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## **SOCIO-POLITICAL, CULTURAL CONDITIONS FOR THE EMERGENCE OF THE RELIGION OF ISLAM**

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### **Abstract**

Islam is the third most widely spread religion in the world, after Buddhism and Christianity. The word "Islam" is considered to be the "religion of the world." The second meaning of the word "Islam" is "surrender oneself to God" or "humility." A person who converts to this religion is a Muslim, which means "faithful" in Arabic – hence another name for this religion—Muslim. In Europe, it was once called "Mohammedanism."

**Keywords:** Islam, Qur'an, faith, prayer, fasting, Allah, mosque, hadith, farz, qiys, ijma.

### **Introduction**

Islam has played a huge role in the history and culture of not only the Arabs, but many other peoples of the world. Under his direct influence, cultural traditions, ideological burdens, everyday life and norms of morality, mythopoetic and moral images and customs were formed, which continue to determine the life of the peoples of the Islamic world today.

### **BASIC SECTION**

There are Muslim communities in more than 120 countries around the world. In 35 of them, Muslims make up a large part of the population – more than 80 percent in all countries in North Africa, West Asia (except Cyprus, Lebanon, Israel), Senegal, Gambia, Nigeria, Somalia, Afghanistan, Pakistan, Bangladesh, Indonesia and several other countries. In a number of countries, followers of Islam make up from half to 80% of the population (Guinea, Mali, Lebanon, Chad,



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Sudan), in Malaysia and Nigeria almost half, in some countries they constitute an influential minority (Guinea – Bissau, Cameroon, Burkina Faso, Sierra Leone and others). The largest Muslim communities by absolute number were recorded in Indonesia, India, Pakistan and Bangladesh; A large part of Muslims live in China, Thailand, Ethiopia, Tanzania, Cyprus, some European countries (Bosnia, Albania, UK, Germany, France, etc.), America (USA, Canada, Argentina, Brazil, Guyana, Suriname, Trinidad and Tobago), Australia, etc.

In some countries, the word "Islamic" is included in their official name: the Islamic Republic of Iran, the Islamic Republic of Pakistan, the Islamic Republic of Mauritania, etc. The CIS countries are not inferior to leading Muslim countries in terms of the number of Muslims, where more than 50 nationalities, nationalities and ethnic groups recognize Islam.

Islam originated among Arabs, the indigenous population of Western Arabia, at the end of the 7th century. His dogmatics, cult, worldview developed gradually. Let us now dwell on the main points of the history of the formation, development and spread of Islam. The emergence of Islam was due to social conditions that may have included the following crisis events that occurred in Arabia in the early 7th century.

The economic decline of Arab society. For a long time, the caravan route from Asia to Europe passed through Arabia. It was the economic basis of the life of the Arab peoples. The delivery and irrigation of spices, cloths, cheap slaves from India through the Red Sea area to the Mediterranean, and the development of irrigation contributed to the prosperity of Arab society and the formation of grassroots populations in several major centers (e.g., Mecca and Yasrib). At the beginning of the 7th century. In Arabia, the situation has changed radically. The development of navigation led to the opening of the sea route. An ancient caravan route on the Red Sea coast has been left empty. The life of the Arab tribes became increasingly scarce, the decline of cities and provinces accelerated, and the name "Happy Arabia," given by ancient geographers, did not fit the movement.

Intensification of internal contradictions in Arab society. About 300 nomadic and grassy tribes lived in Arabia during this period. In each tribe already formed the ruling layer. The impoverishment of many ordinary nomadic pastoralists and the advent of slavery provoked social upheavals - resistances, which in turn led to the



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first outbreak of the class struggle. All this manifested itself in a sense of discontent and encouraged the spiritual pursuits of the Arabs. The scattered tribes of Arabia were constantly attacked and destroyed by other peoples. There was a need to unite them and create a state that would ensure the viability of Arab society.

Thus, the economic downturn, the intensification of internal contradictions, the threat of external invasions made the lives of most of the Arab population unstable and unsecured. In the historical context of the Middle Ages, it was possible only within the framework of a new religious ideology to develop new ideas that would unite tribes, create a centralized state, mitigate social contradictions. Islam was able to turn around him.

The formation of Islam was greatly influenced by religions such as Judaism and Christianity. From these religions (as well as religious, philosophical, and political teachings from Zardushtism and other Near and Middle Eastern religions), Islam absorbed many ideas and views. It is, first of all, the idea of one God, the idea of an intermediary between God and people, the idea of the divine spirituality of the Bible, the idea of punishment next, and so on. All of these ideas were transformed in the spirit of Islam and only then became elements of Muslim religious, political, cultural, legal and other structures. In addition, the formation of Islam was greatly influenced by the religious movement in Arabia in the 6th and early 7th centuries – what is called Hanifism. The creators of this movement were the gods, whom the Arabs called Hanifah. The history of their appearance is as follows. In medieval Arabia, each tribe had its own gods. This is evidenced by Mecca's ancient shrine, the "House of God" – a temple named after the Ka'ba from the Arabs because of its cubic shape. It was built long before the advent of Islam. More than 360 images of the deities brought by pilgrims are placed in and around the Kaaba. Therefore, the holy place was considered the center of religious cult for the many ethnic communities that lived around Mecca. Gradually, however, the beliefs of the most economically powerful tribes became binding on the less developed tribes. The Quraysh tribe that belonged to the Ka'ba at that time was very impressive. From it emerged the first Hanifas who called for the destruction of the cults of the local gods. Over time, the god of this tribe was



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declared the only and powerful one, which laid the foundations of the monotheistic religion of the Arabs.

The emergence of Islam is associated with the activities of the Prophet Muhammad. This is a real historical figure. Muhammad was born in Mecca in 570. He is descended from the tribe of Quraysh. Orphaned early. Muhammad's father, Abdullah, died on a trade trip before his son was born, and his mother died in the sixth year of his life, so Muhammad was brought up in the house of his grandfather, Abdul Muttalib, and after his death, in the arms of Abu Talib (his uncle).

Stages of the life of the Prophet Muhammad.

570 birth of Muhammad (Arabia, Mecca);

610--began to propagate the doctrine of the only God;

622 Hijra, Migration to Yathrib (later Madinah);

630 – Creation of the first team (Ummah);

632 – Death of Muhammad (buried in Madinah)

Muhammad's childhood and youth have not been well studied by various legends. They tell the story of how a child brought happiness to people everywhere, wherever he was. Muhammad was in contact with another world where angels appeared to purify his heart. According to legend, Muhammad traveled with caravans and visited Syria, where the Christian Hermit recognized him as the future prophet. On his trade trips and in Mecca itself, Muhammad met with Christian monks, Jews, Hanifahs, talked with them, argued with them. At the age of 25, Muhammad entered the service of Makkah's wealthy widow, Khadija bint Huwalid, who would soon marry. Despite the age difference (the widow was 15 years older than her), their marriage was happy. They had several sons who died in infancy, including Qasim, whose name was Abul Qasim, and four daughters: Rukaya, Um Gulsum, Zaynab, Fatima. But only Fatima survived her father and left an offspring. Khadicha gave her husband the effort and leisure he needed for mental development. Traditionally, Muhammad often went on pilgrimage, fasted for a long time, and meditated. One day, while he was in a cave on Mount Hiro, two miles from Mecca, the archangel Gabriel appeared in a dream with a sheet covered with some inscriptions. The bystander dropped a heavy roll on Mohammed's chest and strangled him and said, "Read it." "I can't read,"



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Mohammed replied. The angel repeats the command many times. Mohammed asked, "What should I read?" And Gabriel said, "Read! In the name of your Lord who created man. Read it! And your most generous Lord, who taught the Scriptures, taught man what he did not know."

After Muhammad repeated this, he woke up. The archangel left, and his words seemed to catch in his heart. When Muhammad emerged from the cave and reached the middle of the mountain, a voice from heaven announced that he had been chosen as a messenger (messenger) and prophet (Nabi) from God to deliver the commands of Almighty God to his countrymen.

In 610, Muhammad's preaching career began. In contrast to the polytheism of pagan religions, he said that there is only one great God in the world, and that all must obey His will, and serve in anticipation of the end of the world, the Day of Judgment, and the establishment of justice and peace on earth. Mohammed's sermons also included demands for social justice, brotherhood of believers, charitable assistance to the poor, condemnation of justice, and the need to adhere to simple moral standards. For twelve years, Muhammad preached the worship of the one God in Mecca. However, his ideas were not widely supported by the townspeople, and the nobility were even hostile to them. He was unhappy with Muhammad's calls to remove the idols of many gods from the Ka'ba. Attempts to preach outside Mecca failed. Mohammed decided to leave his native land, unable to find help in and around his city.

In 622, Muhammad moves from Mecca to Yathrib (Medina). This city was later called Madinat an-Nabi (City of the Prophet) or simply Madinah. The locals welcomed Muhammad (whose mother came from Yasrib), and the presence of a large Jewish community in the city made them ready to embrace the Prophet's teachings. Before long, most of the population remained loyal. It was a huge success, almost a victory, so that the year 622 (the year of Muhammad's migration) began to be considered the first year of the new Muslim era (Hijrah in Arabic).

In 630, the Prophet completed the formation of the first Muslim community (Umma), which was built on the basis of belonging to a single aqida rather than kinship, as opposed to traditional tribal associations of Arabia. It was a public



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theocratic organization in which Muhammad played the role of its spiritual and secular leader at the same time.

The Muslim community of Madina developed its own statutes, organizational forms, first laws and guidelines, not only ritual and worship, but also norms of daily life. A special Muslim day of general prayer is celebrated on Friday. The sanctity of the Ka'bah and the most important importance of visiting it are declared. The Ka'bah becomes the main shrine of Islam, where worshippers begin to turn to it during prayers (qibla). During this period, the first mosque was built in Madinah. The basics of Muslim rituals – prayer, cleansing, fasting, rules of prayer, donations for the pious – etc. have been worked out. Prohibitions on wine, pork, gambling are announced. Almost all of South and West Arabia soon came under the influence of the Islamic community in Medina. Mecca was also forced to obey the Prophet and was then officially declared the holy capital of Islam.

Thus Muhammad did what was necessary in the early 7th century of the Arabs: he united them, united them into one whole doctrine, and showed them the way in which to direct his forces. Now this path was clear—believers must place all under the banner of the great teaching of the Holy Prophet.

### **XULOSAVAMUNOZARA**

Muhammad's prophetic activity was a personal and natural manifestation of general processes. However, ideologically and politically, he was a separate person, and this became one of the main conditions for the provincial Hijri movement, which had an ideology close to the Judeo-Christian sects, to have a separate personality

It was the peculiarities, the spiritual and the political force, that made the emergence of Islam one of the most important historical events.

The Prophet Muhammad died in June 632 and was buried in the main mosque of Madinah. After his death, the state established by the Arabs was called the Arab Caliphate.



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