

FROM THE HISTORY OF THE WHITE CLOTHING MOVEMENT

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Abstract

This article discusses the reasons for the start of the "Rebellion in white clothes" against the Arab invasion in Movarunnahr and Khorasan, the participants in the uprising, the role and significance of the uprising in the history of our people, the personality of Muqanna, the historian and the opinions and opinions of scientists, as well as the fate of the leader of the uprising, about how the uprising of the whites was suppressed.

Key words: Muqanna, Narshakhi, white uprising, Movarounnahr, Khorasan, historian, Bukhara, Samarkand.

The looting of the Arab caliphate in our country, the trampling of culture, the forcible introduction of the caliphate laws caused many protests in the country. This caused a lot of unrest. Despite the measures taken by the Umayyads, Movarunnahr remained the most turbulent place in the caliphate. One of the largest of these was the rebellion of Muqanna.

The uprising led by Muqanna, who went from a simple washerwoman to the commander of a small army, and then to a minister, was able to shake the Arab Caliphate, one of the most powerful states of its time. Muqanna's uprising is always in the focus of attention of researchers as one of the largest political events in the history of our country. Having conquered the territories of Central Asia, the Arabs pursued a policy of arbitrariness in the country. From the first day, the Arabs in Movarounnahr strictly pursue the policy of Arabization. In addition to encouraging the local population to submit to Islamic ideology, the Arabs also used coercion and coercion. According to Narshakhi, although the merchants quickly adopted Islam in Bukhara, they strongly opposed it and there were always rebellions. In the last century, there have been many studies of the white clothing movement and its leader Muqanna. The uprising of Muqanna is one of the uprisings against the Arab caliphate in Movarounnahr in 769-783. The uprising was led by Hashim ibn Hakim, who was born in the village of Koza near Marv around 719. Since he always covered his face with a veil, he was called Mukanna, that is, the Disguised One. Ibn Hallikon wrote that Muqanna's name was Ato. An Arab historian who lived in the Middle Ages may have written the word Turkic father in this way.

At that time, it was customary for Turans who converted to Islam to take Arabic names or nicknames in addition to their original Turkish and Sogdian names. Maybe that's why they called Muqanna Ato or father. Narshahi, a historian of the feudal era who hated Muqannah, wrote: "The reason why Hashim ibn Khakim was called Muqannah was because he was very ugly, bald and blind in one eye, so he always wore a blue veil on his head and face. Because the rebels wore white robes, this uprising went down in history as the "White-Dressed". One of the important aspects and achievements of the uprising is that it covered all segments of the population.

Under the influence of the broad propaganda of social equality of Muqanna as a follower of the teachings of Mazdak, the rebels began to fight against economic inequality and Arab rule in the

country. Almost all sources confirm that the headquarters of Mukanna was at that time on the territory of the Kesh (now Shakhrisabz) region, in a strong fortress on Mount Som (in some sources, Siyom).

Muqanna stood in these places and raised a coup in almost the entire Movarunnahr and partly Khorasan provinces. He led the movement of his supporters. In 766-783 Muqanna led a great uprising against Arab tyranny in Movarounnahr. According to historical sources, the cities of Bukhara, Samarkand, Kesh, Nakhla are listed as the main centers of the uprising. Muqanna fought bravely against the Arabs. It should be noted that the white robe movement is an anti-Islamic movement and attempts to portray its leader Muqanna as an enemy of Islam have become apparent even today. It is worth noting that in ancient historical sources there were also works dedicated to the uprising of Muqanna in different centuries, dedicated to the movement of the whites. One of them is mentioned in the book "Akhbori Muqanna" ("News about Muqanna") by the historian Ibrahim and in the book "History of Bukhara" by Abu Bakr Narshakhi. Since the work "History of Bukhara" by the historian Abubakr Narshakhi, who lived in the 10th century, was translated into Uzbek and published several times, information about the uprising of Mukanna in this work is well known to many.

In fact, this source contains a lot of important information about the White Dress Rebellion. At the same time, Narshakhi strongly condemned the uprising and its leader and accused Muqanna of claiming to be a god. But the information in the works of different historians differs sharply from each other. According to other historians, Muqanna wrote that he preached the transmigration of spirits (the ghost of tanosukha). In particular, Mahmud ibn Wali gives information about the uprising of Muqanna in two places of his work. Contrary to the information of other historians, he claims that Muqanna was born in the village of Koriz, Bojis district, Herat region. Apparently, Mahmud ibn Wali used the information that has come down to us about this uprising. One of the finds that help to understand the essence of the White uprising is a copper coin minted by Mukanna, the only copy of which has been found so far. This great uprising, which is one of the largest events in the millennium-long history of Turkestan, was connected with deep causes. The fact that the conquerors went to stamp out the bodies of peasants and artisans who did not pay taxes on time meant that oppression had reached its peak and depleted the population. Bukhara and its environs were one of the centers of the "white" uprising. Muqanna's supporters achieved great success here. However, no matter how hard the rebels tried, they failed to take Bukhara. People in white clothes turned the village of Norshah near Bukhara into their stronghold [3]. When Mukanna believed that the movement of the "white-haired" was widely deployed in Sogd, he went with 36 of his close associates to the right bank of the Jaihun River in order to directly lead the uprising. from Kesh. Somsy fortress, built on the top of a mountain near the city of Kesh, he turned into his strong residence. Soon the entire Kashkadarya oasis will be on the side of the rebels. The movement of people in white clothes will also spread to the Zeravshan oasis. Thus, in almost all regions, the white movement is gaining momentum. The Turkic Khagan, led by his uncle Kiel, sent an army as a token of sympathy for the uprising of Muqanna. The idea that unites all participants in the Muqann uprising is the unity of purpose, the idea of expelling the invading Arabs from the land of the Motherland, the struggle for freedom and freedom. However, it cannot be said that the entire population of Movarounnahr understood and supported this great patriotic idea. There were forces that were hostile to Muqanna's movement and helped the invading Arabs. These things were one of the main reasons for the defeat of the uprising. Thus, the uprising, which lasted almost 10 years and shook the Arab Caliphate, which was considered at one time one of the largest countries in the world, forced its leader to commit suicide, throw himself into a burning furnace and poison his family members. Will Although the uprising of the "whites" led by Mukanna was suppressed, it left a huge historical mark.

The white uprising is one of the liberation movements against the Arab invaders. Muqanna has been fighting for the freedom of his country for many years. According to Narshahi's testimony, Muqanna appointed representatives to every village under his control. The reasons for the defeat of the white uprising are as follows: the whites acted disorganized, local officials, who feared the popularization of the popular movement, one by one went over to the side of the Arabs. another, and the length of the uprising also exhausted the rebels. The struggle of the local population with the Arabs was not in vain. Gradually, the power of the caliphate began to weaken. This, in turn, hastened the release of the inhabitants of Movarounnahr.

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