

## THE LAST PERIOD OF UMMAYYAD RULE IN THE ARAB CALIPHATE: THE WORK OF THE KHURASAN VICEROY IN TRANSOXIANA

Ungalov Azizbek Amiriddin o'g'li

Ph.D. doctorant of the III stage of Samarkand State University

Mail: azizbek.ungalov111@mail.ru

### Annotation

The role of the political situation in Transoxiana under the control of the umayyads, the policy of reconciliation with the people of Transoxiana who turned away from the Arab caliphate of the last umayyad Khorasan viceroy Nasr bin Sayyar, and the provision of relative peace in Transoxiana.

### Annotatsiya

Movarounnahrda siyosiy vaziyatning ummaviylar boshqaruvidagi tutgan o'rni, so'nggi ummaviy Xuroson noibi Nasr ibn Sayyorning Arab xalifaligidan yuz burgan movarounnahrlik aholi bilan kelishuvchilik siyosati, Movarounnahrda nisbiy tinchlikning ta'minlanishi.

### Аннотация

Роль политической ситуации в Мовароуннахре под контролем уммавитов, политика примирения с народом Мовароуннахра, отвернувшимся от Арабского халифата последнего уммавийского Хорасанского наместника Насра ибн Сайяра, и обеспечение относительного мира в Мовароуннахре.

**Kalit so'zlar.** Xalifa Xishom, Movarounnahr, Varagsar, Xoris ibn Surayj, xiroj, jizya, Xolid ibn Abdulloh, Volid II, Shosh, Farg'ona.

**Keywords.** Caliph Hisham, Transoxiana, Varagsar, Khoris ibn Surayj, khiraj, jizya, Khalid ibn Abdullah, Walid II, Shosh, Ferghana.

**Ключевые слова.** Халиф Хишам, Моваруннахр, Варагсар, Хорис ибн Сурайдж, хирадж, джизья, Халид ибн Абдуллах, Валид II, Шош, Фергана.

### Introduction

Although Transoxiana was militarily destroyed by the Arab Caliphate by 715, its complete occupation took years of effort by the Caliphate's administrators. The long-term occupation of Transoxiana was completed only in the 50s of the VIII century. This period was a full period of hardships and losses for the Arab Caliphate.

## Main Part

During the reign of Caliph Hisham (724-743), Nasr ibn Sayyur (738-748), who was appointed to the viceroyalty of Khurasan in 738, began to eliminate the forces and circumstances that hindered the politics of Umayyad in Transoxiana. First of all, it was necessary to put an end to tribal conflicts. It removed the control from the big centers that existed until then [1, P. 198]. Nasr ibn Sayyur decides to strike at the Kharijites with Kharis and their allies. For this purpose, before going to Marv, he will march towards Boysun pass. Although there is not enough information about this march in the sources, it indicates that the issue of eliminating the movement of Kharijites is the most important task on the agenda [2, P. 299; 1, P. 198]. After all, when Nasr came to the viceroyalty, the situation of the Kharijites north of the Amudarya, that is, in Transoxiana, had developed to the extent that the umayyads were worried. Therefore, he again marches to Samarkand, one of the central cities of Transoxiana. According to the information provided by Tabari, it is said that Nasr tried to capture Varagsar, the water dam of Samarkand in this campaign [3, P. 104]. Nasr's attack on the water dam indicates that he was unable to capture Samarkand. After all, in the military strategy of that time, there are cases of cutting off a city or fortress from certain necessary supplies [2, P. 266]. Nasr's march to Samarkand and his attack on the Varagsar dam are grounds for evaluating Transoxiana as returning to Umayyad control. As a result of Nasr's two marches to Transoxiana, he realizes that a policy other than reconciliation will not give him the desired result [3, P. 53]. Therefore, he implements tax breaks boldly and consistently. At the same time, the policy of amnesty leads to the formation of a sympathetic group from the local population. 20,000 Muslims from Nasaf, Kesh, Bukhara, Samarkand, Ustrushona accompanied Nasr when he marched on Khoris, Shosh [4, P. 136; 6, P. 45]. During this period, Kursul and Shosh ruler Kadr, who cooperated with 15,000 mercenary troops and the supporter of Khoris chief Kharijites, did not allow them to cross the Shosh river [3, P. 105]. With the help of Arab intelligence, Nasr personally captured and killed Kursul [7, P. 155], and the Turks, who were left without a leader and considered Kursul's death to be an act of indifference, were forced to go back. According to Tabari, Nasr marches to Ferghana and takes 30,000 prisoners from its ruler [2, P. 268]. After the subjugation of Ferghana, the governor of Iraq, Yusuf ibn Umar, received an instruction to eliminate Khoris, who settled in Shosh [3, P. 105], so he decided to subjugate Shosh.

The full text of the agreement signed with the ruler of Shosh, Qadr ibn Badr, has not reached us, but the agreement contained the task of expelling Kharis from Shosh. After that, Khoris is forced to retreat to Farab [1, P. 200; 3, P. 105]. Nasr leaves Nizak ibn Saleh in Shosh and goes back to Ferghana [2, P. 268; 3, P. 105]. After several clashes in Kuva, the ruler of Fergana was forced to ask for peace. Nasr leaves Muhammad ibn Khalid as ruler there with only 10 men. It is true that Nasr did not go north of Sirdarya, and without fighting with Fargana and Shosh, he subjugated them again by peace. But he managed to kill his bitter enemy Kursul through his march to the east, as well as to ensure the inviolability of the eastern borders, he managed



to expel Kharis ibn Surayj from the stronghold of Shosh. At the same time, the unhesitating implementation of a well-thought-out plan to turn the common and noble population to his side gave him the breath to carry out reforms and conquer the opposition until the death of Walid II (743-744), the caliph after Hisham [8, P. 149].

Nasr's occupation of Shosh and Fergana was also tactically thought out, firstly, it meant the complete re-occupation of Transoxiana, and on the other hand, the occupation of Shosh and Fergana served as a gate to return the people of Transoxiana who had gone to the land of the Turks back to their lands. It was most important for Nasr that Transoxiana turned the local population, who boycotted Islam and went to the land of the Turks, to his side. On the one hand, the Kharijites, who came to the arena with the demand to follow the Book of God and the Sunnah of the Prophet, masterfully took advantage of the mistakes made by the public authorities. The "reconciliation policy" introduced by Nasr as a person who knows the situation in Transoxiana for more than a quarter of a century was the most appropriate choice. According to him, Nasr announces the following concessions to the people who left Mowarounnahr: 1. Those who accept Islam and return to their religion will not be punished. 2. Residents returning to Transoxiana will not be required to pay back taxes. 3. It was introduced that the Arab captives in the hands of the Sogdians should be returned to the Nasr administration only after a fair decision of the judge [3, P. 106]. Even those in the center of the caliphate did not support the agreement policy implemented on the basis of these conditions, so Nasr said to them: "I swear by Allah, if you (the Sogdians) had seen the courage and malice towards the Muslims as I have seen, you would not have denied it (that is, their demands) [7, P. 156]." It is through this policy that the unprecedented expansion of the opposition against the Umayyads at the expense of the local peoples subsides. During the period of Nasr's viceroyalty, the amount of danger from the east decreased sharply, this is because the Turks were weakened and on the verge of destruction, the strategic eastern parts of Transoxiana were retaken by others and the danger that could happen at dawn decreased, and the majority of Transoxianaites inclined to an alliance with other forces against the Turks and Umayyads. He was able to ensure relative peace in Mowarounnahr because he enjoyed the freshness of the policy of reconciliation.

In addition to the goodwill of the majority of the population of Transoxiana, Nasr was one of the initiators of getting closer to the local nobles and entering into kinship relations with them [7, P. 156]. In this regard, he also sets an example and marries the daughter of Bukharkhudot Tughshoda [9, P. 128]. Arab commanders and nobles bought land from Sughd and married the daughters of the local elite. It will be possible to placate the common people with tax breaks and other finer points of politics, and when the time comes, they can be negotiated into submission. But coming to terms with the local elite is not always easy. This can be seen even more clearly from the actions of Ghurak, which was a serious concern for the caliphate until Nasr's career. Nasr ibn Sayyar, who understood this well, gave the Muslims of Transoxiana all

the rights given to Arab Muslims, and he managed to connect the local nobles with Arab nobles. We can understand from the information given by Tabari that the local nobles were really close to Nasr. According to him, local nobles come to Nasr with their complaints [2, P. 269]. This is a sign of confidence in Nasr.

## **Conclusion**

Nasr's policy, which was thoroughly and carefully thought out in Mowarounnahr, paved the way for the restoration of the caliphate in Mowarounnahr under conditions of a change in the balance of power there. Now it was raging only in the most remote areas of the caliphate, and the wind of opposition was blowing in Khurasan. In short, Mowarounnahr now became a somewhat quiet land for Nasr's reforms. But you should not think that everything has been traced. It was a temporary lull as always. The opposition has not yet been completely conquered, and not all the local population has completely turned to Nasr and become his loyal citizens. The people of Mowarounnahr did not see the policy of agreement of the caliphate authorities today, they well understood that time will tell if this policy will not be sustainable. The rise of the Turkish power, the death of people like Devashtich, Gurak, the defeat of Haris ibn Surayj, and finally, Nasr's policy of tolerance kept the people of Transoxiana and Khorezm in this position.

## **References**

1. Bolshakov O.G. History of the Caliphate: v 4 t. / In-t vostochnyx rukoposey RAN. — M. : T. IV. — 2010. — 367 p.
2. History at-Tabari / Per. s Arabic. V.I. Belyaeva s dopol. O.G. Bolshakova, A.B. Khalidova. - Tashkent: Science, 1987.
3. Kadyrova T. Iz istorii krestyanskikh vosstaniy v Maverannakhre i Khorasane v VIII – nachale IX c. - Tashkent: Science, 1965.
4. Otakhajhaev A. Turkish-Sugdian relations in the early medieval Central Asian civilization. Monograph. - T.: ART-FLEX, 2010. 220 p.
5. Velikie arabskie zavoevaniya / Hugh Kennedy; per. English Solovevoy. - M.: AST, 2010. – 475.
6. H. Kennedy. The Armies of the Caliphs. Taylor & Francis Routledge - 2001. 128 p.
7. Djalilov A. Sogd nakanune arabskogo nashestvia i borba sogdiytsev arabskikh zavoevateley v pervoy polovine VIII c. Stalinabad. 1961.
8. "The Arab caliphate." Golden age of Islam / Wellhausen Julius., Per. English T.M. Shulikova." : Center polygraph; Moscow; 2018
9. Gafurov B.G. Tajik. Drevneyshaya. Drevnyaya i srednevekovaya istoriya. Kn. 2. - Dushanbe: Irfon, 1989.