

SPREAD OF ISLAMIC RELIGION TO CENTRAL ASIA

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Annotation: *this article explores the historical path of the spread of Islam in Central Asia and the emergence of teachings that later questioned and challenged these religious changes. Central Asia, a diverse and culturally rich region, witnessed the spread of Islam in various ways, including through trade, conquest and peaceful interactions.*

Keywords: *Islam, Arabs, Central Asia, religion, culture, goodness.*

Аннотация: *В этой статье исследуется исторический путь распространения ислама в Центральной Азии и последующее возникновение доктрин, которые ставили под сомнение и бросали вызов этим религиозным изменениям. Центральная Азия, разнообразный и культурно богатый регион, стала свидетелем распространения ислама различными способами, включая торговлю, завоевания и мирное взаимодействие.*

Ключевые слова: *ислам, арабы, Средняя Азия, религия, культура, доброта.*

A region of wide and historical importance, Central Asia has been a crossroads of civilizations and religions for thousands of years. The spread of Islam in Central Asia is an important section in the history of the region, deeply shaping its religious and cultural landscape. The introduction of Islam into Central Asia was a complex process, consisting of trade routes, invasions and peaceful

interactions. He brought with him new beliefs, religious customs and social structures, which over time left an indelible mark on the region.

However, the adoption of Islam in Central Asia was not a uniform or undisputed phenomenon. As with any significant religious change, it faced opposition and alternative narratives. Over time, Central Asia has witnessed the emergence of doctrines, movements and individuals that question, challenge, or reinterpret the dominant Islamic narrative.

These conflicting teachings and movements often reflected the region's rich cultural and ethnic diversity and reminded of the complex interrelationships between religious spread and the preservation of previous traditions.

It was a widely and culturally diverse region. Central Asia has hosted many civilizations, and each of them has left an indelible mark on its history. Among these influences, the spread of Islam remains the main chapter that has significantly shaped the religious and cultural landscape of Central Asia. The journey of Islam to this region was complex and reflected the multifaceted interaction of trade, conquest and peaceful interaction. However, like any profound religious change, the spread of Islam was not without difficulties. Over time, Central Asia has witnessed the emergence of doctrines and movements that question, challenge, or reinterpret the dominant Islamic narrative. This article seeks to explore the complex history of the spread of Islam in Central Asia and the simultaneous emergence of teachings that seek to challenge it.

Uzbekistan and other countries of Central Asia are an integral part of the incredibly complex, multifaceted Islamic world. It is no secret that in this world, in sufficient formal and informal or other words, they are placing Islam in their political plans, whether for the purpose of intolerance towards all religions or the use of Islam as the basis for the humiliation of narrow national interests. By the last few years, a group of people and categories had emerged who had made Islam their mask. They are trying to cause conflict among the community, to cause discord, to destroy the Muslim peace, to harm the Islamic religion, which incites

all the virtues of the world afterlife, and to cause discord among the people, to escalate negative prejudices among society, such as corruption, bloodshed.

Uzbekistan has long been a land of religions, and before Islam: Zoroastrianism, Judaism and about ten other religions existed. The fact that there was a conflict in interreligious relations has not been repeated in historical books. Historically it has been known that Amir Temur understood Islamic religion as distinct, free from fanaticism, freely. His perfect faith did not extend to the rejection of other religions, and in this respect it is an example not only for his own century, but also for the modern one.

After the independence of the Republic of Uzbekistan in 1991, this and similar parties and groups were banned and their activities were suspended. The freedom of conscience and Religious Organizations Act of 1991 was passed, which defined the state's policy on freedom of conscience and religion. Its adoption has played an important role in the lives of citizens practicing Islam and other religions.

Freedom of conscience was guaranteed to everyone. Everyone has the right to believe in any religion they want or not to believe in any religion. Forced absorption of religious views is not allowed. In 1992, by decree of the president of the Republic of Uzbekistan, a committee on Religious Affairs was established under the Cabinet of Ministers. Today, there are 2,238 religious organizations of 16 religious denominations, 9 secondary special educational institutions operating in our Republic. Our President Shavkat Mirziyoyev's speech at the 72nd Session of the General Assembly of the United Nations proves that it is becoming an important program for achieving solidarity, Interfaith Harmony, Peace Preservation not only in our country, but also in Central Asia and all over the world.

The head of our state, Shavkat Mirziyoyev, from the early days of the Presidency, stressed the need to fight against ignorance with enlightenment. President Shavkat Mirziyoyev, in his speech at the 72nd session of the United

Nations General Assembly on September 19, 2017, stated that the formation and education of the mindfulness of people on the basis of enlightenment is the main task. For this, first of all, it is the most important task to convey to the public of the whole world the true humanitarian nature of Islam. Islam calls us to goodness and peace, to preserve the original human qualities.

The introduction of Islam into Central Asia can be traced back to the 7th century, primarily through trade networks and interactions with neighboring regions. Over time, it became the dominant religion in most areas of Central Asia, influencing both spiritual and social aspects of various societies. The expansion of Islam in Central Asia can be attributed to various factors, including Arab invasions, the attractiveness of the unifying faith, the flourishing of the Silk Road trade routes that facilitated the exchange of goods and ideas.

The adoption of Islam brought significant changes to the region. Mosques and madrasas were built, Arabic script was introduced, Islamic legal systems were introduced. These changes served to integrate Central Asia into the larger Islamic world, linking it to the caliphate in Baghdad and the wider Muslim society.

The peculiarity of Central Asia is expressed in the cultural diversity within its borders, where various ethnic groups, languages and Customs live side by side. The rich heritage of the region, including the heritage of ancient civilizations such as the Tajik culture, Turkic nomadic traditions, Sogdians, influenced by the Persians, is characterized by the uniqueness of Central Asia.

The introduction of Islam into Central Asia is a multifaceted process, with different ethnic groups adapting to the religion and interpreting it in a unique way. As a result, the spread of Islam in the region was not uniform, and this led to a tapestry of various Islamic practices and interpretations.

With the introduction of Islam, Central Asia also witnessed the emergence of doctrines and movements questioning the dominant faith. These teachings were often based on pre-existing religious or spiritual traditions in response to the difficulties and opportunities created by the spread of Islam.

Mysticism: mysticism played an important role in Central Asian religious life, emphasizing a botanic journey to find the divine. He proposed an alternative spiritual path that often coexisted with Islamic orthodoxy. Sufi sects spread throughout the region, and their teachings were sometimes seen as distinct from mainstream Islamic practices.

Shamanistic and folk practices: in more remote and isolated areas, especially among the nomadic population, elements of shamanism and traditional folk religions remain alongside Islamic beliefs. These syncretic practices were a form of opposition to the full establishment of Islamic orthodoxy.

The spread of Islam in Central Asia testifies to the historical and cultural complexity of the region. The coexistence of various religious and philosophical traditions with Islam enriched the cultural tapestry of Central Asia. The emergence of anti-Islamic teachings and movements reflects the dynamic history of the region and the ability of its inhabitants to adapt and reinterpret religion in a unique way. The history of Central Asia reminds that religious change is never a monolithic process, but rather a complex interaction of various influences and responses that contribute to the vibrant mosaic of the religious and cultural history of the region.

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