

THE IMPACT OF THE ARAB INVASION ON THE CULTURE OF KHOREZM PEOPLE

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Annotation: The main goal of this article is to give the readers the most important information about Khorezm nations and Arabs invasion to this place. All of you know that after Arabs occupation the Khorezm changed rapidly . Apart from this it was given some information about Central Asia, their cultural and economical development.

Keywords: Central Asia, religion, culture, economics, political, spiritual, Kushan Empire, drastic change.

Central Asia was conquered by the Arabs at the beginning of the 8th century, which was connected with the spread of the new religion of Islam. But the Arabs faced strong resistance in Central Asia, because there they encountered peoples who were culturally and economically highly developed. In the 5th-7th centuries, the political, economic, and spiritual life of Central Asia underwent huge changes compared to the previous period. The Kushan Empire, which conquered a large area, fell, and the Euphalites, a branch of the Huns from the north, conquered Central Asia and fought against Iran and the Samanids

But the nomadic Euphalites could not make a drastic change in the life of the settled and culturally superior peoples of Central Asia. During this period, management and trade remained in the hands of landed rulers, who paid taxes to the Euphalites and operated independently under their general rule. The power of the Euphrates did not last long and was pushed away by the Turkish Khaganate. Between the two rivers, Movarounnahr was subordinated to the Turkish khanate, which extended its power to Iran and China. The attacks of foreign invaders did not have a significant impact on the development of the lifestyle, socio-economic and cultural life of the peasant people and rulers. at the same time, the struggle of the land people against these invaders accelerated social development and feudalization of economic relations. The culture of the Arly people, which developed over the centuries and created certain traditions, absorbed the spiritual influence of various foreign invaders. As a result of political change and strengthening of socio-economic relations in the stagnant cultural life, by the VI-VII centuries, Central Asia experienced a considerable revival on the eve of the Arab invasion and the introduction of Islam. Trade developed, cities began to recover, new cities, which are cultural centers, began to emerge. There was also an increase in agriculture, irrigation canals were arranged, handicrafts developed in cities and villages, textiles, making fine articles of precious metals, carvings, wall paintings, luxurious buildings with rich architecture. building, mining, and making military equipment was in full swing. It is known that Sogdian, Turkic, and Khorezm writings were spread during this period, and various 14 legendary works were written in these writings. The sources show that children are given information from the age of 5, and that they are taught various trades.

The 12th century author Ibn Mansur Marwarudi writes in his work "History of the Blessed King" (this author is from the village of Marwarud in Central Asia): "Although the Turks do not have (high) ranks and ranks, they have such a praiseworthy reputation that the power of Muslim governors With the help of Allah (only) because of the Turks. therefore, Turks in Turkestan have an advantage over other peoples... In addition to these praiseworthy qualities, Turks also have a number of advantages over

other peoples. One of them is that no other country can match Turkestan in terms of size and breadth. The goods produced in Turkestan and exported to other countries for high prices are amazing, there are many of them: Tartar, Tibetan, Khotan musks, expensive clothes called Chinese and Chinese, high-quality red Turkish ruby, various furs... equal in the world. no clean horses, fast horses, etc. There is a mountain in the lower part of Sogd. There are mines of silver, gold, emerald... There are also mines of iron, lead, mercury, pure copper and copper, which are exported to other countries.

There are some other things that distinguish the peoples of Turkestan from others. One of them is Turkish, which is one of the best and most influential languages after Arabic. The reason why people are trying to learn the Turkish language is that in the past, most of the emirs and chiefs of Harbin were Turks, and the power was in their hands; all kinds of useful things, gold and silver were in their hands...; nobles, officials and their sons were in the service of the Turks. Also, the Turks had writing: they knew the heavenly bodies and their secrets; who taught children to read.

They had two types of scripts: Sogdian and Toguzgus script. In the Sogdian script, there were about five letters, and three letters "zad", "za" and "gain" were missing; written from right to left, the letters are not joined with each other... Toguzgue script... consists of 15 twenty-eight letters; are written from right to left and are not joined together. Turks knew how to write poetry - qasida, rubai. According to Chinese sources, there was a set of written laws used to solve worldly issues in Samarkand during this period, and great attention was paid to maintaining order and resolving disputes.

In this period, Central Asia along with the worship of fire, the influence of Buddhism, Manichaeism, Zoroastrianism, and Nestorianism increased, and there were various temples. The "Silk Road", which passed through many cities of Central Asia and connected the Eastern countries with the West, played an important role in the development of the material and spiritual culture of the Sogdian and Turkic peoples. In the second half of the 7th century, great historical changes took place that led to an important turn in social and cultural life, which became of great importance for recent development. This historical change is primarily related to the widespread revolutions that occurred in the Arabian Peninsula.

In Arabia, different peoples lived in a scattered nomadic way, only a part of the available land was suitable for agriculture, and there they were engaged in gardening, crafts, and trade.

First, the disintegration of the tribal community system and the increase in property inequality led to the escalation of social conflict. Tribes had their own gods and temples. This also caused their spiritual disintegration. In the same conditions, the religion of Islam aimed at uniting all Arab tribes was born. The emergence of Islam and the formation of Muslim religious beliefs are connected with the name of a person named Muhammad (570-632), who was born and raised in the city of Mecca.

Muhammad started his religious propaganda from 610 AD, exhorting all Arabs to worship and submit to the one God - Allah, regardless of their tribe, gender, social status, economic status, and he himself was the representative of God on earth. - He announced that he was a "Prophet". The main beliefs, moral and legal norms of Islam, which were spoken by the Prophet Muhammad in the name of God, were included in the "Quran" written after him 16, and this book is considered the holy book of Muslims. The second last holy book after the Qur'an is "Hadith", which consists of a collection of various information and narrations about the life, activities, instructions, actions and conversations of the Prophet Muhammad. The hadith was written down after the Qur'an.

Over time, hadiths began to be collected and organized. By the 10th century, 6 collections of hadiths, known as authoritative and reliable, were created, those who collected, interpreted and propagated hadiths were called "Muhaddis", and the collection of hadiths was called Sunnah. The Qur'an and Hadith are the basis of Muslim theology, worldview, philosophy, spirituality, morality, and law. Along with the issues of religion, theology, religious beliefs, moral and political traditions of their time,

humanitarianism, moral thoughts aimed at bringing people together, preventing conflict and strife between them, and establishing justice have a wide place in them.

The prophet Muhammad, while promoting the one God and everyone's submission to a single goal, opposed the inequalities of his time, the struggles between tribes, slavery, and human humiliation; encouraged to be compassionate, called to respect the previous religions and beliefs of people. All this led to Muhammad's reputation. thus, an Arab state was created in Arabia under the banner of Islam in the 7th century. The state itself was called the caliphate.

The united power of the Arab tribes - the Arab state - soon began to oppress the neighboring countries and conquer them by force of arms. Arab soldiers, armed with a new religion-ideology and believing in the truth of this ideology, waged a holy war for Allah in order to establish Islam, and soon conquered countries such as Syria, Egypt, and Iran, and gradually spread to Central Asia. also fought against it. But right before the Arab invasion, Central Asia consisted of small and scattered feudal lords. In addition to relatively large land holdings such as Ferghana, Shosh, Sogd, Khorezm, Chaghaniyan, Khuttal, there were also many small states, and there was no unity between them, political disunity existed. . The West Turkic Khanate, weakened in the war against China, lost its importance and influence 17. All this accelerated the conquest of Central Asia, Movarunnahr and Khurasan by the Arabs. In the middle of the 7th century, the central part of Iran was conquered by the Arabs. In 651, the city of Marv was conquered, and the last Sasanian king Yazdigard III, who retreated here, was killed in battles with the Arabs. Marv served as an important gate for the Arabs in their conquest of Central Asia. From the second half of the 7th century, the Arabs began to attack the lands of Central Asia, especially Samarkand and Bukhara. In 704, the viceroyalty of Khurasan and the subjugation of Central Asia were entrusted to Qutayba ibn Muslim.

Qutayba skillfully took advantage of the conditions that arose in Central Asia at that time, using weapons, tricks, and diplomacy to conquer feudal states and cities one after another. Erli continues to conquer Central Asia with consistency and determination, despite facing several blows from the governors and the people. In this way, he masterfully dodges the disputes between the Sogdian authorities and the Turks themselves. Although they were hit hard in Bukhara and Samarkand, they again gathered soldiers, dismembered their opponents and, using different methods one after the other, occupied Khorezm, Fergana, Shosh, Ustrushona, Samarkand, Bukhara for 10-15 years. and reaches the border of Kashgar. The Arabs annexed Paykand in 706, Bukhara in 709, Khorezm and Samarkand in 712, and Fergana in 715. By the 30s of the 8th century, almost all the lands of Movarounnahr were subjugated to the Arabs. In 715, Qutayba was killed by his own soldiers who suffered on the roads, and then the Arab soldiers were forced to return to Khurasan. The movement of the land peoples against the Arab invasion, popular uprisings continued for a long time. Haris ibn Surayj (30s), Abu Muslim (40s), Muqanna (70s-80s), Hamza al-Kharij (8th-9th centuries), Rafi ibn Lays (beginning of the 9th century) for independence actions taken are among them. 18 The military campaigns of Qutayba ibn Muslim played an important role in the conquest of Central Asia by the Arabs and subjugation of the Arab caliphate, and in the spread of Islam among the peoples of Central Asia. The Arab invasion was carried out in an inextricably linked way with the killing of opponents, the extermination of those who resisted, the looting of cultural treasures, violence, and the imposition of heavy taxes on the rural population.

Early medieval historian Narshahi writes in his book "History of Bukhara": "The people of Bukhara became Muslims every time (when the Islamic army came), and when the Arabs left, they converted again. Qutayba ibn Muslim converted them to Islam three times, and they would turn back and become disbelievers. This was the fourth time (when he came) Qutayba fought and took the city of Bukhara, after many difficulties he established the religion of Islam (here) and by causing difficulties to the

people of Bukhara in various ways, he inculcated Muslimism in their hearts. And they accepted Islam on the surface and were actually idolaters.

Qutayba issued an order requiring the inhabitants of Bukhara to give half of their houses to the Arabs, with the intention that if the Arabs stood with the Bukharas and were aware of their behavior, they would necessarily become Muslims. and forced them to fulfill Sharia rulings.

Qutayba built mosques, destroyed works related to infidelity and fire worship.

Qutayba tried to destroy the monuments related to the religious faith of the people of the land and used all possible means to introduce and propagate Islam among the people. He exempted those who converted to Islam from taxes and created various benefits. He encouraged them materially, built mosques, and carried out ideological and political work along with military campaigns. Erli actively worked to make the people dependent on the Arab caliphate in every way: economically, ideologically and spiritually. The conquest of Central Asia, the forced indoctrination of Islam, oppression and humiliation caused the sharp protest of the peasant people. Islam had a great impact on the spiritual life of the countries subject to the Arab caliphate.

It conquered various fields not only as a system of religious beliefs, but also as an important direction of worldview and spiritual culture. therefore, in many literatures, the culture of countries where Islam has spread and become the dominant religion is referred to as "Islamic culture" as a whole. During the last 3-4 centuries after the origin of Islam, under the influence of the culture of the countries where it spread, various currents, doctrines and trends emerged within this new religious-ideological system. These currents, while recognizing the general principles of Islam, differed from each other in the interpretation of a number of areas and beliefs.

We are a great nation whose history spans thousands of years. For centuries, our great ancestors have done great things in the fields of politics, science, culture, and religion, which have amazed the world. The independence of our country is dear and valuable because it allowed us to restore such traditions and values, to enrich and develop them based on the requirements of the times, to realize our identity, and to take a worthy place in the world community¹. Based on the above sources, we can emphasize that the Arab culture has a significant contribution to the world civilization, whether it is literature, mathematics or physics, astronomy or medicine. We can feel that the influence of the Arabs was very strong in whatever branch of science and culture. In the architecture of the Western countries of Sicily and Venice, or, if not, in the fabrics of Florence and Lucca, we can witness the masterful use of unique patterns and flowers of the Arabs. It is known that in history, prophethood has been of great importance in the life of peoples and countries as a great power that can influence social and political life. This can be seen in the fact that Isaiah, Jeremiah and others in the Bible put forward the ideas of monotheism and social order different from the previous prophets, and also initiated many social and spiritual changes. The religion of Islam, originating from the Arab environment, is connected with the ancient history of the Semitic ethnos, the Islamic civilization, which is considered the oldest native population of the region. Research based on scientific impartiality objectively emphasizes that the Semites have a unique positive place in the civilization of the Middle East when it comes to the conditions of the origin of Islam.

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