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CONVERTING ISLAM BY POPULATON OF CENTRAL ASIA : ANALYSES AND OUTCOMES

Abstract: The article presents historical analytical data about the Islamic religion, its origin and spread on earth. The penetration of Islam into Central Asia and the acceptance of Islam by the population, in particular, concerned the Islamic cultural development of the following centuries. The necessary opinions and hypotheses about the Eastern Renaissance and its significance, which arose under the influence of the Islamic religion were summarized.

Key words: Islam, Central Asia, arabians, theology, islamic scholars, hadith, islamic jurisprudence, islamic sciences, sufism, religious education system, Temurids, islamic civilization.

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Introduction

It is known that Central Asia is a region where different cultures and civilizations collide due to its geographical and geopolitical location. The historical roots of the peoples of Central Asia, which occupy a large part of the Asian continent from the Caspian Sea and the Aral-Irtysh watershed to present-day Pakistan and India, go back a long way. Written information about these peoples can be found in Greek sources and in ancient Iranian and ancient Turkish writings of the VI-IV centuries BC. In later Latin sources, the region is also mentioned as the center of various religions and peoples.

Located in the heart of the Eurasian continent, the region has become a link between East and West, a constant link between different peoples and nations, as well as religious systems and beliefs. As a result of such ethnic and religious diversity, a situation has arisen in which, despite the disappearance of many religions (Zoroastrianism, Buddhism, Judaism, Christianity, and Monism), it is still preserved in the traditions of the peoples living in the region. This religious situation demonstrates the inter-religious tolerance of the peoples of Central Asia. In this regard, the study of the history of religions in the region is

crucial for a full understanding of the culture and history of modern Central Asian states, as well as their religious and national origins based on their diversity and simultaneous unity.

The penetration and spread of Islam in Central Asia is directly related to the Arab conquests and centuries of Arab domination. Although the Arab invasions of Central Asia began in 643-644, only the Arab commander Qutayba ibn Muslim al-Bahili (704-715) succeeded in conquering the country after a long struggle[1].

As a result of the emergence of a new political force in the region, Central Asia is divided into two parts:

1) Movarounnakh (between the two rivers).

2) Arodi at-Turk (lands of the Turks, that are the lands of rulers who did not submit to the Arabs).

The process of Islamization in these two regions began differently yesterday. The following two factors had a direct influence on the Islamization of Movarounnakh.

The first factor is that before the revolt of Abu Muslim (747-755), the rulers of pre-Islamic times (Ikhshid, Bukhara-Khudat, etc.) maintained their position in Central Asia[1. P-29].

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In particular, they performed the functions of managing the local population and collecting taxes from them for the Arabs. The rulers of the Ummah were limited to taking tribute from the local dynasties without directly interfering in the internal affairs of the country. Sometimes this tribute was accepted as a jizya (tax collected from members of other religions) collected from the locals. This led to confusion over the collection of ordinary taxes or jizya from the population who later converted to Islam.

The second factor is related to the fact that during the Umayyad period (661-750) the Arabs prevented the adoption of Islam by the local population[1.P-37].

Because the Arabs had many privileges in the first period. According to the rules of this period, a person who converted to Islam would become an "Arab," that is, he would have the same privileges as the Arabs in society. In this case, the ideas of the Murji religious-political movement within Islam, which fought for the equality of Arab and non-Arab Muslims, and the inability to receive jizya from local Muslims, were able to spread in Movarounnakh. Because the rights of non-Arab Muslims in the country were violated by the Arabs. The active movement of the Murjis dates back to the 20s and 40s of the 7th century. The revolt of Murji al-Harith ibn Surayj (734-746) was strongly supported by the people of Mavarounnakh[2].

The views of the Murjis, which began to take shape in the seventh century, about the separation of faith and practice, created favorable conditions for the local population to convert to Islam without difficulty, and at the same time to achieve equality in the emerging Islamic society. Later, they managed to preserve their social status and national-cultural values, even though they did not fully understand the Arabic language, difficult religious practices, and a completely foreign environment. As a result of the victory of the movement of Abu Muslim (749) and the achievement of equality of non-Arab Muslims with the Arabs, the ideas of Murjiyya began to move from the political and social sphere to the field of theology.

According to the teachings of the Murjis, a person's acceptance of the religion in the language (confession with tongue and affirmation by heart) is enough to recognize him as a Muslim[2. P-39].

The full performance of religious acts is a secondary matter. Later, on the basis of the ideas of the Murjis, three major teachings in theology were formed: Najjariya, Karromiya and Moturidiya. The environment of Samarkand scholars played an important role in the formation of the Moturidiya kalam school. During this period, the political center of Movarounnahr was the city of Bukhara, which was formed under the influence of the Arabs, while the ancient capital of Sogdiana still played a significant role in cultural and economic life. It was no coincidence that a new doctrine emerged in the

Samarkand cultural environment, which has preserved more of the national values, including the old traditions in the field of theology. U. Rudolf's research shows that the emergence of the doctrine of Moturidia took place in several stages. The first stage is associated with the names of the Murji-Hanafite theologians Abu Muqatil as-Samarkandi (823) and Ahmad ibn Nasr al-Ataki (IX century).

In the second stage, al-Juzjaniya (Abu Bakr al-Juzjani, Abu Mansur al-Moturidi, al-Hakim as-Samarkandi), al-Iyadiya (Abu Bakr al-Iyadi, Abu Ahmad al-Iyadi, Abu Salama as-Samarkandi) schools were established in Samarkand. representatives were active. Together with the schools of Abu Hafis al-Bukhari and Nusayr ibn Yahya al-Balhi, which operated in this land, they were called "Ahl as-sunna wa-l-jama'a." Later, in the third stage, the teachings of these schools began to interact, and in the 11th century, with the efforts of Abu al-Mu'in an-Nasafi (d. 1115) and Abu al-Yusr al-Pazdavi (d. 1100), the history of theology was introduced. Entered in the name of the doctrine of Moturidia[3].

This doctrine later spread from Samarkand to the entire Islamic world and became one of the two schools of theology, along with the Ash'ariya of the Ahl as-Sunnah.

Recent research testifies to the prevalence of rationalism in the early periods of Islam in the Movarounnahr region. Along with the sciences of nature (Muhammad ibn Musa al-Khwarizmi, Abu Rayhan al-Beruni) and philosophy (Abu Nasr al-Farabi, Ibn Sina), rationalist religious sciences also flourished in the country. The Mu'tazilites, the Ismailis, the first Sufis (al-Hakim at-Termizi) left a deep mark on the history of cultural life. In response, the teachings of traditionalists (traditionalists, Ahl al-Hadith) began to arrive from the central regions of the Islamic world. Purification of Islamic teachings from the innovations (bid'ah) that emerged in the following period became the main motto of this movement. This critical spirit brought the muhaddithin considerable success in the political sphere as well. Unprecedented work has been done to collect and organize the hadiths and to gather only the reliable ones in collections. Imam al-Bukhari, Imam at-Termizi, Imam ad-Darimi, Abd ibn Humayd al-Kashshi, Kulayb ibn al-Haysam al-Shashi wrote their names in the annals of Islamic history with their collections of hadith. As a result, the socio-political position of the muhaddithin has grown exponentially in Movarounnahr, including the capital Bukhara.

This, in turn, has exacerbated tensions between the Hanafis, who have hitherto held a strong position in the central cities, and a new group, the Ahl al-Hadith[4].

The direct connection between the religious views of the Murjis and the Hanafis has been proven in several studies. Indeed, Abu Hanifa's (699-767) idea that non-Arab Muslims had equal rights, and his

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efforts to combat discrimination in society, paved the way for the spread of his theology, first in the field of theology and then in the Mawarounnahr area [4. , Page 105]. Now, under pressure from serious opposition, the Hanafis were forced to develop their own teachings. The royal works of Abu Abdullah al-Bukhari (d. 878), as-Subazmuni (d. 952), and az-Zandavisati (early eleventh century) served this purpose.

The Hanafi jurists were in close contact with the various strata of the people of the city and reflected their interests in their religious and social activities. Until now, in Islamic studies, the rise to power of the Samanids (874-999) was considered to have spontaneously strengthened the position of the Hanafis. However, newly discovered sources show that the Samanids of Khorasan origin used the Ahl al-Hadith and the Shafi'i to limit and narrow the sphere of influence of the local population and their leading representatives, the Hanafis (including Ismail Samanid, 892-907)[4. P-77].

The fierce competition between them led to the emergence of classics in the field of science. Shams al-'Aimma al-Halwa'i, Shams al-'Aimma al-Sarahsi, Abu Zayd al-Dabusi, Fakhr al-Islam al-Pazdavi, al-Sadr al-Shahid, Abu Hafis al-Nasafi, az-Zamahshari, Alo ad-din as-Samarkandi, al-Mutarrizi, Burhan ad-din al-Bukhari, Fakhr ad-din Qadihan, Burhan ad-din al-Marghinani's fiqh methodology, practical issues of fiqh, hadith, aqeed, it is enough to cite the names of hundreds of works created in philology, commentary and other fields. Through these works, the rich cultural traditions, religious experience and legal ideas of Central Asia have been incorporated into Islamic civilization. This laid the foundation for a complete, self-sufficient, perfect regional form of Islam. It achieved harmony and proportionality in the relationship between all-Islamic and local elements.

It is well known that Islamic culture was mostly urban civilization, which was mainly centralized in cities. In the outlying regions of Central Asia, especially in the regions under Turkish rule (Arodi at-Turk), the process of Islamization took place freely. As a result, the customs of the people, national values, cultural traditions, and even the practices of other denominations have entered into a process of long-term interaction and influence with Islamic ideas in such conditions of tolerance. The position of charismatic sheikhs in the political life of the 13th century, who are representatives of such a mixed tradition, is growing[5].

They attracted the attention of not only the nomadic population but also the urban population. Artisans, artisans, and merchants began to concentrate their group interests in the activities of these sheikhs. This accelerated the process of formation of Sufi sects. The teachings of the classical period of the history of mysticism were useful in the development of the theoretical teachings of the new sect. In this field, for

example, the services of Hoja Muhammad Porso for the teachings of Naqshbandi were incomparable. Dhikr is the basis of Sufi practice. Murshid-murid (teacher-student) relations play an important role in the organization of the life of the sect. It was this connection that served as the basis for the formation of an organization that would jointly protect mutual interests within society. The unification of the leaders of the small Sufi communities under the leadership of the sect led them to become a powerful economic, social, and even political force in society. Among them are Saif ad-din Bokhari, Sayyids of Termez, Sayyid Baraka, Khoja Ahror, Mahdum-i Azam, Mir-i Arab, Lutfullah Chusti, Juybor, who played an important role in the life of the region. These sheikhs, who relied on the support of their organizations during the years of political disunity, had a high influence on the political life of the country[6].

The khans, the ruling circles used various methods to limit the powerful political position of the pirs. The policy of pitting the sheikhs of Naqshbandi, Kubravia, Yassaviya, Ishqiya, Qadiriya sects against each other, "raising the status of Sharia"[7], helped. The clergy soon joined the ranks of the clerics and held official religious positions in the community. Among them was Mudarris. However, the connection, interrelationship, and balance between traditional madrasa education and Sufi upbringing remain among the issues to be explored in the future.

In the Muslim world, the unorganized form of religious education is the main one in which the teacher-disciple binomial plays an important role. Craftsmanship (sponsorship) was a decisive factor in the formation of the school-madrasa system. The sponsorship of the state or the wealthy of the city would pass on the function of a specific social order to the graduates of this system. Sheikh al-Islam, who oversaw the organization of the educational process, which was originally a social task, soon attracted the attention of the state. As a result, the establishment of a religious education system has become one of the strategic factors in the life of society. Whoever was able to control and manage this front, he began to determine the direction of development of society[8].

The content of the religious education system in Central Asia can be divided into two periods:

- 1) The period before the Mongol invasion.
- 2) The period after the Mongol invasion [9]

The list of textbooks of these two periods differs significantly depending on the purpose of education, the level of teaching in it. During the reign of Timurid Shahrukh (1405-1447) the cornerstone of the new religious education system of the second period was laid. This system remained unchanged until the early twentieth century, with some minor details[9. P-189].

It was founded by the textbooks created by the scholars of Movarounnahr and Khurasan. Textbooks on the mixture of Moturidiya-Ash'ariya, Hanafi

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jurisprudence, Ahl al-Hadith collections, Arabic philology, and logic were in the forefront here.

The influx of European culture into Central Asia in the mid-nineteenth century led to the beginning of reforms in various spheres of public life, including religion. Proponents of Usul-i Jadid believed that a radical change in the system of religious education could be a decisive factor in reforming society. The followers of the ancient method took the position of tradition. Jadids, who have gone from reforming religious education to the communist level, have endorsed the practice of creating a secular education system by completely destroying the religious education system[10].

This was in line with the policy of secularism (complete cleansing of all aspects of life from the influence of religion) at that time. As a result, the reform movement became a policy of persecution of religion and religious leaders. Spirituality and enlightenment were lost as a result of three "cleansings" during the years of repression ("cleansing" - 1927, 1936-37, 1949)[10. P-117].

One of the main negative consequences of this behavior is that the theoretical part of religious culture has been suppressed, and religious life has been limited to the lower level of religion - popular Islam. As a result, spiritual impoverishment deepens and national culture begins to develop one-sidedly. Religious life was limited to family rituals (funerals, deities), medicine, fortune-telling, and pilgrimage[11].

Illegal (secret, illegal) private religious education in families and cells is on the rise. Naturally, activity in these areas soon reached an uncontrollable level. Some religious activists took the position of political opposition. Small-scale commodity production (land, trade, small and medium business) is the basis of capitalist development. The ideology of this economic environment often feeds on the Islam of the people. The rise of these social strata gave rise to new religious ideologues. Inaccurate, one-sided knowledge, theoretically weak religious leaders stood between two paths[12].

In conclusion, the infiltration and spread of Islam in Central Asia is directly related to the Arab conquests and centuries of Arab domination.

Islamic culture developed in specific societies taken separately and as a result took on certain regional forms. Pure Islam consists only of regional forms. At the heart of regional Islam is national culture, ideology and interests. In the course of centuries of development, in Central Asia, too, Islam has become closely linked with national culture. As a result, a full, self-sufficient, all-round rich form of Islam emerged within the Central Asian civilization. It has regional national features as well as pan-Islamic elements. Highly trained local scholars have preserved this treasure trove of theoretical and practical knowledge for centuries and adapted it to the changing times. This environment of scholars is an important part of regional Islam. Over the last two centuries, the chronic weakening of this environment has led to the influx of foreign scholars from other parts of the Islamic world, representing national interests. The conditions of national revival and development require the formation of a normal state in religious life.

Also, the works of Imam al-Termizi have a great educational and moral value, because they call people to goodness, kindness, generosity, justice, honesty, mutual understanding, respect for women and fathers. They strongly condemn deception, lies, hypocrisy, arrogance, enmity, betrayal, violence, and other negative traits.

Moreover, there could be no question of the re-emergence of mystical sects in the Soviet era, especially in full-fledged activity. It is true that in order to master the rules of dhikr, individual sheikhs who tried in one way or another to preserve the traditions of previous rituals and to give the most general notions about mysticism have survived.

During the period of independence in Uzbekistan, a number of state decisions recognized the mystical sects and their universal values as part of the spiritual heritage of the people. This led to the translation and publication of mystical sources and research.

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