

THE ARAB CONQUEST OF SOUTHERN KAZAKHSTAN AND THE BEGINNING OF THE SPREAD OF ISLAM

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ABSTRACT

Today Islam is the prevailing religion of the people of Kazakhstan. Muslims constitute more than 70 % of the population. Kazakhs - Sunni Muslim religion. The spread of Islam on the territory of present-day Kazakhstan has been a history lasted for several centuries. Initially, Islam penetrated south of modern Kazakhstan in the VIII century. And by the end of the Xth century Islam had been established among the sedentary population in the Semirechie and the Syr Darya. Islam became the religion of Turkic empire Karakhanids arising in the Semirechie in the Xth century.

Thus, in the VIII-X centuries due to the increasing Arab Caliphate power in Central Asia and Kazakhstan, the Islamic religion has spread the growing influence of Arab culture. Arabic language on the territory of the Caliphate became dominant but preserved and the local culture and language. In the development of Arab culture actively participated many scientists, people from countries conquered by the Arabs. Medieval cities were known throughout the world not only for its bazaars and crafts but also famous poets, scholars, artists, rich libraries, educational establishments.

Europe recognized exceptional contribution to the advanced thinkers of the East in science and culture in those days. This is evidenced by translations of the works of scholars and poets of the East received in X-XII centuries widespread in France, Italy, Spain and other countries.

KEYWORDS: Kazakhstan, Arabs, Islam, Muslim, Totemism, Paganism, Zoroastrianism, Tengrianism, Conquest

INTRODUCTION

Islam-one of the world religions. It has a long history during which formed its rites and customs. Quran-holy book is believed by Muslims, it is not created but it was always kept under the throne of Allah and through the angel Djibrail (Dzhabreila) was transferred to the prophet Muhammad.

Quran attracts the hearts of the people as a book of wisdom, containing excellent moral teachings and everyday rules applicable to many situations. Muhammad had the ability to implement in everyday life the spiritual needs of man.

- **Religious Views in Central Asia and Kazakhstan before Arabs' Conquest**

In the beliefs of the Huns the ancient Turks' totemic beliefs occupied an important place. *Totemism*-an ancient form of religion. Tribal relations and the person identified with the animal world. It is significant that during various historical periods totemic elements presented in the ornaments, for example, the image of the Iranian rulers in the crown with horns with golden ball in the middle on the gold and bronze Kushan-Sasanian coins minted in the captured areas of the state Sassanians of Great Kushan, i.e. some extent heirs Massagetian Saka-nomadic groups.

The top of the ancient Turkic society originally linked with the legendary ancestors born of totem animals.

Their relics remain significant, particularly in the myths, legends, genealogies, in which the primitive totem acts as a humanoid creature. So, in the ancient legend, recorded in Chinese sources, said that the genus Ashin of home Hun (Sunnah) was defeated in battle and destroyed. Only a boy of ten survived which was spared because childhood and cutting off his leg and arm, thrown in a swamp. Boy was picked and grown by wolf. Ten years later, the young man was killed, and the wolf disappeared in a valley surrounded by mountains, and there gave birth to ten sons, who became the ancestors of ten Turkic tribes. The cult of the celestial wolf occupies an important place in Turkic mythology, it is common Turkic totem. This genealogical legend is reflected in the tombstone relating to the early period of Turkish Empire.

As we know «wolf» is a totem of Saks and later Turks. "As you know, Genghis Khan was a distant ancestor Borte Chino, translated from Mongolian-gray wolf, which genus kind of Shaker universe led from Ergunekuna to the lands of modern Mongolia. Genghis Khan himself descended from Borzhigin tribe, ethnonym of which can be decoded as Borzhigi, i.e. part (zhik) Wolf people. The whole Turkic world can be considered as the people of the Wolf, among the Kazakh clans only matai and Sadyrov have wolf as their mark. Symbol Wolf gave force. Ox, deer were common in ancient totems among peoples inhabited the territory of Kazakhstan. Another sacred animal in the Bronze Age was a kid-he was a symbol of fertility. Fertility spirits portrayed in goatsk in. Image Bactrian camel occupies a special place in the petroglyphs of Kazakhstan. This animal plays a huge role in the life of the steppe people because you there is an opportunity to migrate over long distances. Symbol of freedom in the Kazakh people is a image of birds. If a person wanted someone freedom, independence and happiness, the thing away with the signs "кҰс канат"(bird wing) or "кҰс мұрын"(bird nose).

Holy sheep-an ancient symbol of grace and vitality-is typical of many cultures from the Pacific Ocean to the Mediterranean Sea. His cult was widespread as among ancient Iranian and among the ancient Turkic tribes. Baran (sheep) was considered the most pure beings possess heavenly solar nature, symbolized power and strength of power. Baran is one of the main totems. Not randomly image of Baran, revered and carefully guarded, was reflected in the stone sculptures Tarbagatay Mangishlak, Central Kazakhstan, on the handles of ceramic tableware Saks-Keles monuments and other steppe.

One of the earliest forms of religion was *paganism*. The nature was among the objects of worshipping-fire, wind, water, mountain tops. Trees and animals were idolized: "... there are any rocks, animals, ancestors, figures and other seat of the soul... ". The cult of fire was common. This pagan tradition at the dawn of humanity existed in various forms in all nations of the earth, and many have survived to this day. The fact that such an extension is reflected in the papyrus of ancient Egypt (II millennium BC.) in the texts of Homer's «Iliad» (I millennium BC) where the bodies of the fallen heroes of the Trojan War were burned. Body of the Macedonian king Philip-the father of the famous Alexander the Great was interred; body of the murdered conspirators Gaius Julius Caesar was burnt on the Roman forum. Arab chronicler Ibn Fadlan watched the ceremony committing to flames deceased noble Russian merchant (IX century). There was a rite of cremation and the ancient inhabitants of Kazakhstan.

Tentatively, *Tengrianism* originated in ancient Altai lands about 7-9 thousand years ago. Chinese sources report that"... they revere above all fire, air and water worship, sing anthem earth worship the same only to the person who created the heavens and the earth, and call it God Tengri...". Long before the emerge of religion, in the Turkic tribes that lived in different parts of Asia, there was a belief in the "Kök Tengri"(Blue Sky) and "Zher Tengri" (Earth Sky)-natural Heaven and Earth natures. The cult of the sky-Tengri, basic of its study in which lays spiritualization forces of nature.

Every natural phenomenon people saw the manifestation of "aruaha-spirit" According to the views of the ancient inhabitants, their well-being depended on the "sky». They worshiped Tengri asking a good harvest and prosperity. It was believed that the strength of Tengri manifested in lightning and fire.

The concept of "soul" is in Christianity and Islam, in Tengrism is "kut". But they are not identical in meaning. If the soul leaves the man then he dies and if Kut goes out of a person, he remains alive but ceases to be human. In Tengrian religion "Kut" - soul, man's spiritual strength, his mind.

According Tengrianism folk art reflected ideas about the structure of the world, the role of the sky, water, earth mother, reminding us of the ancient rites and legends, hidden in bright colors tekemets, tuskiiz (Kazakh national carpets).

Representatives of *Zoroastrianism* were on the ancient territory of Kazakhstan, presumably arising VII-V century BC. Zoroastrianism-religion which was widespread in antiquity and further developed in the early Middle Ages in Persia, Central Asia and Kazakhstan.

The sun takes central place in the cult of Zoroastrianism which is considered the incarnation of divine justice-"art". Fire accompanying the sun - it is a sacred attribute; it should not burn near the deceased and the during funeral, the later fire is taken out of the house. Therefore in this house in the house of the deceased the Kazakhs did not kindle hearth and food do not cook. Important in Zoroastrian tradition there are rites of purification of man. Rules prescribe believer carefully monitor the cleanliness of their nails, hair, teeth and perform daily ritual ablutions, but the main is to purify the soul. Great importance for the purification of the soul is helping orphans and the poor as well as voluntary participation in community service.

In Zoroastrianism mortal sins considered theft, robbery, fraud, and virtues - truth, justice, loyalty, purity, generosity, peace, humility and compassion.

Manichaeism was spread along Silk Road, which was began by monk named Mani, emerged in the III century in Iran and he has quickly gained a large number of adherents from Italy to China. Overall, it was a synthesis of Christianity and Zoroastrianism. Manichaeism of Christianity borrowed the idea of messianism and of Zoroastrianism-the idea of the struggle between good and evil, light and darkness.

At the beginning of the VIII century the supreme head of the Manichaeans had residence in Samarkand. Manichaeism in Central Asia with Buddhism coexisted for a long time, and Buddhism had a strong influence on the pantheon, terminology and even the concept of Manichaeism. Sogdians played leading role in the spread of Manichaeism in the ancient territory of Kazakhstan.

Manichaeism had its adherents in the Semirechie and the south of Kazakhstan among the sedentary population.

Influence and development of Christianity, Judaism, Zoroastrianism and other religions predetermined the development of Islam-a third world religion which arose in VII century in Arabia. The political history of Islam contains a paradox intrinsic only this religion: small Arab sect evolved into an empire controlled community, in the religious community which initially did not carry a political nature. Over time this structure has gained vitality and strength in its ability to transform itself from a religious community, which had a purely national nature into the cultural community-religious and supranational that has preserved its right to exist and the status of the state.

- **Arab Conquest of Central Asia and Southern Kazakhstan**

Prior to Arab conquest Central Asia was called the meeting place of East and West cultures because it was here that there was a wide religious tolerance and found refuge here adherents of the various religious doctrines and sects persecuted in countries where dominated the official religion. Under the banner of a new religion-Islam, serving also as an ideology, law and lifestyle previously disparate and weak Arab tribes united and powerful whirlwind swept over the regions of Asia and North Africa, conquered many nations and Islamize them. The process has been mixed.

If the Middle East was conquered relatively quickly and easily then the Arab conquest of Central Asia took over a century and required a dozen trips. Almost immediately (VII century) Kharassan was conquered, served as a base for trips to the Mawarannahr. Already in the VIII century in political and cultural relations Khorasan prevailed over Mawarannahr. This can be attributed to several factors: 1-the stubborn resistance of the local people; 2-insufficient development of the state apparatus of the Arabs and their inexperience in the affairs of governance; 3-political instability in the Arab caliphate. Despite this early campaign of Arabs paved the way for subsequent conquests.

Special role in spreading Islam in Central Asia, all the researchers assign Arab governor of Khorasan Kuteib ibn Muslim (705-715). Arab warlord with enviable persistence paid thrice Bukharians to Islam but they again defended their independence and become irreligious. Kuteib burned idols in the fire, destroying books, scribes, scholars and priests of temples by fire.

Incentives for conquests of the Arabs in Central Asia were slaves and the successes of the Muslim Mission contributed disagreement among local rulers. Political fragmentation polyconfessional society did not hold against the common belief of the Arabs convinced of the validity of the spread of Islam in arms (jihad). Sogdians, as came to the aid of the Turks, tried to combine forces to stop the expansion of foreigners.

In the VII-VIII centuries Tang China claimed a part of Turkestan. The final claim of western and eastern aggressors was allowed by Talas battle (751) between the Arabs and the Chinese. On the fifth day of a fierce battle on the river Talas, taking a huge number of prisoners and booty, the Arabs won. Chinese lost all hope to return political and cultural influence on the life of Central Asia and the Sogdians-the last hope for their political revival.

It should be noted that on the Talas (Semirechie) Arabs have not moved far. A victory of Arabs did not influenced on public confidence of Talas. The spread of Islam was imposed by force, there was hardly. Only his property to adapt to local beliefs, the ability to absorb the pre-Islamic archaic gradually brought their results.

Peaceful means such as trade, missionary sermons and economic measures brought much more benefit than violence. For example, from the poll tax on non-Muslims (jizya) was freed in Central Asia who underwent circumcision. And those who are under orders of Kuteyb ibn Muslim, attended Friday prayers at mosque, received two dihrema (silver coins). This drew indigent the population, and Islam exempt rich farmers from taxes.

Especially quickly merchants turned to Islam: Arabs encouraged caravan trade in various ways. This far-sighted policy has contributed to the fact that Muslim traders were soon numerous others. Along the caravan routes grand mosques rose in almost all the cities, serving merchants, missionaries.

However all was not rosy. Arab historians and geographers indicate constant war of Muslims with neighboring Ferghana and Shash Turks. The oldest of the Arab geographers Ibn Hordadbeg, writing in the first half of the IX century, calculating Turkic tribes after the Kyrgyz, which country produces musk, calls the Karluk and kaladzhey...

Karluk recognized early in the IX century sovereignty of Kagan Uighur by establishing himself in the Semirechie and Fergana, led the fight against the Arabs, entrenched in Mawarannahr. They strongly supported the anti-Arab speech. In 806, the uprising of the local population against the Arabs, Karluk dzhagbu troops supported the rebels until 809. According to the report of Ibn al-Asir, suppressed the revolt, the Arabs took the offensive in the Karluk and came to the city of Kulan but have not achieved a decisive victory. After the defeat of the Uighurs Karluks were in distress than the Arabs were not slow to take advantage. In 812, under Otrar Arab commander Fadl ibn Sahl broke the Karluk, capturing wives and sons of dzhagbu. Dzhagbu himself fled the country Kimaks.

Major political events in the Middle East and Central Asia in the middle of the IX century aggravated promotion of Islam. Moreover, early in the IX century the unity of the Arab Caliphate was shaken. In Khorasan and Mawarannahr local dynasties -Tahirids and Samanids began to rule, practically independent of Baghdad. After two decades of hard war in Central Asia Yenisei Kirghiz crushed Uyghur Khanate (840). Two independent states were formed and in Turkfane near Ganzhou. Karluk dzhagbu Bilge Cul Qadeer Khan has openly declared his claims to sovereignty and in 840 took the title of kagan that it did not mean the diffusion of power karlusk kagan on all Turkic tribes. Real power was still in the hands of the Kyrgyz people.

In the same year one of Samanid politics of Samarkand Nuh ibn al-Assad declared a "holy war" infidel Turks, took the city and erected Isfidzhab wall, fencing, orchards, vineyards and fields from the nomads.

In 893 AD Ahmed Ibn Ismail Samanid marched on Taraz. The city fell, the winner took a wife of kagan and 10 (or 15) thousand soldiers. On his order Taraz church was converted into a mosque and the population converted to Islam.

Having seized the Talas valley, Ismail made the area a center spread of Islam against the "infidel» Turks. But long to hold in their hands the Northern Prityanshane Samanids could not. Already in the tenth century according by Ibn Khaldun Karluk Khan, who owned "countries Kashgar" and Balasagun to the very limits of China, had rescued in 993 from Samanids Bukhara and Samarkand, but fell ill on the way back and died. According to Muslim sources and 20 coins it's known descendants of Bogra Khan reigned in Mawarannahr: but information about only two of his predecessors in Kashgar and Balasagun was preserved, and that vague, it is of Moses – a son Satuq and about the Satuq otherwise Sabuk-Karakhan who converted to Islam under the name Abdul – Kerim; his tomb in great veneration was survived to our time. We must assume that Sabuk (or more correctly Sadiq) lived and turned to Islam in the early tenth century, shortly after the campaign Ismail as Arab historians would call already applied to Islam Turks incorrect. Capturing of Kashgar, of course, could precede the adoption karlyks' hans of Islam probably because there were followers of Islam in consequence of trade relations of the East Turkestan with Mawarannahr.

Opportunity now to coincide with the existing terrain and distances without obvious exaggeration and uncertain conjectures given routes Ibn Hordadbega, relating to end the VIII century and the beginning of IX century as well as the latest additions Kodama and routes Edrisi, placed in the composition of the XII century but borrowed from earlier sources, gives reason to trust those reported by geographers information. With the consolidation of the rule of Karluk khans,

especially on their acceptance of Islam and joining the long intercourse with the same faith, made them countries in the Syr Darya and Amu Darya, Fergana and with Mawarannahr, trade routes and sedentary destinations within the Tien Shan.

Likely destinations and commercial traffic along the Inner Tien Shan, in Naryn and Issyk-Kul arose and developed by the end of IX and X centuries because information on them at Edrisi date from this time. Thus, Islam spread further. However, one can not argue that the Kyrgyz people at that time already professed Islam. Despite the domination of Karluk Khans Kyrgyz maintained certain independence. In route Edrisi Kyrgyz seem even completely independent and have special sovereign possessing numerous troops and vast country. However, in the IX-X centuries Karluk, wandering around the Central Asian oases, even before the official adoption of Islam Karakhanid khans became Muslims: Grains, abandoned the first preachers of Islam in Kyrgyzstan at the beginning of the VIII century began to sprout.

In X century Persian geographer in the book "Kitab al- masalik mamalik" ("Book of Roads State") said: "Uzgend City-the most easterly point spread the religion of Islam (in the mountains to the south and north of it roamed the "infidels"-the Turks, who for a long time, having sufficient military forces confronted the troops of "submission to God")". Record shows that Islam in Kyrgyzstan entrenched among the southern Kyrgyz tribes.

It's an interesting role Turkic Muslims of this period. Originally Turkic slaves through Mawarannahr and Central Asia fell into Hamorat. Turkic warriors were especially highly valued. Sources of IX-X centuries abundantly illustrate the leading role of the Turkish guards in the construction to the throne and the overthrow of the caliphs. Provincial dynasties, Arab or Iranian, followed the general trend of the era: a military organization to build their armies around the nucleus of the Guard from Turks slaves. During the reign of the Samanid Emir Ismail ibn Ahmad (IX early end X cc) Turkish army commander was a slave - Turk, whose descendants founded the extensive state Garmidov. Two largest empires- Seljuk and Karakhanids, formed by Turkic dynasties from Central Asia, played a crucial role in the Muslim world. Turks in general enthusiastically embraced Islam, a heritage of the shamanistic past found output of adherence to specific, particularly mobile Sufi orders.

Islamization of Turks Tien Shan was a long period. More in X century Tien Shan Turks were considered the most persistent enemies of Islam in Central Asia, although the new religion had some success in Prityanshansky areas. Thus the heavily fortified city of Osh was considered an important reference point against the "infidel Turks." Samanid emirs in the middle of the IX century won the Talas valley where were the mosques instead instituted Christian churches.

THE SPREAD OF ISLAM IN SOUTHERN KAZAKHSTAN

Sources tell about the events of the late VIII-IX centuries, testify to the Islamization of the population of southern Kazakhstan. Karluk, seized political dominance in the Semirechie and the south of Kazakhstan, have undergone the greatest influence of Muslim culture. There is an opinion that they have embraced Islam under Caliph Mahdiar. However, apparently, this applies only to some parts as in 893 Ismail ibn Ahmad took Taraz and "drew the main church of the city to the mosque." On the ruins of the Nestorian Church in Taraz mosque was built. Since that time it's a period of the Islamization of Nestorian Karluks: first, the nobility, and then the common people.

Gradually, a new religion spread among the nomads. Ibn Haukal reports aboyt Muslim Turks who roamed between Farabi, Kendzhidoy and Shash (Tashkent nowadays). There is information about the spread of Islam in the XI-XII century among Kipchaks.

The turning point appeared in X century. It's century of the triumph of Islam in the Tien Shan. It is associated with the name Karahanid Kagan Satuq Bogra Khan. According to legend, narrated by Ibn al-Athir, this staunch enemy of Islam dreamt about a man who came down from heaven, who said: "Accept Islam for your salvation in this world and the future." Satuq woke up, ordered to track down Muslim preachers who had converted to Islam and Muslim name Abd al-Karim, while his subjects remained pagans. Kagan-first Muslim Satuq Abd al-Karim Bogra Khan died in 955. And in 960, when Satuq son Musa ruled, Islam was taken "200 000 tents (ie, families) of the Turks." Islam became the state religion of the Empire. Prominent preacher of Islam from Nishapur theologian Abu al-Hasan ibn Muhammad Surya Kelimati who lived at his court influenced on such an important and responsible decision of Musa.

So that they could not make swords and spears of Muslim warriors, then performed by a good, clever and insightful word of preacher. Turks from enemies turned into ardent followers of Islam, and, like all converts, more accurately, carefully and zealously fulfilled the requirements and regulations of the new religion, than those who preached it among them. It should be noted that, of course, not a prophetic dream Kagan and not just words of preachers played a major role in the process of Islamization of the Turks Tien Shan.

First of all, Kagan, his entourage and tribal chiefs have seen the benefits of rapprochement Khanate with the Muslim countries, which in Xth century reached power in economy, culture and politics of convergence and the people won. Oases of Central Asia and its regions occupied by nomadic pastoralists, since VI century became inseparable economic entity. They complemented one another. Oases and cities of Central Asia produced agriculture products and high quality craft products that have found a good sale in a nomadic environment, and farmers needed Livestock products that are abundant and cheap supply to the markets by nomads.

Fergana, Sogdiana, Khorezm were in the zone of the powerful influence of Muslim culture, Turks were involved in a new system of economic, cultural and social relations they have become a prominent part of this system and found acceptable forms of entry into the world of Islam in Central and Southwest Asia.

All this is certainly true and apparently with undeniable historical positions. But in our opinion, a one story, even the most truthful, just can not explain. Why? And because the story itself is a chain of events resulting from Divine Providence, in particular the implementation of the last of life, without exception in all its manifestations.

Thus, we can say that there is "visible ", i.e. clear to us the logic of history, on the basis of which we can come to some conclusions. But there is another - "unknown" to our mind the logic of the universe' development as a plan of Allah Almighty and Merciful. And this - the actual path to understanding the mysteries of all things including the historical development.

This development suggests that humanity and its peoples, like human life aware of their childhood, adolescence, youth and maturity. In pre-Islamic period of its existence, coupled with the various cults and creeds sinkretnymi based on "polytheism", Kyrgyz experienced a period of their "childhood", "adolescence", etc. By divine providence, they were not ready to learn the truth of the sacred faith of Islam. But then it's time to maturity and adulthood.

And because it was absolutely natural appeal to Islam - the doctrine of the Prophet proclaiming the truth in the name of Allah the Almighty, the Most Merciful. In Karakhanids' era Kyrgyz made their confessional choice and that too was due to the will of the Almighty as some neighboring peoples made a religious choice. Thus, Kyrgyz, in our opinion,

was predestined by God to become a faithful Muslims, to join the monotheism, cling to power and eternal truths irrefutable Muslim faith.

CONCLUSIONS

Archaeological excavations of IX - beginning of XIII centuries indicate the formation of Islamic culture in the urban area. In Taraz and Merka Christian churches were converted into mosques. As the population grew professing Islam, grand mosques were built in cities. In XI-XIII centuries mausoleum and a mosque were constructed in Kajalyk. Among buildings appearing in the medieval towns were baths "hamam" in Taraz, Kajalyk. Strengthening the position of Islam occurs under Karakhanids (X - XII centuries). After 960 years long "struggle for faith" was erupted. Islam claimed in cities among the sedentary population. A special role in the spread of Islam among the nomads of Central Asia and Kazakhstan belongs Ahmed Yassau (1103-1167). He is considered among the Central Asian Muslims second saint after Muhammad, and the city of Turkestan where he preached - small Mecca. Yassau belongs famous essay "Hikmat" Wisdom-written Chagatai Turkic language. Yassau was the founder and leader of the dervish order, played a major role in the spread of Islam among the Eastern peoples. Khoja Ahmed Yassau ideas preached Islam in the Turkic languages. His ideas took into account the mentality of the nomadic population.

Strengthen the position of Islam was under ruling of Timur. He built the Mausoleum of Khoja Ahmed Yassau in Turkestan. The dishes, buildings, jewelry, copper and bronze inscriptions depict benevolent religious content. Arabic script spread in cities.

Since that time there was ban on image in the paintings of living creatures, animal style went to the wayside. Ornament become another-a passage from the Koran, flowers, plants prevail, with the ornament appears on everywhere and become dominant.

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