

МАУАРАННАҲРДАҒЫ ИСЛАМ ӨРКЕНИЕТІНІҢ КӨРІНІСІ

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انعكاس الحضارة الإسلامية في بلاد ما وراء النهر

الدكتور كمال يافوز أتامان
باحث، كاتب من تركيا

REFLECTION OF ISLAMIC CIVILIZATION IN MAVER- AUNNEHR

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ОТРАЖЕНИЕ ИСЛАМСКОЙ ЦИВИЛИЗАЦИИ В МАВЕРАННАХРЕ

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Андатпа: Автор бұл мақаласында Мәуареннаһрдегі (яғни Самарқанд, Бұхара, Ферғана, Ташкент, Хиуа, Мерв, Термиздегі) Ислам өркениетінің көрінісіне және оның маңыздылығына назар аударады. Мәуараннаһр Ислам өркениетінің бұл аймаққа өту және жақындау нүктесі ретінде айқындалады. Сондай-ақ аймақ бойынша түрлі ғалымдардың зерттеу еңбектеріне шолу жасалып, Мәуараннаһрдегі ислам өркениетінің көрінісін айқындайтын факторлар көрсетілген. Зерттеудің мақсаты – Мәуараннаһр аймағындағы Ислам өркениетінің интеграциясы мен дамуы, оның ішінде Исламның таралу жолдары мен отырықшы халықтармен интеграциясы, түркі халықтарының Ислам дінін қабылдауы, сонымен қатар, Исламтану ғылымдары, денсаулық, медицина, философия, логика,

математика, әлеуметтік ғылымдар саласында көрнекті тұлғалардың пайда болуы және олардың басқа аймақтар мен қоғамдарға әсерін талдау.

Автор Трансоксианадағы ислам өркениетінің мемлекеттік және қоғамдық тәртіпке, махаббат пен мейірімділікке, әділдік пен хикметке, тақуалық пен Алладан қорқуға негізделген дамуы мүмкін деген қорытындыға келеді.

Түйін сөздер: Ислам, сахабалар, таблиғ, Мәуереннаһр, ғылым, сопылық, фикх

المخلص: في هذا البحث ينتبه المؤلف إلى أهمية تجسيد الحضارة الإسلامية في منطقة ما وراء النهر (المقصود هنا المدن: سمرقند، بخارى، فرغانة، طشقند، خوارزم، مرو، ترمذ)، التي تعد بدورها نقطة التحول والتقارب بين الحضارة الإسلامية والمنطقة. كما تم إجراء مراجعة للأعمال البحثية لمختلف العلماء في المنطقة وتم تقديم العوامل التي تحدد انعكاس الحضارة الإسلامية في ما وراء النهر. تهدف هذه الدراسة إلى تحليل كيفية تكامل وتطور الحضارة الإسلامية في منطقة واء النهر، بما في ذلك طرق انتشار الإسلام واندماجه مع الشعوب المستقرة، وتحول الأتراك إلى الإسلام، وظهور شخصيات بارزة في المجالات. العلوم الإسلامية والصحة والطب والفلسفة والمنطق والرياضيات والعلوم الاجتماعية وأثرها على المناطق والمجتمعات الأخرى. ويخلص المؤلف إلى أن تطور الحضارة الإسلامية في واء النهر، على أساس الدولة والنظام الاجتماعي، على المحبة والرحمة، والعدل والحكمة، والتقوى ومخافة الله، يمكن أن يكون قدوة للإنسانية والمجتمعات والدول في عصر العولمة.

الكلمات المفتاحية: الإسلام، الصحابة، التبليغ، ما وراء النهر، العلم، الصوفية، الفقه.

Abstract. In this article, the author pays attention to the importance of reflecting Islamic civilization in the Mawarannahr (Transoxiana) region, which in turn is the point of transition and rapprochement between Islamic civilization and the region. A review of the research works of various scholars in the region was also carried out and the factors determining the reflection of Islamic civilization in Mawarannahr were given. The purpose of this study is to analyze how Islamic civilization integrated and developed in the Mawarannahr region, including the ways of the spread of Islam and its integration with sedentary peoples, the conversion of the Turks to Islam and the emergence of prominent figures in the fields of Islamic sciences, health, medicine, philosophy, logic, mathematics and social sciences and their impact on other regions and societies.

The author comes to the conclusion that the development of Islamic civilization in Mawarannahr, based on state and social order, on love and compassion, justice and wisdom, piety and fear of Allah, can serve as an example to humanity, societies and states in the era of globalization.

Keywords: Islam, Companions, Tabligh, Mawarannahr, Science, Sufism, Fiqh

Аннотация. В данной статье автор уделяет внимание важности отражения исламской цивилизации в Мавераннахре, который в свою очередь, является точкой перехода и сближения исламской цивилизации с регионом. В статье проведен обзор по исследовательским работам различных ученых по региону и приведены факторы, определяющие отражение исламской цивилизации в Мавераннахре. Цель данного исследования – проанализировать то, как исламская цивилизация интегрировалась и развивалась в регионе, в том числе пути распространения ислама и его интеграции с оседлыми народами, обращение тюрок в мусульманство и зарождение выдающихся деятелей в области исламских наук, здравоохранения, медицины, философии, логики, математики, социальных наук и их влияние на другие регионы и общества. Автор приходит к выводу, что развитие исламской цивилизации в Мавераннахре, основанной

на государственном и общественном порядке, на любви и сострадании, справедливости и мудрости, благочестии и страхе перед Аллахом, может служить примером человечеству, обществам и государствам в эпоху глобализации.

Ключевые слова: Ислам, сподвижники, таблиг, Маверауннехир, наука, суфизм, фикх.

INTRODUCTION

The Prophet Muhammad (pbuh) declared Islam to his closest relatives and those around him, and later began the notification of the religion. In Mecca, the announcement of Prophethood faced significant resistance from the settled population, authorities representing order, and idolatrous elements. However, a small but loyal and sincere group wholeheartedly embraced Islam, committing themselves to divine commandments. Those who embraced Islam through his conversations were named “sahaba,” and with the migration of Prophet Muhammad (pbuh) to Medina, Islam began to be preached and conveyed to the state and society through various ways and methods. During his last pilgrimage, Prophet Muhammad (pbuh) addressed approximately one hundred and twenty thousand companions at the Arafat Square, delivered a call to humanity in the Farewell Sermon, and assigned the task of notification to the Muslims: “Let those who are present convey my words to those who are absent. It’s possible that the one informed may comprehend and obey better than those present. O people! Know that your Lord is One, and your ancestor is one. All of humanity is descended from Adam, and Adam was created from dust. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white person has no superiority over a black person, nor does a black person have any superiority over a white person. Superiority is only in terms of piety in the sight of Allah.” (Erul, 2023).

The Noble Companions, immediately after the passing of Prophet Muhammad (pbuh), spread like arrows to every corner of the world. The strategies of the Companions in conquest and notification became apparent during the four Caliphs’ era, adhering to the measures outlined in the Quran and the Sunnah (Açar, 2017: 6/3) In the Quran, alongside the notification of Islam, the reconstruction and improvement of the earth, the elimination of corruption and oppression, are counted among the duties of the believers (Kulat, 2001: 37/2) When the renowned Sasanian Commander Rostam asked Rib’i Amir (mgbp), who had come to propagate Islam, “What brought you here?” Rib’i Amir gave a sublime response: “Allah sent us to free those who desire from servitude to humans and elevate them to servitude to Allah”(Akgün, 2013: 28) The collapse of the Sassanian Empire and the victories against the Byzantines provided Muslims with the opportunity to reach other geographical areas (Azimli, 182).

The inhabitants of the Mawarannahr region first became acquainted with Islam through the companions who arrived during the era of Caliph Umar (mgbp). The extensive notification of Islam took place during the Umayyad period, particularly through the armies of Qutaybah ibn Muslim (mgbp). The settled population initially reacted to certain practices in the notification strategy. However, with changing methods, the hearts of the people were won over, and especially during the Abbasid period, the Islamic religion was accepted by broad segments of

society. Those representing and propagating Islam established positive relations with the local population. Shortly thereafter, Islamic scholars from Mecca, Medina, Baghdad, and other Islamic cities turned their attention to Mawarannahr, becoming pioneers in the emergence and development of Islamic civilization. Madrasas, Sufi lodges, and fortresses established on the principles of the Quran and Sunnah applied Islam in a comprehensive manner to life.

In this study, various books, articles, and research papers by various experts on the subject will be reviewed. The aim is to explore how Islamic civilization manifested itself in Mawarannahr, how it was received in the region, how it integrated, and to narrate the sources of inspiration, elements, reasons, factors, the region's location, conditions, and environment.

1- The Introduction and Spread of Islam in Mawarannahr

The Mawarannahr Basin

The term “Mawarannahr/Maveraünnehir,” given by the Arabs who came to propagate Islam in the lands of Asia, is an Arabic word, compound, or phrase. It means “beyond the river, the other side, or the place beyond the river.” The name Mawarannahr was used for the geography and basin between the two significant rivers of the region, the Amu Darya (Jeyhun) and Syr Darya (Seyhun). Muslim geographers gave this name to the lands conquered to the north of the Amu Darya (Jeyhun) river. Kaşgarlı Mahmud referred to the basin as “Çayardı” (Esin, 1978: 125). The Mawarannahr basin later integrates with the geography sometimes referred to as Central Asia, also occasionally expressed as Turkestan. Some Muslim geographers have not included the region in Turkestan, considering the region as the Iran-Turan border (Hold, 1981: 69). The entirety of Mawarannahr,

also known as the “Land of the Turks” (according to Kalkashandi), is referred to as the “Land of Turan.” In the 4th/10th century, Mawarannahr hosted as many as 94 cities (Şulul, 2020: 145). Mawarannahr, along with the regions of Khwarazm and Khorasan, stood at a crossroads where the East-West cultures, shaped by Alexander the Great's Eastern expedition, converged. When the Islamic conquest armies entered this geography, they encountered not only the Hellenistic culture dating back to the time of Alexander but also Turkic and Sogdian cultures. Turkic, Khwarazmian, Sogdian, Arab, and Iranian elements coexisted in this region for a certain period. Mawarannahr was divided into five regions: Sogdiana (Bukhara and Samarkand) in the center, Khwarazm (later Khiva) in the west, Saghaniyan-Huttel in the south, Bactria above the Jaxartes, and Fergana-Shash (later Tashkent) in the north (Kahraman, 2003, 28). In our time, Uzbekistan, Turkmenistan, Kyrgyzstan, Tajikistan, along with parts of Kazakhstan, are included in these territories.

2- Place and Significance of the Companions and the First Generation Muslims

Companions, derived from the root word “sahb,” which means “to establish a good relationship with someone and to be a friend and companion,” is the plural form of the word sahb, meaning a companion or friend. The Prophet Muhammad (pbuh) used the term “ashab” to refer to his companions (Şulul, 2020: 143).

This term will be used interchangeably as “ashab” or “sahabe” in the article. Companions, or “sahabe” in Arabic, are the generation that directly learned Islam from Prophet Muhammad (pbuh), applied what they learned, and were raised under his guidance and discipline. In the places they went for conquests, they endeavored to es-

establish the morality and rules of the Quran they embraced, developed and built cities, and worked on the improvement of the communities they lived in. The Companions demonstrated all the beauties of Islam, such as generosity, sincerity, sacrifice, courage, and piety, to the societies they were part of (Şulul, 2020: 142).

The companions, who possessed exemplary moral principles, fulfilled the duty of “representing Islam properly and conveying it fittingly” (Karakus, 2020: 275). Prophet Muhammad (pbuh) sent many companions to various countries to explain and preach Islam. The spread of the companions began with Abyssinia. Ibn Sa’d, a scholar of Islam, recorded the names and biographies of 56 jurists and hadith scholars who settled in Horasan and belonged to the generation after the companions and the followers of the followers. The mentioned generation of followers was nurtured by the companions. Jurists, hadith scholars, and Sufis contributed to the establishment of Islam in Horasan and Mawarannahr, making these regions the most powerful centers in the history of Islamic knowledge. Most of the people who encountered the generation of companions and followers readily accepted Islam (Şulul, 2020: 149).

Only Kusaym ibn Abbas (mgbp) among these companions will be briefly mentioned. He is the son of Prophet Muhammad’s (pbuh) uncle, Hz. Abbas (mgbp). His mother, Ummu Fadl (mgbp), was the first woman to embrace Islam after Hz. Khadijah (mgbp), and she was her close friend. He is the brother of Hz. Meymunah (mgbp), one of the wives of the Prophet (pbuh). Kusaym ibn Abbas (mgbp) served as the governor of Mecca and Medina, supervised the pilgrimage, narrated hadiths, placed the Prophet (pbuh) in his grave, was the last to leave the grave, and resembled him the most. He was known as

a scholar, virtuous, generous, courageous, and humble. During the reign of Muawiyah (mgbp), he participated in the expedition to Samarkand under the command of Said ibn Uthman ibn Affan, the governor of Horasan, and attained martyrdom. His martyrdom occurred on the day of Eid al-Adha in the year 677, before the city fell (Hasan, 2013: 15-16, 17). The place where his grave is located has become a significant pilgrimage site, with the construction of a mosque and a madrasa, and the tombs of many dignitaries are situated there. Sultans such as Timur, Ulugh Beg, Sultan Sencer, Babur Shah attached great importance to his personality and tomb. Among the public, he is remembered as “Shah-i Zinde” (Aydinli, 1999: 481-484). Kusaym ibn Abbas (mgbp) was greatly loved by the first generation of Muslims, the companions, the followers, and the general public. The community expressed love and respect for the Prophet’s (pbuh) family, the Ahl al-Bayt, and adhered to the Quran and Sunnah, taking them as a measure and being meticulous in their observance (Hasan, 243). The most significant reason and motivation for the reflection of Islamic civilization in the Maveräünnehir geography are the first-generation Muslims. The guidance, knowledge, and practices of the companions and the followers became the way of life adopted by later scholars, righteous individuals, jurists, leaders, Sufis, and the society as a whole.

3-The Factors Determining the Reflection of Islamic Civilization in Maveräünnehir Strategy of Conquest and Notification

The address of Prophet Muhammad (pbuh) in the Farewell Sermon, starting with “O people,” and the statement “Let those who are present convey my words to those who are absent; perhaps those who receive the information will understand it better than

some of you who are present and may be more observant of it,” are regarded as a trust and a sign of notification. Because all humans are part of his community, and time until the Day of Judgment is considered as his time. The companions, motivated by the messages given by the Prophet (pbuh), dedicated all their efforts to the notification of Islam. Their commitment to Prophet Muhammad (pbuh) is what led them to engage in various expeditions. They did not pursue power, booty, position, or rank; rather, their primary goals were to spread the religion, enjoin good, forbid evil, and elevate the word of Allah. Notification and calling to the faith were their sole objectives (Güler, 2003). After the passing of the Prophet (pbuh), the companions, who had spread to various parts of the world, first went to Maveräünnehir during the time of Hz. Umar (Esir, 1985: 39-40). During the reign of the Umayyad Caliph Muawiyah ibn Abi Sufyan, the first military campaign was conducted by Ubaydullah ibn Ziyad. However, the major conquests took place during the time of Haccac ibn Yusuf al-Thaqafi, a renowned Umayyad commander, and were carried out by Kuteybe ibn Muslim (Baltacı, 1995). During the Umayyad period, the pace of conquest expeditions accelerated, and Islam reached Maveräünnehir. Their conquest strategies were significant. The Abbasids, in the geography where Islam’s message reached and the local people accepted Islam, emphasized knowledge, enlightenment, culture, education, and integration with society. The Arab conquerors who came to the region settled, established armies, demonstrated administrative skill, and effectively utilized human resources. By incorporating local elements into governance, they leveraged the rich human diversity of the region. Thanks to this effective administration, they demonstrated successful examples of coexistence and de-

velopment with Turks, Sogdians, Persians, and Arabs.

The Umayyads’ coveting of the Silk Road and their excessive taxation alienated people from Islam. During the caliphate of Umar ibn Abd al-Aziz, practices that disturbed the settled community were abolished. Umar ibn Abd al-Aziz emphasized that the real conquest was to win hearts and warm them. In the Abbasid era, a more moderate and gentle approach was adopted, and Caliph Ma’mun demonstrated sensitivity in this regard. The establishment of the Samanid State facilitated the acceptance of Islam by Turks and the local population, paving the way for the later easy settlement of the Seljuks in Maveräünnehir (Hakkı, 1930: 116). The Battle of Talas, fought between the Chinese and the Arabs, facilitated closeness between Arabs and Turks. Following this, the Islamic religion rapidly spread in the Maveräünnehir region and its surroundings (Mermer, 9). The Abbasids revitalized economic life, channeling their profits into knowledge, culture, and the arts. In contrast to the Umayyads, they prioritized political stability and economic development over warfare. The Abbasid support for the Samanids led to the prosperity and strength of the Samanid era in the region, and the acceptance of Islam by the Turks marked significant stages in the manifestation of civilization (Hunkan, 46).

Location and Cities of Mawarannahr

The passage speaks about the significance of the Silk Road and the Spice Route passing through the region in the reflection of civilization. These routes have not only served trade purposes but have also been pathways for the exchange of knowledge, culture, art, literature, crafts, and communication between societies and cultures. They played a crucial role in the development of political and social relations. During periods when

Muslim states had influence, securing these routes ensured the development of relations with other societies. The preference of Turks for Islam, while being knowledgeable about and understanding Chinese, Indian, Sasanian, Hellenic, and Gokturk civilizations and cultures, undoubtedly influenced the manifestation of civilization. According to Chinese travelers on the Silk Road in the seventh century, there were around five hundred cities of various sizes along the route. The existence of ancient cities like Samarkand, Bukhara, Fergana, Kashgar, Nishapur, Jurchan, and Shash, along with the diverse qualities of the region's people, are crucial factors in the development of civilization. Civilization emerges in cities, and Samarkand and Bukhara are recognized as twin gem cities, the "domes of Islam," and the "leading paradises of the world," shining stars in the Islamic world, in the Maveräünnehir region (Kurt, 2000: 426). Samarkand has served as the capital for many empires. It is a center of knowledge, culture, and art, a crossroads of trade, and a base for conquest movements (Alyılmaz, 2002: 20).

Emir Timur making Samarkand his capital has led to significant development in the manifestation of Islamic civilization. Many scholars lived and worked in this city, receiving support, and knowledge and expertise were transported to other regions (Koçak, 2019: 69). Nasafi wrote that there were 1000 scholars in Samarkand at one point. Trade along the Silk Road fell into the hands of Samarkand merchants. The highest quality paper in the Islamic world was produced in Samarkand. Samarkand advanced in textiles, and it is mentioned that there were 150 different crafts in the city (Vurgun, 2016: 151).

As examples due to their modeling, two cities can be mentioned: In 1865, in the city of Kokand with a population of 60,000, there

were 147 madrasas and 360 mosques, while in the smaller city of Osh, there were 147 mosques. The largest educational institution in the city, Alimbek Madrasa, covers an area of 2500 square meters (İbn-i Haldun, 1991). The superb architecture of cities around Maveräünnehir, monumental structures such as mosques, madrasas, hospitals, libraries, spaces like gardens and orchards, the structures of individuals and societies in cities, and the systems on which governance relies in states have been influential in the progress of civilization. According to travelers, the people of the region are diligent, generous, courageous, and enterprising, possessing hospitable qualities. The markets, bazaars, and streets of the cities are lively, and the people are skilled in trade and art.

Knowledge, Scholars, Sufism, and Jurisprudence in Mawarannahr

Ibni Khaldun indicates that during the Umayyad period, the Arabs' ambitions for power, authority, and positions led them away from knowledge and culture. According to him, they turned away from knowledge, culture, and other professions, being lured by wealth and prosperity. This is why scholars turned their attention to Maveräünnehir. Along with scholars, Islamic sciences also migrated to Maveräünnehir (Celal, 2014). In the Maveräünnehir basin, the sciences of the Qur'an, Hadith, Theology, Islamic Jurisprudence, and Sufism becoming the way of life for the Muslim community are the most crucial founding elements in the consolidation and development of Islamic civilization. Scholars, mystics, leaders, and the community, adhering to the essence of Islam and adapting to the conditions of their time, collaborated in the development of civilization. The birthplace of Islamic civilization is often associated with Mecca and Medina, the Hijaz, and the Arabian Peninsula. It is expressed

that Islamic civilization took shape in three river basins: Mesopotamia with the Euphrates and Tigris, Egypt with the Nile Delta, and Maverāünnehir with the Amu Darya and Syr Darya. Maverāünnehir, particularly the regions of Khwarezm, Transoxiana, and Khurasan, reached one of the advanced stages of Islamic civilization. Before the era of Muslim Turkish states, this region contributed significantly to Islamic culture and civilization, nurturing Turkish scholars and intellectuals (Kitapçı, 1995, 72-104; Sayılı, 2002, 614-622; Açıkgeç, 2002, 630-634). In the field of Islamic sciences, works that have been fundamental for centuries and continue to be sources in theology, exegesis, hadith, jurisprudence, and Sufism were written in these lands. Prominent figures in the science of theology include Ebu'l-Muîn al-Nesefî, Ebu Hafs Omar al-Nesefî, Nureddin al-Sabuni, Sadreddîn al-Uşî, Sadrü's-Şeria, Ubeydullah ibn Mesud, and Fahreddîn al-Râzî, who authored valuable works here. Figures such as Fârâbî, Mâtürîdî, Hârezmî, İbn Türk, İbrahim Gürgânî, Necîbüddin al-Semerkindî, Fergânî, Ebu Ma'ser, Halefû'l-Ahmer, Buhârî, Tirmizî, Ebû Abdurrahman Ahmed b. Şuayb al-Nesefî, Ahmed b. Hanbel, and ed-Dârimî had an impact on the establishment of intellectual and cultural life in the early Muslim Turkish states. In the Ghaznavid period, where intellectual, literary, and artistic activities thrived, especially during the reign of Sultan Mahmud, a diverse group of scholars, writers, and artists from various nations gathered around the palace. Notable figures include Bîrûnî, Ebû Nasr b. İrâk, Abdüssamed b. Abdüssamed al-Hakîm, Ebû'l-Hayr Ibn al-Hammâr, Firdevsî, Ebu'l-Feth Bustî, Ferruhî Sistânî, and Menuçehrî Damgânî, to name a few (Çiftçioğlu, 44). Meceddin Bagdadi, Nizâmeddin Hârezmî, Ebû Yakub al-Sekkâkî, Şehristânî, Muizzî, Edîb Sâbir,

and Reşideddin Vatvât are some of the famous scholars, poets, and Sufis who lived in the Khwarazmshah territories during this period. The Timurid era witnessed significant developments in science, language, literature, architecture, and art (Aka, 1991: 118-139). Figures like Ulugh Beg, Ali Kuşçu, Kadızâde Rûmî, and Gıyâseddin Cemşid were prominent in astronomy, while Hüseyin Baykara and Ali Şîr Nevâî played important roles in literature. Muslim states emphasized observatories, hospitals, and libraries.

The first major dictionaries of the Arabic and Turkish languages were written in these regions. The first and significant commentaries by commentators such as Ibn Mukatil, Zemahsheri, Beydavi, Nesefî, and Semerkandî were written here. The authors of Kutub al-Sittah, such as Bukhari, Muslim, Darimi, who were hadith scholars, produced their works in this geography. The school of thought of Imam Maturidi, who continued the views of Imam Azam Abu Hanifa, and Maturidism originated here, addressing a wide population in the Islamic world. Many valuable jurists, such as Mergilani, Serahsi, Abu al-Lays al-Semerkindi, Debbusi, Pezdevi, Kaffal, and Mervezi, were raised in this region. The significant work "Meb-sut" was written here. Ibn Sina, Fergani, and Saguni also emerged from this region. In the widespread intellectual activities, the "Khwarazm Mamun Academy," built in Khwarazm and led by Biruni, played a significant role in the early 11th century (Bernard, 2009).

Ibrahim ibn Edhem, Bayazid al-Bistami, Muaz al-Razi, Shuqîq al-Balkhi gibi early Sufis were mostly born, raised, and influential in this region, impacting various regions of the Islamic world. Najm al-Din al-Kubra, Hasan al-Harakani, Yusuf Hamadani, Abd al-Halik al-Ghujdawani, Ahmed Yesevi,

Muhammad al-Naqshbandi, and Hace Ahrar al-Veli, such great Sufis, scholars, and saints, opened doors and established structures on the path of Sufism. They spread knowledge, wisdom, love, enthusiasm, and inspiration from Transoxiana to the entire world. For centuries, educated and virtuous disciples from various parts of the world progressed on this path, contributing to the construction of virtuous societies. To provide an example, Hace Ubeydullah Ahrar not only changed the fate of Samarkand but, according to Ali Shir Nevai, also influenced sultans and emirs in regions such as Horasan, India, Egypt, Iraq, Azerbaijan, China, and Anatolia through his letters, contributing to the fulfillment of their duties (Cengiz, 2016).

Kings, sultans, emirs, shahs, beys, mirzas, soldiers, merchants, scholars, and common people have become their disciples. The region of Maveräünnehir has become the center of Sufism. Mevlâna Celaleddin Rumi, emerging from this region, influenced a great state and geography. Hasan al-Harakani is considered the founder of the Seljuk Civilization with the concept of “unity in diversity” (Berberoglu, p. 109). Sufis and dervishes from Transoxiana traveled as far as China and India, propagating the Islamic faith and exerting influence even in the courts of China (Wang-Zin-Shan, 1995). Nakshbandi, Qadiri, and Yesevi Sufi leaders have had a significant influence in the Ottoman Empire and its territories, including Anatolia, the Balkans, the Middle East, North Africa, the Caucasus, and Russian territories (Mustafa, 2005).

The works authored by great jurists, integrated with the legal and justice systems established by rulers based on them, and the profound moral structure established by great Sufis have merged. Jurisprudence and Sufism, along with ethics and law, formed the foundation of Islamic civilization. In

this way, Islamic civilization illuminated the Islamic world for centuries. The jurisprudential studies carried out during the Karahanids era contributed significantly to the states that the Turks would establish in the future. The Turks quickly adapted to Islamic Law. Nearly 300 jurists were trained in Maveräünnehir, and around 350 legal works were written. About 98% of these works belong to the Hanafi school of thought, turning Maveräünnehir into a stronghold of Hanafi jurisprudence (Kavakçı, 305-307).

The Management of Differences and Co-existence in Mawarannahr

In Transoxiana and Khurasan, three languages were used in settled states. In some Islamic states, Arabic became the official language, alongside which Persian and Turkish were also significantly used. The Arabic language was primarily employed in religious and scientific fields, while Persian and Turkish languages were used in social contexts and literary works. Sufi literature, in particular, excelled with Persian works. The Ghaznavid and Great Seljuk states made Persian their official language. The use of these three languages contributed to social consensus and the advancement of civilization, playing a crucial role in spiritual and scientific progress (). The prior knowledge of different religions within the society of Transoxiana proved to be highly beneficial in choosing and embracing Islam. By familiarizing themselves with Hinduism, Brahmanism, Shamanism, Buddhism, Christianity, Judaism, Manichaeism, Zoroastrianism, and Shia, they consciously decided that Islam was the true religion. This awareness led them to adopt a pure and steadfast faith (Coşan, 1994, Server Kürsü). They have attached themselves wholeheartedly to the provisions and pillars

of the religion, striving to act in accordance with them. Those who know and live by the religious teachings have set their sights on reaching the goals set by the Quran and the Sunnah. In this process, living in harmony and security alongside people of different religions has highlighted the beauty and superiority of Islam. According to the Hanafi school of thought, based on the principles of Imam Abu Hanifa (mgbp) and his followers, the fundamental concept for humanity is “Âdemiye” and “El-Ismet bi’l-Âdemiyye.” It asserts that every individual is inviolable by virtue of being human, even if they have differences in aspects such as gender, race, religion, class, nationality, and ethnic background derived from their creation. Being human is the essence of human rights and responsibilities. This is the approach of the Universalist school in Islamic law at the individual level towards others (Wang-Zin-Shan, 1958). The Universalist approach has integrated with Sufi understandings, ensuring the development, encompassing, expansion, and strengthening of Islamic civilization. In Transoxiana, coexistence, the management of differences, and the progress of society have been one of the most significant motives in the development of Islamic civilization. This has been achieved through cultural/spiritual intelligence. The presence and guidance of Sufis and the sagacity of leaders have been effective in this success. Spiritual intelligence and administrative skill have been demonstrated in this regard.

Ribats in Mawarannahr

One of the most important elements of Islamic civilization is the military system and ribats. Ribats, established by statesmen and wealthy individuals with a foundation concept, have served various functions alongside security tasks such as maintaining order, preventing enemy attacks, and protecting

caravans. Ribats, where educational training for the propagation of Islam was provided, have functioned as educational institutions similar to madrasas, Sufi lodges, schools, and military barracks. They played an active role in the military, social, economic, and cultural life of Transoxiana, becoming pioneers of the waqf (endowment) civilization and contributing to economic development. In the manifestation of Islamic civilization, the region of Transoxiana holds a significant place for the companions, scholars, rulers, military commanders, jurists, and statesmen. The organizational skills of the Turks, their administrative abilities, the importance given by scholars to humanity and reason, the foresight of scholars and statesmen in the fields of civilization and knowledge, their emphasis on justice and security, and their efforts to spread prosperity in the economy are among the factors that have influenced the formation, development, and progress of Islamic civilization. (Kutlu, 42-73).

CONCLUSION

The conquest movements initiated by the companions and successors, in their commitment to elevate the name of Allah and to guide people to worship Him and obey the Prophet (pbuh), laid the foundation for the manifestation of Islamic civilization in the lands of Maveraünnehir. The Sufis systematized the life of the Companions. Jurists wrote legal texts to establish justice and fairness. State leaders and administrators exerted effort and diligence to develop and preserve the order of ethics and law. The people of the region, through various civilizations and religions, consciously embraced Islam. Their adherence to the Quran, the Sunnah, their support for the Ahl al-Bayt, and their commitment to the path of the Companions, embracing both Sufism and jurisprudence, resulted in the formation of a strong society.

The Islamic civilization in Maverāünnehir produced many prominent figures in the fields of knowledge, culture, art, literature, and architecture. Pioneering scholars in Islamic sciences, healthcare, medicine, philosophy, logic, mathematics, and social sciences guided centuries and societies, spreading their ideas and works to other regions. The birthplaces of empires like the Karakhanids, Ghaznavids, Baburids, Timurids, Seljuks, and Ottomans can be traced back to this re-

gion. Differences were managed skillfully with cultural intelligence, establishing a harmonious, peaceful, and secure coexistence. The development of the Islamic civilization in Maverāünnehir, based on a state and societal order rooted in love, compassion, justice, conscience, knowledge, wisdom, piety, and the fear of Allah, can serve as an example to humanity, societies, and states in the era of globalization.

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