



The Influence Of The Spread Of Islam And The Formation Of Madrasa Education In Movarounnahr On Social And Cultural Life

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ABSTRACT

This article provides detailed information about the spread of Islam and the formation of the madrasa education system in the Movarounnahr region. The influence of Islam on local culture and social life, its role in the development of science and education is considered. At the same time, the importance of madrasahs as scientific centers and the changes that took place in social and cultural life through them are analyzed.

Keywords:

Movarounnahr, Islamic religion, madrasa education, science, socio-cultural influence

Introduction

Movarounnahr region has been known for its rich culture and scientific traditions since ancient times. The spread of Islam started by the Arab armies at the beginning of the 8th century brought a radical change to the cultural, economic and social life of this region. Along with Islam, madrasahs were formed and they began to become centers of knowledge and education. This not only developed religious knowledge, but also created the ground for the wide spread of secular sciences. Movarounnahr, that is, the part of Arolbosit in the current territory, including Uzbekistan, Tajikistan, Turkmenistan and partly Kyrgyzstan, is a place that historically has its own address and its own characteristics due to Islam. Islam has had a profound impact on ancient and modern cultural life in this region, and is associated with its growth, as many people here have embraced Islam and emphasize ancient and modern monuments in its public history.

The Islamic madrasahs of Transoxiana have retained their importance in history and are still interested in high-quality knowledge in the educational process. These processes help

to develop human relations and Islamic literature, influencing social and cultural life.

THE SPREAD OF ISLAM

The introduction of Islam to Transoxiana was carried out in the 8th century by Arab armies under the command of Qutayba ibn Muslim. Although this process was initially carried out through military operations, later the acceptance of Islam by the local population became more voluntary. The principles of Islam, based on justice, equality and piety, won the hearts of the local population.

Also, preachers, scholars, and merchants who worked among the local population played an important role in the spread of Islam. Through Islam, local customs were adapted to new religious requirements, and social life was reshaped based on new criteria.

Religious education system. In the Muslim world, the unorganized form of religious education was the main one, in which the teacher-student structure played an important role. Patronage (sponsorship) served as a decisive factor in the emergence of the school-madrasah system. The patronage of the state or the wealthy of the city served as a kind of social

order for the graduates of this system. The position of sheikh al-Islam, who supervised the organization of the educational process, which was initially considered a social task, soon attracted the attention of the state. As a result, the organization of the religious education system became one of the strategic factors in the life of society. Whoever could establish control over this aspect and manage it began to determine the directions of development of society. The religious education system in Central Asia can be divided into two periods in terms of content: 1) the period before the Mongol invasion; 2) the period after the Mongol invasion. These two periods differ significantly from each other in terms of the list of textbooks, the purpose of education, and the levels of training in it. During the reign of Timurid Shahrukh (1405-1447), the foundation stone of the new religious education system of the second period was laid. This system, with the exception of some minor details, remained unchanged until the beginning of the 20th century.

Its foundation was laid by the works and textbooks created by the scholars of Maverannahr and Khurasan. Here, the main place was occupied by a mixture of Maturidi-Ash'ari theology, Hanafi jurisprudence, collections of Ahl al-Hadith, Arabic philology, and textbooks on logic.

The transition of Syria and Egypt in the West to the Islamic influence of Iran and Central Asian countries in the East accelerated the formation of a new civilization. Because in these countries, spiritual culture, especially science, literature and art, as well as economics, trade, crafts and political institutions, were much more developed and had ancient traditions compared to the Hejaz. The Arab Caliphate inherited most of the achievements previously made in the countries that were part of it. They were adapted to the ideology of Islam and laid the foundation for the New Civilization. Our ancestors also made a worthy contribution to the formation and development of Islamic civilization. This applies to some areas of material culture in agriculture, animal husbandry, geodesy, land development, irrigation and land reclamation, the

construction of irrigation facilities, and urban planning. The experience accumulated by our ancestors in silk, cotton, textiles, melons, horticulture, processing agricultural and livestock products, as well as some types of cultivated plants, spread to the Arab countries. The contribution of our ancestors to the development of state administration and military art is also enormous. From the end of the 10th century to the 17th century, most Islamic countries (including those with non-Turkic populations), and some of them until the 19th-20th centuries, were ruled by Turkic dynasties, and great commanders such as Mahmud Ghaznavi, Jalaluddin Manguberdi, and Amir Temur came from among our ancestors.

THE FORMATION OF MADRASA EDUCATION

With the spread of Islam, favorable conditions arose in Transoxiana for the development of science. Madrasas emerged as the main institutions for education, and they were centers that provided knowledge not only in religious but also in secular sciences. In addition to the sciences of the Quran and Hadith, madrasahs also taught subjects such as logic, philosophy, mathematics, astronomy, medicine, and geography. As an example, great scholars who grew up in the madrasahs of Samarkand and Bukhara, in particular, such scholars as Imam Bukhari, Abu Rayhan Beruni, and Abu Ali ibn Sina, can be cited.

Madrasah education contributed to the formation of a high intellectual stratum in society, the development of science, and the provision of stability in social life.

SOCIO-CULTURAL IMPACT

The spread of Islam in Transoxiana and the formation of the madrasah education system influenced the socio-cultural life of society in the following aspects:

1. Development of science: Science developed through madrasahs and great scholars who became known worldwide emerged. The works of these scholars also had a significant impact on the European Renaissance.
2. Spiritual education: The moral standards of Islam ensured spiritual elevation in society, strengthened harmony and justice between people.

3. Architecture and art: In connection with the Islamic religion, grandiose architectural structures, mosques and madrasas were built in cities such as Samarkand, Bukhara and Khiva. These monuments are still recognized as cultural heritage today.

4. Trade and economy: The spread of Islam expanded trade relations and created the basis for the development of economic activity along the Silk Road

Theoretical Islam and folk Islam. The most important of the negative consequences of these actions is that the theoretical part of religious culture was eliminated, and religious life was limited to the lower level of religion - folk Islam. As a result, spiritual impoverishment deepened, and national culture began to develop one-sidedly. Religious life was limited to family rituals (funerals, funerals), medicine, fortune-telling, and pilgrimages to holy places (mushkil-kushod).

Illegal private religious education in families and cells increased. Naturally, activity in these areas soon reached the point of being uncontrollable. Some religious activists took the position of political opposition. Small-scale commodity production (farming, trade, small and medium-sized businesses) is the basis of capitalist development. The ideology of this economic environment in most cases draws its nourishment from popular Islam. The strengthening of these social strata brought new religious ideologists to the fore. Religious leaders, who had received incorrect, one-sided knowledge, and were theoretically weak, were caught between two paths.

National interests and local scholars. Islamic culture developed in specific societies and, as a result, acquired certain regional forms. Concrete Islam consists only of regional forms. Regional Islam is based on national culture, ideology and interests. As a result of centuries of development, Islam in Central Asia has become closely intertwined with national culture. As a result, a full-fledged, self-sufficient, and comprehensively rich form of Islam emerged within the framework of Central Asian civilization. Along with pan-Islamic elements, it also contains regional national characteristics. For centuries, the custodians of this treasury of

theoretical and practical knowledge and their adaptation to changing times have been highly trained local scholars. This scholarly environment is an important constituent part of regional Islam. Over the past two centuries, the chronic weakening of this environment has led to the arrival of foreign scholars from other parts of the Islamic world, who are representatives of foreign national interests, and who have begun their activities. The conditions for national revival and development require the formation of a normal situation in religious life.

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