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KUTAYBA IBN MUSLIM

Abstract: In this article has been analyzed one of the famous religion chief Kutayba ibn Muslim's life and Islamic activity and the commander of the Arab army who came to our country to spread Islam by the helping historical literatures and sources as well.

Key words: Kutayba ibn muslim, Islam, Andizhan, Uzbekistan, Ferghana, commander.

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Introduction

Cooperation with the Kingdom of Saudi Arabia it is important for Uzbekistan [4, p.56]. After gaining independence, Uzbekistan needs to take another look at its history and focus on its achievements and shortcomings. After all, self-awareness begins with knowing history. In the ancient history of Uzbekistan, we do not separate ourselves from other rights as a necklace, but we try to illuminate our history, as long as there is information about the true history. The marches and life of Kutayba ibn Muslim, the commander of the Arab army who came to our country to spread Islam, are connected with Movarounnahr and Andizhan, because since the 12th century his grave has been on the soil of Andizhan, the blood of his brothers and son on the land of Ferghana.

METHODS

As a result of the hard work of the Arabs to spread Islam to the peoples of the world, the number of believers in Islam is increasing year by year. The next military action of the Arabs took place in 650-651. During these years, the deputy of Basra, Kutayba ibn Muslim, marched to the lands bordering Khurasan. In 651 the city of Marv was captured. The governor of Marv, Abraz (Baraz), gave 2 million to the commander Ibn Amir. He peacefully surrenders the city in exchange for 200,000 silver dirhams. Kutayba began his military campaign in 705 with the conquest of Balkh province. In addition to Balkh, Kutayba is subordinated to Chaghaniyan, Shuman, and other

small provinces in southern Central Asia. The governor of Chaghaniyan, Tish, sided with the Arabs.

RESULTS AND DISCUSSIONS

In 706, Kutayba entered Movarounnahr with a large army. According to Tabari, Kutayba is moving towards Poykand, one of the most prosperous and rich cities. His army also included the armies of the governors of Balkh and Chaghaniyan, who had served the Arabs. The majority of the population of Poykand consisted of merchants, and the army left in the city was commanded by a Turkish commander. With forces from Sughd and other provinces, the Poykands resolutely resisted the Arabs. The Arabs were surrounded by the Sogdians and all the roads of Kutaybawere cut off. But in the absence of an internal alliance, the strength of the Poykand defenders continued to weaken as a result of the conflict. Kutayba promised a great reward to the families of those who went to the fort in the first line and were martyred. After 15 days of fighting, Poykand also fell to the Arabs.

After the tragedy of Poykand, a large army led by the king of Sughd Tarhun, the ruler of Bukhara Hunukhudod [1, p.8], the governor of Shopurkan Vardankhudod gathered in order to defeat and defeat a strong opponent led by Qutayba. The Turks came to their aid, and the Allied forces gathered near Bukhara at Torob, Hunbun, and Romiton. Kutaybawas besieged. The situation of the Arabs became extremely difficult. According to the historian

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Narshahi, Kutaybasecretly sent a man named Hayan-an-Nabati to Tarhun, the king of Sughd, who was powerful among the allies. Nabati falsely informs Tarhun that the Arabs will return to Marv as soon as the weather cools down, while the Turks will occupy Sughd after the Arabs leave. This message will cause division within the allies. In the middle of the night, Tarhun Qutayba, who was in a state of panic, sent 2 million with presents. sends a dirham and receives the text of the truce in return [2, p.54].

During the years 708-709, Kutaybaattacked Bukhara and its environs several times, defeated the armies of Bukhara and Tugshod, and appointed one of his relatives as his commander. Amir was in charge of controlling Bukhara, commanding the military unit left in Bukhara, collecting taxes from the population and delivering it to the caliphate in time [3, p.78]. Kutayba defeated the rebels led by Khurzod, the brother of Khorezmshah Chagan. In 710-712, Khorezmshah made a peace treaty with Kutayba and imposed a tax on it in the amount of 10,000 cattle. Khorezm thus lost its independence and recognized Arab rule. Kutaybawent to Samarkand with his bird and the armies of Khorezmshah and Bukhara.

The Sogdian king Tarhun was overthrown, and Tarhun's brother Gurak (710-737) ascended the throne as a Samarkand afshin. Tarxun zsa is self-destructing. Gurak goes against Kutayba. A fierce battle will take place in the Arbinjon district near Kattakurgan. However, Gurak's forces were forced to retreat to Samarkand. The presence of the armies of the Khorezm and Bukhara governors by the Arabs led to the isolation of the Sogdians and their inability to receive assistance from the surrounding area. In addition, unity among the Samarkand aristocracy will disappear. After Tarhun's death, his supporters began to favor more and more Arabs. Panjikent Governor Devashtich will lead the group. Kutaybadeclares, "I will avenge the death of Tarhun" [5, p.65].

The besieged Gurak Shosh appealed to the Turkic Khagan and Fergana Ikhshid for help. The Turkish army is currently standing near the Sughd border, forming an allied army with the Fergana and Shosh armies. Inal Hakan, the youngest son of the Turkish Hakan, was appointed commander of the Allied army. Kutaybaimmediately formed a select army under the command of his brother and set a trap in the way of the allies. The Arabs crushed the allies and plundered their property [6].

Kutayba then intensified his attack on Samarkand. The city is shelled. In these battles, especially the people of Bukhara and Khorezm began to show great courage. For a month, the city's defenders will defend Samarkand heroically. The Arabs eventually broke through the city walls and invaded Shahrstan. Samarkand surrendered to the Arabs. A truce will be made between Gurak and Kutayba. Before leaving Kutayba, his brother Abdurrahman ibn Muslim left a well-selected army in

the city. But the resistance of the resilient Sughd population does not end there. According to al-Yaqubi, in the autumn of 712, a revolt against the Arab deputy broke out in Samarkand. The Turks will help them. Only in the spring of 713, with the arrival of Kutayba, the revolt in the city was suppressed.

According to a document found on Mount Mugh, Kutaybawill face resistance from another military alliance consisting of Shosh, Fergana and Turkish Khanate troops in his subsequent marches. The governor of Panjikent Devashtich will join the union of Sughd, Shosh and Ferghana. He sends his ambassador Fatufarn to Shosh and other lands. Fatufarn handed over the title to the ruler of Shosh, Mohedu tudun (Bahodir tudun). The other two letters were sent by the Fergana ambassador to the governor of Ferghana and to the Ikhshid of Ferghana [7, p.54].

Kutayba quickly set out to conquer these lands. According to Tabari, in 713 Kutayba demanded that the people of Bukhara, Kesh, Nasaf and Khorezm gather 20,000 troops. He joins it with his army and divides the army into 2. The army from Kesh, Nasaf, Khorezm marched to the Shosh region, and with the main force through Ustrushna to the FergHana Valley. The first army crushed the Shosh army and occupied the Shosh province. Kutayba, on the other hand, fought a decisive battle in Ustrushna and conquered Khojand and Kasan.

In 714, Kutaybare-invaded the Shosh oasis in order to block the flow of military aid from the Turkic Khanate. In the same year he occupied Isfijob (Sayram) on the main road. Thus, as a result of 10 years of constant struggle, Movarounnahr came under the control of the caliphate, but its proud inhabitants do not consider themselves completely subjugated. That is why Kutayba used to go to Marv every winter to attack, and in the spring he would attack Movarounnahr with new forces. That is why the Arabs succeeded in capturing Movarounnahr. First of all, the political fragmentation prevailing in the country and the mutual struggles of the junior rulers were very helpful to the Arabs. They used this situation skillfully. They tried to prevent the unification of the small states and succeeded. The Arabs helped one of the fighting rulers to defeat the other, and then subdued both of them one by one. Along with the Arab army, Kutayba used the forces of Khorezm, Bukhara and Nasaf to conquer Sughd [8, p.32].

In particular, the Arabs took advantage of the occasional disagreements between the nomadic warring Turks and the inhabitants of the settled agricultural provinces to pit them against each other and to separate the allies. At the same time, the caliphate was not superior to Movarounnahr in terms of military armaments, but was able to replenish its army ranks [9].

New military forces were regularly mobilized to the Arab army from the interior provinces. In addition, the people, who waged a fierce resistance struggle,

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failed due to the treacherous actions of the local rulers, their secret collusion with the Arabs. In order not to take economic life out of their hands, the Arabs introduced a tax system here in the Sassanid order. The system also included a land tax - a tax (one-tenth or two-tenths of the harvest) on livestock, handicrafts, zakat on trade (one-fortieth), and a jizya tax on non-Muslims.

The Arabs paid great attention to the spread and propagation of Islam in strengthening the political basis of their rule and ensuring its stability. Zoroastrianism, Monism, Buddhism, Christianity, and other religions practiced among the people of Central Asia were declared false. In particular, a fierce struggle was waged against Zoroastrianism. All the temples of this religion were destroyed in the occupied territories. Instead, mosques began to be built. Zoroastrian literature, especially religious books, letters in the Sogdian language, folk literature were destroyed. Scholars who knew the Sogdian language were also destroyed. At the same time, the book "Avesta" was burned. "After Kutayba ibn Muslim executed the Khorezm calligraphers and destroyed the religious leaders and burned their books and manuscripts," wrote Beruni, "the Khorezmians became illiterate. only the memories that are suitable for them have survived" [10].

After Kutayba's death, the position of the Arab government in Movarounnahr continued to weaken somewhat. Al-Jarrah (717-719), the new viceroy of Khorasan, began to treat the new Muslim population with anti-Islamic cruelty. The new caliph, Umar ibn Abdulaziz (717-719), who ascended the throne after the death of Sulayman, was a supporter of foreign teachings. The foreigners, as a group separated from the Shiites, promoted the first Islamic teachings and the idea of general equality. Given the difficult situation in Movarounnahr, Umar II began to pursue a policy of reconciliation with the subjugated peoples [11]. He called on the people of Movarounnahr to convert to Islam and adopted a major decree. According to him, the Arabs were forbidden to occupy new lands and financial reforms were planned. Along with the Arabs, the collection of the Jizyah and Khiraj tax from new Muslims was abolished. Umar II ordered tax collectors and caliphate officials to adhere strictly to the Quran and Hadith. Arab feudal lords began to collect taxes in various ways. Taxes on the caliph's treasury began to decline. In order to preserve the tribute lands as a state tax, Umar II forbade the Arabs from expanding their lands and ordered the return of all tribute lands purchased after 100 AH (719 AH). The lands acquired so far were to be taxed in tithes, not tribute.

At the beginning of 715, Kutaybawas forced to leave for Fergana. Kutayba invaded the lands up to

Kashgar that year. He appoints Arab emirs as deputies to all the provinces. In the same year, the Arab caliph Walid died. Sulayman ibn Abdumalik ascended the throne of the Khilafah. Kutayba did not support Caliph Sulayman. Kutayba himself and his relatives were killed in Ferghana. Kutayba was beheaded by traitors and laganbardars and taken to the caliph [12].

President of the Republic of Uzbekistan Sh. Mirziyoyev is doing a great job to develop tourism in our country. Hokim (governor) of Andijan region Sh. Abdurahmanov has repaired many historical sites in the region in order to implement the President's efforts to develop tourism in Andizhan region. Associate Professor of the Department of Humanities of the Andizhan branch of the Tashkent Agrarian University G.Valikhanova found 22 places for tourists in the region. He defended his patent in Tashkent. The Muslim main shrine shown on the tourist roadmap is one of the places visited by tourists.

The mausoleum of Kutayba ibn Muslim (660-715) is located in the village of Kilichmozor, Jalal-Abad district of Andijan region. Abu Rayhan al-Biruni writes in his book, Relics of Ancient Peoples, that his full name was Abu Muhammad Abdullah ibn Muslim ibn Kutayba and his pseudonym was Bakhili. According to Beruni, Kutayba ibn Muslim was not only a military leader but also a famous scholar. He fought for the spread of Islam in Movarounnahr in 704-715. During the reign of the new ruler Sulayman ibn Walid (715-717), there was a revolt against the Kutayba among the Islamic armies in Mavarounnahr, Salih kills his brothers, Hussein Abdulkarim, his son Kasir and his nephews. Kutayba ibn Muslim was buried in Raboti Sarhang (now Kilichmazor) cemetery.

CONCLUSION

The famous historian Narshahi in his book "History of Bukhara" said that "Kutayba's tomb was famous in Ferghana" and was buried in a village called "Qoh" in a place called "Raboti Sarhang". People always come to visit from the provinces, he writes. Jamal Qarshi also mentions in his book Mulhaqotus surah that the tomb of Kutayba ibn Muslim is in the village of Qilich. (Hidayat, 2017, 8). In 1975, the tomb of Kutayba ibn Muslim was lightly renovated. In 1994, thanks to the efforts of the leadership of Andizhan region and the hokim of Jalal-Abad district Manzura Egamova, a two-room mausoleum was restored on the tomb in accordance with the traditions of our national architecture under the auspices of technician Kamolov Mukimjon. During the years of independence, the shrine was expanded and surrounded by ornamental trees.

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