

Book Review-3

Phool Badan, *Resurgence of Islam in Central Asia*, Lancers Books Publication, New Delhi, 2015, p. 253

The *Resurgence of Islam in Central Asia* book is written by Phool Badan. In this book, there is a provision of two phases of the rise and fall of Islam in the countries of Central Asia, in which the entire configuration of the sequence and initiative of Islam is found in the journey from the integration of these five countries to the disintegration of the Soviet Union. The book is divided into seven chapters, Each of which accommodates a theme. After the Bolshevik Revolution (1917), the whole world was divided into two parts, one group was representing communism and the other group was representing capitalist ideology. Applying the principles of Marx, Lenin created the Soviet Union, which became the world's first communist state. Most of the states that were colonies of Great Powers or were fighting for their existence were interested in this ideology. On the one hand, the world was moving towards a new structure after the First World War, and on the other hand, communism was spreading in the Central Asian countries, in which the place of religion was negligible. Religion acts as a reflection of any society. The foundation of the new religion which was laid in these countries after the conquest of Bukhara, Samarkand, and the region of Oxus River by Umar (Second Caliph) and Qutaybah Bi Muslim, after Stalin came to power, made these countries a complete part of the Soviet Republic respectively. The new education system, technical education, religious restrictions, conversion of mosques into hotels, closure of madrassas, etc. were used to convert religious consciousness into communist consciousness. The spread of Islam, which took place in the 7th century, and the progress made by the prevalence of Madrassas and Mosques, began to reduce in number. In 1908, when there were 2571 mosques of which there were 8812 Mullahs, 1211 Suri Shrines, 1142 Sheikh Majnas, and 336 Madrassas, their number started decreasing. This is the reason that till 1980 only 350 mosques were functioning, whose number till 1987 was only 160. For this, many organizations in Central Asia organized agitations, in which Judid, Islamic Revival Party, Islamic Movement of Uzbekistan, and Hajab ut Tahrir. organized agitations for the revival of slums. At the same time, due to the deterioration of the economic condition of the Soviet Republic, after Gorbachev's policy of religious freedom in the policy of Glasnost and Parastaki, their number increased to more than five thousand in 1990 and Islam-based culture spread again in these countries. This book describes the

social, cultural, living, and governance systems of the two phases of the development of Islam in these countries. In these countries, internal and external parties contributed to the Islamic frenzy, which is mentioned in this book.

This book is very useful for research scholars researching the relations between India and the countries of Central Asia. Along with this, it is very important for research scholars who want to study the civilization, culture, governance, history, and development of Islam especially in the countries of Central Asia. The book presents not only a research perspective but also a comprehensive study of international relations, the development of Islam, and the rise and fall of the Soviet Union. Apart from research, it is also very useful for students or academics who want to know about these countries.

In writing this book, the author has used the observation method, because the author has made various academic visits to these countries, as well as related to the study of this area. Medical sources were also used in this, which included the study of related topics, books, journals, and articles. In which observation method, historical, and descriptive research methods have been used. Writing in References has used endnotes and MLA style, with all the references mentioned at the end of each chapter, and the bibliography is mentioned at the end of the book.

The first chapter of this book begins with an introduction in which general definitions of religion and its functions are mentioned. Mainly two definitions of religion Substantive Definition and Functional definition have been mentioned. The views of three important thinkers (Marx, Émile Durkheim, and Max Weber) have been mentioned to refer to the functions of religion and the utilitarian approach. Because religion is the reflection of a society, that is why every society, group, and community recognizes it. When religion existed on this earth, its function was to organize the social structure and progress human values. But man's selfishness started defining it according to his interests and different branches of each religion were formed in which two parts were major in Islam (Shi's and Sunni) and four parts of Sunni were Hanafi, Shafi, Malaki, and Hambali. Hanafis mainly live in Central Asia. Islam mainly follows the beliefs of five pillars (Shahada, Salat, Zakat, Ramadan, and Hajj). Islam developed in these countries mainly through madrassas and mosques, but there was a major contribution by the Sufis (Al Khwarizen, Al-Baruni, Al-Farabi, and Ali – Ibn Sina). Till this time, the development of Islam was dynamic, which refers to the first phase of Islam, after the Soviet rule, Islam declined here, but after the disintegration of the Soviet Republic, Islam revived again. That is why this book refers to the rise of Islam in two major phases.

The second chapter is 'Religion, State, and Society in Central Asia in Historical Perspective'. The ancient name of Central Asia was Bacteria and Sogad, which is known as Transoxiana in Greek. Ibn Batuta called this region Turkistan while American scholars know it as Inner Asia. Zoroastrianism was the first religion in this region, but after defeating the Chinese army by

the Arab army in 751, Islam spread in Central Asia, and mosques and madrassas were built. In 1908, there were 2571 mosques in which all gathered for prayer on Fridays, if the family was not present, the Imam was punished. Islamic festivals were also celebrated, including Kichik Byaran or Ramdan Hayit, Qurban Bayram, and Mawlud. Madrassas started Quran-based education, but with the advent of Soviet rule, madrassas were converted into modern schools, in which education was given in the Russian language instead of the Arabic language. Shariat courts were banned. Madrassas and mosques were converted into hotels. Literature (As- Materialism and Religion, knowledge against Faith and God, and Brief Philosophical Dictionary) was published in religious protest. For the spread of modern education, works like research papers, conferences, and documentaries were implemented. For which the movement for the protection of religion was started by various organizations here, this is the reason that religious liberalism increased during the time of Brezhnev, due to which sixty-nine new mosques were opened and the seventh edition of the Quran was also published. But the movement did not stop, which forced Mikhail Gorbachev to give more leniency, because 200 informal groups were protesting. Who was demanding political autonomy along with religious autonomy?

The third chapter is 'Radical Reforms and Social Change in the Soviet Union: 1985-1991'. Movements were underway for the upliftment of Islam and in 1985 Mikhail Gorbachev was appointed general secretary of the party. At that time, both internal and external conditions were not in favour of the Soviet Union, because the economic system had completely deteriorated. All the schemes related to public welfare, education, and health were getting postponed. The employees were not getting their salaries on time. America was spreading the capitalist system by creating institutions called IBRD, so in the meeting of the 27th Congress, Gorbachov kept the agenda of the perestroika and glasnost system, in which economic policies and political system were changed and liberalized, but this task is not so easy. Many citizens opposed it because the citizens were not used to the democratic governance system. When the proposal of such liberal policies was passed, then Islam again developed in these countries, because of such liberal policies, religious freedom was given on one hand, and the other hand various organizations and political parties were formed which were working for the upliftment of culture and Islam.

The fourth chapter is 'Islamic Revival Movement and its Impact on Central Asian Politics'. There were both internal and external reasons for the Islamic movements in these regions. When these areas were colonized in 1884 and the influence of the Tsar's rule increased, the challenges to Islam began to increase. This is the reason that Yusuf Akchura Ouglu, Shihabuddin Marjani, Ismail Beg Gasprinski, etc. propagated the radical Islamic ideas of Turkey by publishing a journal called 'Tarjuman'. A campaign named 'Islam and Democracy' was run by Shamsuddin Babakhanow, illegal madrassas were run by Indian student Sayed Abdullah Nuri because the Soviet government

had made registration mandatory for their operation. Radio channels like Voice of America, Radio Liberty, and Iran broadcast anti-Soviet Propaganda, etc. were run by Pakistan in 1970. Free copies of the Quran were distributed among the students in Turkey. Islamic Revival Party (June 10, 1990) formed a group of intellectuals for its upliftment who were working for it. In 1998 the Freedom Worship Act came, and approval was taken for madrasas. Teachers started coming from Saudi Arabia and Iran.

The fifth chapter is about Islamic Revivalism in Central Asia and its Implications for South Asia. There was a resurgence of Islam after different types of movements started in Central Asia. The second reason was also that the Soviet Union had disintegrated and this entire region was divided into five countries. His interest in young Islam and Islamic education was awakening. New mosques and madrassas began to be built such that in 2011 there were 3242 mosques and eighteen religious educational institutions in Tajikistan alone. Around 4173 Religious Associations were working. Religious activities are being conducted by these organizations. 2117 religious organizations (1582 Islamic) organizations are working only in Uzbekistan. Religious higher educational institutions started being built by the governments. But on the one hand, Islam was rising and on the other hand, terrorist activities were increasing in these areas which is a huge challenge for these countries.

The sixth chapter is about the Role of External Powers in Central Asia in Reviving Islam. Iran, Turkey, Saudi Arabia, Pakistan, and Afghanistan have been prominent among the external powers that had an impact on these countries. Iran provided its support for the exchange of business and cultural coordination in these countries, including financial support for teaching the Persian language, as well as published 200,000 books as school content and conducted cultural exchange programs. Turkey also provided the facility of special fellowship for the students of these regions so that the students there could come for higher education. Along with this, facilities were also provided for the training of the teachers there so that Islamic thoughts and visions could be developed. Assistance was also provided by Saudi Arabia for the distribution of the Quran and religious education. Pakistan always used to send Tablighi Jamaat for the promotion of Islam. Jama at Islami and Jamat ul-Ulema Pakistani organizations started illegal procedures in Kyrgyzstan. Assistance is also to be provided by Pakistan's agency ISI. Camps and training centres were opened for the training of youth. Various centres of training for the Taliban organization were established, and direct relations were established with many political parties and organizations.

The essence of the entire book has been presented in its seventh chapter 'Conclusion'. At present, most of the population in the countries of Central Asia are Muslim, and due to the maximum resources of energy in these countries, the superpowers are increasing their relations with these countries, because this region opens the way for Asia and Europe, hence the name of Heart of Asia. This book presents an explanation of various stages of the

progress-advancement of Islam and a critical study of the cultural, traditions, practices, social, and religious upgradation of these areas. Religious factors play a very important role in both the domestic politics and foreign policy of Central Asia, therefore it suggests that to strengthen Indian foreign policy in these regions, coordination has to be established by understanding their domestic politics because the religion of any country The applied initiatives of culture and society act as a reflection for the citizens of that country.

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