CHAPTER-3

ISLAMIZATION OF PERSIAN SPEAKING REGIONS
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Islam is reckoned as the absolute, magnetic and chosen religion in the world. It has positive force, sublime moral and magnetic ideology as because where it goes the people there started to accept Islam or got converted in to Islam. Now there are four major regions in the World where people speak the Persian language in different styles. As we start writing the islamization of Persian speaking regions, we should remember the region of Persia i.e, Iran, thereafter its branches.

1. IRAN

Islamization of Persian speaking regions began with the letters written by Hazrat Muhammad (peace be upon him) to the king of Sassanian dynasty named Kesra (but his real name, Parvizin Hurmuzin Nawshirwan) in which he had requested him to embrace Islam. It is to be mentioned that this was the second letter of prophet Muhammad (S:A) to Kesra Pervez of Persia and given to Abdullah bin Huzaifa. It reads as follows :-

i.e., “With the name of Allah, the most merciful and the benevolent”

From Muhammad, Messenger of Allah to Kesra, the chief of Persia. Peace be upon him who follows the guidance and believes in Allah and his Messenger, And I do bear witness that there is no deity but Allah. I do bear witness that I am the messenger of Allah to all men that I may warn him who is alive (spiritually). Become a Muslim (and) you will be at peace. But if you refuse then the sin of the Magians be on you. 2.

Kesra of Persia was not accustomed to be addressed in such a curt manner. He was used to oriental pomp and ceremonies. He considered Muhammad’s letter as an insult to his august person. He became hot with anger and said, “Being a slave of mine, how dares he address me thus” and unfortunately he not only refused to accept Islam but also he tore his letters in to pieces. When this incident was brought into the kind notice of Hazrat Muhammad (Peace be upon him), he stated “May God tear his kingdom in to pieces”. 3.

It may be mentioned that at that time king Kesra ruled over the half western part of the world with pomp and proud. His fame and reputation was spread far and wide in the world like king Kaisar. All the political parties were under the both king Kaisar and Kesra.

Thereafter Kesra Parvez sent messengers to Adhan, Governor of Yamen, asking him to send men to Hejaj to capture Muhammad and bring him to Persia. Badhan sent men to Muhammad asking him to obey the Emperor of Persia on pain of his being over run by Persian armies. The prophet said, “Go and tell him that the kingdom of Islam will soon reach his capital.

2. Dr. (Mufti) M. Mukarram Ahmed, All the Prophets of Islam, P-323.
The Messenger returned to Yamen and received news of the death of Kesra. Kesra was killed by his own son Shiwa. His kingdom was ended and Fars was torn into pieces. The whole Iran was captured and occupied by the Muslim armies.

**Conquest of Iran:** Later on during the reign of the second caliph of Islam, Hazrat Omar Faruq (R:A), Islam entered into Iran. Hazrath Omar Faruq (R:A) started invasion on Iran. His intention of invasion was to conquer commonly Iran. He had only purpose to vanquish particular regions of Arab in Iran in order to separate it from the capture of other foreign country. He exercised his extreme power so that the country would be converted.

After received victory, he did not play any difficult rule. At best he called for the people, although the mountain of fire walled between the Muslim and the Iranian. They could not come to go each other.

Iran was not regarded as China. It was the centre of collision and revolt, subsequently the battle of Ahwaj and Nihawand was held. Hazrat Omar wanted to cut off this revolt and conspiracy. According to Ahnaf bin Qais, he wanted to break Iran i.e., to kill the king of Kesra.

**The battle of Qadessiya:** It was the battle fought between the Arabs and the Persians. Hz. Omar Faruq wanted firstly to reinforce the Muslim armies in order to capture Iran from the foreign capture. 4. The Muslims armies under the commander in chief S’ad bin Abi Waqqas advanced towards Qadessiya where the Persians armies under the direct commander in chief Rustom, were already determined to defeat the Muslims and drive them to the desert. The two forces met at Qadessiyah in 636 A.D. The battle lasted for several days with varying fortune. Ultimately Rustom was killed.

That demoralized the Persians and they suffered a heavy defeat. This battle was of
great historic importance which opened the gates of Iraq for the Muslims and unfurled
the flag of Islam in Iran. 5.

**Conquest of Madain:**-- From Qadessiyah, the Muslim forces marched to
Madain, the capital of the Persians in Iraq. In the way encounters took place at Babal,
Kutha and Bahra Sher. The Persians suffered from set back and steadily withdrew.
The Muslim crossed the Tigris and appeared before Madain. There was no regular
army at Madain to oppose the Muslim and the capital of Persia in Iraq fell to the
Muslims without much fighting.

**The battle of Jalula:**-- After the fall of Madain, the Persians forces
gathered at Jalula. The Muslim force advanced to Jalula and laid siege to the city. The
siege dragged on for some months and ultimately towards the fall of 637 A.D., Jalula
fell to the hand of Muslims. With the fall of Jalula the conquest of Iraq was complete
and the Muslims were now the master of the whole of Iraq.

**The battle of Nihawand:**-- After the battle of Jalula, Omar Faruq was inclined to-
let the Persians be at rest, and to undertake no further campaigns against them. At this
time, Yazdgird-III, the Sassanian king went to Rey, but as the chief of Rey he show at
fickleness and arrived Khursan through Isrfahan and Kerman and also selected a place
to stay there. In Khurasan he built up a fire temple and kept the Persian fire in that
temple. Yazdgird adorned the kingdom with musical instrument and also began to
protect it from the Muslim's capture. During this time, Khozistan was seized and was
reported the death of Harmuzin to him. It was very unsteadiness for him. So, he at last
with armies decided to break the Muslims invasion in to pieces. 6.

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Yazdgird -III had sent letters and messengers to all chiefs, leaders and relatives inorder to help him. So the leaders who are related to ‘Bab’, Sindh, Khurasan andHalwan. They with their soldiers came out to help him. Yzdgird assembled at
Nihawand with his strong minded soldiers. As and when this incident is reported to
the kind notice of second caliph of Islam, Omar Faruq by Sa’ad bin Abi Waqqas. Hz.
Omar Faruq consulted with the noble companions after uniting them. The view point
of Hz. Usman (R:A) is that Hz. Omar Faruq would lead the

Islamic soldiers in their important battle. But Hz. Ali (R:A) disagreed to this.
On the other way he proposed for this person who is residential local leader. At last,
Omar accepted Hz. Ali’s proposal and issued an order to Nu’man bin Muqaran.
Proposal of Ali is also accepted by all the companions.

Nu’man bin Muqaran, a tax-collector of keskar, who liked more to sit on the
horse than to sit on the throne. He wrote to Hz. Omar that a man in keskar is
considered as a battle cruiser amongst the young soldiers but he was not skilled in
fighting then Hz. Omar sent 30,000 troops under the commander in chief, Nu’man to
defeat Yazdgird-III. 7.

As per decision and suggestion of Hz. Omar Faruq, Nu’man bin Muqaran with
30,000 soldiers advanced towards Nihawand. After reaching there he trained the
soldiers and taught the discipline and process of battle. He posted his brother Nayeed
bin Muqaran in Maymana, Shahid bin Muqarran (another brother) and Hazifah bin
Yaman in Maysor. Another person by name Qahqah was posted at Mazandaran, and
Mazaisha bin Masud at Saqah. On the contrary, the Iranian posted Zardaq at
Maymana and Bahman at Maysor.

At last, the Muslim soldiers beat on the drum of battle with the slogan of *Takbir*\(^{(Slogan)}\) and came forward at the Maidan. Two days skirmishing of fierce battle was fought between the Muslims and the Iranians. In the 3\(^{rd}\) day, the Iranians army was completely routed and they fled away and took shelter in the safer place. The Muslim party did not want long term battle. So, Qahqah entered in the safer place. When they faced the opposition sever fighting took place. But gradually the Iranians conceding defeat began to run away from the battlefield.

The battle was such battle that was considered as the most deadly skirmishing battle in the world history. Bloody river was flowed at the battlefield. And the horses were slipped due to heavy blood, even the legs of horse of N’uman bin Muqarran was slipped and fell on the ground. Immediately N’uman stood and were his cap and cloth and set for journey. It was his purpose to show the soldier that he would lead the army as unwounded.

**Martyrdom of N’uman and his victory:**

Turmoil of the battle was continued till night. Due to darkness of the night, the Iranian fled away and the Muslims ran after them to get advantage. Thousand of escaped Iranians were killed at the time of escape. The Iranian flamed the fire for worship. 8.

Islamic commander in chief, N’uman bin Muqarran was severely wounded. After having victory, a person went to him. At that moment, his heart was heaving up and down seriously, opened his eyes and asked him what was the result of battle. That person replied that Muslims had won the battle.

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In this battle, innumerable booties and wealths were taken by the Muslims to their hand. Huzaifah distributed the booties and its portion of booties was bestowed to Sa’ab bin Aqrah and he was sent to Madinah in order to inform the good news of victory.

At that time, Hz. Omar Faruq was writing message of victory. He asked as soon as he had seen the messenger. “Tell me what is the result of the battle” Sa’ab reported, O’ Amirul Mu’minin, Allah conquered more and more, but unfortunately N’uman was killed. Hazrat Omar Faruq, firstly offered gratitudenes of Allah and wept for long time for death of N’uman.

The battle of Nihawand was held in 641 A.D. It was a bloody battle. In this battle, the Muslim left as many as thirty thousand Persian dead. That was a decisive blow to the Persians. Iranians were demolised and the Muslims were mobilized. The Arab named this battle as FATHUL FUTUH held at 19 A.H. in the month of Muharram. After this battle Persians were no longer in a position to take a firm stand anywhere else. The battle of Nihawand indeed sealed the fate of Persia. 9.

**Confrontation at Rey:-**

After the battle of Nihawand the way was open for the Muslims to advance further inland in Persia. As the Muslims penetrated further into heart of Persia there was another confrontation of the Muslim with the Persians at Ray. Here the Persian forces were led by Isfandar, a brother of Rustom, a former commander in chief of the Persians foras. Here again the same story of disaster for the Persians was repeated. The Persians suffered a heavy defeat. There were heavy causalities in the ranks of the Persian forces. Infandiar fled to Azarbaizan.

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After the battle of Ray, there was complete paralysis in the government of Persia. Yazdgird, the Emperor of Persia, was forced to fly from pillar to post and post to pillar. In the first instance he fled to Isfahan, and to kerman from kerman he fled to Balk, and then to Mery.

In conclusion, it may be mentioned that after two grim battles –Qadessiya (638) and Nihawand (641 A.D.), Iran was completely islaminized and Islam changed the whole outlook of Persia.

* After the fall of Ray, the Muslim forces spread in all directions in Persia

Conquest of some regions of Iran is picturised bellow.

1) **Conquest of Hamadan:**

A famous Iranian leader named Firuzan fled away from Nihawand to Hamadan. Huzaifa sent a section of army to set for journey in order to pursue them. This section of army approached to him and killed too near Hamadan. Thereafter, the inhabitant of Hamadan sought through application for agreement of peace and they accepted Islam. Having heard of this, the inhabitant of Mah granted their agreement of peace. 10.

Huzaifah with his soldiers came to know that the treachery was survived in Hamadan. He ordered N'uman bin Muqarar to advance forward of it. He reached Hamadan and besieged the town. The arrested persons requested for agreement of peace which was immediately approved. Nohim intended to drive out them from there, Rome Duailam, an inhabitant of Azarbaijan and the inhabitant of Ray made all preparation for facing the battle unitedly. In Wad-e-Raud, serious fighting was fought. At last the opposite party (Infidelity) was defeated.

This good news of victory was reported by Nohim to Hz. Omar who was very willing to fight against the opposite party.

Hz. Omar Faruq (R.A) summoned Nohim to capture Ray which was situated on the eastern side of Tehran. After he arrived Ray, Nohim had seen that Siadash, governor of Ray maintained all his needs for fighting with full vigour. A sever battle was fought. It continued until Abul Furkan, a leader of Ray met Nohim. Abul Furkan told Nohim to transfer a section in my army so that he may enter the city. Therefore Nohim started to invade and the companion of Abul Furkan shouted with the sound of Takbir from inside. Siadash escaped secretly and Ray was captured by the Muslims. Nohim appointed Abul Furkan as Governor of Ray, 11.

**Conquest of Tabaristan:-** After the conquest of Hamadan, Suhaid, brother of Nohim started his trip for Qaumas, a tour between Khurasan and Bilad-e-Zabal. The inhabitants of Qaumas were unable to face the opposite army. The town was conquered without battle. From there, Suhaid turned up his trip towards Zarzan. The governor of Zarzan wrote an application for agreement of peace which was accepted. The application seeking restoration of peace in Tabaristan reached the governor of Tabaristan. The petition that reached governor was approved. It ran as follows. 12.

"Governor of Tabaristan was consolidated on the condition that the inhabitant of Tabaristan would not prepare to fight with us and they would not provide any shelter to rebellions and has to pay five lakhs Dirham per annum.

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This agreement will be continued till the governor of Tabaristan maintains & the agreement. We are not willing to become governor of that country. On the contrary we will enter the country with permission. In this way the inhabitant of Tabaristan would come to our land. If the governor of Tabaristan provides any shelter to the rebels or flatters with our enemies, it seems that the governor of the country has broken the treaty”.

**Conquest of Isfahan:** Hz. Omar Faruq (R:A) sent Abdullah bin Uthban, a governor of Basarah, towards Isfahan and Abu Musa Ashwari was directed to help him. Arrived there Abdullah came face to face of Isbizan. A sever battle was fought between both parties. Finally the Muslims conquered and Isbizan requested for peace and safety. This request was accepted. Thereafter Abdullah inclined towards Zee, a chief centre of Isfahan. Fazdasqan, governor of Isfahan, himself declared to him to come forward for battle. When the turn of Abdullah Fazdasqan told him that you would not come out for fighting with him. On the contrary, I want for agreement of peace in which either whoever wants to stay here by paying tax or to leave that place. This condition was recorded and agreement of peace was written by Abu Abdullah. 13.

**Conquest of Azarbaijan:** Azarbaijan is situated in the coast of Caspesian Sea. Its prior centre name was Maragah and present name is Tabriz, Bukhair bin Abdullah and Utbah started journey for Azarbaizan. From the Khilafat, an order was issued to Nohim, conqueror of Ray that he would help him by sending Sammak bin Kharshah. When Bukhair approached to the mountain of Zarmindan, conqueror of Waa-e-Roud invaded to defeat Isfindiar. Isfindiar who was killed in the battle of Qadessiya. The Muslims captured him alive. Isfindiar told Bukhair

“You like peace or war. Bukhair replied that he liked peace. Isfindiar requested him not to kill me”.

When I will not come back in a pact of peace, the inhabitant of Azarbaijan will not take the same. The words of Isfindiar were approved by Bukhair. He, then, advanced towards Azarbaijan, the inhabitant of the country packed the agreement upon tax on saying of Isfindiar.

The message of joy of Azarbaijan was sent to Hz. Omar Faruq. They ordered that Uthban bin Farqad would be Governor of Azaiabaijan. Conquest of Azaibaijan was accorded in 643 A.D. 14.

**Conquest of Khursan, Kerman and Sistan:**

After the loss of fars, the Persians under the directions of Yazdgird-III made the last bid for power in Kerman, Sistan and Khurasan. Abdullah bin Amir as the viceroy on the eastern provinces was required by Othman to take the field.

A Muslim force led by Abdullah bin Amir, and Ahnaf bin Qais marched to Nishapur. A column led by Majashah bin Masud to kerman, Another column led by Rabia bin Zaid marched, to Sistan.

Reaching Nishapur, the Muslims besieged the city. The Muslims cut off all supplies to the city, and the citizens of Nishapur ultimately surrender. Thereafter the cities of Heart and Tus were conquered.

Thereafter Ahnaf bin Qais invaded Tokharistan and subdued Merv, Roz and several other cities. After the fall of Merv, Yazdgird was deserted by his host and killed by his own people.

This was the end of the rule of the Sassanids, whose empire was at one time the greatest empire in the world.

Militarily operations were successfully carried in Kerman and Sistan. The Persians were thoroughly defeated and the Muslims became the masters of Kerman and Sistan. 15.

II. Islam in Afganistan and Siadh

Afghanistan occupies a strategic place of variety of cultures. The Afghans were first mentioned in a Muslim source under the modern name in A.D. 982. The area was part of Persian Achaeminan empire of Cyrus-II, the Great during the 6th century B.C. Alexander-III, the Great. After Alexander’s death, part of the area came under Seleucid control and part under the Maurya empire of Northern India. The Seleucid Satrapy of Bactria (Balk) forged its own kingdom and created a unique fusion of Greek and Indian culture. 16.

During the 2nd century B.C. Afganistan became part of the empire of the Kushan King Kanista (A.D. 78-114). Hindu influence entered Afganistan by the way of the Hepthalites and the Sassanians; during the rule of the Saffarids, in about 870 A.D. Islam became firmly entrenched in Afganistan to Kabul, Khaled bin Waleed, then was carrying flag of Islam in Afganistan and during was calling the people to come under the flag of Muhammad (Peace be up on him). 17.

The Mongols under Cenghis Khan invaded Afganistan in 1219 A.D. The dissolution of his empire resulted in the rise of mostly independent principalities existed partly within the Mughal empire of India and the Safavid of Persia.

Before discussing the Arab conquest of Sindh. It sees desirable to describe the condition of India in the beginning of the 8th century. As regards political condition, there was no permanent power in the country. India was a congeries of states, each one of which was independent of sovereign. Afganistan was part of India from the time of Chandragupta Maurya. Hiuen Tsang tells us that in his time a Kshatriya prince

17. V.A. Smith, Early History of India, P-25.
ruled over the Kabul valley and his successors continued to do so till the end of the 9th century. A.D. It was then that a Brahman dynasty founded by Lalliya was established. The new dynasty was called by the Muslim writers as the Hindu Shahi kingdom or the kingdom of Kabul and Zabul. The exact name of ruler who was ruling in Afghanistan at the time of the Arab conquest of Sindh is not known. 18.

It is true that Sindh was actually conquered by the Arabs in 712 A.D. but it is does not mean that no efforts had been made earlier in that direction. We are told that in 636 A.D. during the Khilafat of Hz. Omar Faruq a naval expedition was sent for the conquest of Thana near Bombay, but it failed. Another attempt was made in 644 A.D, by land through the Makran coast into western Sindh. The expedition was sent by Khalifa Hz. Usman under the leadership of Abdullah bin Amar. The latter conquered Sistan and then advanced towards Makran.

It is stated that Arab was provoked to undertake the conquest of Sindh in 711 A.D. The real cause of the Arab invasion of Sindh was the determination of the Arabs to conquer Sindh with the object of spreading of Islam.

It was Muhammad bin Qasim who conquered Sindh in 712 A.D. At that adventure later on, Afghanistan embraced Islam after overthrowing the Buddhism concept gradually. Among the Turkish slaves whom the Samanids delighted to honour with high governmental posts was one Alptigin, who started his career as a member of the body guard. Soon he rose to the headship of the guard thence was promoted in 961 to the governorship of Khurasan. 19.

Shortly afterwards, however, he fell out of favour with the new Samanid ruler and be took himself of the eastern boarder of kingdom. Here in 962 A.D. he captured

18. Abdul Qayum Rafiqi, Sufism in Kashmir, P- 1,2,3.
Ghaznah in Afghanistan from its native ruler and established an independent realm which developed into the Ghaznawid empire of Afghanistan and Punjab (922-1186 A.D.). The real founder of Ghaznawid dynasty, however, was Subuktigin (976-997 A.D.), a slave and son-in-law of Alptigin. The sixteen Ghaznawid who succeeded him were his lineal descendants. Subuktigin widened his territory to include Peshawar in India. 20.

About half of the Afghan people are of Pashtu ancestry, followed by Tadzhiks, Uzbeks and Hazaras. The Pashtuns are mainly inhabitants of the southern and eastern part of the country. Most Pashtuns are sedentary, though some remain nomadic. The Tadzhiks, mostly farmers and artisans, live mostly in the north-east and in the west around Hirat. The Uzbeks are mainly farmers living northern of Hindukush. The Hazaras are nomads who inhabit the central mountains.

The official language of Afghanistan is Pashto (Pushtu) and Dari (a form of Persian) both Indo-European languages, Pushtu is spoken by about half of the population. Dari is spoken by about a third of the population mainly the Tadzhik, the Hazara, Chahar Aimak and Kizilbash people. Uzbek is spoken in northern Afghanistan and Turkeman in the same general area, both belong to Al taic language family. Some three fourth of peoples are Sunni and about one fourth are Shiite Muslims.

III. Islamisation of Tadzhikistan:

The area of Soviet Tadzhikistan also includes the Gorno-Badakhshan autonomous ablate. The capital of the Tadzhik S.S.R. is Dushanbe. Tadzhikistan is located in the extreme south of the Soviet Union and is bounded by China to the east, Afghanistan to the south and Soviet, Uzbekistan and Kirgiziya to the west and north. It is mountain country, and more than half of its territory lies above 10,000 feet (3,000 m).

Tadzhikistan is named after its principal inhabitants, the Tadzhiks, who speaks a language that is closely related to Persian. The Tadzhiks is closely related to their Muslims Coreligianists and neighbours the Uzbeks.

The Tadzhiks was descended from the Persian speaking Iranian stock that once predominated in central Asia. They were part of the empires of the Persian and of the Alexander, the great and his successors, and in the 7th/8th century A.D. they were conquered by the Arabs and were thus islaminized. Successive migration of Turkic peoples into the region over the countries also influenced the Uzbek Khanate of Bukhara from the 15th to mid 18th century, at which time the Afghans conquered those Tadzhiks living south of the Amre-Darya. Russia took over much of Tadzhikistan in 1860 A.D. Now it becomes independent in Dec, 1991 A.D. Its capital is Dushanble. 21.

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IV. Islamisation of Uzbekistan and Central Asia:

Uzbekistan was formerly one of the republics of USSR, but it became independent in 1991, located in central Asia. The capital of Uzbekistan is Tashkent. Boardered by Kazakhstan on the north and west, Turkministan on the south west, Afganistan on the south, and Tadzhikistan and Kyrgyzstan on the east. The country extends from the Tian Shan mountain system to the ARAL SEA.

The Arab conquest in Uzbekistan began after the conquest of some regions of central Asia. The Arab conquests of Sind and south western Punjab was complete by 96 A.H. (714 A.D.), but for nearly three centuries after there was no further extension of Muslim dominion. The second phase of Muslim expansion began with establishment of Turkish Moslim dynasty in Ghazni, and followed the north-western routes traditional for the invasion of Indian sub-continent. 22.

In 21 A.H. (642 A.D.), the Arabs had defeated Yadgird, the Sasaned ruler and become master of Iran. After this operating from Fars by way of Kirman, they set about conquering the eastern provinces of the Iranian empire. They followed two main lines, the northern through Nishapur to Heart, Merv and Balk and the southern by way of Sistan to the Helmond and Bast. They progressed rapidly under Qutaibah bin Muslim who conquered Transoxiana (Mawara al Nahar) as far as Khwarizm and Samarqand (97 A.H., 711-712 A.D.) and within a century of the death of the founder of Islam, the Arabs were masters of Khursan, Balk and Mawara-al-Nahar. They did not subjugate Kabul or any part of the Sulaiman Mountain Area, but operating through Sistan, exerted constant pressure on the non-Muslim rulers of Kabul and are even stated to have raised areas as far as Banu and some others areas on the north west frontier.

There are also indications of considerable traffic of a peaceful nature between Muslim and non-Muslim area.

Arab geographers give detailed accounts of the northwestern areas of India sub-continent, which would not have been possible if the Muslim and non-Muslim areas had been separated by an iron curtain. According to the author of Hudu-al-Alam, written in 372 A.H. (982 A.D.), some Muslims were even settled in Hindu cities such as Waihind (Ohind). 23.

The Arab occupation of Transoxiana paved the way for the Muslim conquest of Indian sub-continent. It established a link between the Turkish homelands and the Muslims and from then onwards the Turks were to play an important role in the Muslims world, and were the main force behind the conquest of the sub-continent.

The first inroads into the heart of the Area which is now Afghanistan was made by Yakub bin laith, the Saffarid, who became the ruler of Sijistan in 247 A.H. (661 A.D.). He captured Kabul nine years later and (according to Caroe) founded Ghazni about the same time. Kabul was however lost by Yakub bin Laith’s successor to the Hindu Shahis. Meanwhile the Samanids (261-389 A.H., 874-999 A.D.) established sway upon the greater part of the area to the east of Baghdad. In the beginning of the 4th/10th century, the Saffarids gave way to the Samanids, who established a great and patronized the Persian language.

After this, the Muslim invasion was started to capture Uzbekistan. Subsequently the Arabs conquered the Uzbekistan and thus was islamised. But the Uzbek speak Turkic language and 71% of the Uzbeks are Sunni Muslims. 24.

23. Ibid-P-11.