



CHANGE OF LIFE CYCLE RITUALS AS A REFLECTION OF THE INTERACTION BETWEEN ISLAMIC VALUES AND NATIONAL TRADITIONS

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Article history:	Abstract:
Received 4 th October 2022 Accepted: 4 th November 2022 Published: 10 th December 2022	The Arab conquest of Maverannahr (most of modern Central Asia), Islam was introduced to a country with rich cultural traditions. Since that time, the centuries-old interaction of Islam, which has absorbed elements of the Middle Eastern civilization, with local cultural traditions, begins
Keywords: Islam, rich cultural traditions	

As a result of the Arab conquest of Maverannahr (most of modern Central Asia), Islam was introduced to a country with rich cultural traditions. Since that time, the centuries-old interaction of Islam, which has absorbed elements of the Middle Eastern civilization, with local cultural traditions, begins.

It was difficult for the Arab invaders to convert the population of Movarounnahr to Islam, and they met with constant resistance. The Arabs, along with the military, used Islamic propagandists and gradually achieved results.

The Arabs used various methods to spread Islam. In particular, converts to Islam were exempted from taxes. Narshakhi said that to Islamize the inhabitants of Kutayba, they were forced to cede half of their houses to the Arabs. So, to teach the local population the religious rituals of Islam and the rules for their implementation, he settled one Muslim warrior in each Bukhara family. Kutayba built mosques and destroyed traces of infidelity and idolatry. The invaders intended to destroy the rich cultural heritage of the people.

According to Beruni, «Kutayba destroyed those who knew the Khorezm script well, studied their Rivayats and could pass them on to others and teach them». Islam was formed and developed in the process of such an ideological and political struggle.

Islam played an important role in the history of the peoples of Central Asia, in the formation of its culture and civilization. Unlike other religions, it was not only doctrine and ideology, but also politics and lifestyle. This universality of Islam lies in the fact that it covers all areas of Muslim spirituality. The Koran is strictly defined and regulated by the Shariah and hadiths concerning the social, political, moral, legal, every day and other activities of every Muslim. The study of the Koran and hadiths of the Prophet Muhammad, in which the main place was occupied by the ideas of equality of Muslims, their equality, regardless of skin color and nationality, inspired the local population to adopt this religion. In contrast to the pre-Islamic beliefs, which had a racial, caste, and class nature, Islam declared all its followers equal and brothers, regardless of racial, ethnic, and linguistic affiliation, called for the protection of the rights of the disadvantaged, women and slaves. It can be argued that from the first days of its emergence, Islam had an international, tolerant and universal character, this is what created the preconditions for the spread of Islam among the population of the region. This will improve relations between people and, as far as possible, eliminate the contradictions between wealth and poverty, wisdom and ignorance.

Thanks to this very tolerance and the absence of fanaticism between different peoples in the Islamic world, the spirit of mutual assistance and understanding necessary for the development of civilization was formed, which ensured the peaceful coexistence of heterogeneous ethnic components in the region. In other words, to replace the pagan attitude in the region to a clear differentiation of tribes and clans into "ours" and "aliens", in which the moral customs protecting the clan, prohibitions related only to "ours", and "alien" was perceived as an enemy, with Islam the installation to evaluate people belonging to the same human race about them to a particular faith.

In the VIII-IX centuries in Central Asia Islam became widespread, gradually penetrating the flesh and blood of the peoples of Central Asia. The process of mutual influence was most pronounced in the sphere of religion. Major theologians and preachers of Islam appeared among the clergy of the region.

Fiqh (Muslim jurisprudence) played a major role in this process. According to the main idea of Islam, there is one world, which must live according to the sacred religious law sent down by God in the Koran, embodied in the sunnah of the prophet and interpreted in fiqh (a set of sciences about the principles and rules of life of a Muslim family and community) (Piatrovsky, 1984: 176).

Consequently, only a faqih (Muslim lawyer) - an expert on sacred religious law - could judge the conformity of local customs and traditions with the ideals and norms of Islam. It was the local fuqaha who were destined to play a decisive role in the adaptation of Islam to the conditions of Maverannah.

Fakih's were usually from the middle urban strata and lived among these people. The inhabitants of the area addressed to the faqih, who enjoyed authority in his area, with various questions of life, work, personal and social life. The Fakih, relying on his knowledge, made a decision, which was formalized in the form of a fatwa. When making decisions, the fuqaha were independent of the official authorities, which often led to their persecution by the latter. But this further increased the authority of the fuqaha among the population.

Fatah's' fatwas were effective. At the same time, the fuqaha tried to keep up with life. The provisions of the Hanafi madhhab made it possible to change outdated decisions depending on changes in people's living conditions. Sometimes the fuqaha had to close their eyes to some violations of the norms of Islam.

The Maverannah faqih of the Karakhanid period deserve the credit for fixing local customs, traditions, and legal ideas within the framework of the Hanafi madhhab. As a result of the activities of the representatives of this school, many customs, traditions, and legal ideas of the peoples of Maverannah entered Islam, became «their own», «Muslim», which contributed to even deeper penetration of Islam into the consciousness of people (Muminov, 1990: 38-42).

The existence of local scientific traditions in theology in Maverannah was noted by academician VV Bartold: «... If representatives of exact sciences were invited from Persia, then the Muslim theological school was entirely based on local traditions» (Bartold, 1977: 532-533), «In which, in addition to features characteristic of the entire Muslim world, local features were also manifested» (Bartold, 1963: 224).

Islam quickly spread to Central Asia and began to have a profound impact on all spheres of people's lives. The growing number of believers and the growing interest in the study of Islam contributed to the construction of mosques and madrassas here.

The penetration and spread of Islam in Central Asia is directly related to the Arab conquests and the establishment of centuries-old Arab rule. Although the Arab invasions of Central Asia began around 643-644, only the Arab general Qutaiba ibn Muslim al-Bahili (704-715) managed to conquer the country after a long struggle. As a result of the emergence of a new political force in the region, Central Asia was divided into two parts: 1) Movarounnahr («Between two rivers») and 2) Arodi at-Türk («Lands of the Turks», that is, the land of rulers who did not obey the Arabs). The process of Islamization in these two regions began in different ways.

Islamic culture developed in separate societies, taken separately, and as a result took on certain regional forms. As a result of centuries of development, Islam in Central Asia has also become closely associated with the national culture. As a result, a complete, self-sufficient, comprehensively rich form of Islam emerged in the Central Asian civilization. It has both regional national characteristics and pan-Islamic elements. For centuries, highly qualified local scientists have been the custodians of this treasure trove of theoretical and practical knowledge, and they have also adapted it to changing times. This environment of scholars is an important part of regional Islam. Over the past two centuries, the chronic weakening of this environment has led to an influx of foreign scholars from other parts of the Islamic world, representing their national interests. The conditions for national revival and development require the formation of a normal state of religious life.

The relationship between tradition and morality plays an important role in the development of human society. Traditions and customs, including weddings, mourning, and circumcision ceremonies, play an important role in a person's daily life. Therefore, it is important for everyone to know how important these traditions are for development, to understand how these traditions correspond to the requirements of modern times, and to understand how traditions differ from the customs of other peoples, the reasons for the survival of old traditions.

With its arrival in Central Asia, Islam introduced various religious rites. He tried to introduce Islamic rituals following pre-Islamic Zoroastrian traditions. For example, the Chinese investor tried to destroy the temples of fire worshipers, which were considered sacred in Zoroastrianism. But the peoples of Central Asia have not lost the tradition of consecrated fire. Therefore, to this day, at weddings, the custom has been preserved to rotate the bride and groom around the fire and light candles in the graves.

Islam was able to forcibly introduce into Central Asia not only religious ideology but also very positive traditions. For example, he forbade women to go to the battlefield with men. There is the discipline in the markets. The sellers who cheated on the scales were punished. The thieves were brought before a religious court. Measures were taken against usury.

Islam plays a very important role in shaping the national mentality of the peoples of Central Asia. During the popular Islamic holiday's Eid al-Adha and Eid al-Fitr, Islam played an important role in introducing into our traditions such rituals as organizing a holiday for people, helping the needy and widows during Ramadan, financially supporting and organizing iftar for orphans and needy people.

We emphasize that Islam has played an important role in shaping the national mentality. But if we look at them separately, we see that Islam has thus improved its traits. For example, the holidays on the days of Eid al-Adha are the same as the holidays on the days of Navruz, but if this day is explained by the performance of the Eid al-Adha prayer, which is a religious prayer, then Navruz is explained by the onset of the new year.

True, in the original culture of other peoples living in Central Asia (Aryans, Sogdians, etc.), who converted to Islam, many ideas and postulates of Islam have already taken place, but in a different form and content. For example, the idea of a posthumous reward or punishment. When the death judgment is carried out on the soul, all the good

thoughts, words, and deeds of the deceased are weighed on the scales held by the deity of order and justice. But for such ideas to arise, it was required to introduce into the culture the idea of the otherworldly existence and moral judgment when entering another world. Another example: Zoroastrians, that is, sun worshipers, went to the desert and made many sacrifices to ask Ahuramazda to ease any difficulties. In Islam, men would take young children to the fields to pray for rain, and they would not stop praying until it started raining. This is the Islamic version of the Zoroastrian ritual.

Islam has played an important role in the socio-political and cultural-civilizational development of Central Asia. «Whatever period we recall from our ancient history, religion has always been a guide for every person, family, community, region, in a word, for the whole nation», said the First President of the Republic I.A. Karimov in his speech at the first meeting of the Oliy Majlis.

The religious systems of the East have formed not only an ecological culture but also a unique culture of work and consumption. They preferred to be content with the necessities of life, rather than an extravagance. The way of life and philosophy of the Eastern peoples was formed and developed mainly within the framework of religious systems. In the end, religion has had a decisive influence on the historical fate of every nation, its culture, way of life, national psychology, and philosophy.

Nevertheless, the traditions in Islam in Central Asia are traditions and cultures of a synthetic type, combining the introduced elements of Muslim cult, law, Muslim political organization, and elements of the local tradition itself. It is no coincidence that many researchers write about "Central Asian Islam." Unlike Christianity, which in most countries of the East, including the region under study, remained rather a religion of the privileged elite, Islam was gradually perceived in this region as a local and even traditional religion.

Further mass appeal to Islamic values and institutions more and more acting as a socio-psychological reaction of ordinary strata of the population to the crisis of traditional culture and, at the same time, the cultivation of new Islamic knowledge and their development.

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