
PENETRATION OF ISLAM INTO CENTRAL ASIA

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Annotation: This article follows the introduction of Islam by our people the historical paths traversed, the great achievements and milestones achieved, their essence and knowing the importance in every possible way, instilling it in the mind of a contemporary and religion in Citizens the formation of the thinking of living by feeling the results achieved in today's increasingly the fact that it is of great importance in a globalizing, process-intensive period illuminates given.

Keywords: interfaith tolerance, religious, national, culture, occupation, political, Movarounnahr, Arodi at-turk, ikhshid, Bukhar-khudat, Tribute, Dynasty, jiz'ya, Islam.

Introduction

It is known that Central Asia is diverse due to its geographical and geopolitical location it is considered an area that has become a point of conflict of cultures and civilizations. From the Caspian Sea and Island-Irtysh watersheds of the Asian continent to present-day Pakistan and The region, which occupies a large part of pre-hinistan, is a historical part of the peoples of Central Asia the roots go back to the distant past. Written information about these peoples is Greek sources and ancient Iranian and ancient Turkish inscriptions from the 6th to 4th centuries BC it is found. Even in Latin sources dating back to a slightly later period, the region has a wide variety of religions and it is mentioned as the center of nations.

The region is located in the center of the Eurasian continent, connecting the East with the West continuous communication of the branch, various peoples and elates, as well as religious systems and beliefs turned into a square. As a result of such ethnic and religious turbulence, such a situation arises it came from many religions (Zoroastrianism, Buddhism, Judaism, Christianity and monism) despite the disappearance, in the traditions of the peoples who currently live in the region preserved. This religious situation has led to the interreligious tolerance of the peoples of Central Asia shows. In this regard, the study of the history of religions in the region is now central The culture and history of the Asian states, plus their diversity and at some point on the basis of unity is important in ideology for a full-fledged understanding of religious and national origin.

The introduction and spread of Islam into Central Asia is directly linked to the arab invasions and associated with centuries of Arab rule. Arab campaigns to Central Asia 643-644 after a long period of struggle to permanently conquer the territory, even if it began in years only the arab commander Qutayba ibn Muslim al-Bohili (704-715) achieved [1, p.21].

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

- 1) Movarounnahr (two river ranges).
- 2) Arodi at-turk (lands of the Turks", i.e. lands of rulers who were not subject to the Arabs).

The processes of Islamization in these two regions began yesterday in different ways. The following two factors directly influenced the Islamization of Movarounnahr.

The first factor was in Central Asia until the time of the Abu Muslim (747-755) uprising rulers of the pre-Islamic period (ikhshid, Bukhar-khudat, etc. they kept[1, p. 29]. In particular, they control the local population, and from them the Arabs performed the duties of collecting taxes for. Ummawi rulers in the internal affairs of the country without direct intervention, they would be limited to receiving tribute from local dynasties. Sometimes it is tribute as a jiz'ya (tax collected from representatives of other religions) collected from the local population was acceptable. This is a simple tax or jiz'ya on the population who later converted to Islam caused the origin of confusion in the matter of collection.

The second factor in the Ummahid era (661-750) of Arabs from the side of the local population Islam in connection with their monelicity for the acceptance of religion*1, p.37]. Because the Arabs were the first during the period, Talai had privileges. According to the rules of this period, converted to Islam a person would become an "arab", that is, they would have the same privileges as Arabs in society. In this case inability to jizya from local Muslims, equal to arab and non-arab Muslims religious-political movement of Murji'is within Islam, which campaigned for the right his ideas were able to spread widely in Movarounnahr. Because arab in the land the rights of non-Muslims were violated by the Arabs. The active movement of the Murji'is dates back to the 20-40 years of the 7th century. Murji'i al-Horis ibn The Suraj uprising (734-746) was hotly supported by the people of Movarounnahr[2, 32 pp+. It is the ayri-ayri of faith and practice that Murji'is began to form in the 7th century views on the fact that the indigenous population in this area accepted Islam without any difficulty to do, therefore, equal rights in the newly formed Islamic Society created favorable conditions for their achievement. Later, however, they did, though, speak Arabic, a difficult religious language while they do not fully realize the deeds, the environment in which they are left intact, their social positions and managed to preserve their national-cultural values. Abu Muslim (749 as a result of the victory of the movement, non-arab Muslims are on par with Arabs as a result of his attainment of rights, the ideas of Murji'ism are a theological science from the political-social sphere the street to the facade began.

According to the teachings of Murji'is, the religion of man in the language (confession bi-l-l-lison and confirmation bi-L-heart) acceptance suffices to identify him as a Muslim[2, p. 39]. Of religious practices complete execution is a secondary issue. Later theology based on the ideas of the Murji'is in science, three major teachings are formed-Najjoria, Carromia and Moturidia. Moturidia word the environment of Samarkand Ulama played a large role in the formation of its school. During this period If the political center of Movarounnahr is the city of Bukhara, which was formed under the influence of the Arabs, in cultural and economic life, the ancient capital of Sogdiana still occupied a significant place. More preserved national values, including old traditions in the field of theology It was not for nothing that a new doctrine arose in the cultural environment of Samarkand. U. Rudolf his research has shown that the emergence of the Moturidia doctrine can be attributed to several happened in stages. The first phase was led by Murji'i-Hanafi theologians Abu Muqotil assamarqandi (R.823.) and Ahmad ibn Nasr al-Ataki (9th century).

Recent research has focused on the early periods of Islam in the Movarounnahr areas testifies to the prevalence of rationalism. In the land, tabiyot (Muhammad ibn Musa al-Khwarazmi, Abu Rayhan al-Beruniy) and philosophy (Abu Nasr al-Farabi, Ibn Sina in addition to his knowledge, rationalist religious sciences developed by barking. MU'tazili, the Ismailis, early Sufis (al-Hakim at-Termiziy) left a deep mark on the history of cultural life. In response,

traditionalists from the central regions of the Islamic world (traditionalists, ahl al-Hadith) teachings began to come in. Islamic doctrine emerged in the later period cleansing from news (superstition) has become the main slogan of this current. It's a critical spirit it also brought considerable success to the muhaddis in the political sphere. Collecting Hadith, unparalleled work has been done on the regulation and the concentration of only the trusted in the collections. Imam al-Bukhari, Imam at-Termiziy, Imam ad-Dorimiy, Abd ibn Humayd al-Kashshiy, Kulayb ibn al-Haysam ash-Shoshiyya with Hadith collections on the zarwarakas of Islamic history in his they wrote their names. As a result, the socio-political position of the muhaddis in Movarounnahr, in particular, in the capital Bukhara, it grew incomparably.

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