-society and religious relations.

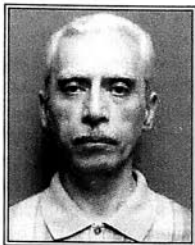
Mr. Heydar Aliyev entrusted his immortal ideas and decent successor President of the Azerbaijan Republic Ilham Aliyev owing great moral purity as worthy heir to our people.

The high political culture, noble qualities, the extraordinary organizational ability made him one of the successful politicians of the world. Our nation profoundly respects and believes its new leader. The wise policy conducted by Ilham Aliyev for the sake of happy future of Azerbaijan is supported sincerely by the people.

We should note that the progress towards moral education must be the principal and strategic object of every man and nation. The conscious of national self-knowledge and national self-respect gives opportunity to approach the moral values with respect, loyalty and love.

People with full of faith working for the prosperity of our nation will turn young, independent Azerbaijan to the powerful country.

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**STATE – RELIGION RELATIONS IN THE
GLOBALIZATION PERIOD:
THE NECESSITY OF PROPAGANDA
OF AZERBAIJAN MODEL**

What do the pictures of religions' history of different nations and periods running before our eyes teach? What kind of place they occupied in history of mankind and what role do they play now in the lives of people?

The first and obvious conclusion: history of religion is not wrong history of man mind. Despite, if the religion was the sum of mistaken conceptions it would have feeble role in the history of humanity. After all, in the way of progress people repulsed the wrong ideas emerged in many world views as an obstacle. Of course, this mistaken point of views prohibited from the progress, but while people perceive the world they are perishing.

As to the content of the religion, this is not just fantastic thoughts emerged in the minds of people. Religion is established customs

and traditions, the necessary ceremonies, the sacrifices and prohibitions (taboo);

Religion is moral and law code included as content to the family and social life and sometimes this code influences to legislation, court and even to the international relations;

Religion is also things, pictures, fetishes, icons and temples;

The religion is certain group of people that devote themselves to it and to those who are interested in it that is to say beginning from the primitive sorcerers through the shamans, modern religious figures, monarchs, bishops, patriarchs, mujtahids, rabbis and lamas;

Finally, religion is clerical organizations, political parties, religious trade union organization, religious schools and theology faculties at the universities.

How paradox it is religion is not the attitude of man to the Creator, this is the notion of Creator.

Religion is strong because, millions of people and influential social groups bind their interests and lives with it.

Of course, the direct psychological (ideological) influence of religion to the minds of people, as usual, especially, during the accidents and every misfortune the moment to seek support and consolation should not be forgotten. This tradition so profoundly grounded in the minds of people that many of them still seek consolation in religion.

From this point it is obvious how important role the religion played and still plays in the lives of people, especially not only in the ideological sphere, but also in welfare, juridical relations, politics and economy.

We shouldn't forget that first of all religion is social conception. It is neither the consequence of crazy ideas of «savage philosopher» (according to the founder of animistic theory Edward Taylor), nor the

reproduction of nature-mythological creative fantasy or «language disease» as Max Miller thinks. Through its history the religion was closely connected with all spheres of the social life, and it is still related to them: from social psychology to economy.

Philosophy made the first steps in consolidation of trust in God with cult of mind. This philosophic step appeared in different periods among the Moslems, the Jews and Western Christians. Since the first days the philosophy was in close contact with science. As a result of honorary attitude to the medicine, astronomy and mathematics the Islamic philosophers began to think of God in metaphysical language. Science made serious changes in their views on the world and they understood that they could not think of God as their religious brothers. The philosophic concepts of the Creator differed principally from the concept of Koran, but in anyway that time when the followers were threatened to lose some realities completely the philosophers had occasion to return them again to life. For example, Koran always keeps its positive relation toward the religious customs and traditions of other religions on high level: anyway, Prophet Muhammad never claimed that he brought new and unique religion to people; on the contrary he considered that any real religion was sent to people by only God.

The polytheistic religion of every nation inspired belief to many gods. The gods of every nation or tribe assumed possession of the area where their believers lived. They had no authority behind these borders, because the god of other nations dominated their.

Then as a result of evolution of human mind polytheistic gods strike themselves out of minds epistemologically, faith in them becomes epistemologically impossible.

Emergence of philosophical thought in this period caused fast progress of logical thought.

One of the main objects of the ancient Greece philosophical thought was to give explanation to the following question: which common idea stands on the base of world's creation?

Search of the single base of current reality could not influence to the religious education about god. Polytheism and the single base of reality (creation) are contrary to each other. Because of that you meet decisive criticism of polytheism among the critical opinion said towards religion.

One of the first critics of polytheism was Xenophone lived in the VI century BC. Trying to find the objective reasons of the reality of world and human mind the ideas of Xenophone is understood as progress of human thoughts. According to Aristotle and Symplich Xenophone called God the only, eternal, non born and immortal beginning: «raising his face to the sky, he says that he is only, this is God: «Xenophone called the unity (singleness) God»».

In the reality, before the idea of monotheistic God was officially propagated by as the value of the ordinary devout by religion, it emerged in the minds of philosophers and theologians centuries ago. For the first time the monotheistic ideas emerged with philosophical thoughts.

Human being the thought element acts as complicated creature. He includes two elements in himself: intellectual and emotional. The existence of these elements is possible only in unbreakable unity. Faith doesn't remains as internal and psychological structure, it is realized in practice and it is the base of certain activity (especially, activity connected with will).

As nature is single, human generation is also single and in its social reality it is in mutual intercourse with it. The biological nature and thought of human is thought to be the term of monotony of the unity of mankind culture.

The idea of monotheism brings to global consolidation. We should not forget that in the historical reality nothing happens out of human thought.

At the present moment great attention is paid to the founder of Christianity in Islam rather than to the founder of Islam in Christianity. In reality, if the Moslem doesn't believe in Jesus, he is not accepted as a Moslem. The Christians couldn't be criticized for their skepticism, because they were programmed this way for centuries. They were taught to think badly of Prophet Muhammad and his religion. 150 years ago Thomas Carlyle said about his Christian brothers: «Lie surrounded this person (Muhammad) irately is a big shame».

Besides, name of Jesus is remembered in 25 places in Holy Koran, he is always called with respect: «Ibn Maria», «Messiah», «Abdullah», «Rasulullah».

He is called as «word of God», «spirit of God», «sign of God» and through 14 surahs (chapter) we meet other epithets. This mighty Messenger of God is always highly remembered in Holy Koran and it is more than 1400 years that the Moslems repeat this name without break. Not a single unfavorable word was said about him in Koran, so that preconceived Christian could object.

Through the history Azerbaijan was the centre of various religious trends, many religious and ideological movements and religious dogmas were experienced for durability and endurance in order to create themselves. A few of them could gain opportunity to live, as people could make right choice in this ideological richness, and were obliged to adopt the political and religious views brought and patiently passed from abroad.

Our geopolitical situation made people, state show vigilance, ability to choose and endurance in relation to the political and religious movements and trends. Tolerance removed all artificial,

ideological principles based on religious ground and this was creating obstacles to find long-term shelter in small country. All truth was accepted, but all truth is not reality. The truth comes from the reality, so that the symbiosis of scattered truths brings to the reality in the end. In the search of reality people made logical choice. Imagine, this small country passed through thousand years in his historical development and could preserve its national attributes saving from the devastating imperial war. The century – old experience shows itself in all spheres of the social life. The passion energy of people never exhausts, because it is always charged with positive energy.

It is good that the state made the right choice in use of the political – religious strategy by taking into consideration the century – old national mentality. This model didn't prove itself, because the world religions coexist in one area in peace and understanding. As a result of sagacious policy of Distinguished Heydar Aliyev s it is said «the relationship of religions» was created here and their point of views coincide. At present, President İlham Aliyev conducts this course successfully. Mehriban khanim Aliyeva associate of the President, president of the Fund named after Heydar Aliyev, good-will Ambassador of both international organization – UNESCO and ISESCO conducts great activities in this sphere. This is the right orientation of the state in the sphere of culture.

Azerbaijan embraces the moral-spiritual values of many religions. The synthesis of the ancient religious faiths emerged on the base of Islam, this empiric creation disseminating towards the monotheist religions became their unity. This peculiar «religious relationship» bases on our religious pass. It is not accidental that Azerbaijan is remembered in the holy books Torah and the Gospels. All the words said above give basis to say that this is not accidental unity of the historical events. We may bring some examples as a

confirmation of the said: «Adam» is ancient Greece word and it is often met in the Old Testament. «Adam» is a place in the East where God created a garden and allowed Adam to live their. In Chapter 2 of Creature it is said: «To wash the garden a river runs in Adam and on the mouth it divides into 4 rivers:

The Tison – «flows in Havil lands»;

The Hikhon – «flows in Bird lands»;

The Hiddekel or the Tigris and the Euphrates

It is still difficult to determine the exact place of the rivers Tiso and Hikhon. Some researchers engaged in the Gospels suppose that the River Hikhon running through the Bird land is River Araz. Bird land is a coast washed by waves of River Khazar. We come across the Bird elements in the names of the settlements (compare, Bird Mountain Poultry-man). There are great assumptions of turkologists about etymological relation of the word Dada-Gorgud with the word Bird.

River Tison –Turks call it Fat and in the ancient periods it was known as Fasis. It flows in Colchis (situated on the east of the Black Sea). It is said in the Creature: «It (Tison) flows surrounding Havil land, where there is gold; gold of that land is good.»

The words Media (Maday in the ancient Jewish language) and the Medias are often mentioned in the Old Testament. On Chapter VI of Prophet Daniel: «King you have to know that according to the law of the Medias and Persians any order and decision can't be changed after the king's approval». It is written on Chapter VIII: «The kid... King of Media and Persia; Tangled hairy goat is a king of Greece» (this Prophet was the best augur).

In the other place we read: «King of Babel Naborasalar (Novukhdonosor) enters into an alliance with the Medias in 612 year BC conquered the capital of Assyria Nineveh». (Book of Prophet Jeremiah)

Unfortunately, the size of the article don't let to bring as citation the places where the words Media and the Medias are written in the Old Testament. So that, we are satisfied with bringing views of well-known the Gospel researcher, author of the encyclopedic Gospels vocabulary Newstremic. He gave the views about Media in the Gospel thus: «Media is fertile land and is famous for its horses (Azerbaijan is famous for its horses since the ancient periods – H. Mammadli.). The countries (regions) such as Azerbaijan, Georgia, Mazandaran and Iraqi – Ajam (Turkish speaking part of Iraq) are included here. Its north part was called Great Media... The main cities and Ekbatan, modern Hamadan (Yekbatan or Ekbatan was the capital of Media and resembled Babel and Nineveh for its greatness) are situated on the south part. Seven walls with different colors and height surrounded it. After the death of Cyrus it became summer residence of the Persian kings. Such opinion exist that the graves of the beautiful wife of Artaxerxes Esther (ancient Persian word, means «the star») and his cousin Mardokai are in Ekbatan. According to some researchers there was Ekbatan city in North Media.»

The Medias were held in servitude by the Assyrians for a long period. In the VII century BC (630 year) the Medias under the leadership of Dicks and Traortes revolted against the Assyrians. We read from the «Book of Prophet Jesus»: «I will revolt the Medias who don't estimate silver and who are not greedy of gold» (13:17). «I had horrible dream: the robber robes, the devastator devastates, stand Elam, conquer Mid! I will put an end to all screams.»

Media is shown as a part of Assyria in the Gospels. The late history of Media was connected with Persian state.

In this short article we tried to investigate some questions about the historical states and nations settled in the area of modern

Azerbaijan many years before our century which were represented on the pages of the Gospels.

Our malevolent neighbors try to privatize this miserable, washed with blood land and to falsify history. The genetic code of the people settled in this land formed here.

Lie was created to distort the truth. A lie can pretend to be the truth, but it can't be a truth. Because everything is fib and imagination in the lie, disappears in a short time. But the justice, the truth is undeniable. Is it possible to create life of nothing? The germ of truth is truthfulness; the germ of the lie is nothing. Because the lie feeds of the truth it looks like a truth. When the food ends the lie disappears. So the axis of life is based on truth. Without truth and justice the world can be upside-down.

Is there any price of justice? The price of justice is changeable, not constant. While the events in the life become complicated, it also becomes complicated. Finally, when it appears we cry of happiness or sorrow. Lie is not able to do that. Its life is short and its price is profound hatred and curse.



ARIFA MAMMADOVA,
President of Art Union
«Noble Khanims».

HEYDAR ALIYEV AND RETURN TO NATIONAL MORAL VALUES OF AZERBAIJAN

Heydar Aliyev became live legend of our time. His sagacity, great talent impressed everyone. Interest to the phenomena Heydar Aliyev doesn't decrease but instead increases.

In June 1993, Azerbaijan nation trusted the regulation of state that newly became free to Our Great Leader Heydar Aliyev when there was chaos and anarchy. Heydar Aliyev began to save country out of this situation with striking will and aim.

Nation entered into alliance with Heydar Aliyev, Our National Leader, in this period. Namely after the return of Heydar Aliyev Azeri people became more enthusiastic and awoke from long sleep. The country could overcome social, political and economical crisis. Azerbaijan left the isolation and became member of world union, and was accepted to international organizations.

During the reign of Heydar Aliyev the Republic of Azerbaijan became famous in abroad. Genius man Heydar Aliyev formed a great progress in foreign economy. Heydar Aliyev, National Leader

of Azerbaijan Republic, helped citizens to get over from the disbelief to future, fear and despair. It was obvious from the first day of Heydar Aliyev's reign that Azerbaijan nation had found real leader in his personality.

Beside the revival of national spirit, achievement of development and flourishing of Azerbaijan culture, Heydar Aliyev directed attention of all intellectuals and Azerbaijan nation to the historical and cultural resources.

Namely because of this first year of reign of Heydar Aliyev is it necessary to accept it as birth of self-understanding, as beginning of processes leading to the new stage of return to national-spiritual values and to our roots.

10 October 1993. By putting his hand on Koran and Constitution, Heydar Aliyev, National leader of Azerbaijan Republic who saved the country from collapse and destruction due to his rich political and state experience, vowed to faithfully serve Azerbaijan nation, to do his best to bring independent state in world union, to be loyal to national and moral customs of Azerbaijan, to provide restoration and development of these customs.

Heydar Aliyev is embodiment of Azerbaijan, its today and beautiful future.

Heydar Aliyev has great influence to Azerbaijan history. Great person, National Leader established architecture of Azerbaijan republic, founded idea of national state system.

Scientific achievements, culture always raise the nation, make it famous throughout the world, and enrich its morality.

Azerbaijan gave presents to the treasure of world civilization.

Due to this Heydar Aliyev, our National Leader had done unexampled works to develop culture and art, health and education, science and literature. One of his biggest, important, irreplaceable duties was care and attention he gave for the development and

progress of these spheres. Due to the care of his great politician to Azerbaijan culture, literature and science, international cultural and literary relations of Azerbaijan have been enriched, it's cultural, spiritual, scientific heritage have been popularized in the world, Azerbaijan population have decently been able to represent their intellectual level in the world.

«Nation with high culture will always go forward, will live and will develop».

These valuable thoughts belong to Heydar Aliyev, our National Leader. There is great, undeniable reality in this thought. Really, history proves that nation with no developed culture falls behind in all fields, and leaves history scene sooner or later. By this aphorism Heydar Aliyev briefly explained one of the main and primary factors of historical development – spiritual development. This valuable aphorism of Heydar Aliyev, great personality, National Leader, sounds as epigraph of his cares in the development of Azerbaijan culture.

Rapid prosperity of culture and art, health and education, science and literature is the gift of Heydar Aliyev, Great Leader, to nation as the result of his activity. Namely it was during his rein when Baku, our capital, became the symbol of envy and admire in comparison with the capitals of Europe.

In the eve of new millennium we look through the century with rich events, understand real significance of these events, and we appreciate gift of political figures they gave to history. Undoubtedly, Heydar Aliyev one of the prominent politician of modern period, great personality, National Leader of Azerbaijan is distinguished among those historical figures.

Great epoch that includes more than thirty years of construction of state, economical rebirth, progress in social and political live of Modern Azerbaijan is connected with the name of

Heydar Aliyev, our Great Leader. All of these are reflected in his practical activity, as well as in the philosophical conception of paradigm of our development. Philosophical conception created by Heydar Aliyev have determined the place of Azerbaijan in the world, formed basis of national state system, established basis of the ideas of solidarity of Azerbaijanis.

The period we are living in entered into history as epoch of Heydar Aliyev. Next generation will remember, study and analyze this historical period with envy. And each of must be ready and able to use this rare opportunity that destiny gave us in the prosperity of the country.



ALLAMA INAYAT ALI SHAKIR,
Islamic Republic of Pakistan
Head of the Organization
of inter-religious Dialogue.

HEYDAR ALIYEV AND RELIGION POLICY IN AZERBAIJAN

Dear chairman, guests, participants of conference, ladies and gentlemen, As-salam aleykum!

I have an occasion to participate in the international conference with famous scientists and notable writers throughout the world.

I was very touched when I saw the hostility of owners, and as well as development process under the dynamic leadership of the Excellency, President Ilham Aliyev, who successfully continue the view of Heydar Aliyev, National Leader of Azerbaijan.

Today the Republic of Azerbaijan is an example of enlightenment moderation in the world. All religions in this peaceful country have status in certain level. One of the successful achievements of Ilham Aliyev is that there isn't either radicalism or extremism in Azerbaijan and this is the good indicator for Azerbaijan.

I can say without hesitation that Azerbaijan is one of the rare countries that can be called as the cradle for humanism. Joint existence of various religious faiths in Azerbaijan is rare example of tolerance. The National Leader of Azerbaijan Heydar Aliyev said:

«We Azerbaijanis feeling very pride with our religion Islam have neither demonstrated hostile and tendentious attitude to other religions, nor made other nations to faith to our religion».

Religious tolerance in Azerbaijan can be positive example for Muslim and Non-Muslim states. Creative position of religious leaders plays main role in the establishment of religious endurance in Azerbaijan.

Ladies and gentlemen! We live in such period that here world changed to the global dwelling and each nation does their best to work with other nations for joint flourishing and development of humanity.

When speaking of the subject of this conference «Heydar Aliyev and Religious policy in Azerbaijan: realities and perspectives», I want to say that Islam is the religion of peace, love and tranquility, and it teach us to respect other religions. There is no radicalism, extremism, sectarianism, terrorism in this religion.

Prophet Muhammad (s), Founder of Islam, explained rules of this religion in all spheres of human live. That is why Islam is called as perfect code of human life. Islam is against terrorism and violence against the weak.

Today Islam has noting to do with extremism, sectarianism, terrorism; these are all connected directly with human nature. But one fact is not deniable that liking abovementioned problems with Islam sows anger among the religions. Some principle elements and some ignorant people can be judged to these problems, because both of them are interested in politicizing the religion.

State must establish equal conditions for the activity of all religion in order to form tolerance between religions and society.

The educational and moderate character of Islam must be lightened as our Prophet (s), founder of Islam represented it to humanity and we must not give way to use this religion in the realization of sly intents.

Islam being away from the politics can solve all problems of followers of Muhammad, so we support sophists who present real nature of Islam in the world. I call all Muslims around the world to join around the social, economical welfare and enlightenment method of Islam as well as to educate next generation as moderate Muslims. As once Heydar Aliyev did.

We are against the politicizing Islam for own and sly intents and we will judge those who do this. To control those who use religion in their own intents is the agenda of the day. Now it is time to develop peace, tranquility, and calmness. It is very important for leaders of Islamic world to step together forward to the flourishing.

Pakistan moves in correct direction under the dynamic leadership of President Parviz Musharraf and the population of Pakistan also wants to get rid of those who use the religion in their won purposes.

«Tehrike Akhuvate Islami Pakistan» organization tries to form harmony between religions and organizes several conferences for removing conflict between various religions. Organization TAI helps the activity of the followers of Islam, gives importance to such global problems such as propaganda against the human rights and narcotics, terrorism and extremism, development of peace etc. They pay much attention to the actual problems of the world such as reduction of level of poverty, removing the illiteracy, and organization of more healthy education.

TAI supports the policy of President general Parviz Musharraf concerning the enlightenment.

His Excellency Ilham Aliyev has a great role in making Azerbaijan as a leading example for many Muslim countries. The world had to accept the importance of Azerbaijan as it is the close ally of World Company against the terror and protector of inter-dialogue harmony and education and as a result of intents of leader.

Azerbaijan obliged to constant occupation of Daghlig-Garabagh (Nagorno-Karabakh) which resulted in violating decision of Safety

Board. We support the efforts of leader who wants to solve the problem by means of peace.

We all know that Armenians had destroyed all monuments and historical memorials belonging to Islam. We as Pakistan nation and as the devout decidedly condemn the destruction of monuments, temples, mosques with historical, cultural and Islamic values in the region of occupied regions of Azerbaijan by Armenian. Such acts are dangerous not only for inter-religious dialogues, it also creates conflict between people and ethic groups with various religious faiths.

I thank Azerbaijan Republic, Fund of Heydar Aliyev, and State Committee on Religious work, Azerbaijan embassy in Pakistan for inviting me to this conference, for making opportunity to meet with the participants, as well as for giving me speech.

Let the friendship between Azerbaijan and Pakistan lives forever!



TAMARA HUMBATOVA,
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religious society.*

ESTABLISHMENT AND STRENGTHEN OF RELIGIOUS TOLERANCE IN AZERBAIJAN

Azerbaijan is one of the worldly country where people of different nations and religion from the ancient centuries. Religion is separate from the state from political point of view in this country, but it is unit with state in the point of view of moral self-recognition, enlightenment and in human freedom.

Knowing that aims of state and traditional confessions in Azerbaijan are as whole, late president Heydar Aliyev considered that we can solve the problems of the state and we have to.

Heydar Aliyev always interested with the activity of religious organizations, took religious factors into consideration while making some decisions in the level of republic. He always stated that state is ready to be in the same place with religious community and it even sometimes works together with religious organizations for the interest of our motherland. This was the connective factor in the relations of state-religious.

Heydar Aliyev, president of Azerbaijan met with religious confessions acting in our country on 16 November 1999 on the occasion of International Tolerance Day. That was one of the normal

and traditional meetings where participants could say their thought freely and where they could exchange with their opinions on state and religion relations. This meeting was devoted to the strengthening of socio-political stability and traditional religious tolerance that established in the country after return of Heydar Aliyev to the government in 1993. By remembering our late president we must note that principle of tolerance took great place in his politics.

As it is known, 1995 years was announced as the year of Tolerance by the Head Assembly of UNO in accordance with 50 years anniversary of UNESCO in 1993.

UNESCO adopted the Statement on the Principle of Tolerance on 16 November 1995. This document provides the protection of difference coming from the appearance of people, from their social status, language, religion and the right to live in peace.

In 1996 Head assembly of UNO proposed all member countries to celebrate November 16 as the International day of Tolerance. Taking democratization into consideration as the important factor in the human rights and as it surround many countries of the World, Heydar Aliyev considered this decision very significant.

Tolerance and mutual respect have always assumed serious importance to multinational and multi-confessional Azerbaijan. Heydar Aliyev always had a respect and tolerance to people with different religious view, and considered this very significant not only within the country but in international plane as well. He was very satisfied that people belonging to different nations lived in Azerbaijan in peace and mutual understanding, and that representatives of one religion never demonstrated disrespect to the representatives of other religions. Remember that we speak about Azerbaijan, which is at the war with Armenia and due to this thousand of citizens have become refugee. As Azerbaijan has been exposed to the occupation, it could be against the tolerance. But it wasn't such.

Paying sincere attention to the all citizens of the state, Heydar Aliyev always noted his anxiety about religious extremism and international terrorism that spread in the world very fast. Religious tolerance that was established during his reign can be considered as an example to many countries of the world. His like-minded personnel especially Hidayat Orujov who was State Counselor on Milli Majlis on those days, and now working as head of the State Committee on the Work of Religious Organizations helped him in this work.

We can with full responsibility say that it was Heydar Aliyev who laid foundation of civilized future of our country, as well as basis of social-cultural and religious tolerance. His decent successor President Ilham Aliyev could protect the basis of tolerance. By carrying on politics of his father and being loyal to the principles of Heydar Aliyev, President Ilham Aliyev created all necessary conditions to all nations and religious confessions to live in peace and tranquility in Azerbaijan. All these are one of the main factors in the development and rapid progress of Azerbaijan.

But we cannot satisfy with what we have. The experience shows that problems in this sphere are not fully solved yet. Thus, there are conditions of abuse in the formation of necessary states for the activity of various religious structures and society in Azerbaijan. Formerly Hidayet Orujov used to inform society about the interference of foreign organizations and missionaries to the activity of religious committees in the country, as well as about the negative influence of foreigners to the confessional relations formed among new various religious movements and to the destruction of ethno-cultural atmosphere.

It is impossible to separately investigate religious tolerance in Azerbaijan from the processes in the world. Tolerance was the highest success of the civil democratic society of America until recent years. But after destroy of twin towers in Manhattan, a question rose about the borders of this tolerance. Open tolerance

politics in Great Britain changed as well, some laws on the limitation of tolerance was adopted. Question on the norms of tolerance was raised in France, Germany, and Russia and in other countries.

Democratic principles of the development of society dictate the necessity of tolerance between confessions on one side, but the reality is that on other side modern society is in the edge of social tolerance. There is extreme-difficult comparison between the juridical insurance of liberty of conscience (religious tolerance directly comes from this) and the level of tolerance. This in first place is referred to the new unknown religious movements and currents. Here one question arises: which of them requires limitation in tolerance for the national and religious safety? Only head of the religious organizations fully knows real aim and duties of these organizations. In many cases common members are those who suffer from the activity of their organization.

One of the most important problems for either society or state is to find out optimal value of the belief and tolerance. By taking into account borders of the religious tolerance and interests of country, society and individual state must only determine extents of the tolerance and make religious organizations to provide safety of their members.

The society must understand that tolerance is not the personal feelings but the live standards and demand of law and law in it turn must answer to the question where does tolerance end and tyranny begin?

Today everybody knows that tolerance is not the holiday or Memorial Day. This must always be one of the most important duties for state and society. Tolerance consciousness and peaceful mood can not be gained, they must be taught. In this case we give significant place to the religious organizations – God charged them to help each other, to understand each other and love. All religions give direction to the nations belonging to other religious sects for mutual understanding! Ministers of religion must forget mutual

misunderstanding and must be mobilized power in the solution of many problems.

Religious organizations must strengthen moral values that are common for all confessions – benevolence, justice, mercy and belief to peaceful. Statement «On the principles of tolerance» must be learned and spread in order to manifest itself in the behavior of all society and every individual. The notion of tolerance must not only be explained but it must be first of all demonstrated in certain behaviors, in examples. This is bilateral process of dialogue and can only give profit if tolerance has been shown by two sides. Thus, dialogue is profitable only when both sides understand their language and come to mutual understanding as well. Tolerance is not to compromise or act on ones demand, it is the ability to respect ideas of others, not to be accept ideas that is different from yours with enmity. Tolerance must be understood in the meaning of endurance to the people belonging to different nation and race, it is also common principle of social belief.

We accept that it is unforgivable to insult feelings of believing people, but we don't like how some ministers of religion make fuss in the Mass Media on this problem as well. In such cases we must be too attentive and determine what results it will give. It usually reminder the sauce poured on the table-cloth. Here we can mention saying of Chekhov: «Polite man must not see the sauce that was poured on table-cloth».

Information about the study of religious history in schools beginning from 2008 has been spread through schools. In our opinion, «Subjects on Tolerance» which aims at educating children in the spirit of internationalism and endurance must be taught. In such lessons children can get acquainted with the content and basis of all traditional religions of our country. The principles of tolerance must be formed among the youth as well. It is important to completely destroy welfare nationalism and religious impatience.

Maybe we have to discover tolerance as it was in America in 60 years of last century.

The notion of tolerance is integral part of the notion of culture in every country as well as in Azerbaijan. Not depending ethnic structure, history, geography and other features, each person have to approach to the people of different culture with respect and interest. It must be explained that people of other culture, religion and country is not worse or better than you, they are just different.

In according to this case I want to mention activity of Abulfaz Garayev, minister of Culture and Tourism. Music festival of creative collective of minority nations held recently under his leadership demonstrated joint life of different nations on tolerance sphere existing in Azerbaijan and how mutual study of cultures impact on our unity. This means that there are all necessary conditions for real inner-country tolerance in our republic.

State that wants to provide unity and tolerance in the society can not take into account the role of religion in determination of moral face of its citizens. In this case we must not forget that the reason of negative cases – existence of disputes among religion and nation, spread of violence, tyranny of destructive organizations and current, sectarianism, narcotism is cultural and religious expansion of other countries. Religious organizations can unify under the front for struggle against these cases existing in the society only by mutual help and support.

We note that we share the opinions of Il Alexei, Russian patriarch and Sheykhulislam Haji Allahshukur Pashazadeh, Head of the Caucasus Muslim Department, on clauses «only way for happy future of Caucasus and other regions is the sincere neighborhood, mutual attitude, rejection of separatism and violence, protection of territorial integrity» of the declaration «on the spread of corporation in Caucasus». And we challenge all religious organizations to advance in this direction.



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ARMENIAN FACTOR IN THE WEAKENING OF ISLAM IN THE II HALF OF THE XIII CENTURY

Islam has passed through difficult development path during all historical periods and as well as in the Middle Ages. Sometimes Islam reached to its highest development level and sometimes it weakened and felt into decay. There were shattering in the structure of the religion, various sects had been appeared, inter-religious conflicts had been formed. Such changes had been sometimes connected with the political conditions. We see the obvious case in the position of Islam in XIII-XIV century.

As it is known, in the beginning of 20th year of XIII century Azerbaijan and neighbor countries were exposed to the attacks of Mongols. Though first march of the Mongols in 1220-1222 was on intelligence character, on their second march they were on different intent. Mongols who conquered Azerbaijan completely in 1231-1239 didn't intent to return back, settled in Azerbaijan and neighbor

regions and these regions were ruled by the representative of Higher Mongol Khakanate. In spite of this, in the regions which were occupied to Mongols there were struggles; these struggles were strengthening as times passed and took wide scope. Such condition worried Munken (1251-1260) khakan of Higher Mongol and planed to attack those regions again. At last third march of Mongols was happened in 1256. As a result of the attack realized in under the leadership of Hulaku khan (1256-1265) brother of Munke khakan, Hulakular (Elkhanilar) state is established. This state was the 5th state of the Mongols. This state was reined until 1357. The territory of Hulakular surrounded the from Amu-Darya river to the borders of Egypt, from Persian bay to the north of the Darband. The capital of the Azerbaijan was Maragha, Tabriz, Sultaniyya and at last Tabriz.

The marches of Mongols and especially foundation of Hulaku state had influenced to the social-economical, political and cultural life of Azerbaijan. The march of Mongol-Turkish tribes and their settlement in Azerbaijan influenced the ethnic structure of the local habitants as well. Though the number of Turkish speaking nation has been increased, position of Islam religion was seriously damaged. This was connected with the indifference of Mongols to Islam religion. In first times idolater and shamanist Mongols were indifferent to Islam and deprived Islam from the status of state religion. Religious works were rented; lands were occupied by Mongols, and turned to pastures. Such attitude toward the Islam caused its wakening. In the end of XX century this was very obvious. Islam religion was deprived fro its status of state religion for more

than 40 years. Indifference against the Islam became the reason for the conflict between local Muslim population and Mongols. The indifference to the Islam lasted to the 90th years of XIII century. In that period there were serious struggle for the power in Hulakular state. Gazan khan who wanted to occupy the reign of Hulaku turned from idolatry in order to reign. He accepted the Islam and got the name Mahmud. This was the reason for the flourishing of Islam. Islam again became the state religion and became more powerful. Namely due to this Gazan khan was named as founder of Islam in VI century.

Outside powers played much role in the indifference of Mongols to the Islam. Representatives of the various religions – Christianity, Buddhism, and Judaism as well as European Christian state leader played great role against the Islam. They came together in order to put Mongols against the Islam.

First steps in the struggle of Christian scientists against the Islam were taken by Armenians. Political situation in the middle of XIII century made Mongols to attack on the direction of West. Armenian who wanted to make use of this existing situation began to realize their intents. Thus, in 1253, I Hetum tsar of Armenia came to Mongolia to meet the Munke, Higher Mongol khakan and concluded the agreement with him. The content of the agreement was translated into Russian in Moscow in 1962.

It agreement it is obvious that it was against the Turkish and Islam world. In the 7 itemed agreement Armenian tsar asked Mongolian khakan to accept the followings:

- Mongolians have to accept Christianity.

- To preserve peace between Mongolians and Tatars.
- To free church in the regions belonging to Tatars from taxes.
- To conquer holy lands (Kudus, Jerusalem) from Muslims and return them to Christians.
- To return back the lands belonging to the Armenian tsars.

Munke khan accepted the visit of I Hetum as a respect and agreed with his offers. In the agreement, items directed against the Muslims attract attention. To the request of I Hetum to attack Baghdad, Munke khan noted that he would say his brother Hulaku khan to prepare for the march.

As it is known, further historical events had been occurred in this way. As Armenian historians write, the visit of I Hetum to Garakorum tempted Mongolian khakan to march to West and third Mongolian march took place. In 1256 brother of Munke khan Hulaku khan went to the West with forces. In 1256 Azerbaijan was occupied. 1258 Baghdad was attacked. Abbasiler caliphate that reigned for more than 500 years collapsed. This negatively influenced to the fortune of Islam. As it was said Islam religion lost its status of state religion. This situation lasted for approximately 40 years. The progress of Islam had happened in XIII century only after Kazan khan accepted the Islam.

Historical facts show that Armenians played great role in the weakening of Islam in second half of XIII century. These facts prove that Armenians always struggled against the Islam and Turks.

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ROLE OF RELIGIOUS VALUES IN OUR STATE SYSTEM

After collapse of Soviet Union, national states based on national and cultural and religious values and consisted of artificial class conflicts had been substituted with regional cultural unions and civilization. But this self-return process came cross with new opposite pole that is with new globalizing process. Place and role of both global processes in future world order is under the question.

In the whirl of these global processes happened in world view, in 1991 independent Azerbaijan state was formed. In such complex historical condition Heydar Aliyev who became historically important person for Azerbaijan evaluate this historical event as follows: «**This is the highest level period we reached through the history. This is the most happiness day for us.**»¹

Our National Leader evaluates the national state system as the result of closeness to national and spiritual values, as the victory of Islam religion: «**Our luck is that we had gained our religion after a long deprivation. By saving itself from all deprivations and**

prohibitions, Islam had been source that formed the morality of Azerbaijani Muslims as they desired»... «Our nation return to their religion, they appreciate it. They understand importance of Islam. This is a great success». ² «During years our nation, Muslims observed the rules of Allah, Hz. Muhammad, and Koran, we Muslims had lived without problem, in happiness...»

Indeed, Islam had stood in the basis of national and liberty ideas that gave arise against colonialism in Caucasus in the beginning of XX century and played important role as a connecting and inspiring factor in the victory of struggle for independence. As a political notion, idea of Azerbaijan includes ideas of nationalism and follower, principles of modernization. Basis of new socio-political world have been formed namely form this historical period. The existence of Azerbaijan in soviet federation as an independent republic and existence of modern Azerbaijan is based to this foundation. The existence of independent Azerbaijan in the historical scene today came as a result of historical objective laws. The knowledge under the essence of these objective laws was the protection of its national and moral values by undergoing to all limitations and trials. Thus, the notion of independent state have turned to reality and sure ground formed for the realization of ideals and wishes of our nation.

Freedom and development of Azerbaijan on the basis of national and moral values is the historical reality. The empires that understood this reality have tried to attack the national and moral values of nations in all period. Nation without its national and moral values becomes the slave of the empire. The slave is slave because he can not know himself in other manner. In order to know yourself you have to keep alive the national and moral values of your nation.

Azerbaijan nation returns to its morality as it was in the beginning of XX century. Azerbaijan is in unity with the processes such as

«self-return» and «opening to the world». National-moral values of Azerbaijan take its sources from the Islam which is based on public foundation. That is why self-return process of Azerbaijan is the primary stage of new world regulation that is newly forming. This way which is determined by the prescience of our National Leader is the strategically development path that join our past, today and future. This way is only way to provide the human rights, peace, and tranquility throughout the world: «**This is the way of peace, is the way of kindness, friendship, peace. This way brings happiness to all people**». ³ «**We hope next generation will follow this way**». ⁴

But conflict centers, impact mechanisms that oppress the state both from inside and outside form together with this natural processes. It is natural that there are global powers serving for their own interests and worrying about the new relations and processes newly formed. The personal profits clash with the aims natural processes. But this conflict is hidden under the curtain of inter-religion and inter-civilization conflict. Then this artificial conflict is tried to be removed with inter-religious dialogues. Thus religion and national and moral values are politicized and turn to the slave of private interests. As a result national states relying on national and moral basis turn to the victim of own interests.

But every Muslim believes that there is real justice and truth in the world. Those who believe in God believe in justice and truth as well. Society that joined on the basis of sincere belief to Allah, Prophet Muhammad, and Koran turns to the new source of might. Thus, providing this union is the most optimal way out of this existing situation. In connection with this Our National Leader said: «**We Azerbaijanis, Azeri Muslims must understand that we live most difficult and decisive period of our life. That is why in order to**

fight against the enemies, to prevent them to occupy our independence and lands we must come together».⁵

The powers that want to destroy this national and moral union in the country can be considered as hostile powers. These powers look like actors coming stage with different mask. It is impossible to see their real face. The masks remaining between their deeds and wishes attract the spectators. Heydar Aliyev said on this: **«There are people who want to use Islam to violate the peace, to make fuss, to bring people into conflict. Sometimes there are people among us who want to make sabotage. Islam is the religion of the Republic of Azerbaijan. Majority of habitants of Azerbaijan believe in Islam. This is one religion and it can't be divided. Different people must not try to make use of religion».**⁶

The inculturization process that is seen in society and in national and moral values, religious fanaticism, fundamentalism, nationalism, chauvinism, racism, or estranging to the national and moral values, cosmopolitanism can be considered as negative factors contrary to national and moral union, and state system. Such negative factors can be turned to dangerous tool that would create obstacles in state system, national and moral values or in Islam; it would as well as prevent development.

It is natural that every violation against the state system is directed toward Azerbaijan population, its state, and at last to Islam. These are factors that are in unit with Azerbaijan state system.

Of course, it is very important that Azerbaijan possesses its national and moral, religious values from the social-cultural point of view. Restoration of traditional Islam, especially scientific investigation of sophism traditions which had been spread in the regions of Azerbaijan, application of results in the education, benefiting from rich moral heritage of Islam are the one of the most

important subjects. This is the activity lead in the direction of moral development rather than political and ideological way. The aim of this activity is the development of man as a personality. That is way protection of human rights and solution of family problems must come in ahead of the works done on state level.

The condition must be formed for the development of all opportunity and self-understanding process in order to provide nation to be master of their national and moral heritage. Otherwise non-traditional religious currents and social organizations that try to fill the moral gap that inherited from the atheism and lack of information can put our state system into risk.

Our National Leader noted that Islam provides inner stability and development: **«We must educate and bring-up our nation, population, young generation, all society on the moral basis of Islam. We must form our life on the basis of these moral values».**⁷ Our wise leader said: **«Islam closely joins our nation, makes them same-opinion, tries to strengthen and develop our state and helps our nation to rescue itself from misfortune and troubles».**⁸ Liberation of our lands and struggle for independence bases on the Islamic values. **«Struggle will for national independence take its source from moral values».**⁹

Thus, Islam is considered as main factor that create conditions for national and moral unity and development in Azerbaijan. That is why, Heydar Aliyev emphasized the importance of the devout, believers, intellects in the formation of new society: **«Today I want to say with sure that our ministers of religion will serve for the independence of Azerbaijan, insurance of territorial integrity, creation of cultural mood in society, formation of juridical state,**

establishment of citizen solidarity, national solidarity and union».¹⁰

This position of National Leader is the strategy course of Azerbaijan: **«We will never retire from our belief, religion and we will form our future by using these moral sources».**¹¹

Strategy of state system consists from the preservation of independence of Azerbaijan. This strategy course is the «middle way» policy. Among the national culture and civilization, national and universal values to act from the principles «middle way» protects national values from decay, inflation, extremism, isolation. Namely this strategy is one of the main terms of Islam. The protection of state is the protection of religion. Each person can realize his national and moral values and religion in the territory of state providing his these rights. Main function of juridical state consists of this.

In comparison with other religions, way of life, and backgrounds, Islam is known as doctrine which takes principle of «middle way» as main. Namely this principle in Islam came out proper to the human nature and his natural rights.

Our National Leader connects the actuality of Islam in our periods of history, its importance in human life with correspondence with human nature, with its publicity, and with scientific and philosophical basis: **«Traditions and customs that passed through the centuries, proves the importance of Islam for people».**¹² **«I understood the how the Islamic sources possess natural, philosophical, scientific principles».**¹³

Heydar Aliyev as a wise politician established harmony in one unique system of all conflict processes in the Azerbaijan state system. This model can be changed to the model of new world order, forming in the world. One can not observe return to the

national and moral values, as well isolation from global values in the state system of Heydar Aliyev. In contrary, each process causes to the development of national state system as a whole process. Although many politicians think that it is impossible, Islam and democratic values form unity in the state system of Azerbaijan. Islamic values that played important role in the formation national mentality of Azerbaijan nation are universal values. National humanist characters of Islam always kept people believing to this religion away from nationalism, racism, Nazism, terrorism and created condition for the development of tolerance, humanity, feeling of justice, as well as to respect free election given people by Allah, freedom of conscience and human rights. That is why Azerbaijan nation not only well-treated nations, ethnic-religious confessions living in and outside the country but also approached to them as integral part of their own social-juridical system. We can see this in the examples of religious confessions (Jews and Orthodox) existing in Azerbaijan and in the attitude of our National Leader.

Humanist approach to other religion and ethnic groups is the main principles of Islam. The respect to the religion of Jews, Christians and to the holy books, prophets determines the faith conditions of Islam. That is why all religious sects were provided with equal rights in the Islamic culture and rights throughout the history. This relation comes from the inner principles of Islam.

But strategy interests concerning the national and religious, confessional positions of other religions make it impossible to solve the problem universally and nationally as it is in Islam. That is why, experience in Islam culture and Islam rights can be used in the regulation of international inter-cultural relations. In the insurance of world peace and inter-civilization understanding both practical and theoretical principles of Islam values can be used rather than idea

of «inter-religious dialogue». Heydar Aliyev was able to regulate ethno-confessional relations in the country due to this principle.

Azerbaijan is not religious state. But as the existence of the state consists of nation, the existence of nation connects with the moral heritage it kept many centuries. Moral heritage of Azerbaijan nation is formed on the values of Islam. So it is difficult to say how much do religion and state different from each other. Azerbaijan state system formed by Heydar Aliyev is the unity model of national and religious values that is new unity model of religion and state. This in reality is the system proper to the demands of Islamic state system.

In the experience of Islam state system there was never conflict between religion and state, moral-law-religion-science, they all development in unity in the unit state system. Separation religion from state, isolation of moral-law-religion-science from each other is the result of West experience. Although church and state are contrary in Christian culture, there was no church institution in Islam culture, and all socio-political institutions in the state system acted in harmony. That is why deconsecrating takes it's source from West but not from Islam. But this approach cause to some questions in West culture. The religion always played an important role in the existence of state and always actual. It won't be right to identify the problems such as usage of religion in state and political purposes, its change into ideology, its monopolization in the hands of certain social groups with state and religion problems.

Religion and state are crossing in the formation process of educational man, personality, citizen and it plays great role in the protection of historical existence of the nation.

By acting on Islamic principles, our National Leader knows the state as system covering all juridical, socio-political, economical and cultural institution. The role of Islam is undeniable in this system as previously said.

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RELIGIONS ON GENDER PLANE

On the gender culture, man and woman as an individual person are formalized by passing through steps of human history including gender status. Entering to the science as social gender status at the end of the XX century, humanity proves itself in society, politics, law, religion, language by means of monuments, drawings.

According to the early historical information there were matrilocal and patrilocal wedding procedures parallel with matriarchy (mother power) and patriarchy (father power) in society. In the matrilocal wedding after marriage husband comes to the society of the woman but in patrilocal woman has to live with the community of the man. Generation in matriarchy is determined by the mother line and in patriarchy by father line. Investigators always had thought about one rhetorical question: if patriarchy had been formed later, and if the matriarchy occupy much part of the history, then maybe in reality woman had created the man? Then how did man born?

Idea of «The woman is only the rib of the Adam» has been entered to our consciousness for long period. This means that the place of woman in the society is to serve family and her husband, to look after the home. Usually, religious outlook discriminate woman, consider her on second place after man. We must mention one interesting point that the place of woman in society in past was in the first place as abovementioned. But here one question arises. Let's see what world religion think about this. In the third part of the New Testament, holy book of the Christians, it is said: «Not think that our father is Abraham, because I say you that God can create man from this stones».

As it is shown in the Bible, God can create man from live-being and lifeless. So it can be considered that as woman created from the rib of the man, she can be created from the stone or wood as well. Maybe woman and man are created on same time as pair angels. Here other logical question arises: Maria has given birth to the prophet Jesus. Then it is difficult to make out who was firstly created. And this is the indicator of dichromatic clarity in the existence of the genders.

As we noted, it not the point of the argument that which of them has been created firstly, man or woman. But when human being determines the border that separate live and lifeless from each other main point they come across with is the problem of the source of the life. And as we abovementioned this source problem is the object for discussion. The solution of this problem is interested the humanity from the ancient times.

In religious books it is written about creation of man, gender, about the ideal soul of Adam and it is claimed that live can be continued and developed only if two contrary genders come

together. Here we come to the conclusion that if Eva didn't eat the apple in the heaven, the humanity would live in discrimination, their rights would be violated, two genders would be created, and there would be neither man nor woman. The rage of Allah and the sin of the man restored the «rights» of the human and it became «independent» gender. But this legend about the rage of the Allah and Eva was directed toward all women and that was wrong approach. In result theologians changed «apple tree» with «bread tree» in order to brand and abuse women. And if we say that it was the beginning of the rein of the fathers we won't be mistaken.

In the sources we investigated one point attracts the attention very much. In many civilizations the syndrome of inequality was hidden. Woman was given behind «iron» curtains as she was invisible.

The approach «there is not a woman» and the discrimination of the gender can be seen in the «Avesta», «Bible» and «Koran».

New religion of Spitman Zoroaster, one of the currents influenced to the cultural and social life of east world was the religion of mazdayasna. Gatalar (Gata – means book) which is the part of the Avesta is considered as holy book of this religion. Here they call people to good deeds. Zoroaster rejects the polytheism and accepts Ahura Mazda as sole creator. Women together with men learnt «holy science» sent by Ahura by means of Zoroaster and are obliged to be useful by their thoughts, words and deeds. According to the Zoroastrianism as the first woman and man separated from one sole, their unity causes the formation of family, society and state.

The equality of woman and man is obvious in Gatas and Yasna. Prophet Zoroaster refers to people as «hey people» not depending

to their gender, race. This is the equality in gender. Only non-believer men and women are violating the rights of human not depending to their gender. In the 11th article of the section 32 of Yasna it is said: «namely these people destroy the life. Those non-believers who want to prevent rich women and men get their gifts from Allah. Their try to part man looking for rightness from right behavior».

Prophet Zoroaster defends the freedom of conscience of human. In one of the books of Avesta where Prophet Zoroaster marry off his daughter Pourushista to Jamasba, he gives advice to her: «Hey, Pourushista, the youngest daughter of Zoroaster! You are married with this man. Treat him with respect and with well-behavior. Take lecture from Mazda and be devout and have a right thinking». Prophet Zoroaster put the morality and faith in first place in the development of society. We can see much thought written about his wife Frashaoshtra Hovagva: «Dear Frashaoshtra Hovagva was revealed to me as likeness of honest conscience given from Him (Ahur). Great and Powerful Ahura gave her chance to rise with Justice» or «Hey Frashaoshtra Hovagva you also walk to the place where there is unity of justice, where Higher Idea is in power and where Wise Ahura is in richness».

In Bible to the question «what was the position of Prophet Jesus, founder of Christianity, son of God in this problem» we found that the disgust against the women in the Old Testament is softened in the New Testament. Many women became the follower and pupils of Prophet Jesus. One of them was Maria Magdalena. Thus, we can consider this fact as basis for the gender content. For the Prophet Jesus the notion of marriage between woman and man meant birth of new one. According to the order of God, it meant to increase.

Indeed there is a deep gap between ideals and reality. In the contrary to the order of Allah «the woman have been created to help man», now man help woman. In this case there is need for future investigation of the gender problem in world religions.

Condition of gender depended on ideology of states, on religion in the different social development stages. Historian F. Mammadova shows that «Historical Azerbaijan was the center of religious systems and confessions (Zoroastrianism, Judaism, Christianity and at last Islam) as Caucasus». During the paganism women depended on men. F. Mammadova ground her thought like that Christianity which was formed in the East in I century firstly was accepted by women. First Christian women who couldn't be able to Christianize their husbands left their homes and followed Jesus as he said «to reach to heaven».

In the apocryphal Egyptian Gospel Jesus says: «I came to abolish the value of the women». In other apocryphal Gospel written by Phoma it is said: «Maria must be isolated from us, she is not decent to live». Jesus objects and says: «Look I will treat her in such manner that she will be equal with men and sole as you. Every woman that becomes equal with man will enter to heaven». So according to Jesus woman is equal with man. Thus, as firstly women weren't thought to be decent to live, then prophet wanted equality for them. But his equality wish is only standard word for last years and in some cases for today.

But how is the gender idea reflected in the Koran, holy book of Islamic world? Many years wrong idea has been formed in West in connection with Muslim world. Men treated women as goods. For them Muslim woman was means of family and harem. But verses and surahs of Koran, the highest Code of Islam, destroyed all

thoughts: made changes in the place and role of genders. But what freedom and rights did religion, law, mentality give to genders in XX century? Not depending on what social level and religion do women belong in Azerbaijan, they had to be honest. Sexual relations before marriage or after marriage with other man was rebuked, they were punished by law. Married woman had to be loyal and obedience to her husband not depending on his morality (not depending on number of his wives and concubines). The most terrible thing in the life of woman was that as time passed woman normally accepted her obedience to man, and it most cases had never objected to this situation.

To see the reasons of this problem lets have a look to holy Koran. Firstly we have to note that Koran is moral code of Mohammedanism, perfect protector of human rights, on other side it is clear discipline policy for all time. Many verses and surahs in Koran are about relations of man and woman, as well as there is special surahs such as «Nisa» and «Maria» which is only about women. None of religions Distinguished women as higher as in Islam. The aphorism of prophet Mohammad «The heaven lays under the feet of women» is the flag for humanity. Many years investigators propogandized Islam as protector of men rights, and women were only good of their father and husbands. Then a question rises: «Does Islam evaluate women highly or other religions?» In the first letter of Paul to Timothy in the New Testament of Bible it is said: «I prohibit educating women and her authority over man. Woman must be silent». This thought show discrimination of one gender and here the term of equal rights is violated. In his latter to Corinth Paul who accepts Christianity writes: «The head of the husband is Jesus, the head of the wife is husband, and the head of

the Jesus is God» (64; p434). The dogma we referred make woman obey to man from the juridical, religious and social point of view and as it is shown here man is in first place and woman is in second.

Dogmas in Koran consider woman together with man as the servant of Allah and this can be called as gender ideology. In verse 25 of Surah «Azhab» by noting that both genders have same divine responsibilities, they are referred to as pairs. This is the display of gender. In the surah «Ali Imran» it is said: «Be it man or woman I won't leave their deeds empty». There is not gender difference showing gender discrimination from the point of view of punishment and gift that will be given for deeds and faith.

It is apparent that in Koran both genders are accepted as servants of Allah. Although they are not separated for their faith, there are some additional duties and responsibilities of woman for their social statuses. In the 11 verse of the surah «Nisa» it is said: «Allah recommends giving man share of two women». Although property right of woman is protected, the «two share for man» is because he is the head of the family. In the other verse of surah «Nisa» it is said: «Women have share from their earnings and men have share from their earnings». This must be evaluated as stereotype of gender. Here it is said that both genders be it man or woman have specific characters.

Position problems of genders in Koran are very important from policy of gender. In the verse 22 of the surah «Naml» we see woman has rights to engage in any field of activity as man. «I saw a woman. She is the angel. She has everything, she is reigning there». This verse in Koran is proving image of ruling woman, lady sovereign. In the verse 43 of the same surah, the reign of the woman is described as follows: «Hey nobles! Say me what to do? I never give an order

without you». The verse of Koran shows that if the reign, leadership of woman is prohibited, then Allah would say it in the verses. Then in this respect the gender differentiation is the option of genders. In verses of Koran the duties of man and the status of woman is shared, in order to protect the marriage the responsibilities before and after marriage are determined.

As an interesting fact let's have a look at the problem of «polygamy» as it is said in West. What was the reason for this? The reason was that there were hard economical conditions and wars and due to this many men died. Beside there were many diseases such as «cholera». According to academician F. Gasimzadeh, «Islam nor refuse the monogamy». By fulfilling some terms Koran accept the polygamy. Majority of verses and surahs in Koran are materials for analysis of gender relations. But in the investigation only one part of the gender is investigated that is the place and role of the woman, but the gender role and gender ideology hasn't been investigated. Let's pay attention to one verse in Koran: «As men have rights over the women, women also have rights over men. But men are superior to women».

The examination of our holy book Koran was done during post-soviet (from the atheist position), but what is the modern conditions? Before answering to this question let's pay attention to the opinion of A. Masse, Islam investigator. A. Masse says: «Koran doesn't give caress to women». We must note that there are special surahs for women, in majority of surahs the women are mentioned, her conditions, roles, her marriage and her divorce responsibilities are all written in Koran. Koran condemns the violence acts against the girls and this in its turn is the defense of rights to live. Form this aspect in the modern reality of Azerbaijan we see that people abuse

the caress to women. The facts that some girls are married off at early ages by saying «Koran says this» or «Our religion orders this», avoid from education, increase of «mullahs» show that there is not perfect propagandizing.

Mullahs who memorized one or two surahs from Koran say these in good and bad ceremonies. Though in the hadith it is said to «close the breast and to be away from passion», now some of people dress openly and others are closed. Both of them acts from the dilemma of human rights as well as religion-culture-morality-customs are actual problems needing concrete and sociological investigation.

You may ask what does this have to do with gender. Gender is one of the main problems to be studied in religion. In this case academician F. Gasimzadeh writes: «Beside this reality, the position of women wasn't good in general as she had less rights in comparison with man, during the feudalism men played much role in live, there were superstition and ignorance». Today it is necessary to educate young generation with respect and tolerance to religions.

In Islam women are referred to as «khanim», and A. Masse accepts that in «Islam there is two perfect women. One of them is Asia, the wife of Pharaoh and the other is Maria, mother of Jesus. Prophet Muhammad added the names of his wife Hadija and his daughter Fatima to the list of these two women». In general, by summarizing all our opinion about religion and gender we come to the following conclusion: Be it Christianity, Judaism (Jews religion) or Islam, the Creator of human is Allah, and his representative in the world is prophet. It is true that the difference in gender is undeniable, and sexual discrimination shows itself in various points; in comparison with Christianity, Islam accept woman as a person with her rights and duties; certain norms and limits is determined for each

sex in religions; there are dogmas and surahs about the position of genders in the family, society; together with differences in the rights and duties of human, the method of preventing them on gender symmetry is also indicated.

In this respect we can find information about problems such as linking juridical norms with education, family and marriage, methods of punishment in the book of G. Karimov «Shariat and its social essence». G. Karimov shows that «in the issues of marriage limitation for women is stricter». Of course the purpose is obvious. This is to protect the influence of Islam and provide supremacy of man in family. After religion comes society, and other prohibitions concerning the gender is the limitation of human rights. The approach of G. Karimov is characteristic to modern day: «If pregnant give a birth to a child before time due to the guilt of other man, then guilty man gives 1000 gold for boy and 500 for girl. This shows that shariat accepts the inequality of genders». In reality there is gender difference in Islam. But you can say that together with the rights of men, the rights of women are partially protected as well. On other side it is historical fact that before Islam girls were buried alive (they were killed alive, burned, buried, thrown to the river) and exposed to violence.

Bezye Belgin, Turkish professor in his book «The role of women in Islam, Woman in Turkey» answers to this question: «although they know from Koran that they will be asked in afterlife why they buried girls alive, can Prophet Muhammad say that this is useful thing? By understanding that will be burnt in hell, don't they say their wrong action on his name?». The author analysis one point: Whose place is at home women's or men's? From whom women kept at home in order to be protected? B. Belgin answers to this question as

follows: «Of course from men, from Muslim men! Thus men not believed to men but not to women».

By investigating Muslim shariat, religions and gender relations we come to such conclusion: today religions must be interpreted as they are; we must take into consideration period and space, we must approach our religious monuments not as dogmas but as modern views, we must also propagandize faith by fulfilling equality rights of genders.

Shown examples represent some view points. Some scientists-investigators think that historical and cultural sources in the determination of gender studies are relative, because both history and culture are changeable and dynamic. It is known that realities in the past and today's socio-cultural history of West and East countries are not always proper to the Laws of Allah (Gospel, the Bible, Koran), by enduring certain changes, they are regulated proper to the period.

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**AZERBAIJAN ASHUG LITERATURE
AS RELIGIOUS AND MORAL TOLERANT
WEALTH OF OUR NATION**

Heydar Algyev, National Leader: Azerbaijan in the threshold of XXI century and third millennium. Heydar Aliyev in his appeal to Azerbaijan nation with respect new 2001 year, new century and third millennium shows that our material and moral resources rest against the strong historical background. «For the success in XXI and the roots of our will to form independent country we have to look to the remote and close history especially to the sources formed in XIX century... Namely in this period democratic press, school with mother tongue, world theatre had been established and gave impact to the formation of national consciousness». We can suppose that collapse of USSR which was union of world socialism in the end of 80 years and in the beginning of 90 years and its standard-bearer, as well as decrease of ideological opposition would bring certain balance in religious and national values, and would bring the humanity to the notion of common world house. But the events of last five years of XXI century show that, the negative influence of these factors is increasing. Sarcastic attacks to the holies of Islam in

Europe press and its negative influence, serious political-moral damage caused by both of them to the mutual relations make it important to pay attention to the problem of religious values.

We speak about the risk of global conflict of cultures especially Islam and Christian religious values. Here the main active power is the youth playing important role in the social structure of the society. But we must not forget other social groups of the society and we must give mass character to the education of religious tolerance.

Here under the notion of «popularity» we consider education of all age groups of population that is all generation from preschool age and school age children to old ages on one side and on other side member of society in the spirit of religious and moral values. At conclusion we would like to add education of approach to the culture of other people and religious sources from civil point of view.

Undoubtedly, the most significant thing in the education of national and religious tolerance is the educational system and its all steps. Influence of other factors – mass media, entertaining and rest places that are increasing in our country recent years, objective factors that is social condition, political situation, problems of families, society as well as subjective factors connected with private life of individuals – is very strong in the formation of ideological character, national mentality, common background in every individual and it is very important to connect them as complex educational system. Besides, we must not forget the role of national thinking, national character, or as we recently say – national mentality, activities of nation and folk-lore. The main important element of Azerbaijan folk-lore is ashug literature which is most effective, always very active, includes large mass.

Azerbaijan Ashug literature which passed long historical way made use from the live of population. We can accept this couplet of Goychali Ashug Alasgar, real classic of national ashug poetic as credo of Ashug University of our nation:

*İşim yoxdu seyidinən, bayinən,
(Not indulged with its seyid or bey)
İxtiyarımdadı qalan məxluqat.
(Just have a deal with others)*

It is true that the auditory of the ashug was different for it is social structure; our classical ashugs also was invited to elite ceremonies, weddings, but they were always in mode as an important factor influencing the formation of background of mass. Due to this we can evaluate Azerbaijan Ashug poetics as strong impact and historical mirror in the formation of national morality. Namely our folk-lore and its dynamic branch ashug reflect to which spiritual values they take as important. We must take into consideration that folk-lore was one of most important factors in national educational system from the infant ages to old ages.

In modern period press, television, radio, cinema, electronic communication plays great role in preservation of national resources and their spread. But our national folk-lore, ashugs' words and their saz (an Azerbaijani folk musical instrument like guitar), its professional bearer haven't lost its power and is between moral values either from historical or contemporaneity point of view. Besides the contemporaneity, here we must not forget historicity as well. Doctrines such as «Rely on national values» or «return to family-root» hadn't been occasional; they consider protecting social existence of every nation, heritage in national-spiritual values.

Among these values Islamic values that our nation relied on during thousand two hundred years take an important place. While investigating ashug poetics we will take two important directions: place of Islam in the system of spiritual values and its attitude to its followers, as well as attitude of ashug poetics to other religions and their representatives.

It is significant that attitude to religious values in Azerbaijan ashug poetics had been tanned in all samples. Generally, one of the main characters of classic philosophical ideas of Azerbaijan is that it

is in organic unity with religious values, and it has religious-philosophical content. We can observe this in national ashug poetics as general objective laws. It is not secret that in near past under the serious control of communist ideology, search of materialist worldview elements in ashug literature as well as in our national spiritual values and discover of atheist trends had become principle determining attitude to our classic heritage. Now after restoration of independence, there is an opportunity to evaluate differences in all spheres of socio-political life and in spiritual relation where pluralism is established.

By approaching from this point of view we observe different view of attitude toward the religious values in classical ashug poetics. Up to now criticism of various ministers of religion, as well as akhunds, Mullahs, seyids, dervishes, and others who used religious values for their own egoistic purposes was put forward. But it is not correct to negatively evaluate negative actions of various religious representatives and to mention them in ashug poetics. Attentive investigation shows that all ashugs from Ashug Gurbani, founder of Azerbaijan ashug poetics to Ashug Alasgar, top of the ashug poetics observed the rules of Islamic values especially shariat norms in their poems. In this view, the advice of Ashug Alasgar is very specific:

*Təriqətdə mərifətə qulaq ver,
(Listen to erudition in sect)
Şəriətdə yol, ərkənı biləsən.
(to know way and propriety in shariat)
Həqiqətdə nədən xəlq elədi haqq,
(from what God created everything)
Ərşi, gurşu, al osmanı biləsən.
(to know heaven, and hell as well)*

In general, while investigating ethics of Ashug Alasgar we see interesting comparison of triad «moral thinking – moral attitude – moral behavior». In the abovementioned example, the high value to

the mystic philosophical values of Ashug Alasgar draws attention. By saying «One who take lessons from Movla, will never get slow» he shows practical importance of religious knowledge he propagandize, calls people not to be stranger to the science, he sees general content of that science in Islamic values, in Koran which includes its basis:

*Dərsi azlar Ələsgərdən dərs alsın,
(Let the uneducated to learn from Alasgar)
Altı min altı yüz aya mənədəi.
(Six thousand and six hundred verses are in me)*

In his other couplet ashug says:

*Ələsgər də hər elmdən həlidi,
(Alasgar knows every science)
Mövla baratıdı, öz kamalıdı.
(Movla is order, and his wise.)*

As it obvious, ethics of ashug doesn't exclude self-education of human, and together with God gift (Movla order) he notes the importance of his natural-heritable features among the factors that forms his personality.

*Loğmadan kəc olan, nütfədən əyri
(Those countering from bite of bread,)
Yüz dərs alsə, pür kamala yetişməz.
(Cannot gain wit even for hundred lesson)*

Besides, rely on roots is estimated as an important educational value in our poetics. Ashug Alasgar also notifies his attitude to this problem:

*Nütfəsində əyri olan
(Those who bending from education)*

*Tez göstərər isbatın,
(Will prove it very early)
Hər ağac kökündən bitər,
(Every tree has a root)
Hər meyvə gözlər zətın.
(Each fruit waits for his kin.)*

Here we must pay attention to one point. Restoration of national independence in the end of last century had formed suitable condition for the reviving of our social life and national thinking that emphasize it. Thus, as a result of this we can discover real essence of ashug poetics without serving to any ideology by approaching to our classic heritage and ashug poetics in new manner. In first place we have to investigate Islamic way in positive form. But we must not run into extremes by abusing this opportunity that social-historical conditions give us. For example, it won't be right to wear Ashug Alasgar in preacher dress. We think that it is not important for our modern educational system. Firstly, in Ashug Alasgar «science» notion is not limited with theological content. In the abovementioned couplet by saying «Verses is in me» he shows scope of his knowledge:

*Firdovsi, Füzuli, Hafiz, Nəsimi -
(Firdovsi, Fuzuli, Hafiz, Nasimi -)
Onlar da yazdığı, ayə, məndədi.
(The ayah they wrote is in me)*

At last, we mustn't pay no attention to the criticism of various believers in ashug poetics as in ideological past. The principle of the state of being educated demands us to properly estimate the motivation of our ashug poetics. Especially, it is important in our modern educational system, and in realizing personality ideal of our society. We have to say that in the poems of Ashug Alasgar he also criticizes ministers of religion who use religious activity with evil intentions:

*Molla şeytan olub, axund şeyitbaz,
(Mullah is Satan and akhund is devil)
Məşədi, kalvayı lotu çıxıbdı.
(Mashadi and kalvayi is fancy man)*

It is interesting that Ashug Alasgar criticizes priest with immoral character together with akhund who is «dishonest» and «falsify the words of God».

Bəs, aşığın tələbi? -

(What about the demand of the ashug? -)

*Mən istərəm alim, mömin yüz ola,
(I want there will be hundred wise and devout)
Meyli haqqa doğru, yolu düz ola,
(I want them to be in right way, in right direction)
Diliynən zəbani üz bəüz ola,
(I want their deeds to be as their sayings)
Ələsgər yolunda can qurban eylər.
(I want them to sacrifice for Alasgar)*

We must also note that in the ethic of Ashug we can witness other important demand of Islam – «to fear from Allah». In his poems he tries to avoid people who violate moral standards, from punishment in afterlife.

*Namusu gözləyib, nanı bilməsə,
(One not protecting his honor and bread.)
Əli Zülfüqar kəssin belini! -
(Will be cut by Ali Zulfugar)*

Other well-known representatives of Ashug poetics also was humanist and inherited many poems. The root of these poems goes back to Islam. Islam as a religious background hasn't been closed in its values. Ashug Alasgar also holds high such religious holy books.

*İncilə, Zəbura, Söhfə, Tövrata,
(I swear on Old and New Testimony)
And verirəm Qurana, dedin, nə dedi?
(I Swear on Koran, so what to say)*

It is also noteworthy that in ashug poetics we come across not only with comparison of Islam with other religious values, but here we can see that in ashugs never rise national questions, give way to discrimination as well. And while speaking about religious and national tolerance of Azerbaijan population we must pay attention to ashug poetics. Ashug poetics must be taken as historical source of our national endurance.

While evaluating the role of religious and national value in the education of democratic, humanist persons, it is hard to consider this evaluation as sole moral value proper to present time. This may bring to one-sidedness of education, and even to religious and national fanaticism. In the crime Armenian chauvinism did against the Azerbaijanis and Turks, the influence of violent nationalism and hostile attitude of Armenian Church is obvious. Usage of religious and national values in international terrorism is undeniable. In order to prevent this, we think that the positive character of the attitude of Islam to other cultures must be noted vividly.

Religious and national tolerance is peculiar to ashug literature which is the main branch of culture. Now in such difficult period, one of the important duties in educational sphere is to keep alive those traditions. Heydar Aliyev, Our National Leader who considered the violation of national and spiritual values as treason to the nation, by affirming the order «all religious faith are equal in law» Article 18 in the Constitution of the Azerbaijan Republic which was prepared and adopted under his leadership, had evaluated this duty as higher duty of all citizens.

RESOLUTION

OF INTERNATIONAL CONFERENCE ON «HEYDAR ALIYEV AND RELIGION POLICY IN AZERBAIJAN: REALITY AND PERSPECTIVES»

By attentively looking through lectures and speeches made in International Conference on the «Heydar Aliyev and religion policy in Azerbaijan: reality and perspectives» with participation of Federative Republic of German, Azerbaijan Republic, National Republic of China, Georgia, Islamic Republic of Iran, Iraq, Italian Republic, Israel, Republic of Kazakhstan, Arabian Republic of Egypt, Republic of Uzbekistan, Islamic Republic of Pakistan, Republic of Poland, Republic of Rumania, Russian Republic, Kingdom of Saudi Arabia, Republic of Turkey, Republic of Ukraine and Vatican, and under organization of State Committee on Religions organizations of Azerbaijan Republic, by mentioning need of humanity to religious dialogues, mutual respect, tolerance, by taking into consideration preservation freedom in religion in Azerbaijan, existing traditions of tolerance, progressive attitude of Azerbaijanis to this question, importance that Azerbaijan give to the religious agreements and dialogues, perspective religious policy founded by Heydar Aliyev, National Leader of Azerbaijan, by

emphasizing necessity of such events and their positive results, participants of conference declare:

1. By mentioning importance of organizing International Conference on «Heydar Aliyev and religion policy in Azerbaijan: reality and perspectives», and its results to highly evaluate and consider as estimable.
2. To evaluate freedom of religion in Azerbaijan republic, experience and traditions of religious tolerance, to value them as exemplified experience.
3. By taking into consideration actuality of problems discussed in the Conference to advise to exchange opinions on these problems in international world.
4. In order to study the experience of existing tolerance in Azerbaijan, to propagandize it and to progress it with positive examples, to take into consideration possibility of organizing international conference on the subject «Example to tolerance - Azerbaijan» in Baku this autumn.
5. To accept appeal to the Excellency Ilham Aliyev, president of the Azerbaijan Republic by the participants of the International conference for care and attention he paid for the protection and development of traditions formed in Azerbaijan in the preservation of freedom in religion, as well as for strengthening tolerance in this region.

6. To note that aggressive policy of Armenia and occupation of 20 percent of Azerbaijan territories served to national and religious conflict and to accept appeal of participants of International Conference to UNO, UNESCO, European Council, OSCE, and Organization of Islamic Conference for ending vandalism against the national and religious monuments in occupied regions of Azerbaijan.
7. To note that it is recommended to use the results of international conference in the regions and countries of world.

ADDRESS

OF THE PARTICIPANTS OF INTERNATIONAL CONFERENCE ON «HEYDAR ALIYEV AND RELIGION POLICY IN AZERBAIJAN: REALITY AND PERSPECTIVES» TO EXCELLENCY ILHAM ALIYEV, PRESIDENT OF THE AZERBAIJAN REPUBLIC

Dear President!

We – religious, scientific and political figures came to this International Conference held in hospitable Azerbaijan on the subject «Heydar Aliyev and religion policy in Azerbaijan: reality and perspectives», held discussions on role of National Leader in the strengthening Azerbaijan model, tradition of religious endurance, his role in regulation state-religious relations, rich heritage on moral values.

During the reign of Heydar Aliyev the attitude toward the national and moral values have been completely changed, much attention paid to the protection of these values, activity of many holy temples was restored, their maintenance had wide scope.

National Leader of Azerbaijan had exceptional role in the insurance of human rights and freedom, in the development of religious dialogues, in the protection of national and moral values, in the healthy education of new-grown-ups, in the establishment peace and stable in the region. There is a great demand to spread and learn these rich heritages on international level.

Heydar Aliyev is one of the well-known figures not only in Azerbaijan but in Islamic world. He endowed matchless present in the development of corporation between Azerbaijan and East and West countries. He provided rapid development of political, economical, cultural relations as well.

Heydar Aliyev, National leader played very great role in the development and protection of tradition of tolerance which is the national and spiritual wealth of Azerbaijanis. Under his leadership freedom in religion was provided, all facilities had been offered for the participants of various religions to implement religious ceremonies and rites.

Mr. President!

As a result of wise policy led under the Excellency, world society, as well as international organizations, notable political figures, ministers of science and religion highly evaluate state and religion relations of Azerbaijan, seriously interests in learning it.

In modern period there is much need in learning and spread of valuable experience of Azerbaijan on international scale. We hope that such event will stimulate development of religious and national relations; Azerbaijan will prove again that it is democratic, tolerance country in modern world.

We decidedly condemn violence of Armenian which abuses the tolerance of Azerbaijan, and leads ethnic cleaning in world level and tyranny policy against Azerbaijan, execution of many innocent people, members of many religious confessions and nations.

Honorable president!

We express our attitude to the Excellency for care and attention you paid for preservation religious freedom in Azerbaijan and for organizing International conference in high level and he are hopeful that in future such events on this subject will be hold. We are sure that our Excellency will successfully continue wise policy of Heydar Aliyev not only in all spheres but in religious filed as well, and Azerbaijanis will protect this valuable spiritual wealth.

With deep respect,

*The participants of International Conference on «
Heydar Aliyev and religion policy in
Azerbaijan: reality and perspectives»*

Baku, 04 April 2007

A D D R E S S

OF THE PARTICIPANTS OF INTERNATIONAL CONFERENCE ON «HEYDAR ALIYEV AND RELIGION POLICY IN AZERBAIJAN: REALITY AND PERSPECTIVES» TO THE UNO, UNESCO, EUROPE COUNCIL, OSCE AND ISLAMIC CONFERENCE

We - representatives of Federative Republic of German, Azerbaijan Republic, National Republic of China, Georgia, Islamic Republic of Iran, Iraq, Italian Republic, Israel, Republic of Kazakhstan, Arabian Republic of Egypt, Republic of Uzbekistan, Islamic Republic of Pakistan, Republic of Poland, Republic of Rumania, Russian Republic, Kingdom of Saudi Arabia, Republic of Turkey, Republic of Ukraine and Vatican in the International conference held on the subject Heydar Aliyev and Religion Policy in Azerbaijan: reality and perspectives» listened to interesting lectures and speeches and held discussions and shared our thoughts on state-religious relations which is very actual and important for our time and nation.

I again mentioned that in connection with changes in social structure of many countries in the end of XX

century, clash of civilization based on differences among world religions have become actual and it is pity that it had many supporters.

In these conditions it is very important to hold religious dialogue for the protection of various cultures. Experience of counties and regions rich with traditions of tolerance and religious endurance can be example for others.

Our two day business-like discussions again proved that Azerbaijan is unique example for many countries and religious confessions to live in joint and peaceful conditions and act freely.

Tolerance became national-traditional character of Azerbaijan nation. This tradition has very deep historical roots and significance in the stable of region. But we must regretfully note that invader Armenia has become main threat for basis of tolerance existing in Azerbaijan and regions. As a result of aggression of this country against Azerbaijan thousand civil people had been killed, wounded, more than one million Azerbaijanis have become refugee; more than twenty percent of areas had been occupied. As a result of ethnic cleaning and aggressive policy of Armenia, not only Azerbaijanis were suffered by deportation but the representatives of other nations – Russians, Germans, Kurds, Ukrainians, Tatars, Jews and other, and an mono-ethnic government was founded.

Armenian separatists had destroyed national and religious monuments, temples existing in the land of Azerbaijan – sanctuaries, Mosques, tombs, cemeteries.

By completely destroying many cities, settlements, villages in Azerbaijan, invader Armenians had realized genocide against the Azerbaijanis. At present there are many olds, women and children in the secret military camps of this country and they have become an object for experiments. Besides, Armenians grow narcotic weeds in occupied areas and there are various secret laboratories.

It must be also mentioned that by falsifying old Alban monuments taking great stage in the history of Azerbaijan nation, Armenians made them Gregorian's. Armenian historians continue to create false history by changing Azerbaijani geographical names without any argument. By excavating in occupied regions Armenians look for Armenian track in these places, ransack underground and surface natural resources of Azerbaijan and aggravate ecological condition in the region.

Undoubtedly, such vandalism seriously influences the strengthening of religious dialogues in region and world. But, Heydar Aliyev, National leader of Azerbaijan always tried to solve this war by means of peace and negotiations. Now Ilham Aliyev, president of Azerbaijan Republic realizes his political course.

We – participants of International conference unanimously support the peace desire of Azerbaijan nation and peaceful policy of Azerbaijan leaders, and basing on our observation and conclusions, we challenge world society to vote for justice work of Azerbaijan, to show unanimity.

Supporting territorial integrity and sovereign in the Azerbaijan Republic, we demand to fulfill four known decisions of UNO on withdrawing Armenian

armed-power from the occupied regions. Otherwise, it is obvious that this dispute which needs much time to be solved won't be good example for our world.

We hope these efforts of world unity on strengthening tolerance in region; development religious dialogues, restoration of rights of more than million refugees and their return to motherland won't be without success.

With deep respect,

*The participants of International Conference on «
Heydar Aliyev and religion policy in
Azerbaijan: reality and perspectives»*

Baku, 04 April 2007

HIDAYAT ORUJOV,
*Chairman of the State
Committee on the Works with
Religious Organizations.*



THE FINAL SPEECH

Dear, participants,
Ladies and gentlemen!

I must regretfully note that our two day joint work comes to end. During this period which was in high-professional level and very interesting, more than 50 lectures were listened, valuable speeches were made, and important discussions were held. I want to note with delight and satisfaction that conference was as we wanted and considered. Mostly all of the guests invited to the conference participated in the event and took active part. I myself participated in many local and international conferences, but I have occasionally witnessed that so many participants stayed in the second day of conference or till the end of it.

I have paid attention, everybody listened speeches and lectures with curiosity and as the translation was simultaneous one, and our guests listened them in their native language or in language known to them. This is another task in itself and one can get tired while

using this apparatus. But I didn't feel that tiredness in the faces of our guest.

I express my thanks and gratitude to all participants who participated in the conferences, listened to the speech and lectures with patient, generally to those who did their best for successful work of the conference. I hope it won't be our last meeting, and will participate in the conferences on this subject in future. As the regulation of state-religion relations, organization of confessional relations and discussions on tolerance is very necessary. But when these discussions cover a large geography and when experts working on different spheres participate in those discussions it is more interesting.

State and government officials, socio-political figures, His Excellency Sheykhulislam, well-known ministers of religion, ambassadors, representatives of other religions and experts had made speech in the conference. After looking through all speeches and lectures we can come to conclusion that conference included many problems and it is possible to take the result of conference as public opinion. As experts on the spheres having relation with religion participated in this event, they said their attitude. I think that if such conferences to be hold in different countries and if it is sphere of environ to be large then we could take more serious steps in the solution of problems disturbing us and activity of people working in this field would be more efficient.

Undoubtedly certain impression on Azerbaijan and conference has been formed in the guests. I am sure that this impression consists of nice feeling and pleasant memories and I believe that they will spread reality on either Azerbaijan or conference in their countries, and will become publicists the tolerance in their nation and throughout the world.

Each of us must struggle against violence, national-religious differences, terrorism and the acts not suitable to the humanist values of the humanity. I hope that this conference will significantly

influence to the strengthening of this struggle, to the establishment of democratic values both in region and in the world, and to the regulation of state-religion relations.

I am thankful to all participants of the conference, especially to our guests – ministers of religion, foreign public figures, honorable ambassadors for their high and valuable opinions on the insurance of freedom in religion in Azerbaijan, unexampled duties of Heydar Aliyev, Great Leader, in the restoration of national-moral values, in the establishment of peace not only in Azerbaijan but in all region as well as policy of President Ilham Aliyev he is carrying, and for their great attitude to Azerbaijan.

Democracy, insurance of freedom in religion, protection of human rights is the firm way of Azerbaijan. The protection of freedom in religion in Azerbaijan and tolerance traditions which is example to the world is eternal and our government will continue its policy, successful activity in this direction. There can be no doubt.

At the end I wish all of you success, health, happy journey to our guest from abroad, good luck and happiness in their private life. To succeed in work man must be happy in his private life. I wish such happiness to all of you.

Thus, International conference ends its work.

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