ARAB-MUSLIM CULTURE IN THE PERIOD OF EARLY ISLAM: PROMOTION AND APROBATION

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ABSTRACT

The article is devoted to the consideration of the fundamental factors that contributed to the further spread of Arab-Muslim culture, which to some extent helped the Arabs to popularize the conditionally "new" dogma and thereby realize the Arab-Muslim culture as a civilizational aspect of world history in the period of early Islam. he scientific work shows the legitimization of the Arab-Muslim culture on the example of the initial Arab-Muslim pact between the Prophet Muhammad and the administrative aristocracy of Mecca, which turned out to be the starting point for the further emission of the young culture of the Arabian Peninsula. The legitimization of Arab-Muslim relations and the spread of Arabic literary language throughout the territory of the Caliphate had a favorable effect on the development of medieval Arab-Muslim science, helped the communication of scholars and the establishment of ties between the centers of science of the empire. Linguistic unity facilitated the development of the Greek-Iranian cultural heritage by the inhabitants of the empire, which, thanks to the works of Arab translators, became the property of educated Muslims, regardless of their ethnicity or religious beliefs. Immediately after the first legal assertion as an instrument of cultural creativity, Arabic literary language contributed to the convergence of groups of the population that were distant in ethnic and linguistic terms, which ultimately led to the creation of an Arab-Muslim cultural region.

KEYWORDS: *Islam, legitimacy, treaty of Hudaybiyyah, Arab-Muslim culture, culture popularization, prophet Mohammad, linguistic unity.*

INTRODUCTION

Commencing from the middle of the VII century, gradually, at a moderate pace, a huge state was created - the Arab caliphate. Under its rule were the territories from the Atlantic Ocean to the borders of China: North Africa, Spain (Andalusia), Sicily, Armenia, Azerbaijan, Iran, Afghanistan, Central Asia, a part of India, etc. The peninsulas, having collided with ancient civilizations, not only did not assimilate, but, on the contrary, they were able to impose their religion – Islam– on neighbors, besides, their language and, to some extent, their mentality and culture. It is well known that this process later led to the Eastern Renaissance.

So, next, we will consider the fundamental factors that contributed to the further spread of the Arab-Muslim culture, which to some extent helped the Arabs to popularize the conditionally "new" dogma and thereby realize the Arab-Muslim culture as a civilizational aspect of world history during the period of early Islam.

BODY PART

What brought the Muslim peoples to the forefront of history? What turned them into an active phenomenon shaping a new Arab-Muslim civilization, one of the richest in the world? The adoption of a new system of spiritual values - Islam was a strong incentive for active historical activity. Islam as a system of spiritual values was born in the Middle East from the same root as Judaism and Christianity. Prophet Muhammad (*s.a.v.*), the founder of Islam and the first Muslim community, was well acquainted with both religions. Thanks to this connection in Islam, in contrast to the old Eastern religions such as Hinduism and Buddhism - the idea of development is quite vividly expressed. Islam means "surrender to God", "obedience" [8; 103]. The road, to obedience, or, the path is movement, development. For Islam, the concept of a linear, progressive time is characteristic. In the process of our life, we tend to perceive and experience the instantaneous and local flow of time in linear, uniform, Newtonian time. This time is objectively measured in hours or years [9]. The idea of development was enriched during the formation of the Arab-Muslim civilization (VII-XII centuries). The Christian tradition was actively absorbed. But especially much has passed into the culture of the Muslim East from the ancient Greek rationalist culture (Hellenism). Due to this, the Arab world has jumped ahead. A distinctive feature of the new society was that it brought the pagan societies of Arabia, and then the peoples of the world, the highest culture, enlightenment, and progress based on faith in one God. This is precisely the success of the mission of Muhammad (*s.a.v.*) and the early Muslims [2; 3].

EPRA International Journal of Research and Development (IJRD)

We also need to take into account the words of Academician V.V. Barthold: "The East in the Muslim era continued the cultural work, interrupted in the Greco-Roman world, and for several centuries occupied the first place in cultural terms" [3; 3]. This culture is the so-called Arab-Muslim culture, the beginning of which is the emergence and spread of the Muslim religion. It should be emphasized that foreign and Uzbek orientalists worked a lot in the study of medieval Arab-Muslim culture. But they studied mainly those components of this culture in which they were specialists: Islam and its sources, Muslim law, Sufism, history, mathematics, astronomy, medicine, philological and philosophical sciences, art, etc. But it would not be a mistake to say that there are no general works on all of the main components of this culture at the moment. The most valuable in this regard is the work of I.M. Filshtinsky, B.Ya. Shidfar. and Grunebaum G.E., but in the works of the scientists, there is no problem in revealing the legitimate beginning of the Arab-Muslim cultural expansion on a par with the issue of linguistic unity in the Caliphate.

In this regard, two fundamental factors should be noted, which became the fundamental basis for the further popularization and integration of the Arab-Muslim culture during the period of early Islam. The first factor is to highlight the factor of legitimization of Arab-Muslim relations, the second - linguistic integration and its role in the development of Arab-Muslim science and culture. After all, Islam for a long time remained a primitive religion, and only in the XI century, the development of its dogma was completed. Then it played a cultural and creative role, acting as an ideological basis, integrating all the components of Muslim culture [1:15].

The description of many phenomena of the international system can be accompanied by the adjective "legitimate": in the scientific and socio-political literature, there are both "legitimate order", and "legitimate norm", and "legitimate body", and "legitimate actions". At the same time, the problem of legitimacy in the science of international law is a complex issue with a long history of clashes between adherents of various theories [10:52].

It should be noted that attempts to consider the phenomenon of legitimacy were undertaken in the light of general theories of power, primarily the research of sociologist and lawyer Max Weber, who defined legitimacy as a social fact: the phenomenon according to which people are ready to accept power (domination) on normative grounds, regardless of based on what beliefs this acceptance takes place. That is, legitimacy describes a situation in which "the social order has the prestige of being considered binding" [20:1469]. M. Weber identifies three bases of legitimacy [4: 808]: 1) the authority of "eternally yesterday": the authority of morals, consecrated by the primordial significance and the usual orientation towards their observance, - "traditional" domination; 2) the authority of an unusual personal gift (Gnadengabe) (charisma), complete personal devotion and personal trust caused by the presence of the qualities of a leader in a person: revelations, heroism and others - charismatic domination; 3) domination by virtue of "legality", by virtue of the belief in the obligation of legal establishment (Satzung) and business "competence", justified by rationally created rules, that is, an orientation towards submission while fulfilling the established rules - domination in the form in which it is carried out by modern "state employee". Thus, the legitimacy in this group of theories reflects the attitude of individuals and groups of individuals to power, which can be seen on the example of the treaty of al-Khudaibiyah (الحديبية).

The initial spread of the Arab-Muslim culture in a politically consolidated form becomes Asia, the Arabian Peninsula, where Islam was born. Prophet Muhammad, who consolidated his power politically, militarily, and economically, conjoining with the Medinians, went to Umra (628) with a caravan of 1,400 people. The aristocracy of the city of Mecca forced him to draw up the agreement of al-Khudaybiyah (الحديبية). Several clauses of the treaty have raised discontent among Muslims. However, this satisfied the Prophet Muhammad, since even if the upper strata of society did not accept him as a messenger, they looked at him as the equal leader of the independent Madina Ummah, with whom they were negotiating. And in turn, it proves a great political victory in favor of the prophet. After the agreement of al-Khudaibiyya in the Arabian Peninsula, Medina's troops, even more, began to conquer neighboring tribes. The prophet Muhammad directed the main force to the north - to Syria. As a result, such territories as Khaybar (خيبر) and Fadak (فدك) submitted to the dominion of Medina. Prophet Muhammad, being the real head of government, began to build diplomatic relations with the border leaders of states. For the purpose of the alliance, he corresponded with the emperor of Byzantium Heraclius (610-641), the Shahanshah of Iran, Khisraw II Parvez (590-628), Najoshi (died 660) - the negus of Ethiopia, the ruler of Egypt Mukavkis (639-642), the Shah of Bahrain Munzir ibn Saviy, as well as the emir of Yamama Amiri Hamze ibn 'Ali [7:28].

According to Arab sources, ambassadors and letters with them were received in different ways. For example, Emir Bahrain, responding to the call of Muhammad, converted to Islam. Many received the ambassadors kindly but did not confess in Islam. The Shahanshah of Iran Khosrav II was angry when he received Muhammad's letter, tore it up, sent his representative to Bazan, the governor of Yemen, a vassal of Iran, demanding to bring this man who appeared in the Hejaz. But this governor, as soon as he got in touch with Muhammad, converted to Islam and Muhammad appointed him to the post as his governor. All the ambassadors of Muhammad returned safe and sound except one: the ruler of Busra, Shurahbil bin Amr al-Juzami, the governor of Byzantium in al-Balka, acting in a hostile manner, killed the ambassador. Many Western scholars are skeptical about the reliability of the reports of medieval Arab historians, but they recognize at least one case of undoubted serious contact of Muhammad with the ruler of the country outside of Arabia - with Mukavkis, the governor of Egypt, who at the beginning of VII A.D. sent gifts to Muhammad: two

slave sisters, a mule, and clothes made of Coptic fabrics. One of the slaves, Mary, Muhammad took as his concubine, and the other presented to the poet Hassan bin Thabit. Various circumstances associated with these individuals leave no doubt about the reality of this gift. Ibn Ishaq carefully defines the period of sending these messages as the time between Khudaybiya and the death of Muhammad, that is, 628-632 years. With this approach, doubts disappear, so to speak "from purely logical considerations", it is unlikely that Muhammad felt entitled to address Irakli or Khosrav II with a letter in an almost orderly tone [14:222]. In this moment of early Islam must be considered that the first agreement in the history of the religion was concluded. And this agreement contributed to the further official dissemination of not only the religion itself but also the syncretic Arab-Muslim culture. Since if you delve into the meaning and text of this document, you can see the following: Muhammad with his companions had to stay in Mecca for three days, have (only) the traveler's weapon with him: a sword in a sheath, with nothing else to enter it, and if someone wants to enter into an alliance with Muhammad and (conclude with them) an agreement will enter into it, the enmity between the Quraysh will cease, and there will be no robberies or intrigues [14:214-215] ... After the conclusion of the agreement, the iron curtain fell, existed between the communities, and contacts between Muslims and pagans began to be established. In 2 years after the Khudaybiya agreement, more people accepted Islam than in the entire period since 610 [13:74]. The creation for Muhammad of a legitimate and calm environment for Umrah had very little effect on the spread of Muslim culture among the Arabs. The reason for this is the not fully formed view of the Arabs about Islam and Muslim culture in general. Although the evidence is scarce, three more religious traditions that came to the region from neighboring territories were joined to a number of the oldest local Arab religions: Judaism, Christianity, and Zoroastrianism. From the middle of the VIII century, Islam became the dominant religion and, of course, the institutions, customs, and beliefs of the older religions were supplanted or absorbed by the Islamic ones. Local Arab religions were partially focused on temple worship, which was located in cities including Mecca and the sides of the Kaaba surrounded by 360 idols to worship [19:52]. This phenomenon naturally slowed down the process of intercourse of the Arab-Muslim culture in the region. Al-Khudaibiya's legal document was a legally focused step in building the foundation for the further spread and prosperity of syncretic Arab-Muslim culture. Step by step, Islam spreads to territories more distant from Mecca, and from the middle of the VII century the Abbasid dynasty, with the capital of Baghdad, ruled the caliphate. As soon as under the first Abbasid caliphs, separate regions fell away from the caliphate, one after another. The rulers declare themselves independent from the central government, and by the end of the X century. The caliphate disintegrated into several Muslim states, which either shrink, or expand, or merge, forming fragile political associations that usually ceased to exist with the death of their founder. However, all the territories that were part of the caliphate (except for Spain, which was finally conquered by Christians in the XV century) continued to remain Muslim.

The rise of culture in the territory of the caliphate has been noted approximately since the second half of the VIII century, and the process of political fragmentation that began in the X century does not generally violate the unity of the cultural life of the region. Since, based on the second factor, which was mentioned above, there was a coherent mediation in their unity, in the role of which the Arabic language served. The unification of vast territories within one state stimulated the development of trade between its regions and countries, and the advantageous position of the Baghdad Caliphate on international trade routes, along which goods from China and India went to Africa and Europe, determined its dominant role in international transit trade ... Despite the well-known corporate disunity of the urban population of the Caliphate, the various groups constantly came into contact with each other. They were united by their religion (many Persians, Syrians, Egyptians, Spaniards were Muslims), as well as their profession: merchants and artisans of different nationalities and religions often traded in the same market, Muslim merchants, Christians, Jews often sailed on the same ship, and served in government institutions. quite a few Christians, among the intelligentsia, especially doctors, the predominant role was played by the Syrians-pagans, Christians, and Persians-Zoroastrians [12:82]. Newly converted Muslims played an important role in the development of a systematic grammar of the Arabic language, guided mainly by the writings of Aristotle, as well as using the achievements of Indian philologists. The creation of the two largest works of Arabic-speaking philologists, the Arab al-Khalil (d. C. 790) and the Persian Sibawayh (d. C. 793), who created the first systematic exposition of Arabic grammar, dates back to the VIII century. One of magnificent reasons for the widespread of the Arabic language was the lack of linguistic unity in many countries that became part of the Caliphate - Iran was not a linguistically uniform territory, and the dialects of the east of Iran were quite different from the northern dialects, moreover, for many reasons, the state language of Sassanian Iran was Aramaic is the language of the Semitic group, close to Arabic. Other languages were also unwritten or lacked literary support (Berber in North Africa or Gothic in Spain). The literary Arabic language was "denationalized" and began to be perceived as an instrument of higher culture. The predominance of the Arabic language in the countries of the Caliphate took on such proportions that the ardent opponents of the Arabs and the entire Arab, the so-called Shuubites, who played a small role in Iran (VII-IX centuries), and later, in the XI century, appeared in Andalusia, was used for anti-Arab propaganda in Arabic [12: 90-93].

CONCLUSION
The legitimization of Arab-Muslim relations and the spread of the Arabic literary language throughout the territory of the Caliphate favorably affected the development of medieval Arab-Muslim science, helped the communication of scientists, and the establishment of ties between the scientific centers of the empire. Linguistic unity facilitated the development of the Greek-Iranian cultural heritage by the inhabitants of the empire, which, thanks to the works of Arab translators, became the property of educated

Muslims, regardless of their ethnicity. Immediately after the first legal approval as a tool of cultural creativity, the Arabic literary language contributed to the rapprochement of ethnically and linguistically distant groups of the population, which ultimately led to the creation of an Arab-Muslim cultural region.

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