



Islamic Conquests In Transoxiana

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Abstract:

In the middle of the seventh century AD, the Islamic world knew a series of Islamic conquests east and west, and the Transoxiana region was "East Central Asia"; under the domination of China and its west was under the authority of the Sassanid Persians, and despite that, Muslim leaders were able to spread Islam in it, especially the commander Qutayba bin Muslim Al-Bahili, who proved his military skill in opening many territories in Transoxiana, whose name was directly associated with the Islamic conquests in the region, and many have entered One of the people of the region converted to Islam because of it.

Keywords: Islamic conquest, Transoxiana, Qutayba bin Muslim Al-Bahili.

Introduction:

Muslims called Transoxiana the country separated by the Gihon River from Khorasan, which is located beyond it from the east and north, and is now known as Islamic Central Asia, and includes five Islamic republics that were subject to the Soviet Union, which later became independent and these republics are now Uzbekistan, Tajikistan, Kazakhstan, Turkmenistan, and Kyrgyzstan.

Muslims have tried since the caliphate of Othman bin Affan, may God be pleased with him "23-35 AH", to enter and invade - in the caliphate of Bani Umayyah - a number of Muslim leaders to about the year "86 AH", including Obaid Allah bin Ziyad, Saeed bin Othman bin Affan, and Muhallab bin Abi Safra, and his two sons: Yazid and AL Mofadel, but these invasions did not succeed, and the differences and divisions that followed the death of Muawiya bin Abi Sufyan May Allah be pleased with him from the "year 60 AH" to the year "72 AH" on the conquests in this region, and the Muslims became in a defensive position, as the Turks took advantage of the Muslims' preoccupation with this dispute, so they were attacking the lands of Islam, and inciting the people of peace from the country to revolution, and reached in some of their attacks to near "Nishapur" in Khorasan, and the Muslims lost many of the areas that were under their control.

The Islamic State succeeded in the era of Ma'an and Yeh bin Abi Sufyan in conquering most of "Khorasan" by its emir Ubayd Allah bin Ziyad ⁽¹⁾, and Muawiyah had ruled him over Basra and Kufa "53-59AH" The latter extended the conquest movement to Transoxiana, conquered Bikand and Bukhara from the country of the SAAD, and later returned to Basra. He managed to cross the river "Gihon" beyond the country after the Islamization of Khorasan, and these conquests in the Eastern Province were going in two lines:

- Northern and destined for Transoxiana.
- Southern to Sindh.

The decisive stage, which gave the fruit of successful conquest and spread of Islam, began with the receipt of "Qutayba bin Muslim Al-Bahili" command of the armies of conquest and the state of the province of Khorasan and the countries of the East "year 85 AH" and remained governor until the year "99 AH".

The conditions were completely favorable for Qutayba bin Muslim, the Umayyad state was then at its best stability and strength, it knew security, peace, and broad wealth, met to Qutayba the skill of the leader and the determination of the governor "Al-Hajjaj bin Yusuf Al-Thaqafi" and encouragement, and the strength and prestige of the state, so his great conquests were in the country of "Transoxiana".

In this article, the Islamic conquests in the northern line, that is, in Transoxiana, will be identified, and thus the following problem will be answered: **To what extent did the Islamic conquest contribute to the spread of the Muhammadan religion in Transoxiana?**

In view of the above, **we see the great importance of the topic** because it sheds light on the subject of Islamic conquest in one of its important stages, and it also highlights the role played by Muslim leaders in achieving this and raising the flag of Islam in the countries of non-Arabs.

Objectives of the study: This study aims to: identify Transoxiana, geographically and humanly, know the internal conditions of Transoxiana before the Islamic conquest, and identify the territories conquered by Qutayba bin Muslim Al-Bahili.

Methodology: To be familiar with the various aspects of the subject, the descriptive historical approach was relied upon, to monitor the events and arrange them according to their chronological sequence, with description and standing at each stage of the historical stages that the Transoxiana region was experiencing during the studied period.

1. Transoxiana: Muslims usually call the name "Transoxiana" for the country separated by the Gihon River from Khorasan It lies behind it to the east and north, and is now called "Islamic Central Asia, ⁽²⁾" and includes five Islamic republics that were subject to the Soviet Union, and these republics are now "Uzbekistan", "Tajikistan", "Kazakhstan", "Turkmenistan" and "Kyrgyzstan".

Transoxiana lies between the Gihon River Amudarya in the south and the Sihon River Syrdarya – now located in Kazakhstan. "North. It is sometimes called the country of "Al-Hayatla" and its people were pagans of Turkish origin, who settled there since the sixth century AD. ⁽³⁾

It is characterized by the abundance of water, due to the presence of the rivers "Gihon" and "Sihon" and their many rivers, which helped the fertility of the region and the abundance of agriculture and architecture in it, and attracted residents to it.

It can be divided – at the time of the Islamic conquest – into several regions or independent kingdoms, namely⁽⁴⁾:

- The province of "Takhristan" is located on two sides of the "Gihon" River. And the capital of "Balkh".
- The province of "Soghd" and its most famous cities: "Bukhara" and Samarkand".
- The province of "Khwarazm," includes the delta of the "Gihon" River. And its capital: the city of "Jurjania".
- The province of "Al-Khatl" is in the upper river "Gihon", and its capital is the city of "Helbek"

"Among his cities: 'Ajard' and 'Saghanian'. These four kingdoms were called the Gihonian kingdoms.

- Fergana Territory, on the Sihon River. Today it is known as "Khoqand".
- Shash Province" is also on the Sihon River, and today it is known as "Tashkent" and "now the capital of Kazakhstan".
- The last two regions: Khujanda, Elaqa, and Espijab".
- Muslims in Transharian faced many races, and the first race they met was the genus "Heptalirtes", and they were two large divisions:
 - ❖ **Northern tribes:** which are often called "Al-Hayatla".
 - ❖ **The tribes of the south:** which are called the Zappelians, settled in the province, "Zabulistan".

The Hayatla were not the only Turkish race with which Muslims came into conflict at this stage of building the Islamic State, there were the Bakhtian Turks, both of whom belonged to the Gazan Turks¹.

Muslims have approached this country several times since the caliphate of Othman bin Affan - may God be pleased with him "23-35 AH", and conquered - in the caliphate of Bani - Umayyah - a number of Muslim leaders until the year 86 AH.⁽⁵⁾

2. Religions of Transoxiana before the Islamic Conquests:

Transoxiana was dominated by many religions, including Zoroastrianism⁽⁶⁾ in the north and east of the country, Buddhism in the east, Christians, and Nestorians⁽⁷⁾, and papal bishops established a church in Samarkand for Christians.

Transoxiana also knew pagan races⁽⁸⁾ along with those who worshiped natural phenomena such as fire, sun, thunder, lightning, rain, and other prevailing beliefs at the time.⁽⁹⁾

Women in the Transoxiana region have enjoyed high status and dignity, as most religions have respected women, and an example of these manifestations is that whoever wants to propose to a girl from her father, must in return provide her with her full dowry, and it is not permissible for him to be married to her until he fulfills all the dowry required by her guardian.⁽¹⁰⁾

3. The emergence of Islam in Transoxiana:

A decade after the Battle of Nahawand, which took place during the reign of Caliph Uthman bin Affan, full control of Persia and Khorasan was achieved, after the Rashidun Caliph Abdullah bin Amer bin Kreiz⁽¹¹⁾ On Basra before 28 AH / 648 CE, he went out at the head of an army to Khorasan, where he defeated the kings of Hayatla in Herat and Badgisubushinj without the slightest rebellion⁽¹²⁾ and his first clash with the Khan of Takhristan was in the Murghab plain in present-day Turkmenistan, at the head of four thousand Arab fighters and a thousand

From the Persians, he was forced to retreat to the rods, and the edges of this country were forcibly opened

They reconciled in the year 31AH under the Emirate of Bin Kreiz. ⁽¹³⁾

After this campaign, the campaigns took place in the cities of the Persians, so the Muslims took control of Balkh and Faryab in the campaign of "Al-Aqraa bin Habis"⁽¹⁴⁾ and Talqan, located north of present-day Kabul, and another small section of the army raided the Samjan fortress on the border of Takhristan and its ruler, Prince Rub Khan of Turkey, and then captured Mayamorg in the country of Soghd. ⁽¹⁵⁾ Caliph Ibn Affan sought to spread stability and security. ⁽¹⁶⁾

In the period before the death of Uthman bin Affan, Takhristan installed Firuz bin Yazdegerd as king of every Persian, and then the Caliph Uthman - may God be pleased with him - was killed, and immediately after that the military conquest operations stopped, and thus the Persian presence continued to hinder the progress of the Islamic conquests⁽¹⁷⁾.

Most of the regions were subordinate to the feudal system at the time, including Khaganat in Bikand and Ramtin, Ramtin, Wardanzi, Samarkand, and Ferghana, all of which had authority and domination over the rest of the princes, while they belonged to the king of Khiva and he was also subordinate to the Turkish Khaghans. Westerners. ⁽¹⁸⁾

3. The first signs of the Islamic conquests: After the death of Caliph Ali bin Abi Talib (may Allah be pleased with him) in 41 AH / 661 AD, the governor of Khorasan Ibn Amer and his leaders resumed military campaigns, but they did not seem to have a clear war plan

And accurate where his raids were in every direction. Until Khorasan Ubayd Allah bin Ziyad took over,

Realizing the danger of the growing Persian power, he organized a campaign in 47 AH / 667 CE and entrusted its leadership

of the rule of Ibn Omar Al-Ghafari⁽¹⁹⁾, and relied in its processing on the riches of Takhristan and taken from Merv

Its center of administration ⁽²⁰⁾, due to the fact that it was located in the middle of a territory that could ensure stability there, ⁽²¹⁾, and the campaign headed to the south, where it defeated Fairuz's army and forced it to flee. and asylum in China ⁽²²⁾.

At the beginning of the year 54 AH (673-672 AD) came out Obaid Allah bin Ziyad and crossed the Gihon River and was twenty-five years old, at the head of twenty-four thousand, and besieged the city of Bukhara, which is the second largest city in the country of Soghd, has succeeded in his exit opened "Bikend" "and Ramtin" and besieged Bukhara

and took a lot of slaves and mothers, and the rulers asked for a deadline from Ibn Ziyad, to submit, gathered in that period a great army by uniting with the rest of the Turk Juanin and despite that defeated, and the peace was held To pay a million dirhams as a tribute, and Ibn Ziyad returned with four thousand slaves ⁽²³⁾; and since this incident rolled Islamic invasions on Transoxiana and did not stop and the conquerors were attracting the people of the country to embrace the Islamic religion and walk in the footsteps of the Muhammadan message, and the case remained as such but came until the era of Al-Walid bin Abdul Malik Umayyad (-86-96 AH) ⁽²⁴⁾, where the military conquests witnessed a great change, which was not witnessed throughout the periods that passed through the country. ⁽²⁵⁾

3. Introducing Qutayba Ibn Muslim Al-Bahili: He is Qutayba ⁽²⁶⁾ bin Muslim bin Amr bin Al-Husayn bin Rabia bin Khalid bin Asad bin Kaab bin Quda'i bin Hilal bin Amr bin Salama bin Thaalba bin Wael bin Maan bin Malik bin Bahla bin Asar bin Saad bin Qais bin Aylan bin Mudar ⁽²⁷⁾ bin Nizar ⁽²⁸⁾.

Banu Malik bin Asr, known as Al-Bahla, Malik bin Asr Saad Manat and his mother Bahala bint Saab, bin Saad Al-Ashira from Madhaj⁽²⁹⁾, called the nickname Al-Bahili another nickname, as he was among the people who called him Abu Hafs ⁽³⁰⁾.

Qutayba belongs to the Bahla tribe ⁽³¹⁾, which became famous in the Islamic world, especially during the era of the Prophet, may God bless him and grant him peace, and its men were tough and intelligent, and among them was the great companion Abu Umama Al-Bahili ⁽³²⁾.

However, referring to the translations, we read that this tribe was not as important and prestigious as most tribes there. ⁽³³⁾

As for the birth of Qutayba al-Bahili, it is due to the forty-nine days of Hijra, his father Muslim bin Amr, who was known for his high ability according to Yazid bin Muawiyah ⁽³⁴⁾, his mother is the daughter of Amr bin Tamim, who had Qutayba and his brothers, Abdullah Al-Saleh, Dirar, Abd al-Rahman Hammad, Amr, Ma'bad, Ziyad, Bashar, and Hussein ⁽³⁵⁾.

As for Amr, he accompanied Qutayba in all his conquests ⁽³⁶⁾, and Ziyad fought with his brothers in Khorasan, as did his brother Abd al-Rahman ibn Muslim ⁽³⁷⁾.

Bahili Qutayba was distinguished by being shrewd and his opinion was often correct ⁽³⁸⁾, and he was very motivated and he was one of the brave Arabs and their articulation ⁽³⁹⁾.

He was a successful leader, courageous in the invasions ⁽⁴⁰⁾, he succeeded in conquering many provinces ⁽⁴¹⁾, Al-Dhahabi said, praising and praising him: "He has perfection, firmness, determination, courage, dignity and prestige"⁽⁴²⁾, and perhaps the most important characteristic of the latter in the conquest operations is the military deceptions that he performs at each invasion⁽⁴³⁾ He walked among the ranks of his armies to motivate them to fight and stood on every flag to remind them of what strengthened them and spread in the souls of the fighters the spirit of patriotism and jihad for the sake of God and support the Muhammadan message and uphold the banner of Islam in all parts of the world. ⁽⁴⁴⁾

4. The role of Qutayba Al-Bahili in the Islamic conquest in Transoxiana: The armies

of the Islamic conquests used the Sabq period to invade and collect booty and return to their countries in the winter period, and so on until the era of Al-Hajjaj bin Yusuf Al-Thaqafi emerged,

Who granted the right of guardianship over Khorasan to Qutayba bin Muslim Al-Bahili ⁽⁴⁵⁾, and is known for the commander Qutayba bin Muslim, combined two qualities that qualified him to invade Transoxiana⁽⁴⁶⁾, in addition to his military experience, combat skill, and superiority in developing war plans, he had a rare political savvy, as he followed his military victories, by winning over the people by lifting the taxes they paid to the Buddhist and Magi temples.

Qutayba was moving longing for jihad for the sake of Allah and spreading the Islamic message⁽⁴⁷⁾, and therefore called for jihad with oneself and money⁽⁴⁸⁾, so jihad became a virtue that must be performed by all Muslims, to preserve their lives against aggressors⁽⁴⁹⁾.

Therefore, we find that Qutayba when he invaded beyond the river addressed the people, saying: "But God Almighty has brought you this place to invade his religion and my hands with you from the sanctities, and increase your money hosting and the enemy and promised his Prophet peace be upon him victory with a sincere hadith ⁽⁵⁰⁾ and a talking book and said: "He is the one who sent his Messenger with guidance and the religion of truth to show it over the whole religion, even if the idolaters hate it"⁽⁵¹⁾.

We see through his sermon that he linked the army to God Almighty⁽⁵²⁾ and therefore wanted to send in the souls of the warriors a kind of positivity and sacrifice for the sake of God ⁽⁵³⁾ In addition, Qutayba always said to his companions: "If you invade, lengthen the nails, become the feeling, speak to the people as a symbol, stab them and invade." ⁽⁵⁴⁾

The first thing he initiated was to expand his war attacks, and thanks to this tactic he succeeded in controlling

On Khwarazm in the northwest and all the cities of the country of Soghd as a pinworm and Kashaniya, and blow up

(Nakhshab), Bukhara, Samarkand, and Salih their Dahaqin rulers ⁽⁵⁵⁾ and succeeded in imposing his control over them,⁽⁵⁶⁾ and in

He opened the city of Bukhara, which sources said was opened in 87 AH/706 CE. ⁽⁵⁷⁾

The conquest of Bukhara was one of the most difficult operations encountered by the Islamic armies in Transoxiana, and it has been mentioned in some books that its conquest was in 90 AH / 709 AD, when

Al-Hajjaj bin Yusuf Al-Thaqafi - the leader Qutayba - the march to its ruler "Wardan Khada", and he was the son of

The Khatun, after they apostatized, when it eluded him, sent to the pilgrims to tell him so, and Qutayba sent him her picture after ordering him to photograph it, then the pilgrims indicated to him from wherever he entered,

And he wrote to him that "do not surround it", that is, besiege it in vain, and that "let go of the folds of the road"

The Azadi tribes and the Bani Tamim have done a lot to fight the Turks in Bukhara, and by falling in

The grip of the Muslims The king of Soghd Tarkhan Samarkand hurried to ask for reconciliation and pay the ransom. ⁽⁵⁸⁾

After Qutayba completed the conquest of Bukhara, Qutayba launched a large-scale campaign in 87 AH/706 CE to conquer

The Upper Gihon River and Sihon in the province of Takhristan and Fateh Saganian, Kish, and Gauze.

He conquered the largest southern trading city, Bikkind, and al-Narshkhi reported that Qutayba had met Hardships and severe hardship from its people because it was protected and fortified.

Emir Qutayba ibn Muslim went so far in his conquests ⁽⁵⁹⁾ that he reached the territory of East Turkestan, which was under the control of the Chinese Empire, known as the Garrisons The Four", "Four garrisonNan-lou province of the southern border, crossing The Bolor Mountains and the conquest of Kashgar, at that time almost dragged the Chinese and Islamic powers to Military clash, where Ibn Khaldun narrated that in 96 AH/915 CE, Qutayba conquered a garrison Kashgar, which prompted the Chinese emperor to ask Prince Qutayba to send the Arab nobles,

To confess and tell him about their religion to educate in his affairs and memorize his teachings and embrace him ⁽⁶⁰⁾, and it seems that the Chinese emperor, managed to avoid the entry of Islamic armies into his territory, when he received the ambassadors of Qutayba bin Muslim, according to the Chinese sources on which he relied, the embassy mentioned, without a doubt, the one received by Emperor Huan Zong Hwen TsungIn 94 AH / 713CE, it is reported that its members refused to bow to the Emperor, He was about to punish them had it not been for the advice of his adviser, who told him that this was from the heart of it.

Their religion, and that they did not mean to insult him, only then did the emperor honor his guests. ⁽⁶¹⁾

Conclusion:

The policy of the Islamic conquest of Transoxiana was well organized after the caliphate of Al-Walid bin Abdul Malik, where Al-Hajjaj Ibn Yusuf Al-Thaqafi, the commander of the relative of bin Muslim Al-Bahili, was appointed to manage and manage the affairs of the Islamic army in Transoxiana, beginning in Khorasan. Al-Bahili succeeded in controlling many provinces thanks to his military policy, intelligence, and tight organization, in addition to working to spread Islam, which is the ultimate goal of these invasions, has succeeded in introducing Islam and raising the banner of Islam in those countries.

Marginalization list:

⁽¹⁾ Obaid Allah bin Ziyad bin Obaid, it is said to him Ziyad bin his father, born 32 AH, his mother Morgana of the daughters of the kings of Persia, proverbial in good politics and management, worked as governor of Basra, and Kufa, as he fought the Kharijites, killed in 97 AH, see: Ibn Kathir Al-Dimashqi, **The Beginning and the End**, Modern Library, Beirut, 2004, Volume 6, p. 212, Ibn Hajar Al-Asqalani, **injury in distinguishing the Companions**, Dar Al-Kitab Al-Alamia, Lebanon, 2nd Edition, 2002, p. 528.

⁽²⁾ Al-Bakri Ibn Obaid, (d. 487), **ThePaths and Kingdoms**, ed: Adrian van Leeuwen, Arab Book House, Beirut, 1993, p. 295.

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(14) Abu Bahr Firas bin Habis bin Aqal was a Majusi, he became Muslim and became one of the authors of their hearts. A well-known companion, who is the uncle of the poet known as Al-Farazdaq, witnessed with the Prophet (peace and blessings of Allaah be upon him) and his family the conquest of Mecca and the incidents of Hunayn and Taif sent by Abdullah bin Amer at the head of an army to Khorasan and was killed in Al-Jawzjan in the year 31 AH, see Ibn Abd al-Barr: **Assimilation in the Knowledge of the Companions**, Tah Muhammad Ali Al-Bajawi, Dar Al-Jeel, Beirut, 1992, Volume 1, p 103.

(15) Al-Baladheri, **Kitab al-Futuh**, ibid., p. 404.

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