The Rise of Islam in Uzbekistan

Dr. Amina Bibi
Jawaharlal Nehru Rajkeeya Mahavidyalaya

Abstract: **This research paper is consisting of the detailed history of the Islamization of Central Aisa in general and Uzbekistan in particular. It will focus on how the Iraninan nomads came and occupied modern republic of Uzbekistan. The role of Arab armies for the process of Islamization. Initially, Islam was forced by the Arabs, but after some years, a moderate approach was adopted for Islamicization. Immediately after the Arab invasion, Sufism, the spiritual tradition of Islam, penetrated deeply into Central Asia. The Mongol rulers were Turkicized and Islamicized. There was a new Muslim scholarship establishment during Uzbek Tamerlane (1336-1405) and his successors (the Timurid period). During 19th century, Central Asian countries had witnessed the Great Game between the Russian empire and the Great Britain. This time had fuelled with the Russian imperial expansion in the south frontier of Afghanistan and by British counter strategy to counter the Russian influence and aggression in Afghanistan. In 19th century, Central Asian Islamic population has been surrounded by the Russia, Great Britain and China. These foreign powers had attacked the nomadic way of life, Islam as a religion and the existing infrastructure of Central Asia. Further, Tsarist Russia's policy towards Islam was in the shape of two categories - one for the steppe region nomads, and the second for Transoxiana's sedentary population. Subsequently, in the Steppe region, Islam had changed in the mid 19th century. The main urban centers had come under the Tsarist troops. In this region, Islamic institutions largely remained, but later some of the *ulema's* highest offices were abolished. The transformation of Islam into the Central Asian region and the Soviet policy towards Islam went through different phases. During the earliest years of Soviet rule from 1917 to 1925, the Central Asia Basmachi used religion to rally support. They considered themselves as the 'Army of Islam' and claimed themselves as protecting the faith in opposition to the infidels. During World War II, the change was witnessed in Central Asia. With the collapse of the Soviet Union, the undergrounded Islamic activities tried to revive their tentacles.**

Keywords: **Islam, Central Asia, Jadid, Sufism, Khanates, Great Game**

INTRODUCTION

The history of Central Asia is fraught with many facts, events and incidents as far as Islam is concerned. For example, in the first millennium BC, Central Asia was occupied by the Iranian nomads. They came from the northern grasslands of what has now comprised the modern republic of Uzbekistan. During this time, the cities of Samarkand and Bukhara appeared as centers of culture and governance. During the 5th century B.C., Soghdian, Tokharian and Bacterian states subjugated Central Asia. (Haghnavaz and Alerasoul 2014) The Arab armies have spread Islam and invaded Transoxiana and Khorasan in the mid 7th century. The Governor of Khorasan Qutaybah ibn Muslim in 705 AD established his primary seat in the city of Merv and repeatedly undertook campaign eastwards of Ferghana valley and beyond till his death in 714 AD. The Abbasid Caliphate and the Chinese Tang dynasty fought the 'Battle of Talas' in 751 AD to control the Central Asian region. It was a turning point, resulting in the mass conversion of Islam into the area (Haghnavaz and Alerasoul 2014). Initially, Islam was forced by the Arabs, but after some years, a moderate approach was adopted for Islamicization. Immediately after the Arab invasion, Sufism, the spiritual tradition of Islam, penetrated deeply into Central Asia. During this time, the steppes and deserts were inhabited by the Turkic-speaking nomads, namely Kyrgyz, Uzbek, Turkmen and Karakalpak. Islamization of these people took a long time compared to the oasis belt (encyclopedia.com 2020) From the 11th century AD onwards, the mountain and valley of Badakhshan, now part of the Republic of Tajikistan, was inhabited by the small Pamiri tribes belonging to the Iranian ethnic group, namely Wakhi, Shughni, Rushans, Ishkoshimi, Yazgulami, and several others of Eastern Iranian origin. Mostly, these people have been converted to the Ismaili sect of Shia Islam that has spread northwards from the centers of India and Afghanistan. At the beginning of the 13th century, the Mongols had conquered the Central Asian region. The Mongol rulers were Turkicized and Islamicized. There was a new Muslim scholarship establishment during Uzbek Tamerlane (1336-1405) and his successors (the Timurid period). During 19th century, Central Asian countries had witnessed the

Great Game between the Russian empire and the Great Britain. This time had fuelled with the Russian imperial expansion in the south frontier of Afghanistan and by British counter strategy to counter the Russian influence and aggression in Afghanistan. In 19th century, Central Asian Islamic population has been surrounded by the Russia, Great Britain and China. These foreign powers had attacked the nomadic way of life, Islam as a religion and the existing infrastructure of Central Asia (Rossabi 2020).

Further, Tsarist Russia's policy towards Islam was in the shape of two categories - one for the steppe region nomads, and the second for Transoxiana's sedentary population. Subsequently, in the Steppe region, Islam had changed in the mid 19th century. Kazakhs were open to convert to Christianity. In Transoxiana, the situation was dissimilar. The main urban centers had come under the Tsarist troops. After that, the relation between the local population and the Russians was friendly. In this region, Islamic institutions largely remained, but later some of the *ulema's* highest offices were abolished. Muslim courts were functioning with some restrictions on their powers. The madrassas and *mektabs*[1] were performing; simultaneously, an alternative form of schooling was also available. Tsarist rulers provided individual travel facilities for the *hajj* pilgrimage. Annually, the Russian Muslims, mainly from Central Asia, some 20,000 were going for the pilgrimage. In the late 19th and early 20th century, the Jadid Muslim reformist movement grew strong in Central Asia.

The Soviet policy towards Islam went through different phases. During the earliest years of Soviet rule from 1917 to 1925, the Central Asia Basmachi used religion to rally support. They considered themselves as the 'Army of Islam' and claimed themselves as protecting the faith in opposition to the infidels. During this period, tallest Soviet leaders like Vladimir Lenin and Joseph Stalin announced that the nationality, customs and cultural institutions all the Muslims of Russia and the East would be free and unbreakable. Between 1918 and 1924, the legal framework of secularization was introduced through several laws and decrees. The right of freedom of conscience, marriage and family laws, and the separation of church and school were conferred. For instance, the Decree of the Soviet of People's Commissars was initiated on 12 January 1918 and the 'Declaration of the People's Commissar of Education' was adopted on 17 February 1918. But the year 1925 was important as the Soviet government took strict action against Islam. The Waqf Board was nationalized, and Muslim schools and courts in 1927-28 were phased out. The Arabic script was abolished in support of Latin script, and the Muslim scholarship was made inaccessible. Islam was portrayed as oppressive, a source of unawareness, and social injustice.

During World War II, the change was witnessed in Central Asia. An official Muslim administration, namely the Muslim Board of Central Asia and Kazakhstan, was recognized in Tashkent. In 1944, the *Hajj* was allowed as well as the Mir-i-Arab madrassa in Bukhara was reopened. Moreover, the number of mosques also increased. From 1950 to 1960, religious persecution continued. The small-scale revivalist movement in the Ferghana valley emerged in the 1970s. The reintroduction of Islamic values had taken place in 1985 by the government policy of Glasnost and Perestroika introduced by President Mikhail Gorbachev. Subsequently, people of Central Asia started practicing religion openly. In 1991, the Soviet Union disintegrated formally, and three forms of Islam were exhibited in Central Asia a) government-sponsored Islam, b) radical Islam, and c) traditional Islam. The government-sponsored Islam considered continuing from the late Soviet era policy towards religion. Presently, the constitution of all Central Asian countries expresses the principle of division of state and religion. Radical Islam is considered a Wahhabi form of Islam, used as a generic expression of abuse rather than a religious connection and accurate description. In Tajikistan, this form of Islam was one of the factors leading to the civil war. To another place in Uzbekistan, Kazakhstan, and Kyrgyzstan, radical Islam remained secretive and underground and led to the fundamentalist movements such as the Islamic Movement of Uzbekistan (IMU), *Adolat* (Justice), the *Tawba* (Repentance) movement, and *Islom lashkarlari* (Soldiers of Islam). Traditional Islam has been characterized as having a conservative and passive attitude towards other religions.

[1] Mektab is a traditional Islamic elementary school, primarily teaching literacy and the Quran.

Immediately after the independence of Central Asia, many mosques, madrassas, and Muslim schools opened. Attendance in Mosques has been increased notably in the Ferghana valley and southern Kazakhstan. (encyclopedia.com 2020)

With the collapse of the Soviet Union, the undergrounded Islamic activities tried to revive their tentacles. However, the situation varied in each Central Asian country depending upon the methodology of practicing Islam as allowed by the state. Uzbekistan came under the strict regime of President Islam Karimov. He considered the swelling of Islam as a threat to his regime. This research paper draws attention to how Islam was perceived in Uzbekistan and how it shaped its relations and subjects. This paper unearths the interlinked connection of spreading Islamic revivalism.

Impact of Islam

Islam in Central Asia was included into the lives of the local peoples as the conquerors' religion. The scholars from Khurasan and Transoxania made efforts to recognize the Quran and the *hadith* (Islamic tradition). As rightly put, "the region under deliberation shaped the celebrated traditionist Muhammad al-Bukhari, compiler of the collection of sound *hadiths*, al-Jami al-sahih (the sound collection). It is for Sunni Muslims, following important religious texts after the Quran. The authors of six compilations of *hadith* recognized as the most authoritative one in Islam, such as Muhammad al-Tirmidhi and al-Nasa'i" (Bosworth and Asimov 2003: 81). During the late Umayyad period, a couple significant events led to growth of Islam in Central Asia: a) the uprising in Samarkand in 728 AD that introduced the transfer of groups of missionaries to Transoxania in 727-729 AD; and b) the efforts of Governor of Khurasan, Ashras b. Abd Allah al-Sulami, to convert the neighboring inhabitants into Islam. As a result, many local people in Transoxania accepted Islam. In the 8th century, Abu Hanifa, a Sunni Muslim theologian and jurist of Persian origin, became the main protagonist of Hanafi school of Sunni jurisprudence. The Hanafi School has remained mainly broader experienced law school of the Sunni tradition as well as the principal religious school of belief. The primary students of Abu Hanifa were citizens from eastern Khurasan, principally from Balk, who went to Iraq for study. This School found an attractive place in Sunni Islam. In Transoxania and Khurasan, Abu Sulayman al-Juzjani and Abu Hafs al-Bukhari began to popularize the tradition following the most important writings of Muhammad b. al-Hasan al-Shaybani, which set out fundamental beliefs. Hence, the Hanafi School arose in two significant centers in Central Asia, Samarkand and Bukhara. At the end of the tenth century, the manifestation of eminent jurists as Abu i-Layth Nasr b. Muhammad al-Samarqandi and Abu Bakr Muhammad b. al-Fadl al-Bukhari testifies them far above the ground level of growth reached by the Transoxanian School of jurisprudence.

The conquest of the Karakhanids had spread a diverse religious and political situation in Central Asia. From Khurasan, Transoxania was cut off to some extent. Here, Islam was profoundly entrenched and included in a state approval of the territory of the Semirechye (seven rivers) region and East Turkistan. The Karakhanids established decentralized rule and encouraged a local urban life in the region. The *faqihs* (Islamic jurists) became spokesmen for domestic, public opinion, and the rural population. As a result, *faqihs* started giving *fatwas* (legal notices) in the mainly diverse matters like commercial and property questions, family and marital relations, and the Muslim cult's accurate performance. The *Kitab al-Hadaya* (book of Guidance) of Burhan al-Din al-Marghinani was most significant and mainly well-known. A school of theology and philosophy flourished in Khwarazm in the 12th century. Mahmud al-Zamakshari, a Mutazilite theologian and *Hanafite* jurist and famous for his Quran enlightenment, was a venerable member of this School.

"Islam's whole setting in Central Asia was composite and diverse, visible in its linguistic, cultural, and religious diversity. At the beginning of Islamic times, several deviating sects and protest movements had arisen in Khurasan and Transoxania. A lot of them followed ancient religious contents from the eastern Iranian world, such as Zoroastrianism and Mazdakism, with Islam's new commitment. Others were incarnating sectarian Islamic viewpoints frequently in extreme forms such as Kharijism and messianic Shiism. The main mosque in Bukhara was built by Qutayba b. Muslims", (Bosworth and Asimov 2003: 83-84).

Sufism in Central Asia

Sufism is fundamentally a way of practicing mystical Islam that has existed in the Islamic world for centuries. Sufism has been able to find significance in many Arab countries and also in Central Asia. However, Sufism in one region differs from another, and every Sufi order (*tariqat*) has its own quality and purpose. Its contribution to the path of development and enlightenment, a special relationship with God through mystic and ascetic regulation, has been fascinating many followers. Its artistic twist has to pay attention countless times to non-Muslims as well. Many traditional fundamentals of Islam alienated Sufism; they discarded the unorthodox Sufi ways of prayer. The religious critics point out that all Sufi movements originate in how Islam was practiced in a particular community and the clerics responsible for these practices. If the religious institutions were too rigid, it acted as a catalyst to the Sufi traditions and increased followers (Olcott 2007).

The famous Sufi movements across the globe started as a protest to the corrupt rulers, who ruled in the name of Islam, but did not indicate its teachings. Further, antagonism to legalistic formalism of worship emphasizing the approach than the faith had given validation to Sufism. The degree of politicization of Sufi movements varies in its positions. The Sufi orders have also been characterized by open political discords between the Sufi sect's rulers and followers. For that reason, a potentially political agenda is often present in all Sufi movements. The Sufi led actions often brought in progress in societies in the eighteenth century onwards and are also confronted with Western thoughts or colonialism.

The history of Sufism is much attached to the history of Central Asia. Throughout the Timurid rule, Sufi leaders illustrated the relations between the ruler and the ruled (subjects). Sufism became a veritable means of providing legitimization to the rulers of "the eighteenth-century Khanates in the region and a basis of mobilizing popular protest against the Russian colonial ruling. In the past, there were four Sufi orders which had an essential existence in the region such as a) Kubrawiya, b) Yasawiya, c) Khwajagan Naqshbandiya and Qadiriyaa. Three of the aforesaid orders (Kubrawiya, Yasawiya and Khwajagan Naqshbandiya) evolved in Central Asia and their history is linked with that of Central Asia. Though the Qadiriyya movement originated in Baghdad (Iraq), it too had supporters in Central Asia. Its founder Abd al-Qadir Jilani (1076–1166) was from the Iranian city of Jilan. In addition, another order named Qalandariya, which was recognized as nomadic *Dervishes*' brotherhood,[2] was not so significant in Central Asia even though its followers had originated in the region. Consequently, Central Asia has also had its involvement in self-taught Sufis - ascetics who preached their post of

Timurid Period

The last great dynasty to appear in the Central Asian steppe was the Timurids. Timur (Tamerlane) belonged to a Turko-Mongol family established in Transoxiana. He became master of this region and recognized Samarkand as his capital. In his three decades of rule, he occupied all of Central Asia, greater Iraq, and Iran and parts of southern Russia and the Indian subcontinent. In Syria, Timurid armed forces overpowered the Mamluk army.[3] In 1405, when he was preparing to occupy China, Timur died. His son and successor could not remain secure in the enormous empire and hardly managed to uphold the empire's boundaries. Eventually, only Khurasan and Transoxiana remained under Timurid through the years of the dynasty, and these were lined by divide branches of the Timurid family (Kamaroff 2002).

After the conquest of Central Asia by the Mongols, the Barlas (initially Mongols but later turkicized nomadic confederation in Central Asia) recognized Turkestan as Mongolistan - "Land of Mongols" and intermingled with the local Turkic and Turkic speaking population to a considerable amount. At the time of Timur's regime, the Barlas had become lengthily Turkicized in practice and language conditions. The Central Asian Turks and Mongols

[2] Dervishes were members of a Sufi religious order, who had taken vows of poverty and austerity. Dervishes were noted for their wild or ecstatic rituals and known as dancing, whirling or howling community according to their practices.

[3] Mamluks were the slave warriors of medieval Islam remove their masters, defeated the Mongols and the crusaders and formulate a dynasty that lasted 300 years. Mamluks ruled Egypt and Syria from 1250 till 1517, till their dynasty was finished off by the Ottomans.

adopted Islam and took the Persian literary and elevated culture since the early days of Islamic power. The Persian literary traditions played a significant role in the Timurid elite's amalgamation into the Perso-Islamic courteous civilization (New World Encyclopedia 2015). Samarkand had craftsmen who initiated a brilliant Islamic art and architecture period in the region. Its art and architecture provided stimulation to the lands stretching from Anatolia to the Indian subcontinent. The Timurid dynasty provided comprehensive support to the Persian cultural and architectural establishments. Timurid rulers restructured religious institutions such as mosques, madrassas, khanqahs (convents) etc. Sufi shrines were the primary beneficiaries of their restructuring programs. Famous Timurid architecture includes the Aq Saray Palace, shrine of Ahmad Yasavi and Timur's congregational mosque (commonly recognized as the mosque of Bibi Khanum), which was constructed following his wife's death, in addition to Gur-I Amir, his committal place. The Timurid cultural custom was approved and adopted by the Ottomans, Safavids and Mughals (Komaroff 2002).

Central Asia's historical significance remained noteworthy when the region was part of a great empire rather than being developed as an independent entity. Several knowledge traditions such as Russian, Iranian, and Western suggest that the Timurid period is often marked as political and economic declining. However, some later scholarly works indicate that the sixteenth to the nineteenth century period was no longer marked as politically and culturally declining. Undoubtedly, a study of the links in the history of Central Asia, significantly associated with the connections between nomadic and sedentary populations, enables us to trace the differences as mentioned earlier. It allows thinking on the theme of predictable cultural dissolution arising from the Turkic speaking nomads controlling Iranian civilization's traditional centers in Transoxiana in their political and cultural context (Palat and Tabyshalieva 2005).

The Khanates

The importance Khanates in the history of Central Asia has been immense. Bukhara, Khiva and Kokand were the prominent Khanates. The Khanate of Bukhara was the most developed and too populous Uzbek state by the end of the nineteenth century. The Emirate of Bukhara was formally established in 1785, upon the assumption of rulership by the Manghit emir Shah Murad. In 1785, his descendant Shah Murad formalized the family's dynastic rule (Manghit dynasty) and the Khanate became the Emirate of Bukhara. Different communities lived in Bukhara side by side. Persian remained the court language of of the Manghits and Astarkhanids. Many followers of the Shiite sect of Islam were engaged in managerial and additional posts even though Uzbeks occupied higher positions in civil and military affairs of the Khanate (Palat and Tabyshalieva 2005).

The Khanate of Khiva was physically isolated, which had always given an added advantage to it. Contact with the large transcontinental trade caravans helped it conquer its separation and contribute to political revitalization, reaching the Uzbek khanates during their last few years. By the end of the nineteenth century, population of Khiva rose upto one million, consisting of Uzbeks, Karakalpaks, Kazakhs and Turkmens. Chaghatay Turki was the court language. Two famous chroniclers of the Khanate i.e. Munis and his nephew Agahi used Chagatay Turki language in their accounts on the Khanate. Agahi worked with six Khans of Khiva from Muhammad Rahim 1 to Muhammad Rahim 2 (Palat and Tabyshalieva 2005).

The Khanate of Kokand, which was centered on the Ferghana valley, was the most significant and vibrant of all the Uzbek Khanates. Kokand shared borders with China, the Kazakhs, Russians, and the emirate of Bukhara. "By the end of the 19th century, Kokand had a population of over 2 million, out of which 500,000 belonged to the nomadic tribes. Between 1798 and 1875 AD, seven rulers belonging to the Uzbek Ming dynasty succeeded each other preliminary from the founder of the Khanate Alim Khan to Khudayar Khan. These rulers implemented a policy of territorial expansion towards the emirate of Bukhara, Kazakh and Kyrgyz territory to the south. During the rule of Madali Khan, Kokand Khanate reached the zenith of political influence, except for being invaded in 1842 by the emir of Bukhara, Nasrullah Khan. After Madali Khan, the Khanate of Kokand witnessed rivalry among nomadic and various Uzbek clans and Bukharan communities", (Palat and Tabyshalieva 2005). This state of affairs provided an opportunity for the Tsarist Russians to conquer Turkistan that virtually led to the imperial rivalry between Russia and

British in the 19th century, which is often dubbed as Great Game. On many occasions, the Russians had attempted to penetrate Central Asia region in 18th century but had been unsuccessful because of harsh weather conditions and barren and rought topography of Central Asia.

The 19th Century Great Game

The Great Game illustrated the political and strategic antagonism between the Russian Empire and Great Britain in the 19th century, which profoundly affected Central Asia's present and future. This period witnessed the age of Russian imperial expansion towards the south to the frontiers of Afghanistan and British counter-treatment to Russian aggression by wielding influence in Afghanistan. Russian movement southward towards Central Asia was initially for the economic cause as they required a potential market for Russian goods. Cotton was a significant reason to initiate Russian expansion to Central Asia and consolidate Russian political and economic dominance. This motive became more assertive in the 1860s due to the US Civil War when the south was isolated, and the supply of cotton was short. Further, the expansion into the east and south by the Russians was necessarily a civilizational obligation. Their account of 'Manifest Destiny' to bring Central Asian nomads under Russian control was considered important by Russian imperialists. There was also the subject of slavery, as some Khanates had often raided the Russian area around the Caspian Sea brought back Russians and sold them as slaves. It had become one of many causes of the Russian invasion of Central Asia (Cooley 2018).

After the annexation of Central Asia, Russian administration in Turkestan was quite similar to the strategies and administrative acumen of European colonial powers. One resemblance to note herewith was that the military was in charge of the provinces and political matters and expansion. Consequently, it concerned Moscow's authorities, as the over-enthusiastic local independent commanders wanted military solutions and development. When it comes to the British colonialist strategies in the Indian subcontinent to counter Russian advance, there were two splitting groups. One was the Hawks who preferred pre-emptive strategies against any Russian military movements, and others were the defensive believers who considered these strategies might do additional damages. The significant apprehension was that Russian had controlled Central Asia and had also been influential in Afghanistan, which was a buffer state between Russia and British. In the two Anglo-Afghan wars in the 1840s and 1870s, the British attempted to depose the Afghan government and install a puppet Afghan ruler adhering to accept British ambitions and disregard Russians, but failed miserably. The great imperial rivalry was brought to a standstill in the early 20th century due to external factors such as the Russo-Japanese (1904-05) war. The Japanese had not only spoiled the Russian image internationally, but had also done considerable damage to the Russian navy. Another critical development contributing to the end of Great Game was the outbreak of World War I, where the Russians and British came together against the Germans and allies. The new geopolitical realities had proved that the Great Game rivalries were no longer advantageous for the two imperialist powers and thus their shift from Central Asia to Europe became imminent (Cooley 2018).

Islam under Tsarist Ruler Nichollas II

Russians had captured vast territory populated by Muslim people especially in Central Asia. According to an estimate in 1916, the population of Muslims in the Russian Empire was 20 million. The Muslims lived mostly in the Volga, Urals, Caucasus, Crimea and Siberia, which were gradually annexed by the Tsarist rulers. The Central Asian States, the Emirate of Bukhara, and the Khanate of Khiva became Russian empire's protectorates as well. The majority of Muslims were Sunni Muslims. There were Shiite Muslim communities in Azerbaijan and Tajikistan (mainly the Pamiris). Surrounded by the Russian empire, Muslims have shared a sense of unity with the Islamic world, and the similarity of Turkic languages, and these developments were promoted by Muslim press. (Zamoiski 2018) The Russian authorities administered the spiritual life of Muslim believers and activities of the Muslim clergy. The Muslim religious assemblies were made to put the spiritual practices of Muslims under control. In the 18th century, the Orenburg Muslim Spiritual Assembly was established to control religious traditions, execute the clergy's duty and responsibility, and open and maintain mosques and Islamic schools. The assembly also registered the death and birth of worshippers, divorces and marriages. The Spiritual Assembly monitored all the terriroties of Russian Empire except Turkistan,

Poland, Caucasus and Taurida Governorate. The Taurian Mohammedan Spiritual Assembly has mainly observed the Spiritual practices of the Crimean Tatars and the Muslims of the western provinces in Russian empire (Campbell 2005).

The political disagreement with the Muslims started after the 1905 uprising, which obligated the government to attempt to pressure and govern Muslim populations using state-sponsored strategy. The local representatives were appointed to run the spiritual assemblies, and were entrusted with the responsibility to monitor the state version of *Sharia* law. The politicization of this institution was to fulfil Tsarist interest rather than the needs of Muslim populace. Russia's imperial regime did not want non-state actors' involvement in large numbers, which invited reactions from Muslim communities. The spiritual assemblies were "Muslim community activists" in opposition to "non-elite Muslims." The Russian speaking intellectuals not only influenced the regal administration, but also shaped an organization as "*lttifak*" in order to establish a political party that could stand for Muslim rights in Duma instead of state-appointed officials to discuss Muslim community issues (Liedy 2011).

The maktabs (primary schools) and madrassas played a significant role in the social life in Soviet Central Asia and became the basis of education and spiritual principles. In the three indigenous oblasts of Turkistan, 4,632 maktabs provided elementary school education, and 4,277 madrassas were given secondary and higher education. The Emirate of Bukhara had 5,000 maktabs and 117 madrassas, while the Khanate of Khiva had 1,140 maktabs and 621 madrassas. In 1908, the number of students enrolled in these educational establishments was 94,973 and 22,625 in maktabs and madrassas respectively. Cities like Samarkand, Bukhara, Tashkent, Kokand and Khiva had the majority of powerful and influential madrassas as their spiritual education system, and they also educated students from neighboring countries. Other than Islamic education, these institutions taught philosophy, history, astronomy, linguistics, logic, medicine, and mathematics. Many Central Asian cultural personalities such as Jadid leader "Mahmud Khoja Behbudi (1874-1919), Munawwar Qari (1880-1933), Abdurrauf Fitrat (1884-1937), Tavallo, Sadriddin Aini (1878-1954), Abdallah Avlani (1878-1934), Furkat, Ahmad Donish (1827-1897), Sattarkhan 'Abdulgafarov, Berdakh, Abay Kunanbaev (1845-1904)" were products of these institutions (Palat and Tabyshalieva 2015).

After 1882, successors of the first administrator of Russian Turkestan Von Kaufman followed the principle of non-intervention in Muslim public affairs. This policy was followed until 1898 when Russian authorities considered it a big failure because of the Andijan uprising. After this incident, political police were assigned to monitor the activities of the Islamic institutions of Turkestan. Not only had Tsarists concerned about the pan-Islamic conspiracy, but they had also realized that Muslims were able to manage the functioning of their own *Sharia* law. In the year 1898, Governor General Sergei Dukhovskoj planned to start a spiritual administration for Turkestan, and set up a commission to introduce a provisional Statue for Peoples Courts in Turkestan. The Russian authority wanted to set up Russian legal administration in Turkestan. Russian official Gaisa Khamidullovich Enikeev, who had mastered local languages, demonstrated knowledge of Islamic law took up the responsibility of correctly interpreting the *Sharia* in Islamic Court proceedings. Apart from this, Enikeev decided to prohibit the *wakil* (lawyer) from presenting before the Islamic court. As a result, this had shown that Russian officials could not serve the legal framework in a meaningful base before Islamic courts. Russian officials tried to codify the *Shariat* into a kind of of 'colonial *Shariat*', a code that can easily be interpreted and characterized by the judges and jurists (Sartori 2009).

Jadidism

In 20th century, modernist Islamic reform came into force in Central Asia, and it was locally known as Jadidism. It was crucially placed between Islamic traditions and the modern world. Jadidism had started in the late 19th century with a critical point of view regarding conventional Muslim education. It also advocated some drastic changes to various aspects of communal life. The central concept of Jadidism was 'civilization' (*madaniyat*) and 'progress' *(taraqqiy*). These concepts were assimilated with their understanding of Islam to create a broad and modernist knowledge of Islam. This thoughtful approach perceived expansion of civilization to be seen as the spiritual obligations to every Muslim. Jadid is an Arabic word for 'new,' and it was a cultural and social revival among Muslims in the Russian empire (Khalid

2007).Among the Muslim intellectuals, Jadidism was considered to be a reformist movement of Russia and Central Asia. The main idea of this movement was not homogenous, but to develop a wide variety of thoughts concerning Islamic identity - Muslims' role inside the Tsarist empire and their approaches to contemporary forms of individuality. This movement's prime focus was to create a new understanding of Islam and Islamic identity, which could go hand in hand with modernism and development. Muslim modernist major organization considered that modification and alteration could be brought by the 'New Method' (*usul-i jaded*) schools recognized by Ismail Gasprinsky. He taught in the new phonetic process (*usul-i savtiye*), and its program had been qualified teaching history, geography, algebra, and natural sciences in addition to approaches to Islam. The forms of elementary and secondary education were provided as well (Yavuz 2015). In the initial phases, the movement impacted the old social and political system to bring out development. The pioneers of the Jadidism movement in Turkestan were "Makhmud-Khodja Bekhbudi, Ubaidullah Assadullahodjaev, Munavvar kary Abdurashidhanov, Abdulla Avloni, Tashpulatbek Norbutayev, Khodja Muin, Abdukadyr Shakuri, Nasyrkhantura Komolkhonturayev, Obidzhon Mahmudov, Ashurali Zakhiri, Ishankhodja Khanhodjayev, and Iskhakhan Tura Ibrat. In Bukhara, Sadriddin Aini, Faizulla Khodjayev, Abdurauf Fitrat, Musa Saidzhanov, Abdulvahid Burhanov, Usman Khodjayev, Mirkomil Burkhanov, Mukhitdin Rafoat, Mukhitdin Mansurov, Mukhtor Saidzhanov and Abdukadyr Mukhitdinov led this movement. In Khiva, the movement was spearheaded by Bobookhun Salimov, Palvanniyaz Khodja Yusupov, Avaz Utar, Khusain Matmurodov, Nazar Sholikorov, Otazhon Abdalov, Khudoibergan Divanov, Muhammad Rasul Mirzo, Matyakub Pozachi, Otazhon Sadayev, Bekzhon Rakhimov and Muhammad Devanzade" (Bazarbayev 2013: 877). The *Jadid* leaders sent young people to receive education from prestigious institutes in Turkey, Egypt, Russia and western Europe, who after returning back home served their respective motherlands as engineers, doctors, lawyers, agronomists, politicians and religious leaders.

The Russian revolution had opened fresh avenues for the *Jadids*. Earlier, *Jadidism* focused on changing conventional schools and advising the Muslim community to improve for more significant development. The *Jadids* following the revolution considered bringing changes through their involvement in the state. The Bolsheviks had the program of social, cultural alteration of their own, and surprises throughout the 1920s when Bolsheviks and *Jadid* had uncomfortably tried to cooperate in the areas of social and cultural transformations. However, for *Jadids*, the 1920s was the decade of immense enthusiasm for change. They establish themselves within the People's Soviet Republic of Bukhara. Gradually, they undertook the program of social and cultural improvement. They started restructuring the madrassas and maktabs to regulate them as a system of public education. Before 1920s, the *ulemas* were the principal bases of aggression for young Bukharans, and a lot of them had faced problems after the revolution. As a result, some were executed, and many sent to exile in Afghanistan. A fraction of them had supported the uprising of eastern Bukhara against the Bukharan Republic. Some reformists supported the new government (Khalid 2007: 128). However, the authority of *Jadid* was declined after the Bolshevik Revolution.

Bolshevik Revolution

In 1917, Russia went through two revolutions: 24 to 29 February and the second one was on 24-25 October. The first revolution has effectively thrown the Tsarist government and was replaced with a Provisional government consisting of Duma members. The provincial government included members from Cadet Party, and they also ordered to form a contact Commission of the Petrograd Soviet to provide a recommendation to the government. The protests and strikes erupted against the new government since Russia's participation in World War I. Consequently, the temporary government has responded in establishing an alliance administration in partnership with the Executive Committee of the Petrograd Soviet. The twin power had created uncertainty and bureaucratic dilemmas and led to the government's inaction on urgent issues (Soviet history Archive).

Muslim Participation in the Bolshevik Revolution

During the 1917 revolution, Lenin had Muslim comrades in the Bolshevik party's Central Committee. The popular and charismatic 'Muslim communists' became members of the Soviet Communist Party for a short time. Mir Said Sultan Galiev (1882-1940) advocated setting up an

independent Muslim Communist Party and a Muslim Red Army to battle the European backed White armies. In 1918 Galiev organised Kazan's defense against the increasing White armies and recruited Muslims to the revolution. Stalin and Lenin often sent him to eastern battlefronts to maintain Muslim divisions' morale in the Red army. He was very famous among Muslim and Russian communists. Galiev was the architect of Muslim national communism. The recruits of the Muslim Red army were following a leftist ideology based on communism. This army was sensitive about Islamic traditions, and the majority of Muslims were to take part in the revolution. In the year 1923, when Lenin was ill, Stalin accused Galiev of disloyalty and conspiracy, and detached him from the party and arrested and then sentenced to death for national digression (Rashid 2017).

By 1915, Muslim politicians emphasized the involvement of Muslim soldiers in the war and the performance of the Muslim population's loyalty towards Russia. Throughout the war, Muslim politicians and intellectuals became critical of the government. Muslim soldiers from the Volga-Ural region were unhappy with the Russian government as they considered joining the army as a personal tragedy rather than patriotic feelings. Some soldiers came up in 1917 as a vocal and organized group with the eruption of revolution. Their primary demand was the reorganization of the army to allow Muslims to form their units, which was supported by the Provisional Government (Davies 2017).

The Union of Soviet Socialist Republics (USSR)

"During the 19th century, the Russian Empire occupied the greater part of Central Asia apart from the northern part of today's Kazakhstan, which was under the rule of the Siberian and Orenburg Cossacks in 17th and 18th centuries. Under the Russian rule, present Central Asia was alienated into Turkestan being ruled by a Governor General, whose capital was Tashkent, and the Steppes with Omsk as its capital. The Emirate of Bukhara and Khanate of Khiva remained sovereign under the Russian colonial power until 1920 when they were conquered by Bolsheviks", (Batsaikhan and Dabrowski 2017). In the 1920s and 1930s, Central Asia's territory was changed many times under Soviet rule. And ultimately, the boundary line between these post-Soviet republics was finalized in 1936 by the Soviet administrators. The Central Asian region was divided into separate administrative units by the Soviet Union. Stalin created Uzbekistan and Turkmenistan in 1924, Tajikistan in 1929, and Kyrgyzstan and Kazakhstan in 1936.

Until the 1920s, the Central Asia's economic structure was primarily based on conventional agricultural production, which reflected the nomadic and rural nature of the Central Asian people. The economy and agriculture faced famines in 1920s and 1930s that dealt a fatal blow. In the 1920s, political border and organizational structures of the Central Asian region were altered under the national delimitation scheme initiated by the Soviet Union. This has divided the region into many ethno-linguistic based units. From the 1920s to the disintegration of the Soviet Union in 1991, the Central Asian Republics have undergone socio-economic, political, and cultural transformations. However, in the 1930s, the process of industrialization was introduced in Soviet Central Asia by Stalina, which was strengthened throughout the World War II period. Several industrial enterprises from the European section of the Soviet Union were transferred to Central Asia. Simultaneously, mega irrigation projects such as the Great Fergana Canal became operational. In the 1930s, like other parts of the Soviet Union, agriculture was collectivized. However, the Soviet modernization of Central Asia took a toll on human values. A number of labor camps called the Gulag system in the 1930s became a form of Soviet repression against the Central Asians. In these camps, the Soviet Union's political opponents were confined, most of which lost their lives later on. A considerable level of relocation from the European part of the Soviet Union into Central Asia happened in the 1940s, which affected ethnic groups such as the *kulaks* (farmers). Ethnic groups such as Volga Germans, Chechens, Ingush, Crimean Tatars, Crimean and Caucasian Greeks, Koreans, Meskhetian Turks, Karachays and Poles deported the kulaks from this region. Even after Stalin's death in 1953, the Gulag system continued with some limitations. Even Soviet model of modernization and industrialization continued with the use of coercive methods to some extent. Many Soviet Union schemes resulted in environmental damage such as drying up the Aral Sea due to excessive use of Central Asian rivers for canals and irrigation and radioactive pollution over Kazakhstan's vast areas. An aggressive and forceful industrialization process

in the Soviet period was also linked with microeconomic inabilities and structural disbalance. After the disintegration of the Soviet Union, a lot of industrial enterprises could not work under the new market conditions (Batsaikhan and Dabrowski 2017) Soviet rule carried both positive and negative impacts on the Central Asian region. One of the positive aspects was industrialization. From the 1960s to the 1980s, several industrial plants were built, and industrial production was increased. (Laruelle 2017) Soviet Central Asian republics, unlike the Baltic and Caucasus regions, were not in the forefront for waging nationwide liberation movements in the late Soviet era. Till November 1991, the leaders of Central Asia held meetings with Soviet President Mikhail Gorbachev to negotiate a renewed accord with the Soviet Union. Following the Soviet Union's breakdown in December 1991, these political elites seized this opportunity to set up new authoritarian regimes based on national identity rather than communist ideologies.

Religion under the Soviet Rule

Under Soviet rule, there were about 365 working mosques for more than 50 million Muslims. In Central Asia, official religious institutions were better represented in Uzbekistan than other four republics. There were 150 mosques and one mosque was functioning at least in every town except in the south inhabited by less Islamized nomads. There were only two madrassas (Mir–i-Arab of Bukhara and Ismail al-Bukhari of Tashkent) in the Soviet Union (higher religious schools) officially functioning in Uzbekistan under Soviet rule. The Institute of Higher Islamic Studies was established in Tashkent in the year 1971. A periodical titled *Muslims in Soviet East* was published from Tashkent that dealt with religious subjects and was the only periodical in the Soviet Union. In Soviet Islam, the Mufti of Tashkent, Ziyautdin Khan Bin Ishan Babakhan acted as its official leader. The religious shrines in Uzbekistan kept under the Muslim Spiritual Board of Tashkent that was considered as the 'public face' of Islam in the USSR.

After the Bolshevik revolution in 1917, the Turkestan Muslims chose to select among three types of schools - Madrassas, Maktabs, and the older teaching methods. The *Jadid* schools applied for new teaching methods that joint religious and secular fundamentals and secular Russian resident schools. The majority of the population was practicing accessible traditional Islamic education. Initially, *Jadid* demanded reform in education to merge the conventional values with the European school method. Therefore, maktabs practically started new teaching methods and provided a practical option to the secular Russian inhabitants. The progress of Islamic education in the Uzbek Soviet Socialist Republic was intensely entrenched into society's socio-cultural structure and corresponded to the general educational principles. "In the mid-1920s, religious education institutions emerged as serious participants of the Soviet Schools, and the government began to scratch down the expansion of religious education. Therefore, the destruction of Islamic schools started in 1927-1928. In the Uzbekistan Communist party's sixth plenum, a resolution was adopted to limit the spiritual directorate and discontinue Islamic schools' improvement procedure. The Mullahs were also banned from the government. In Central Asia, the Cultural Revolution and collectivization were preceded by land and water reform from 1927 to 1932. During this period, the ruling communist party tried to capture all the *waqf* possessions", (Mushtaq 2015, 2-3).

In Uzbekistan, Islam was practiced openly. Majority of people attended Friday prayers. Young people took part in religious activities even though Soviet modernization process discouraged such activities. Muslim traditions such as marriage, circumcision, payment of *kalym* (the bride money, which was given to the bride's father in the form of a present), and burial in Muslim cemetery were the rituals practiced in Uzbek society. The alphabet of Uzbek was changed twice from Arabic to Latin and from Latin to Cyrillic. Sufi orders also existed and spread in the society despite being considered as a tool of resistance against the Soviet regime (CIA Report 1980). The indigenous people in the region, basically Turkic speaking, made efforts to establish a united state of Turkestan in the Soviet Union by uniting Central Asia's Muslims, which was not acceptable by the Bolsheviks. They discarded any type of religious and ethnic movement that can be confronting their position in the area. Instead, the Bolsheviks had allowed *Jadids* to attain their goals and practice and profess their religion and community. The Bolsheviks promised them an equal allocation of wealth and the right to autonomy. Bolsheviks made efforts to reform the Muslims and their Islamic lifestyle by providing education to them and stressed improvement in women's status

and position. Women were allowed to take away veils and attend schools. Secular law was brought out removing *Sharia* law, the role of clergy and their influence was also reduced. The practice of orthodox religion was measured as 'hostile elements.' As a result, the first mujahideen movement started, who took arms against the Soviet ruling system, considering them a hazard to Islam. In 1918, the Islamic rebellion was led by the mullahs and clan leaders named as a Basmachi movement. Many autonomous Uzbeks, Tajik guerilla groups, and Turkmen supported by Britain and the remaining White Guard began fighting the Soviets. It continued till 1929, as many Basmachi leaders at the end moved to Afghanistan. This prompted Soviet Union to take stringent measures to control religion such as closing the country's borders with Iran, Afghanistan, Turkey and China (Ruzaliev 2006).

The Soviet government continued to consider Islam as a political and ideological threat. Stalin tried to control religion with an iron fist. Islamic practices were regulated through government rules and laws. Russian officials seized religious property, and the mullahs came under strict government control or were forced to leave their religious position. Thousands of mosques and hundreds of madrassas, great architectural, historical importance, and ancient cultural civilization were destroyed. The people of the region were prohibited from having access to Quran. During World War II, Soviet policy towards religion was relaxed and allowed the registered clerics to worship within State control. A small-scale Muslim hierarchy was re-established with some state control. And many religious performances were allowed to reappear. Despite the spread of secularism within the society, efforts were made to replace religious beliefs with scientific rationale (Akiner 2010). But after World War II, the situation changed, but Islamic practice continued underground.

The secret organization "Sufi Brotherhood" encouraged the number of underground mosques and religious schools as parallel Islam. The holy places the tombs of Sufi Sheikhs or *shahids* (martyrs of the faith) contributed to the people's spiritual lives. In 1979, during the war in Afghanistan, the anti-Soviet activities increased, and as in parallel Islam, many unofficial, self-appointed clerics became active. A majority of the people were from rural areas, mainly the young intellectuals, and white and blue-collar workers, especially from Tajikistan. Kalandar Sadurdinov, a blue-collar worker from Tajikistan, who was also a Wahhabi, became a familiar name at that point of time. He knew Arabic and was a preacher, and performed religious rites and announced that the Soviet intend to transform the people of Afghanistan into non-believer of the Islamic religion. Similarly, Abdullah Saidov from Tajikistan, who was a member of the communist party and a Wahabbi with a solid theological background and sound knowledge of the Quran, adopted the Sufi order, refused the Soviet order of Islam and wanted to create an Islamic Tajikistan. Both were arrested by Soviet officials, and Saidov was even sent to a labor camp. (Simpson 1999) Another initiative by the Sufi sponsored parallel Islam was *Islamizdat*, a self-published and circulated secretly for Islamic works. It was a religious publication that also included Muslim texts and speeches of Muslim leaders in a recorded form. Most of the cassettes reached Uzbekistan and Tajikistan. The Soviet officials had discovered some significant underground Islamic printing enterprises. It was having a reliable distribution technique and departmental stores in Tashkent (Bennigsen 1988).

Throughout the Soviet era, except the presidentship of Mikhail Gorbachev, Islam was ill-treated, and its infrastructure was more or less shattered. In the second half of the 1980s, Gorbachev introduced perestroika, and the government began to take on an appeasing approach towards the religious institutions because of the threat of importing fundamentalist movement from Afghanistan and Iran. Therefore, instead of curtailing religious rights, the government has emphasized the practice of conventional Islam in the provinces. Islam was viewed as a symbol of cultural and ethnic individuality rather than a spiritual obligation for most Central Asians, which led revival of Islam in Central Asia (Akiner 2010). The faction that led the process of revivalism was situated primarily in the rural areas of Uzbekistan, mostly in the Fergana valley. It existed in the underground form, where local teachers were respected for their knowledge of Islam. The pioneer of the revivalist group was Muhammad Hindustani Rustamov (*Haji Domla*), who He was born in Kokand in 1892 and attained religious teaching at an exceedingly early age. During the World War I, he went to Afghanistan and India. In 1929, he returned to Uzbekistan, where he endured many years of harassment by the Soviet authorities and later on moved to Dushanbe (Tajikistan) in 1947 and remained there till his death

in 1989. Many of his students were clerics from official Islamic institutions. During the 1970s, his younger supporters called for vigorous resistance to cleanse the society out of its impurities. "This resistance movement included many imminent representatives such as Rahmatulla Qari Allama and Abduvali Qari Mirzoyev, both from Ferghana valley. The Wahhabist ideology spread in the region by foreign influences. Teachings of medieval scholars such as al-Bukhari and at-Tirmizi remerged. The critical note behind these actions was to take Central Asian back to their form of Islam necessarily. It was also intended to divert them not to import or imitate other forms of Islam", (Akiner 2010).

At the end of the 1990s, Islamic revivalism ensued at a mass level in Central Asia in general and Uzbekistan. Many factors were responsible for the Islamic revival in Uzbekistan's political, cultural, and social facets. The first and foremost factor was the Soviet intervention in Afghanistan in 1979 and the same year, the Islamic revolution in Iran under Khomeini's leadership. Many ideologues propagated Islamic fundamentalism through mass media and influenced most of Uzbekistan's rural population from Iran's side. These steps intended to brainwash the people against the Soviets. As a result, people started anti-Soviet demonstrations and riots in prominent cities like Alma-Ata, Tashkent, and Dushanbe. Apart from this, Afghan mujahideen had also greatly influenced the whole Soviet Central Asian region in Islamic revivalism. They propagated Islam's militant philosophy and attempted to familiarize the Central Asian populations with Afghan propaganda's achievements in Iran. As well as, Afghan mujahideen started smuggling of cross border religious and political literature by their agents. They were easily reached in Soviet Central Asia as they had facilitated by the people's general religious and ethnic settings in Tajik and Afghan border areas. After the Soviet Union's disintegration in 1991, the ruling leaders, through the assistance of functionaries of religion, saved their place in the government and replaced Soviet ideology with Islam (Gaziev 2000).

CONCLUSION

In Central Asia, Islam had gone through transformations from the Russian imperialist period to the post-Soviet period. The region had been at the center of political, economic and civilizational development. Islam in Central Asia, especially in Uzbekistan, also went through repression, which became a factor for the emergence of a radical form of Islam. President Islam Karimov's government has used Islam and secularism as an essential part of Uzbekistan's nation-building process. This move was conceived to be modernist and progressive, which had positively shaped Uzbek society. Islam Karimov has instrumentalized Islam within the ideology of national independence to replace the Soviet era Marxist-Leninist thought. Containing orthodox Islam was fundamental to the government's nationalist project and especially the creation of the notion of 'Uzbekness.' However, after he died in 2016, new President Shavkat Mirziyoyev perhaps understood well the internal factors (socio-economic issues) for the revival of Islam in Uzbekistan and launched several reforms that would potentially give religion a more open and constructive approach in the coming future.

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