



# SAARJ Journal on Banking & Insurance Research (SJBIR)

(Double Blind Refereed & Peer Reviewed International Journal)



DOI: **10.5958/2319-1422.2021.00040.0**

## THE SPREAD OF ISLAM IN MOVAROUNNAHR

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### ABSTRACT

*This article discusses some of the origins of Islam in the Arabian Peninsula and its spread to Movarounnahr. The adoption of the religion of Islam by the indigenous population, however, allowed the society to have the same privileges as the Arabs. Especially local rich people used to try to use it. The religion of Islam was originally adopted by dependent peasants, poor people, slaves. The reason is that the population, suffering from the oppression of local owners, waited for refuge from the Arabs.*

**KEYWORDS:** *Movarounnahr, Islam, Religion, Arabs, Prophet, Sect, Dynasty, Hadis, Quran, Companion, Jizya, Ushur, Imam Bukhari, Imam Termizi.*

### INTRODUCTION

Currently, there are three major religions in the world, the majority of the world's population is following this or that religion. These are: Islam (Arabic. "submission", "subordination"), Buddha (Sanskrit. "enlightened") [10], Christianity (derived from the name of a place called Nazareth near Lake Galilee, in the territory of Israel, where Jesus Christ was born) [7: 73]. According to the Internet, currently 29,81% of the world's population, that is, 2.4 billion people follow the religion of Christianity, 23,60% that is, 1.9 billion people follow the religion of Islam, 6,47% that is, 521 million people follow the religion of Buddhism[9].

Any religion can be studied both for itself and for a scientific-theoretical purpose from the side of a specialist. Naturally, these two aspects differ from each other. In the tradition based on Islamic sources about the origin of Islam, it is interpreted that it is a divine phenomenon, the last doctrine sent to guide people in the right way. In the Qur'an, there is a clear indication of the roots of Islam say: We believe in Allah, in what has been revealed to us, in what was revealed to Ibrohim, Ismoil, Ishoq, Yaqub and in what was revealed to the descendants, and in what was bestowed upon Moses, Jesus, and all the prophets by their lord. We do not distinguish any of them and we are subordinates to it"[6: 84]. Ultimately, the messenger of Allah (pbuh) reached Muhammad (s.a.v.) he chose and revealed his word - the Qur'an to him. According to the Qur'an, the great-grandfather

of Arabs and Jews was Ibrohim (a.s) he is the first to believe in Allah. Hence, Islam is not complete new belief, but Ibrohim (a.s) it turns out to be a restored religion [4: 64].

On the Arabian peninsula, until Islam was established, polygamy reigned. On the eve of Islam, idolatry among the Arabs was at this level, even every household had its own idolater.

According to Ibn Al-Asir, in 630 year Muhammad (s.a.v.) those who saw 360 pieces of the date in the Kaaba when they conquered Mecca and ordered them to be broken. The name of the first five dates mentioned in the work "Kitab al-asnom" (Vadd, Suwa', Yag'us, Ya'uq, Nasr) dedicated to the Arabic multiculturalism of Ibn Al Kalbiy was also mentioned in the Qur'an[5: 22-23]. Their image: Vadd - was depicted as a man, Suvo - woman, Yag'us-lion, Ya'uq-horse, Nasr-Eagle.

Muhammad ibn Abdullah ibn Abdulmuttalib ibn Hashim was born in Mecca in 570-th year. Their father, Abdullah, does not see his son on a summer tour of Damascus, and their mother, Omina, passes through the universe after 6 years. Two years of age Muhammad is brought up by grandfather Abdulmuthalib, one of the largest figures of Mecca. After the death of his grandfather, his uncle goes to the upbringing of Abu Talib. Those who were engaged in shepherding at a young age. In 610 BC, on the 17th of the month of Ramadan, five verses of the Surah "Alaq" from Allah through Jabroilalaihissalom in the cave on Mount Hiro are revealed. For nearly twenty-three years, Muhammad (s.a.v) a revelation will come to. In 622 - th year, Muslims will be forced to move from Mecca to Medina. This event was the beginning of the Hijri year account in the Islamic world. Our Prophet Muhammad (s.a.v) in 632, they passed through the world in Medina. Muhammad (s.a.v) Al-Khulufaar-Roshidun (the era of the Khaqqani caliphs began) after their death. On the basis of methods of appointment of the caliph and their variety, the election is conditionally divided into four types: 1) general election; 2) candidate method; 3) private election; 4) the method of "sword right".

In the first election round, it is possible to include the election of Abu Bakr (632-634) and Ali ibn Abu Talib (656-661). The second election form is an example of Umar ibn Hattob (634-644). According to him, the old caliph chooses his successor. The third private method is to choose a suitable one from among the few people (shuro) selected for election by the old caliph. With this method Usmonn ibn Affon (644-656) became the Caliph. Through the fourth road, Ali ibn Abu Talib was taken from power and came to the top of the state instead of Muawiya (661-680). From this period the Umayyad dynasty ruled.

The spread of the Islamic religion into Central Asia is directly related to the arab invasions and the centuries old rule of the Arabs. First of all, if we clarify these walks. As is known from history, military marches of one state to another state are called by two names: 1) conquest (this is mainly used in relation to Arabs) 2) occupation. As for the Arab march, the purpose of the Arabs was not occupation, but to call their people to the holy Islamic religion. The term "Conquest" is translated from Arabic as "opening, revealing". The first Surah of the Holy Quran is also called "Fatiha". That is, in the sense of the surah, which reveals the Qur'an. As for the occupation, it does not differ in religion, nationality. For example, Mongols, Tsarist Russia. The Arabs entered the Movarounnahr. Initially, the population was offered to recognize the only God, His messenger, his book. Then moli promised that his soul would survive. If said they would use force if they opposed it. The Arabs did not take anything from the conquered territories to Mecca or Medina. In the same regions tried to develop science, architecture. Here is their difference from the invaders. The invaders arrived, broke and transported also riches to the Ark. Arab walks to Central Asia began in the 643-644 - ies (during the Umar period). In 651-th year, the Arabs occupied Marv without a

fight. The withdrawal of Ziyad ibn Abu Sufyan from Maymurg in 654, Chag'union in 667, his son Ubaydullah ibn Ziyad in Poykand, Romiton, in 675-676, Said ibn Usman to Bukhara and Samarkand were the first attempts to Occupy Central Asia. After long wars, the arab commander Kutayba ibn Muslim al-Bohiliy (704-715) achieved the complete subjugation of the country. The 707-Year Poykand, 709-year Bukhara, 710-year Kesh and Nasaf, 711-year Khorezm, 712-year Samarkand, 713-year Choch, 715-year Fergana Valley after taking Koshgar[8: 105-106]. The region was divided into two parts: 1) Movarounnahr ("the range of the two rivers") and 2) Arodi at-turk ("the lands of the Turks"). The processes of Islamization in these two regions began yesterday in different ways. Until the conquest of the Arabs, the inhabitants of Movarounnahr were coming to many religions, such as Zarathustra, Buddhism, Christianity, qam-sham, fire-worship. The Arabs first break down their temples and break the Buddha statues. The walls of the Aphrosiab fortress, which is located in Samarkand, are carved into the eyes and drawn with a sword around their necks. The religion of Islam was originally adopted by dependent peasants, poor people, slaves. The reason is that the population, suffering from the oppression of local owners, waited for refuge from the Arabs. Initially, if the Arabs supported them, then later the population began to face difficulties even in the Arab hands. Against the Arabs there were riots in the territory of Movarounnahr. In 720-th year, the rebellion in Sogd rose. The uprising was led by the governor of Sogd, Gürak and PanjikentnoibiDivashtich. The following two factors directly influenced the Islamization of Movarounnahr. The rulers of the pre-Islamic period in Central Asia (ikhshid, bukharian, etc.) maintained their positions until the uprising of Abu Muslim (747-755). They performed the duties of managing their people and collecting taxes from them for the Arabs. Umayyad rulers were limited to obtaining tribute from the rulers, not directly interfering in the internal affairs of the country. Sometimes this tribute was accepted as jizya (tax collected from representatives of other religions), collected from the local population. However, many resistances were encountered after the order was issued to collect the Jizyah from those who later accepted and did not accept Islam. The second factor is attributed to the fact that the Arabs in the Umayyad period (661-750) hampered the adoption of Islam from the side of the local population. Because the Arabs had many privileges from the early times. The adoption of the religion of Islam by the indigenous population, however, allowed the society to have the same privileges as the Arabs. Especially local rich people used to try to use it. The only example is that from the first period of the Arabs who came to the mosque and performed the prayer by accepting the religion of Islam paid 2 dirham. It was for this reason that the ideas of the religious-political movement of the murgis within the Islamic religion, which fought for the non-jizya of local Muslims, for the equality of arab and non-arab Muslims, were widely spread in Movarounnahr. Because the rights of non-arab Muslims in the country were violated on the Arab side. The active actions of the murgans coincided with the 20-40 - ies of the VIII century. Murji'iy al-Horis ibn Surayj uprising (734-746) was intensely supported by the inhabitants of Movarounnahr.

Academic V.V.Bartold, on the background of the Arab invasion that occurred during the Umayyad period, we have semi-Islamic style Information[2: 240], it was true when we said[3: 242]. The struggle for supremacy between the Umayyads and the Abbasids, which has been going on for a long time, ends with the victory of the Abbasids by the end of the 749 - th year. Abu Muslim plays an important role in achieving this. Abu muslim will narrow the Umayyad Army in 750 with an overwhelming army made up of Arabs dissatisfied with Central Asia and the Umayyads in the structure of the fall from the eastern part of the caliphate. Power goes into the hands of the Abbasids. The founder of the dynasty, Abul Abbas as-Saffoh (750-754). During the Abbasid period, one of the major uprisings was the people's movement led by Muqanna (769-783). This

uprising into history entered the name "white robes". The uprising was led by Hoshim ibn Hakim. As a result of various uprisings, the caliphate weakened. Since the second half of the IX century, taking advantage of the weakening of power, local owners themselves are separated from the caliphate by forming independent states. In the time of the Sunni, Karakhanids, the Treasury and Khorezmshahs, Islam's religion, culture, science, law (fiqh) developed from all sides. The caliphate was ruled by the Abbasids until 1258-th year. The caliphate was destroyed by the Mongols headed by khuloku.

Along with Islam, Movarounnahr was introduced to Arabic language, culture and science. The role of those who hold the Arabic language, the religion of Islam and the Qur'an well has increased in society. Even such educated people went to the central cities of the caliphate and studied. The entry of Islamic religion has elevated the state to an unprecedented level. Now there is an incomparable account of the religion of Islam in reaching this level of the great scientists who have recognized the whole earth. The period of Great Eastern Awakening, which occurred in the IX-XII and XIV-XVI centuries, is also not in itself. It is also the religion of Islam that has turned Central Asia into a cradle of scientists. At the end of the X century, at the beginning of the XI century, in Khorezm, during the reign of Khalifa Ma'mun (995-997) and his successors, 1004-th year "House of Wise Men" was established. Imam Al-Bukhari, Imam Termizi, who was awarded the honorable title "Amir-ulmuminiyn in the science of Hadith" in the Islamic world recognized by the world, is famous with Mahmoud az-Zamakhshari, Matrudi, who taught the Arabic language to himself in this land. The religion of Islam is divided into three directions. Sunnism, Shiism, alienation. The sect that entered Movarounnahr was an hanafism in the direction of Sunnism. This sect was founded by Imam Abu Hanifa Numan ibn Sabit al-Kufi (699, Kufa - 767, Baghdad). This sect is widely spread in Movarounnahr. The Islamization of the population continued even in the time of the countries that emerged in place after the caliphate disintegrated.

In conclusion, the religion of Islam has a great influence in reaching this level of perfection of our scientists, muhaddis, who have recognized the world that we are now proud of. It is also worth to be proud of the architectural monuments of our cities, such as Samarkand, Bukhara, Khiva, which add splendor to their appearance. Europe was still asleep during the rest of history under the name of the Eastern renaissance in the IX-XII and XIV-XVI centuries in the world civilization. Islam has not hindered development and will not do this in any way. The first president of our country Islam Karimov says our religion is a norm closely related to the rise of spirituality [1: 23]. It was a scientific look. This issue still requires much study.

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