

# Analysis Of Arabic Language Sources on the History of the Local Rulers in the Struggle Against the Arab Caliphate Coination in the VII-VIII Centuries

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**Abstract:** In the article, the Arab caliphate in the VII-VIII centuries to the invasion against in the struggle local of rulers to history about Arabic tongue sources analysis will be done.

**Key words and phrases:** Dinovari, "Kitab al-akhbar at-tivol", Yakubi, "Tarikh", "Kitab al-buldan", Tabari, "Tarihi ar-rusul wa-l-muluk", Masudi, "Muruj az-zahab", Ibn al-Faqih, "Kitab akhbar al-buldan", Ibn Asam al-Kufi, "Kitab al-futuh", Ibn al-Asir "Al-kamil fi-t-tarikh".

## Introduction.

The activities of local rulers in the struggle against the invasion of the Arab caliphate in the VII-VIII centuries are divided into Arabic, Persian and Sugdian language groups.

Another group of sources that tell about the early medieval period of the history of Central Asia are historical works written in Arabic. These sources include "Kitab al-akhbar at-tivol" of Dinovari (828 - 896), "Tarikh" and "Kitab al-buldan" of Ya'qubi (9th century), "History of Ar-" written by Tabari (839 - 923). rusul wa-l-muluk", "Muruj al-zahab" by Masudi (896 - 956), "Kitab akhbar al-buldan" by Ibn al-Faqih (IX - X centuries), "Kitab akhbar al-buldan" by Ibn Asam al-Kufi (IX - X centuries) "Kitab al-futuh", works of Ibn al-Asir (1160 - 1234) "Al-kamil fi-t-tarikh" are included [1].

The origin of the annalistic method is unclear, but the earliest known complete Arabic history of the Islamic empire is that of Khalifa b. "History" is Hayat's work. In the annalistic arrangement, the various, unrelated traditions are connected by their common relationship to the starting point of the reckoning of time, which in Islam is the year of the Hijra of Muhammad (pbuh), 622 from Mecca to Medina. it was a trip.

**Materials And Methods.** Khalifa's Tarikh begins with an introduction in which the author discusses the various known dating systems (tarikh) and their origins in the Islamic system, and gives a brief account of the birth of the Prophet. The remainder of the book begins chronologically in 1/622-623 and ends in 232/846-847, about eight years before the author's death. Each chapter is devoted to the events of a particular year. Otherwise, unrelated events that occurred in the same year are linked by the introductory phrase "in this year", i.e. "in this year..." before the account of each event. Sometimes the year is mentioned separately (for example, in 96...). A caliph breaks up the account of a raiding expedition of, say, two or more years, and inserts some passages from the original report into different chapters of his history. The same narration can be found in al-Balazuri's Futuh al-buldan, where the entire expedition is described in full, in one, two, three or more consecutive paragraphs. The Tarikh by Khalifa bin Hayyat, who died in 240/854-855, is the oldest complete chronicle in Arabic. It is of interest to researchers in several ways. This ancient historical source is of special importance as a source showing the development of Islamic historiography. The primary importance of this work, like other works of the Caliph, is that in some cases historians have embellished or altered historical narratives to suit their own purposes, and this work is valuable in examining this. Although the Caliph's reports are often very brief, his Tarikh contains some unique and detailed information.

Conquering expeditions, particularly in Armenia and the Caucasus, the Maghreb, Anatolia and India, as well as foreign revolts and civil wars, contain valuable information. Another unique feature of Tarikh is that the names of governors, judges, secretaries and other administrative officials who served during the reign of each caliph are listed in full [2]. The work describes the events of Qutayba ibn Muslim's march to Movarunnahr and Ferghana, and his agreement with Gurak in Samarkand [3]. But the names of the local rulers who fought against him are not recorded [4].

Yaqubi was born in Baghdad in the 9th century in a family related to the Abbasid dynasty. The historian, who spent his youth in Armenia, later came to Khorasan and entered the service of the Tahirites. In 873, after the

Tahirites left power, al-Yaqubi traveled to India. It passed from India to Egypt, and from there to the Maghrib. On the basis of his travels, the scientist [5] created works called "Kitab al-buldan" and "History". Among them, an important informative work on the history of Central Asia is the book "Tarikh", written in the type of general history. The work consists of two parts, the first part describes the history of the period from Adam to the introduction of Islam in Arabia [6], and the second part describes the history of Muslim countries until 872/873.

The second part of "History" contains brief information about the history of Central Asia during the Arab occupation. According to it, the people of Fergana participated in the rebellion of Rofe ibn Lays [7] along with other properties of Movarunnahr. The Arabic critical text of "History" was published in 1883 by the Dutch orientalist M.Th.Haustma (1851-1943) [8].

Yaqubi's second work is called "Kitab al-buldan", in which we find information about the occupation of Central Asia, the Ferghana Valley and the cities of Kosan and Khojand by the Arabs [9]. But Yakubi made some mistakes in writing the military actions of Said Khuzayna in Ferghana and Khojand [10].

Another famous Arab historian is Abu Muhammad Ahmad ibn Asam al-Kufi. His work "Kitab al-futuh" consisting of 3 volumes (divided into 8 parts) has reached us. This work contains important information about the early medieval history of Central Asia that was not recorded in the works of historians such as Balazuri, Yakubi, and Tabari [11]. For example, al-Kufi refers to the Ephthalites as Barqas. Also, according to Kufi, when Fergana was occupied by Qutayba ibn Muslim, the ruler of the valley named **Bashak** was captured and executed in his castle after a seven-month siege [12]. Boshak – the ruler of Ferghana, there is very little information about him in the sources. According to Ibn Aesam, Yazid ibn Abu Kabsha, who was appointed as the governor of al-Iraq instead of al-Hajjaj, wrote a letter to Qutayba ibn Muslim and ordered him to march to Ferghana. Qutayba set out again with his army and reached Ferghana and began to kill people and took their children captive. Then he reached a mountain gorge on the border of al-Sin. The Arabs captured a large booty in Ferghana. Qutayba came to the fortress where the king of Ferghana, named Boshak (باشك), was standing. Inside the fortress, everything needed for a long battle was gathered.

Qutayba besieged that fortress for 7 months. Qutayba then managed to trick him out of the castle without any guarantee of safety. Qutayba again betrayed his word and killed him and got all his property. He divided 1/5 of the booty (khums) and sent it to Yazid ibn Abu Kabsha, and distributed the rest to his soldiers [13]. To Ibn Hayat according to Qutayba ibn Muslim in Ferghana one how much castles to the hand entered [14] to al-Maqdisi according to Qutayba Ferghana and From Khwarezm 100 thousand in total head a slave take gone, their all children and girls was, in one too age the older one no was [15] But Qutayba From Ferghana didn't go and that's it on the ground killed.

### Result And Analysis.

Guzak (گوزک) – the ruler of Samarkand and al-Sughd, ruled in 91 – 121/709 – 738 and was called by the title of ikhshid [15]. Ibn Asam al-Kufi also called him with the title of [16]Afshin. This was the dynastic title of the rulers of Ustrushana [17]. In other sources, his name is given in the form of Ghurak [18], and in coins as Ug'rak ('wgrk, 'wr'kk) [19], and in Chinese sources as U-le-ga [20]. The name of one of his descendants was [21] Turkash Baqi.

The full text of the truce concluded in Arabic between Qutayba ibn Muslim and Guzak (Gurak), the ruler of Samarkand in 93/711-12, is given in "Kitab al-Futuh" by Ibn Asam al-Kufi [22]. According to al-Yaqubi, this peace was concluded in 94/712-13. According to al-Tabari, Gurak should have given 30,000 slaves to the Arabs, and among them there should not be children, old people, and disabled people. According to other information, the number of slaves to be given was 100 thousand. In addition, the Sughds had to give up the city to the Arabs [23]. According to Ibn Asam, Guzak should have given 3,000 slaves to the Arabs and there should be no children or old people among them. In addition, they had to give the dates of the temples, build a mosque for Muslims, and release the city to the Arabs. It was stipulated that Qutayba should enter the city with his people, pray and eat, and then leave [25]. Guzak agreed to all this. Qutayba said that he would enter through the gate of Kesh and Nasaf and leave through the gate of al-Sin and ordered to prepare food [26].

One of the important sources on the history of Central Asia in the V-VIII centuries is the work "Tarihi ar-rusul wa-l-muluk". Although the work is written in the direction of general history, it is distinguished from other works by the wealth of presented factual materials. It contains important information about the events that

took place in Arabia, Asia Minor, the Arab Caliphate, and Central Asia from the creation of the world to 912-913 [27].

The work "Tarihi ar-rusul wa-l-muluk" was translated into old Uzbek and Uyghur languages in the 19th century [28]. In 1989, an abridged translation of the work was published in Russian by V.I.Belyayev and O.G.Bolshakov [29].

#### DISCUSSION.

The English translation of the complete copy of the work that has reached us was published in New York in 40 volumes [30]. This edition is the most complete translation of the work, and it contains the most valuable information about the history of Central Asia, which was not included in the translations into Turkish and Russian languages [31]. The information about the fierce battle of Muslim ibn Sa'id with the Ferghana people in Fergana in 723-724 years in the work is noteworthy [32]. Qutayba besieged the people of Samarkand for 1 month. The people of Samarkand left the city and fought many battles with them [33]. Guzak ibn Ikhshid al-Sugdi, the ruler of Samarkand, had 130 thousand soldiers. Qutayba besieged all the gates of the city. The people of Samarkand left the city with weapons and cannons and fought with the Arabs several times [34].

Abulqasim Ubaidullah ibn Khurdadbeh was originally from Iran and was born into a high-ranking official's family. His work "Kitab masolik ul-mamolik" is important for our research [35]. The work was completed in 846. A critical text of "Kitab masolik ul-mamolik" was published by de Gue in 1889 in Leiden [36]. The information about [37] the Arab period of Central Asia presented in the work is extremely valuable. Among the names and titles of Turkish rulers in Movarounnahr in the 9th century, a ruler named Guzak (گوزک) and Furak (fwrk) was recorded, and his name may be a different spelling of the name Gurak (گورک) [38]. Perhaps the origin of this name is related to the ethnonym Гүз (гъвз). In that case, the name Gurak ('wgrk, 'wr'kk) or Guzak (ghwrk) was Turkish. After Gurak (Guzak), his son Turghar (twrg'r) or Turkhor (twrkhar) sat on the throne and ruled until 750. After that, the dynasty of rulers with the title of Ikhshid was ended and the power passed into the hands of Arabs.

The great Arab historian Izaddin ibn al-Asir al-Jazari (1160-1234) wrote several historical works. His 12-volume work "Al kamil fi-t-tarikh" ("The perfect history") is important for us. Volumes 1-6 of the work are a compilation, and the author widely used the works of Tabari, ibn Miskawayh, al-Sulami and others. Volumes 7-12 of the work are independent and contain the events that took place in Eastern countries, including Central Asia, between 924-1231. This part is written mainly on the basis of handwritten sources, as well as information provided by people who know history well, and factual material collected by the author's personal observations. Some parts of the work dedicated to the history of individual countries and peoples were [39] published in different periods in Russian, French, Danish languages (St. Petersburg, Algeria, Copenhagen, Istanbul, Moscow, Baku, Dushanbe and Tashkent). The work was translated in its entirety only into Turkish [40]. Between 1851 and 1876, a critical text in 14 volumes was published by SJTornberg [41]. The parts of "Al Kamil fi-t-tarikh" related to Central Asia were translated into Russian by P.G.Bulgakov and his student Sh. Kamoliddinlar and published in Tashkent in 2006 [42]. There are also translations of this work written by Ibn al-Asir into Uzbek during the reign of Khiva khan Muhammad Rahim Khan II [43]. of Central Asia Hephthalites, Turks and information about the period from the Arab invasion to the end of the Samanid state is recorded [44].

#### Conclusion.

In conclusion, the works created in Chinese, Sugdian and Arabic languages serve as primary sources for illuminating the political, socio-economic life of the history of Central Asia.

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\*Note: The work has not reached our days in its entirety. The parts that arrived were published in 15 volumes by the Dutch orientalist de Gue in 1879-1901. There is also a Persian translation of the work, written in 963 by al-Balami, the vizier of the Samani Mansur ibn Nuh (961-976) See: Bal'ami. تاريخ تيري. UzR. FA ShI, manuscript. Inv. #9060, manuscript. Inv. #831, manuscript. Inv. No. 33 (in the following places- Balamiy).

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25. The original Arabic text is as follows: **هذا ما صالح ذكر العهد الذي كتب الغوزك بن أخشيد بسم الله الرحمن الرحيم**، وذمة رسول محمد قتيبة بن مسلم بن عمرو الباهلي غوزك بن أخشيد أفشين السغد، إنه صالحه وشرط له بذلك عهد الله وميثاقه وذمته، وذمة رسول محمد (صلى الله عليه وسلم وآله)، وذمة أمير المؤمنين الوليد بن عبد الملك بن مروان، وذمة الأمير الحجاج بن يوسف بن الحكم، وذمة المؤمنين، وذمة قتيبة بن مسلم، فصالحه عن سمرقند ورسايقها كس ونفس أرضها ومزارعها وجميع حدودها على ألفي ألف درهم عاجلة، ومائتي ألف درهم في كل عام، وثلاثة آلاف رأس من الرقيق ليس فيهم صبي ولا شيخ على أن يسمعوا ويطيعوا لعبد الله الوليد بن عبد الملك بن مروان وللأمير الحجاج بن يوسف وللأمير قتيبة بن مسلم، وعلى أن يؤدي غوزك بن أخشيد أفشين السغد ما صالحه عليه قتيبة بن مسلم من مال ورقيق، فما أعطى من ذلك في جزية أرضه من السبي يحسب له كل رأس بمائتي درهم، وما كان من الثياب الكبار كل ثوب بمائة درهم والصغار بستين درهما، وما كان من حرير فكل شقة بثمانية وعشرين درهما، والذهب الأحمر كل مثقال بعشرين درهما، والفضة البيضاء مثقال بمثقال، وعلى قتيبة بن مسلم العهد والميثاق أنه لا يعمل على غوزك بن أخشيد أفشين السغد شيء ولا يغدر به ولا يأخذ منه أكثر مما صالحه عليه، فإن خرج على غوزك بن أخشيد عدو من الأعداء فعلى قتيبة بن مسلم أن ينصره ويعاونه على عدوه، ويقول قتيبة بن مسلم بأني قد ملكتك يا غوزك بن أخشيد سمرقند وأرضها وحدودها وكس ونفس وبلادها وحصونها، وفوضت إليك أمرها، وأخذت خاتمك عليها، لا يعترض عليك معترض، وأن الملك من بعدها لولدك أبدا ما دامت لي ولاية بخراسان، شهد على ذلك الحاضرين بن المنذر البكري وضرار بن حصين التميمي وعلباء بن حبيب العقبسي ومعاوية بن عامر الكندي ووکیع بن أبي سود الحنظلي وإياس بن نبهان والأشجع بن عبد الرحمن والمحمر بن حمران والمجسر (1) بن مزاحم وعبد الله بن الأزور والفضيل بن عبد الله وعثمان بن رجاء والحسن بن معاوية والفضيل بن بسام، وكتب ثابت بن أبي ثابت كاتب قتيبة بن مسلم في سنة أربع وتسعين. قال: وختم قتيبة بن مسلم الشهود بخواتيمهم على هذا العهد، ودفع العهد إلى غوزك بن أخشيد، فأنشأ الفرات بن يرى الموت من عادی قتيبة مجهرا \* وليس بوقاف ولا بمواكل ولكنه سمح بنفس كريمة \* (3) عبد الله السني (2) يقول في ذلك وصول بها يوم الفنا والقبائل فما لأبي حفص يزيد إذا سما \* بأر عن مثل الطود جم الصواهل حوى السغد حتى شاع في الناس ذكره \* ونال التي أعيت على المتناول ونال التي قد رامها الناس قبله \* فأعيوا وأمسى ذكره غير خامل قال: ثم دعا قتيبة بأخيه عبد الرحمن بن مسلم (4) فجعله مقيما بمدينة سمرقند لئلا ينكثوا ولا يغدروا، ثم أقبل إلى مدينة مرو فنزلها، وكتب إلى الحجاج يخبره بما فتح الله عليه من سمرقند وما كان من صلحه إياهم، ووجه إليه الخمس من أموال سمرقند.
26. Abu Muhammad Ahmad ibn A'tham al-Kufi. *Kitab al-Futuh* / Ed. by Sayyid 'Abdul Wahab Bukhari (First Edition). I – VIII volumes. Hyderabad: Osmaniya University, 1388 1390 – 1390/1968 – 1970. VII. – P. 243.
27. Note: The work has not reached our days in its entirety. The parts that arrived were published in 15 volumes by the Dutch orientalist de Gue in 1879-1901. There is also a Persian translation of the work, written in 963 by al-Balami, the vizier of the Samani Mansur ibn Nuh (961-976) See: Балъамий. تاریخ طبری. ۛزР. ФА ШИ, қўлёзма. Инв. №9060, қўлёзма. Инв. №831, қўлёзма. Инв. №33.

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