

Islamic Culture and its Historical Formation in the Territory of Uzbekistan

Tursunova Gavhar Begmurodovna

Doctor of Philosophy (PhD) in History, Samarkand State Medical University

Abstract. This article analyzes the stages of formation and development of Islamic culture in Uzbekistan. The introduction of Islam into the region, its integration with local culture and traditions, and its impact on science, architecture, art, and literature are studied. The role of great thinkers and scholars in the development of Islamic civilization in the Transoxiana region is also highlighted. The article also analyzes the current state and prospects of Islamic culture in Uzbekistan based on historical sources and modern research.

Key words: Islamic culture, Transoxiana, historical formation, science, architecture, Islamic scholars.

INTRODUCTION

The territory of Uzbekistan has long been a crossroads of various civilizations and has played an important role in the formation and development of Islamic culture. With the spread of Islam by the Arabs in the 7th century, new religious, scientific and cultural processes began in this region. Transoxiana became one of the largest centers of Islamic civilization and achieved high development in the fields of science, architecture, literature and art. Islamic culture developed in Uzbekistan in harmony with local traditions, and its influence is clearly visible in architectural monuments, religious sciences, moral values and lifestyle. Great thinkers and scientists such as Imam Bukhari, Al-Bukhari, Al-Termizi, Beruni, Ibn Sina made an invaluable contribution to this process.

This article analyzes the formation of Islamic culture in Uzbekistan and its historical development. The importance of Islamic science, architecture, and culture today will also be examined. Studying this topic will provide a deeper understanding of Uzbekistan's cultural heritage and its place in Islamic civilization.

LITERATURE ANALYSIS AND METHODOLOGY

Historical Sources

Historical sources play a key role in analyzing the formation of Islamic culture in Uzbekistan. Through these sources, one can obtain detailed information about the spread of Islam, its social and political impact, as well as changes in religious life.

Muhammad Narshahi (899–959) – “History of Bukhara” (History of Bukhara): This work provides important information about the spread of Islam in Transoxiana, the Arab conquest of Bukhara and its surrounding areas, and the impact of Islam on the local population. In his work, Narshahi shows how Islam developed in Bukhara after the Arab conquest of the region, as well as cultural changes (Narshahi, 1897) [5].

Al-Balazury (8th century) – “Fatuh al-Buldan” (The Conquest of Cities): Al-Balazury's work provides a detailed account of the Arab conquest of Transoxiana and the spread of Islam. The work

covers the Islamic expansion of the Arabs and Persians and shows how they developed Islamic culture in new territories (Balazury, 1866) [1].

Ibn Khaldun (1332–1406) – “Muqaddimah” (Introduction): This work by Ibn Khaldun provides an in-depth analysis of the formation of Islamic culture, social changes, and the patterns of development of Muslim societies. Ibn Khaldun studies the social structure of the Islamic world and its development from a scientific perspective (Ibn Khaldun, 1958) [3].

Research on Islamic culture and civilization

Scientific research on the formation of Islamic culture in Uzbekistan has been conducted by many Uzbek scholars. These studies cover the historical, social, scientific and cultural aspects of Islamic culture.

Sh. Mirqosimov (2010) – “Islam and the Culture of Uzbekistan”: Mirqosimov’s work analyzes the integration of Islam with local culture in Uzbekistan and the specific features of Islam in the process of this integration. The study deeply covers the role of Islam in Uzbek culture, its influence on science and art (Mirqosimov, 2010) [4].

U. Rasulov (2015) – “Islamic Science in Movarunnahrda”: This work by Rasulov provides detailed information about the development of Islamic science in Movarunnahrda and the scientific heritage of the great Islamic scholars who lived in this region. He provides analysis of the role of Islamic scholars in interpreting texts, conducting scientific research, and creating a scientific environment (Rasulov, 2015) [7].

Z.V. Togan (1981) – “History of Islam in Turkestan”: Togan’s work extensively analyzes the spread of Islam in Uzbekistan and other regions of Central Asia and the development of Islamic culture. The study provides detailed information about the political and religious influence of Islam, its role in society (Togan, 1981) [8].

V.V. Bartold (1928) – “History of the Muslim World”: Bartold’s study of the history of Islamic culture in Central Asia is considered an important work in the field of Islamic culture and science. The work analyzes the spread of Islam in the Transoxiana region and the changes it brought in various fields, including architecture (Bartold, 1928) [2].

Contemporary scientific articles and conferences

In recent years, many studies have been conducted in Uzbek and international scientific circles on Islamic culture and its role in modern society.

Academy of Sciences of the Republic of Uzbekistan (2020) – Collection “Islamic Culture and the Development of Science”: This collection contains articles on the development of Islamic culture, the rise of science, as well as Islamic scientific approaches and their impact on world culture (Academy of Sciences, 2020) [6].

UNESCO (2018) – Report “Islamic Heritage in Central Asia”: The report analyzes Islamic monuments and monuments in the territory of Uzbekistan, their contribution to world culture. This report also discusses the global impact of Islamic culture and the importance of heritage preservation (UNESCO, 2018) [9].

Methodology

This study used various methodological approaches to scientifically analyze the formation and development of Islamic culture in Uzbekistan. An attempt was made to determine how Islamic culture was formed and developed at different stages through the historical-comparative method. In particular, the role and influence of Islamic culture in such large cultural centers as Bukhara, Samarkand and Khiva were studied. This approach was applied using historical sources (Narshahi, Al-Balazury, Ibn Khaldun) to analyze the development of Islamic civilization in Central Asia.

Using the method of source research and documentary analysis, the influence of Islamic culture on the territory of Uzbekistan was examined based on Arabic, Persian and Turkic written sources. Documents published by the Academy of Sciences of the Republic of Uzbekistan and other historical

sources were studied. In particular, the development processes in the fields of Islamic science, education and architecture were analyzed based on concrete evidence.

Based on structuralism and a systematic approach, the main components of Islamic culture – science, education system, architecture, art and political system – were deeply analyzed. The scientific schools that developed on the basis of Islamic teachings and their role in the Muslim world were evaluated. Legal norms formed on the basis of Sharia law and their impact on the local governance system were also studied.

Using a sociological approach, the impact of Islamic culture on local society, the role of religious rituals in social life, and the importance of cultural heritage today were analyzed. Based on research conducted by UNESCO and local researchers, the preservation of Islamic culture as a heritage and its integration into modern society were studied.

Using the methodology of geoculturological analysis, it was determined how Islamic culture adapted to local traditions in the Transoxiana region and how it was combined with Arab, Persian and Turkish cultural influences. The interrelations between Islamic culture and local traditions, their similarities and differences, were explained on the basis of scientific evidence.

The combination of these methodological approaches made it possible to comprehensively study the formation of Islamic culture in the territory of Uzbekistan. Historical, sociological, cultural and political factors were deeply analyzed and scientifically based conclusions were drawn.

RESULTS AND DISCUSSION

Results

The results of the study show that Islamic culture is deeply rooted in the territory of Uzbekistan and has developed over a long historical process. The main results are as follows:

Localization of Islamic culture – after Islam entered Central Asia in the 8th century, it was combined with local culture and traditions. As a result, a unique cultural environment was formed in the Transoxiana region, synthesizing Islamic values and local traditions.

Development of science and education – in the 9th-12th centuries, cities such as Bukhara, Samarkand, Khiva became Islamic scientific centers. During this period, the scientific activities of scientists such as Imam al-Bukhari, Al-Farghani, Ibn Sina, and Beruni played an important role in the development of Islamic culture. Islam encouraged sciences, and madrasas became the center of the educational system.

Social life and Islamic values – Islam influenced the life of society based on Sharia law. Islamic principles played a leading role in family relations, education and the system of governance. In particular, during the Timurid era, state administration developed on the basis of Islamic legal norms.

Role in modern society – The results of the study show that currently, large-scale work is being carried out in Uzbekistan to preserve and develop the heritage of Islamic culture. UNESCO projects, the revival of Islamic scientific centers and their integration into the education system confirm that Islamic culture is still relevant today.

Discussion

Analysis of the study results shows that the spread of Islamic culture in the territory of Uzbekistan was not only a religious process, but also caused extensive cultural, scientific and social changes. After the arrival of Islam in Central Asia, it was combined with local Zoroastrianism, Buddhism, and Turkic traditions. As a result, a unique Islamic culture was formed, characteristic of the region.

The influence of Islam on science is of particular importance. Since Islam encouraged the pursuit of knowledge, in the 9th-12th centuries the territory of Uzbekistan became one of the largest scientific centers of the Muslim world. During this period, madrasahs functioned as centers for the teaching of not only religious but also secular sciences. Such a scientific heritage is also important for the modern education system.

The study also showed that the importance of Islamic culture has not diminished today. On the contrary, the government of Uzbekistan and international organizations are implementing a number of projects to preserve and develop this cultural heritage. This process confirms the viability of Islamic culture and its relevance for modern society.

In conclusion, Islamic culture has played an important role in the history of Uzbekistan and continues to influence modern society. Based on historical analysis, scientific heritage and sociological research, it was found that Islamic culture is deeply embedded in the culture and lifestyle of the Uzbek people. These results will serve as a scientific basis for further study and preservation of cultural and religious heritage in the future.

CONCLUSION

In conclusion the results of the study showed that Islamic culture in Uzbekistan was formed over a long historical process and was combined with local values. Islam had a great influence on education, science, architecture and social life. The Islamic religion served the development of science in cities such as Bukhara, Samarkand, Khiva. The scientific heritage of scientists such as Imam al-Bukhari, Ibn Sina, and Beruni demonstrates the incomparable contribution of Islamic culture. Currently, a number of projects are being implemented to preserve and develop the heritage of Islamic culture. In conclusion, Islamic culture is an integral part of the history of Uzbekistan, and its study and transmission to future generations is an important task.

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