

JURNAL AL-DUSTUR

Volume 7 No. 2, December 2024

E ISSN: 2686-6498 | P ISSN: 2622-5964

Published by: Department of Constitutional Law, Postgraduate Program of IAIN Bone

Address: Jln. HOS Cokroaminoto, Watampone, South Sulawesi - Indonesia


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EARLY DOCTRINAL DEVELOPMENTS AND THE ISLAMIZATION OF MOVAROUNNAHR

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<p>Keywords: <i>Movarounnahr;</i> <i>Islamization;</i> <i>the Hanafi Schools;</i> <i>Politic;</i> <i>Central Asia.</i></p>	<p>ABSTRACT <i>The study of early doctrinal developments in Movarounnahr is critical for understanding the region's intellectual and theological evolution, particularly during the Islamization period. This research employs historical analysis, textual criticism, philological studies, and comparative analysis of religious doctrines to uncover the emergence and spread of theological schools such as Najjariya, Karromiya, and Moturidia. Primary sources, including chronicles, manuscripts, and inscriptions in Arabic, Persian, and Turkish, provide insights into the social, political, and intellectual contexts of the era. The findings reveal that while Bukhara was the political center, Samarkand maintained its cultural significance, preserving traditional values and fostering new theological doctrines. The spread of Abu Hanifa's teachings, brought back by scholars from Kufa, significantly influenced the Hanafi jurisprudence in regions like Balkh and Rai. Support from the Abbasid caliphs further solidified the Hanafi school's presence in Khurasan and Movarounnahr, with Samarkand and Bukhara becoming key centers of Hanafi thought. These findings underscore the importance of interdisciplinary approaches in reconstructing the intellectual landscape of early Islamic Movarounnahr.</i></p>
<p>Received: <i>October 15, 2024</i> Accepted: <i>December 24, 2024</i> Published: <i>December 25, 2024</i></p>	<p>Author(s) retain copyright and grant the journal right of first publication with the work simultaneously licensed under a Creative Commons Attribution-ShareAlike License (CC BY-SA 4.0) that allows others to share the work with an acknowledgement of the work's authorship and initial publication in this journal.</p> 
<p>How to cite: Primov, S. (2024). EARLY DOCTRINAL DEVELOPMENTS AND THE ISLAMIZATION OF MOVAROUNNAHR. Jurnal Al-Dustur, 7(2). doi:https://doi.org/10.30863/aldustur.v7i2.7381</p>	

INTRODUCTION

Before the introduction of Islam in the land of Movarounnahr, various religions and doctrines such as Zoroastrianism, Manichaeism, Mazdakism, Buddhism, Sumanism, Dualism, Shamanism, Judaism and Christianity were believed.¹ The local population also accepted Islam slowly. This process has been going on for almost a century. When Islam came to this region, Central Asia had been divided into two parts: 1) Movarounnahr (between two rivers) and 2) Arodi al-Turk (the lands of the Turks where the rulers did not submit to Arabs). The processes

¹ Ziyadov Sh., *Abu Mansur Al-Moturidi and His Work "Kitab Al-Ta'wilot"* (Tashkent: Tashkent Science, 2009), p. 6

of Islamization in these two regions occurred in different cases.

In 31/651-52, it was begun the first introduction of Islam to the lands of Movarounnahr when the governor of Khurasan, Abdullah bin Amr, marched to Movarounnahr. In 31/654, the Arab attack on the fortress of Maimurg in Sogd was the first campaign. According to the famous historian Muhammad ibn Jarir Narshahi (899-960), in the autumn of 673, by the order of Caliph Mu'awiya (661-680) who was the governor of Khurasan at that time, Ubaidullah ibn Ziyad (d. 67/686), crossed the Amudarya and launched an attack on the Bukhara region. Having occupied the cities Poykand and Romiton and he besieged the city of Bukhara. The Turks, who had come to help, took part in the battle against Arabs, standing in the same line as Bukharans. The Arabs won in this battle.² In 676, the cousin of the Prophet (pbuh) Qusam ibn Abbas ibn Abdul Muttalib took part in the campaign to Bukhara and Samarkand with Said ibn Usman who was a new governor of Khurasan. He died in one of the battles near Samarkand, and was later buried in the cemetery named Shahi-zinda (the living king).³

After the death of Caliph Yazid I (680-683), internal struggles for the Caliphate began. In such a situation, the Arabs almost stopped marching to Movarounnahr and involved in their internal disputes. During the reign of Caliph Abd al-Malik ibn Marwan (685-705), after internal disputes were put to an end, the Arabs realized that it was time for a real march to Movarounnahr. The newly appointed governor of Khurasan, Qutayba ibn Muslim Bohili (d. 96/715), entrusted the governor of Iraq named Hajjaj ibn Yusuf Saqafi (d. 95/714), to take a full control of Movarounnahr and act decisively.⁴ Qutayba ibn Muslim began his march to Movarounnahr in 705 by conquering the province of Balkh. In addition to Balkh, the cities such as Chaghaniyan, Shuman and small provinces in the south of Central Asia passed under the control of Qutayba ibn Muslim. In particular, the governor of Chaghaniyan named Tish switched to Qutayba ibn Muslim.⁵ In 712 Qutayba ibn Muslim conquered the city of Samarkand and made peace with Gavrok who was the king of Sughd at that time. According to the truce, a mosque and a minbar would be built after that the people of Samarkand vacate the inner city of Shahrastani. This was the first mosque which was built in Movarounnahr.

Even though Qutayba ibn Muslim Bohili (660-715) who occupied Bukhara three times during the conquest of Movarounnahr, as soon as he left this city, the local population disobeyed Islam and returned to follow their own religion and faith.⁶ In the work "History of Bukhara" by Narshahi was noted that Qutayba managed to subjugate Bukhara only at the end of his fourth campaign.⁷ Qutayba built a Jame Mosque inside of Bukhara Hisor (in the place where the temple used to be). In the mosque which he built in 94/713, he used the event of paying two dirhams to new Muslims who had come to Friday prayers. Qutayba had been fighting against the fanatic priests of Buddhism and Zoroastrianism for a long time and then subjugated them with difficulty. He handed over the city of Bukhara to Bukharakhudot, and appointed a person as a governor next to it as a caliph. Later, all the affairs would be at the discretion of this governor. Qutayba introduced a new occasion because he knew that the population did not convert to Islam seriously. Because the inhabitants of the city have converted to Islam, but after that it became known that they were praying to the dates according to their old faith in a secluded place, they were forced to settle Arabs among them. By that, Bukhara people were not allowed to perform their previous prayers in secluded places.⁸ According to Vombir, from the fortress to the gate of

² Abu Bakr Muhammad ibn Ja'far Narshahi, *History of Bukhara* (Tashkent: Kamalak Press, 1991). p. 115

³ A. S. Sagdullaev and J. Eshov, *History of Uzbekistan* (Tashkent: Tashkent University, 1999). p. 137-138

⁴ Kosani Sayyid Mubashshir Suleiman, *History of Central Asia, II* (Saudi Arabia: Abou Al-Safra, 1991). p.

⁵ Narshahi, *History of Bukhara*. p. 120-123

⁶ Suleiman, *History of Central Asia*. p. 260

⁷ Narshahi, *History of Bukhara*. p. 47

⁸ Narshahi. p. 50

the city Attars, he placed Basra and Yemenis in other places and collected weapons from the population.⁹ By such works, Qutayba were carried out in order to eliminate the old religion among the population and accelerate the adoption of Islam.

In the early years, the representatives of the local population who converted to Islam were exempted from taxes and jizya and they were given many benefits. Islam which was approached on the basis of mutual equality and strong faith, was first believed by the poor. The middle and upper classes of the population have been struggling against it for a long time.¹⁰ The tolerance of the religion of Islam, based on the doctrine of pure and silly monotheism and other positive qualities has attracted everyone and became popular. In this way, Central Asia, which had had an ancient and rich culture, began to play an active role in its socio-economic and cultural life after being a part of Arab Caliphate.¹¹ Zoroastrian temples, Buddhist and Christian church buildings have been converted into mosques since the first years of approaching Islam in Movarounnahr. According to the sources, it was given information about that there was a highly valued local temple of Mokh in the corner of the city of Bukhara, and in front of it was the throne of the ruler of Bukhara. According to the information of Abu Sa'd Sam'ani, Mokh from Bukhara who had converted to Islam and turned his house into a mosque and it was called as "Mokh Mosque".¹²

METHOD

The study of the first doctrines that emerged in Movarounnahr involves a combination of various methods, each contributing to a comprehensive understanding of the region's intellectual development. One key approach is historical analysis, which examines primary sources such as chronicles, texts, and documents from the period. Notable historians like Al-Tabari and Ibn al-Athir, along with manuscripts and inscriptions in Arabic, Persian, and Turkish, offer valuable insights into the social, political, and intellectual contexts in which these doctrines took shape. Textual criticism also plays a crucial role, focusing on the analysis of original manuscripts, theological treatises, and philosophical writings. By comparing different versions of texts and reconstructing the most authentic versions, scholars can track the evolution of intellectual and religious ideas over time. Additionally, philological and linguistic studies are essential for understanding the doctrinal implications and nuances of language, given the linguistic diversity of the region. By examining key texts in their original languages, scholars can better interpret how these ideas were communicated and transformed.

A comparative analysis of religious doctrines is another important method. By comparing the doctrines that emerged in Movarounnahr with broader Islamic theological schools, such as Mutazilism, Sunni orthodoxy, and Shia Islam, researchers can explore how local interpretations shaped the development of Islamic thought in the region. Philosophical and theological analysis further deepens this understanding, focusing on the intellectual contributions of prominent scholars like Al-Farabi, Avicenna, and Al-Khwarizmi, as well as the emergence of different theological schools like Asharism, Mu'tazilism, and Sufism. Archaeological and epigraphic research also provide valuable context, as the study of inscriptions, architectural structures, and religious monuments sheds light on how material culture reflected and influenced emerging doctrines, particularly in relation to Sufism and Shia beliefs. Finally, an interdisciplinary approach, integrating history, philosophy, religion, and cultural studies, is crucial for grasping the full complexity of the intellectual landscape of Movarounnahr. By considering political, social,

⁹ Vombiri Aminus, *History of Bukhara* (Cairo, 1965). p. 124

¹⁰ Igor Lipovsky, "The Awakening of Central Asian Islam," *Middle Eastern Studies* 32, no. 3 (1996): 1-21.

¹¹ B. Abduhalimov, *Scientific Activity of "Bayt Al-Hikma" and Central Asian Scientists in Baghdad* (Tashkent: Tashkent Islamic University, 2004). p. 10

¹² S.H. Kamaliddinov, *Kitab Al-Ansab" by Abu Sad Abdalkarim Ibn Muhammad as-Samoniyy as a Source on the History and Culture of Central Asia* (Tashkent: Fan, 1993). p. 128

economic, and cultural factors, this approach helps scholars reconstruct how the region's first religious and philosophical doctrines emerged and evolved within the broader Islamic world. When applied together, these methods offer a nuanced and holistic understanding of the intellectual traditions that took root in Movarounnahr.

RESULT AND DISCUSSION

Examination of the pre-Islamic cultural and religious landscape of Movarounnahr

Arab geographers show that there were Arabs among the rural population of Samarkand as early as the third century AH. Being lived together with the local population served to be introduced the population with Islam. At that time, the word "Arabs" meant "Muslims" When the Arabs first approached in this area, they introduced the exemption of new Muslims from Islamic "jizya" (life tax). However, later governors of Khurasan did not strictly follow this rule of Islam. Because exempting the population from taxes would reduce the caliph's treasury and their own income¹³

After the death of Qutayba ibn Muslim, the position of Umayyad power in Movarounnahr became somewhat weaker. Umar ibn Abdulaziz (717-719), who ascended the caliphate throne after the death of Caliph Suleiman ibn Abdulmalik (715-717), began to establish justice in the country and canceled the collection of khiraj and jizya taxes from the representatives of the local population, who were newly becoming Muslims along with Arabs. He demanded the new governor of Khurasan to be appointed by him, Jarrah ibn Abdullah (717-719) to behave on this way. However, Jarrah ibn Abdullah continued the policy of his predecessor, Qutayba ibn Muslim, and sent a special letter to the caliph about the ruling the country only with the help of a sword and a whip. In his opinion, the population was obliged to pay jizya in regardless of whether they accepted Islam or not. As a result, he began to treat the new Muslim population with cruelty which was contrary to the teachings of Islam.

The nation of Movarounnahr were dissatisfied with the policy of Jarrah ibn Abdullah who was a governor of Khurasan at that period and sent their representatives to Caliph Umar ibn Abdulaziz (717-720) to complain about him. The caliph, through representatives, demanded from this governor not to collect the jizya tax from those who has became Muslims. Although Jarrah is officially subordinate to the caliph, he had made it necessary for new Muslims to be performed a number of Sunnah who practiced in Islamic Shari'a in order to avoid paying jizya tax. His actions would further increased the discontent of the population. Caliph Umar ibn Abdulaziz (717-720) who appointed Jarrah ibn Abdullah as a governor of Azerbaijan and Armenia, and in 718 sent Abdurrahman ibn Naim as governor of Khurasan instead of him. The Caliph instructed him to move Muslim (Arab) families from Movarounnahr. Abdurrahman followed the policy of his predecessor Jarrah ibn Abdullah. The historians believe that he did not follow the decision of the caliph.¹⁴

Khurasan governors after Abdurrahman ibn Naim continued to collect jizya tax from new Muslims without following the instructions of Islam. As a result, the local population expressed their displeasure against the Umayyad government at that time. In Movarounnahr, the dispute over the jizya tax, which is levied on each person was quite intense. Not wanting to give up such a source of income, the governors of Khurasan continued to levy the jizya tax from the large numbers of new Muslims. This caused resentment among the new converts to Islam. Both sides struggle over the issues such as who is a true Muslim and what conditions he must fulfill in order to be exempt from the jizya tax.¹⁵

¹³ Suleiman, *History of Central Asia*. p. 169

¹⁴ Suleiman. p. 170

¹⁵ Jahongir Abdumajitov, "ARRIVAL OF ARABS IN MOVAROUNNAHR AND THEIR

In order to recognize new Muslims, some governors were in favor of checking their knowledge by Islamic requirements and laws. They believed that it is necessary to perform Islamic rituals perfectly, to memorize at least one surah from Qur'an. And they insisted on that faith is only in swearing to Allah, and they deny that other actions are related to faith. There was no such definition of faith in the early days of the Murjiite doctrine, but it soon became a necessary addition to the rule that no sinner could be denied a believer.¹⁶

It should be mentioned that Harith ibn Surayj, who was opposed to the additional conditions required for not collecting the jizya tax from new Muslims, but also rebelled against the Umayyads in 112/730-31 as the leader of Murji sect in Mavarounnahr. He took Abu Fatima Azdi who was the leader of the Kharijites as his military advisor. Haris ibn Surayj condemned the Umayyads for not being followed the rules of Qur'an and not acting according to Sunnah. He called people to return to obey Qur'an and Sunnah with the claim of Mahdiyyism. The goal of Haris, who gained a great reputation on with that call, was to create a state that would be acceptable to population. In his policy, he promised to be abiden by the agreement that had made with the dhimmis (non-Muslims living category in a Muslim country) and not to levy the jizya tax on those who were Muslims. Because at that time, the governors of the Umayyad state in this region were also collecting jizya from the local Muslims. The supporters of Haris in their actions according to this Hadith: "A man named Haris will come out of Movarounnahr. It will be compulsory for all people to help him".¹⁷ According to the teachings of Murjiyyim, the acceptance of religion in a person's language was enough to recognize him as a Muslim, and the full implementation of religious practices was considered as a secondary issue.

Harith ibn Surayj occupied Movarounnahr with the support of the Turkic khan Abul Muzahim Sulu and the tax-oppressed local population. After turning over the Muslims to his side in Movarounnahr, he moved to Khurasan and took under the control of several provinces. Even the army of Junayd bin Abdurrahman who was the governor of Khurasan at that time could not stop him. Historians attribute the victorious campaigns of Haris into two factors, the first was the support of local rulers and the second was his insistence that no taxes could be taken from new Muslims. In 736, after the death of Khurasan governor Junayd, Asim ibn Abdullah ibn Yazid Hilali was appointed as the governor of Khurasan. He managed to stop the army of Horis, but the protest movement of the population in Khurasan and Movarounnahr grew stronger.¹⁸

Governor of Khurasan, Asim wrote to Caliph Hisham ibn Abd al-Malik (724-743) and proposed to annex Khurasan to Iraq and abolish the taxes imposed on the population such as khiraj and jizya. Caliph Hisham ibn Abd al-Malik was enraged and dismissed him and sent Asad ibn Abd Allah (735-737) as governor in his place. Asad ibn Abdullah fought against Haris ibn Surayj, then Haris flees to Samarkand. At first, Asad ibn Abdullah followed him to Bukhara and then to Samarkand, but he went back without being able to take Samarkand by force.

Nasr ibn Sayyar (737-748) who was the governor of Khorasan after Asad ibn Abdullah (737-748), abolished the jizya tax from new Muslims and made their rights equal to those of previous Muslims and also relieved the tax system. At that period, the rights of new Muslims in Khurasan and Movarounnahr had been restored, but these actions and processes had had a negative impact on the position of the Umayyad state in this region. Finally, the Umayyad state declined in 132/750 and was replaced by the Abbasids state.

PARTICIPATION IN ETHNOCULTURAL PROCESSES," *Евразийский Журнал Социальных Наук, Философии и Культуры* 3, no. 2 (2023): 40-43.

¹⁶ Ulrich Rudolph, *Al-Moturidiy va Samarqand Sunniylik Ilohiyoti* (Tashkent: Imam Al-Bukhari International Foundation, 2001). p. 27

¹⁷ Suleiman, *History of Central Asia*. p.186

¹⁸ Suleiman. p. 179

In the first years of the Abbasids caliphate, in 133/750, Sharik ibn Sheikh Mahri, with thirty thousand people, raised a rebellion against the Abbasids in Bukhara, supporting the High Bayt (representatives of the Prophet Muhammad's family) and claiming to be in accordance with the Shiite faith. He said: "We have just got rid of the torture of the Marwanis, we should not be subjected to the tyranny of the Abbasids. Because the direct descendants of the Prophet are deserved, worthy and entitled to the caliphate."¹⁹ At that period, the Shiites themselves were dissatisfied with the current affairs and tried to gather supporters around them.

According to historian Narshahi, the emir of Bukhara, Abduljabbar ibn Shuayb, the emir of Khorezm, Abdulmalik ibn Harsama, and the emir of Berzam fortress, Mukhallad ibn Husayn, made an alliance with each other in order to take an oath and decided to support this call and fight against those who opposed it. Abu Muslim (d. 137/755) who was the governor of Khurasan at that period, sent ten thousand troops under the leadership of Ziyad ibn Salih Khuzai against the rebels. The rebels that were led by Sharik ibn Sheikh Mahri won the initial battles. Bukharkhudat joins Ziyad ibn Salih with his ten thousand troops in Qutayba ibn Tughsha. With the help of Qutayba bin Tughshoda's advice, Bukhorkhudot managed to defeat Ziyad rebels with great difficulty.²⁰ This slogan of Sharik ibn Sheikh was the same Shia teaching that has been going on in Iraq for almost a century. The actions of this Shiite doctrine in Bukhara were suppressed by the action of Abu Muslim who was the governor of Khorasan, and with the help of Qutayba ibn Tughshoda, the ruler of Bukhara.

As it is mentioned in the work "Muntahab Kitab al-Qand" that Ismail ibn Ahmad, the emir of the Samanid, was inclined to the Shiite faith in his youth. One day he saw the Prophet, Abu Bakr, Umar and Ali in his dream. Abu Bakr was standing on the Prophet's right, Umar was on his left and Ali was behind him. Abu Bakr laid his hand on the chest of Ismail and asked: "What does he want to do from us, O Messenger of God?" Ismail said that Abu Bakr had been sick for several months because he could not get rid of the pain in the place where he had laid his hand on him in front of the Messenger of Allah. Doctors tried to treat him by using all measures. Then Ismail's brother Nasr bin Ahmed sent him a letter asking him about the dream he had and what he should do. Nasr wrote a letter in response to him: "O my brother, the cure for this is very easy. Repent before Allah and His Messenger for what you say and what you believe." After that, Ismail returned from his inclination towards Shiism and recovered from his illness.²¹

On June 2, 745, the second caliph of the Abbasids, Abu Ja'far Mansur (754-775), treacherously killed the governor of Khurasan, Abu Muslim, and the people of Central Asia and Iran lost confidence to Abbasids. As soon as this news reached Khurasan, the people who realized being lost their leader started to revolt and demanded his death. Although it has been almost a century since the introduction of Islam, pagan narratives, slogans and beliefs have not completely disappeared from their memories in most cities and villages of Khorasan and Movarounnahr. For this reason, the appearance of a great hero like Abu Muslim, especially coming out of a community buried in superstitions, was firmly established in the ancient beliefs of the population, that is, the belief in "Aushetarmoh" who was a descendant of Zarathustra which was the savior of the earth every thousand years, and the Mahdi faith in Islam. At this period, the belief of *huhul* (transmigration of the human soul from one body to another) was approached among the population as the following: "Such a person will not die, he will return to the world without dying and rid the world of oppression, tyranny and injustice." This category was named "al-Muslimiya" and is also called "Harma-diniya". In the sources, it is written that the name

¹⁹ Al-Thabari Abu Ja'far Muhammad Ibn Jarir, *Tarikh Al-Umam Wa Al-Muluk* (Beirut: Daar Al-Suwaydan, 1986). p. 459

²⁰ Suleiman, *History of Central Asia*. p. 221-223

²¹ D. Rahinjonov, *Kitob Al-Qand Fi Ma'rifat as-Samarqand" Asari - Samarqand Hadis Ilmi Tarixi Buyicha Muhim Manba* (Tashkent: Tashkent Islamic University, 2003). p. 60

Kharmadini originates from the "Kharm-Abad village" in the city of Balkh. According to Ibn Nadim, after the execution of Abu Muslim, his supporters and relatives had come to Movarounnahr. They got the name as "Muslimiya". In Movarounnahr, a merchant named Ishaq acted as a loyal supporter of Abu Muslim and spread the following news: "Abu Muslim was arrested in the mountains of Rai"²².

However, Isaac's call was suppressed before it spread widely. In the 70s and 80s of the 8th century, another ideological movement against the Abbasid government began as a successor to the Muslimiya movement in Mavarounnahr. Muqanna was politically skilled, who was the leader of this movement which was considered more serious and dangerous than other uprisings. He orders his followers to wear white clothes and march under a white flag. His action is considered as a continuation of the "Muslimiya" movement, which began to revenge Abu Muslim.²³

Because of these wore white clothes, it is also known in history as the "white-clothed" rebellion. The leader of this rebellion was the person named Muqanna (so was nicknamed because he wore a veil over his head and face) and is said to be from somewhere of the Marv area. Narshahi's work "History of Bukhara" mentions that Muqanna was originally from a village called "Koza" and his real name was Hashim ibn Hakim. He used to be a kudugar (felt presser) and later, after mastering the art of magic, he also claims to be a prophet. Due to his great intelligence and knowledge, Muqanna read a lot of books by ancient scholars and reached the level of master in magic and witchcraft. His father, Hashim bin Hakim, was the commander-in-chief of the emir of Khurasan during the reign of Caliph Abu Ja'far Mansur, and was originally from Balkh.²⁴

In order to increase his authority, Muqanna called himself a divine person and claimed divinity according to the belief of hulul and tanosukh (the soul entering and exchanging bodies). The Arabs placed their troops on the banks of the Amudarya in order not to extend the influence of Muqanna from Khurasan to Movarounnahr. The rebellion begins in 776. Muqanna and his 36 supporters pass through Amudarya and head to Kesh region. In Bukhara, Bunyod, the son of Bukhorkhudot Tughshoda, renounced Islam in order to become an independent governor and began to support him. Muqanna takes the fortress of Som (Sanam) near Kesh as his residence. The entire of all Kashkadarya oasis would be under the control of the rebels.²⁵ The doctrine of Muqanna promoted the ideas of equality of general property and the expulsion of Arabs from Central Asia.²⁶

His followers, consisting of fifty thousand people, came to the palace where Muqanna had lived and begged him to show his face. And he addressed through his slave: "You can't bear to look at my face. "Whoever does it will die immediately." But after his fans cried and moaned impatiently, it was given a mirror to the hands of a hundred girls farmers of Sogd, Kesh and Nakhhab and took them to the roof of the palace. When the sun sets, these girls turn the mirrors in their hands to the sunlight and say to their slave: "Tell my slaves, see the face of God". When the sunlight hits the mirrors, the space is filled with light from its reflection. Since Muqanna's fort was located in a mountainous area, the mountains may have helped to keep the light from reflecting off the rays. The people who saw such situations with their own eyes bowed their heads: "Lord, it is enough for us to see your power." If we want to see more than this, our eyes will burst,"

²² The ancient name of Tehran, the capital of Iran.

²³ Abdulaziz Mansour, *Encyclopedia of Islam* (Tashkent: National Encyclopedia of Uzbekistan, 2016). p.

²⁴ Narshahi, *History of Bukhara*. p. 138

²⁵ Narshahi. p. 139

²⁶ Deborah G Tor, "The Islamization of Central Asia in the Sāmānid Era and the Reshaping of the Muslim World," *Bulletin of the School of Oriental and African Studies* 72, no. 2 (2009): 279-99.

and Muqanna's slave exclaims: "Now raise your heads from prostration. Go to all regions and slogan. Whoever does not accept your calls, his blood, wealth and followers are honest with you". After that, his followers rise up and start various destruction, execution and looting. They proudly told others: "We have seen God".²⁷

Muqanna's teaching began to spread in Sogd, Ilaq (Ohangaron), and Shosh. Representatives of various social groups participate in the strike. Caliph Abu Ja'far Mansur sent a large military force led by Gabriel ibn Yahya in 776 to attack the rebellion. Uqba ibn Salim, a chief of ten thousand soldiers who was sent to help Gabriel, was defeated by the rebels of Gharija between Kesh and Samarkand cities. As a result, the cities such as Nakhlah and Chaghaniyan would be under the control of the rebels.²⁸

The main strongholds of the rebels were located in Narshah, near Bukhara. In this year, near Narshah, a four-month battle took place between the combined army of Bukhara governor Husayn bin Muwaz and the governor of Samarkand, Gabriel. Although the people in white clothes prevailed in this battle, later Arabs, who were more in number, dug a fifty metres hole under the wall of Narsakh fortress and entered to there from it. Narsakh fortress was occupied by Arabs. Kesh and Samarkand will now become the main centers of the uprising. The last stage of war was very intense in the oasis of Kesh. The siege of the fortress of Som (Sanam) was assigned to Haroshi which was the residence of Muqanna. After a long siege, the muqannas surrendered.

The conspiracy ends with Muqanna's death in Movarounnahr area, but Ahmad ibn Muhammad Nasr Qubovi, who translated Narshahi's book "History of Bukhara" into Persian in 522/1228 narrated that in some parts of Sogd which buried in superstition, his supporters had been hiding among Muslims for about three centuries as follows: "Though the followers of Muqanna accepted Islam for the sake of taqiyyah (saving their lives), they still pray in the villages of Kesh, Nakhlab, Koshki-Umar, Koshki-Kushtuvan and Zarmon in Bukhara by having not being fast, purified themselves from dirties and not informing Muslims about their status".²⁹

The Qarmatian Challenge to Samanid Authority in Movarounnahr

One of the dogmatic teachings that operated in Movarounnahr is the Karromiya doctrine. It is mentioned in the work by Abu Hafis Nasafi that Muhammad ibn Karram (d. 869) who was the founder of the Karromite doctrine, personally distributed hadith in Samarkand. He carried out propaganda work in the household of his student Abu Muhammad Abdullah ibn Muhammad Sijzi. Ibn Karram calls for secularism, piety and knowledge. His hadiths are transmitted through Abu Sa'd Idrisi Fazl ibn Maqtuya Samarkandi, Bakr ibn Fazl Tokharistani.³⁰

At the end of 914, an uprising broke out in Samarkand. The strike which had been taken a sharp turn, started under the leadership of Husayn ibn Ali Marwazi, especially in the southern regions of the Samanid state. The strike took place under the banner of the Qarmatian idea. This rebellion was suppressed in 918. During the reign of Nasr ibn Ahmad (914-943), the Qarmatian movement intensified in the territories of the Samanid state. The Qarmatians mainly opposed to the spreading of Islam, the strengthening of land ownership relations and advocated the restoration of earlier traditions. That is why the mass of the population had joined in this movement. It is mentioned in the sources that some of the officials, even Emir Nasr ibn Ahmed

²⁷ Suleiman, *History of Central Asia*. p. 239

²⁸ Hélène Thibault, "Political Islam in Central Asia: From Religious Revival to Securitization," in *Routledge Handbook of Political Islam* (Routledge, 2020), 139-54.

²⁹ Narshahi, *History of Bukhara*. p. 104

³⁰ D. Rahimjonov, *Kitob Al-Qand Fi Ma'rifat as-Samarqand" Asari - Samarqand Hadis Ilmi Tarixi Buyicha Muhim Manba*. p. 92-93

himself, supported the actions of Qarmatians.³¹

The proof of those who say that Amir Nasr accepted the Qarmatian doctrine was that Amir Nasr agreed to pay a tribute of one hundred and nineteen thousand dinars to the Fatimid caliph al-Qaim (934-946) at the request of the leader Qarmatian movement in Movarounnahr Muhammad ibn Ahmad Nakhabi at the end his reign. Because of death of Husayn ibn Ali Marvazi in Bukhara prison , who belonged to Qarmatians in Khurasan. It was paid such a lot money for his death.

This action by Amir Nasr provoked the protest of scholars and Turkish slaves. As a result, Amir Nasr was forced to abdicate. Nasr's son Nuh (943-954) owned the throne. As a result of Noah's brutal fight against Qarmatians, the property of the Qarmatians was confiscated. Nuh even ordered to be chained and imprisoned his father Amir Nasr in the castle. Nuh ibn Nasr assigned the famous imam of the Hanafis, Abul Fazl Muhammad Sulami as his prime- minister and they worked hard together in order to defeat the actions of Qarmatians. The activities of Qarmatians around Khurasan continued until 1029, when Sultan Mahmud Ghaznavi had occupied the city of Rai.

Nizamulmulk who was the author of the work named "Political affairs" mentions about Qarmatians as follows: "During the period when the Botinians rose up, they were given different names everywhere. But they all have the same meaning. They are called as "Ismaili" in Aleppo and Egypt, "Qarmati" in Qom, Koshan, Tabaristan, Sabzavor, Movarounnahr, Qazvin and Baghdad, "Mobaruki" in Kufa, "Ravandi" and "Burqai" in Basra, "Khalafi" in Raya, "Muhamira" in Juzjan, "Muhamira" in Sham. "Mubayiza", "Saidi" in the Maghrib, "Jannabi" in Lahsa and Bahrain, "Batiny" in Isfahan. They called themselves as "educated" and "loyal". Their goal was to destroy Islam and Muslims at any cost. They were the enemies of Islam and the dynasty of Prophet. Whoever among the Muslims shows mercy to them and considers them as owners of Holy Books will face the curse of Allah, the angels and the people. And on the Day of Resurrection, they will be punishment for that."³²

Academician Barthold mentioned by his works that Nasr ibn Ahmed accepted the doctrine of Qarmatians and shows that he narrated this story from the work "Political affairs" by Nizamulmulk and by the work of Persian historian Abul Fazl Muhammad Bayhaqi (d. 996/1077) "Tarikhi Salatini Ghazna" which has been also known as "Tarikhi Mas'udi". Barthold describes the abdication of Amir Nasr ibn Ahmed ibn Ismail Samani in the last years as follows: "Amir's Shi'ism (Qarmatism) caused the displeasure among the religious jurists. The leaders of the Turkish soldiers with the high-ranking together , they prepare a conspiracy against Amir. Noah whose son was Amir Nasr and who found out about this conspiracy, called to the party the leader of those who wanted to assassinate him and killed him. At the same time, Amir Nasr is forced to abdicate the throne and hand it over to his son Noah. Because Noah was not accused of Qarmatism. The Turkish soldiers returned to the obedience of the leader of Samani and after this incident, Amir Noah locks his father in the castle in handcuffs. Husayn bin Ali assigns forty thousand dinars to have been paid by Akhmad Nakhabi and holds a discussion among him and the jurists and scholars of "Ahli Sunnah val -Jamaa". Meanwhile, Akhmad Nakhabi with his companions were executed in Bukhara Square."³³ Since the Samanis strictly followed the Sunni faith, the Samanis had had the support of the caliph and Sunni population here.³⁴

Muhammad ibn Ja'far Narshah who was the author of the book "History of Bukhara", a

³¹ Nizamulmulk Abu Ali Hassan ibn Ali Tusi, *Policy [Siyosatnomal]*, ed. Vahid Shodman and Aftondil Erkinov (Tashkent: New Age Generation, 2010). p. 208

³² Ali Tusi, p. 208

³³ Barthold V.V., *History of Turkistan* (Istanbul, 1981). p. 310

³⁴ Bosworth K.E., *Muslim Dynasties [Musulmanskie Dinastii], Handbook of Chronology and Genealogy* (Moscow: Science, 1971). p. 146

historian and scholar and who lived during the Samanids period, did not mention that Amir Nasr had had a positive attitude towards the Qarmatian faith, but described him with the title "Amirus-said (the happy amir)" which states that he was a king of justice. However, Ibnul Asir who was the author of the work "al-Kamil fit-tarikh" in the events of 331/942-43, wrote him as "as-Said Nasr ibn Ahmad" who always trusted in God and repented at the end of his lifetime and described him as a justice, merciful and generous person and narrated stories about his good qualities in some way.³⁵ Vambiri also mentioned Amir Nasr ibn Ahmad in his work as "a man with a great patriotism",³⁶ but did not mention about his connection with Qarmatians. The view-points of Murjiys that faith and action are differ from each other, which began to form in the 8th century had created a favorable conditions for local population in this sphere in order to accept Islam without any difficulties and thus to achieve the equal rights in Islamic society which had recently been formed. Later, although they did not fully understand the Arabic language and its religious deeds, they managed to preserve their social status and national-cultural values by that. As a result of the victory of the movement of Abu Muslim (749), the non-Arabic Muslims had gained the equal rights with Arabs and the ideas of Murjiism began to change from political and social status to the theology one.

During the early Islamic period in Central Asia, particularly in regions like Samarkand, Arabs began settling among the local populations as early as the third century AH (around the 9th century CE), which marked the initial spread of Islam.³⁷ As Islam gained ground, new Muslim converts were originally exempted from paying the *jizya*, the tax levied on non-Muslims. This exemption, however, was not consistently enforced by the Umayyad governors of Khurasan. The central issue revolved around whether newly converted Muslims should remain exempt from the *jizya*. Some local Muslims, alongside reformers, grew increasingly disillusioned by the fact that the Umayyads continued to impose this tax on converts, seeing it as contrary to the principles of Islam. A theological movement that gained prominence during this period was the Murji'ah (Murjiite), which emphasized the separation between belief and practice. According to the Murji'ah doctrine, simply declaring faith through the *shahada* (testimony of faith) was sufficient to recognize someone as a Muslim, even if their actions did not fully align with the prescribed Islamic practices. This perspective resonated with many of the newly converted Muslims, who felt that their faith should not be questioned or penalized based on incomplete adherence to religious rituals, nor should they be taxed under the *jizya* for not yet conforming to every aspect of Islamic law.

The tension surrounding the imposition of *jizya* was one of the main catalysts for uprisings in the region, particularly the revolt led by Harith ibn Surayj in 730-731. Harith, who aligned himself with the Murji'ah, argued that any individual who professed the *shahada* should be exempt from paying the *jizya*, regardless of their level of religious observance. His rebellion gained widespread support, especially among non-Arab Muslims and oppressed local populations, who rallied behind his call for an end to the unjust taxation and the restoration of Islamic justice for all Muslims, particularly converts.

Social and Religious Upheaval: The Abbasid Caliphate and its Discontents

The political landscape shifted dramatically with the fall of the Umayyad dynasty in 750 and the rise of the Abbasid caliphate. Initially, the Abbasids promised to implement more equitable policies, but their reign was soon marred by unrest and instability. The execution of Abu Muslim, a key figure in the Abbasid revolution, by the caliph Abu Ja'far al-Mansur further fueled instability in regions like Khurasan and Mavaranahr. This instability was compounded

³⁵ Ibn Asir, *Al-Kamil Fi Al-Tarikh* (Beirut: Daar Al-Fikr, 1986). p. 293

³⁶ Aminus, *History of Bukhara*. p. 114

³⁷ Akram Namozovich Jurayev, "CONVERTING ISLAM BY POPULATON OF CENTRAL ASIA: ANALYSES AND OUTCOMES.," *Theoretical & Applied Science*, no. 6 (2020): 771-75.

by the rise of Muqanna, a religious leader who claimed divinity and sought to restore the ideas of equality and justice, directly challenging the Abbasid regime.³⁸

As the Abbasid caliphate continued to struggle with its governance, other local religious movements emerged. The Qarmatians, who were influenced by Ismaili Shia teachings, rejected the authority of both the Umayyads and the Abbasids. They promoted radical ideas of equality and communal property, gaining support from the local populations who were disillusioned with central Islamic authority. The Qarmatians, in particular, took a strongly anti-Arab stance, and they attempted to establish their own independent governance structures, further deepening the rift between the Arab Muslim rulers and the local populations.³⁹

The spread of movements like the Murji'ah and the rise of groups like the Qarmatians had long-lasting consequences for the religious and political landscape of the region. These movements fostered a broader, more inclusive understanding of Islam, allowing newly converted Muslims to claim equal rights with Arabs, even if they had not yet fully embraced all aspects of Islamic law. The Murji'ah doctrine, in particular, played a crucial role in integrating local populations into the Islamic community, offering a theological justification for their inclusion despite their incomplete adherence to Islamic rituals.⁴⁰ This helped to create a sense of unity among the diverse Muslim communities of the region in the face of oppressive tax policies and foreign rule. The revolts led by figures such as Harith ibn Surayj and Muqanna provide important insights into the broader socio-political struggles that shaped the early Islamic world in Central Asia. These uprisings were not just about religious reform; they were deeply entwined with issues of local autonomy, social justice, and resistance to foreign domination. Although these rebellions did not succeed in toppling the central caliphate, they had a lasting impact on the region's political and religious development, laying the groundwork for the rise of local dynasties like the Samanids and contributing to the eventual consolidation of Islamic rule in the region.

CONCLUSION

The scholars of Samarkand played a pivotal role in the emergence of the Najjariya, Karromiya, and Moturidia schools of theology, which were based on Murjiite opinions. Despite Bukhara being the political center, Samarkand retained significant cultural importance, preserving traditional values that fostered new theological doctrines. The spread of Islam in Mowarounnahr led many to study Abu Hanifa's teachings in Kufa, which they then brought back to Balkh and Rai. The Hanafi jurisprudence gained prominence through key scholars and the support of the Abbasid caliphs. Notable scholars such as Abu Mute' Hakam Balkhi and others contributed to spreading Abu Hanifa's teachings in Khurasan and beyond. The Abbasid caliphs appointed Hanafi scholars to high positions to counter the influence of other sects, solidifying the Hanafi school's presence in the region. This support ensured the consistent spread of Hanafi thought across Khurasan and Movarounnahr, particularly in cities like Samarkand and Bukhara. The lasting impact of Abu Hanifa's students, who held significant judicial and educational positions, was crucial in establishing these cities as key centers of Hanafi jurisprudence and theological development, integrating local customs and preserving traditional values within Islamic frameworks.

³⁸ Sh. Yovkochev, *The History of Central Asian Religions*, ed. Markaziy Osiyo (Tashkent: Tashkent State Institute of Oriental Studies, 2006). p. 122

³⁹ Sophie Roche, *Central Asian Intellectuals on Islam: Between Scholarship, Politics and Identity*, vol. 32 (Walter de Gruyter GmbH & Co KG, 2021).

⁴⁰ Aydarbek Tulepov, *Islam and Fanatical Sects* (Tashkent: Sharq, 2013). p. 148

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