

## OPINIONS ON THE EMERGENCE OF THE KARLUK-KARAKHAN STATE

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**Abstract:** This article is devoted to the question of when and on what date the state of Qarluq-Karakhans was founded. Mainly, existing conflicting and conflicting information in the science related to the initial period of the state, i.e., the date of its establishment, was compared and thoroughly analyzed.

**Basic phrases:** Qarluq, Karakhanlar, Chigil, Yagmo, Tokhsı, Uighur, Jabgu, Bugra, Karakhan, Bilga Qul Kadirkhan, Satuk Bugrakhan, Yettisuv, Ila, Eastern Turkestan, Soyob.

**Enter.** The early and developed middle ages are very important in the history of Uzbek statehood. Because, each of the states such as the Turkish Khaganate, the Somanids, the Karakhanids, the Ghaznavids, the Seljuks, and the Khorezmshahs, which operated in this period, has its own place. At the same time, it is possible to observe the emergence, development and general harmony of these states in the state system. One of the states belonging to this period is the Karakhanid state. Although a lot of scientific and research work has been carried out on the state of the Karakhanids, many problems related to the history of this state have not yet been solved. In particular, there is conflicting information on issues such as the genealogy of the dynasty that ruled the state, which Turkic ethnic group formed the state, and the related features of the system of higher and local government in state administration. Another similar problem is related to determining the general chronological dates of the period of activity of the Karakhan state. According to the information about the dissolution of the state in 1212, the opinion of almost all researchers is general and unanimous. However, the issue of the date of the state's foundation remains a source of conflicting, controversial and conflicting information. We will focus on this point below.

**Analysis of literature on the topic.** About the state of the Karakhans, the well-known scientist K.SH. Shaniozov also touched on it extensively in his works. The scientist, in particular, expressed his opinion that the state of the Karakhans was a continuation of the state of Qarluq, that these two states were actually one state, and that this Khaganate was founded by the Qarluq tribe in 840 [1.B.35-65; B.326-328]. In general, K.SH. Shaniozov revealed completely new ideas in covering the history of this country.

In particular, According to K.SH Shaniozov, the state of the Karakhans was ruled by the Qarluq khans from 840 to 1212, that is, for four centuries [2.B.165].

The famous Oriental scholar While V.V. Barthold notes that the state of the Karakhans was created in 940 [3.S.73], some historical works indicate the 90s of the 10th century, that is, even later [4.S.3].

From this information on the date of the foundation of the Karakhan state, it can be seen that researchers do not even have similar opinions on this issue. On the contrary, many of them, including O. Pritsak, K.SH. Shaniozov defines 840 as the year of foundation of the state, while another group of researchers V.V. Barthold, O.K. Korayev and others believe that this state was founded in 940. As you can see, the difference between them is a hundred years, that is, a century. Undoubtedly, the reason why the researchers came to such a different conclusion was



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the incomplete and insufficient information given on this issue in the available sources. Each of them tried to prove and substantiate their opinions with certain grounds.

Therefore, it is a very difficult issue to directly deny or support their views.

Research methodology. If we accept the above-mentioned opinions of K.SH. Shanzov as correct, it turns out that this Karakhan state was ruled by representatives of one dynasty for four hundred years[5.B.338]. It is known from the history of the statehood of Central Asian peoples that it is very rare for the ruling dynasties to rule for such a long time. For example, the Ashinali dynasty, which was one of the most powerful states of its time, ruled the Turkic Khanate and ruled for less than two centuries. The powerful Seljuk kingdom, which conquered the capital of the caliphate, Baghdad, also ruled for more than a hundred years in the history of Movarounnahr. There are many such examples. Of course, no firm conclusions can be drawn from these comparative comparisons. But we would like to say that during its long history, the state of Karakhans may have experienced many changes and unique innovations in terms of socio-economic and state administration, according to its structural characteristics. These processes, in turn, were connected with the change of the role of the tribes that formed the Khaganate in the life of the state to one degree or another, of course.

As we mentioned above, V.V. Barthold wrote that the state of the Karakhans was founded by Yagmos in 940. As K.SH. Shanzov noted, V.V. Barthold's opinion was based on Nizamulmulk's information in his "Politics" in 940 that "Non-Muslim pagans occupied the city of Balasogun" and the title of "Bogra" kings in the work called "Madjmal al-Tavarikh" written by an unknown author in 1126. because of the information provided was [6.C.73; S.41].

Analysis and results. As can be seen from the above information, researchers paid attention to the place of tribes in the state and the naming of khagan titles when determining the period of formation of the Karakhanid state.

V.V. Barthold's notes that the state of the Karakhans was founded in 940 are accepted as a basis in almost all historical works. The complexity of the issue is that the researcher gives his opinion based on the above sources. Therefore, if we analyze his comments with a critical approach, without completely denying them, it will not be without benefit.

The point is that if we compare the opposite information and study each of them carefully, we can understand the harmony between them. We want to say that, as mentioned above, Nizamulmulk gives information that non-Muslim pagans occupied the city of Bolasogun in 940. If we remember that with this information, Satuk Bugra Khan declared himself Kara Khan (Ulug Khan) in 940 [7. C.41], it becomes clear that we are talking about single events.

The Gentiles in Nizamulmulk's records, i.e., a non-Muslim tribe, may, in our opinion, be Yagmos. If we understand that the occupation of Bolasogun by them was the intervention of this tribe in the process of the dynasty's internal struggle for the throne, then it can be concluded that Satuk Bugra Khan took the throne with the help of the fighting military power of the Yagmo tribe.

Maybe that's why Satuk Bugrahan was the grandson of Bilga Qul Qadir Khan, the founder of the Qarluq state [8.C.101; C.490-493; B.46], due to the fact that the Yagmos took power based on their military power and were glorified with titles such as "Bogra" and "Karakhan", in some historical works, the opinions that the Yagmos formed this state may have appeared.

If we continue our thought, Satuk Bugra Khan ruled Kashgar before taking power. Yagmos were located in Kashgar and its surroundings[9. B.74]. Yagmo, Chighil, Khalach and many other Turkic tribes accepted Islam during the time of Satuk Bugrahan [10.C.41]. So, the



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Yaghmas did not convert to Islam until Satuk Bugra Khan took power. If Nizamulmulk meant the pagans who occupied Bolasagun in 940, the above information complements each other. So, According to V.V. Barthold's information given above, in the socio-political life of the Karakhan state, from this period onward, other Turkic tribes, including the Yagmo tribe, had their place in addition to the Qarluq tribe. , we can understand that.

We would like to say that without directly accepting the opinion of the researcher that the state was formed in 940 years, by using this information, we can understand the process of internal dynastic throne struggles in the Karakhan state and the extent of the participation of the tribes within the khaganate in these events. If we think from the point of view of socio-political life and mentality of that time, the military forces and military men were considered to be an extremely influential circle in the life of the state. The rulers also relied on these fighting military forces to expand the territory of their kingdom, protect it, and suppress internal conflicts. Of course, the rulers of the Karakhanid state are no exception. Therefore, it is natural that the members of the dynasty used the support of the fighting military forces of the Yagmo tribe to seize power.

As for the works that date the foundation of the Karakhanid state to the 90s of the 10th century [11.C.3], it can be understood from the indicated period that it is mainly influenced by the 990s, that is, the event of the termination of the Samanid state by the Karakhanids. Of course, since this period, the state of the Karakhans is mentioned in many historical works, and they are described as a powerful khanate of their time [12.C.53-75;S.98-117:C.324;C.148-244]. However, this does not mean that the state of the Karakhans began its activity in 990. Because it is not true for any country to be founded and conquer the territory of a neighboring country at the same time.

Here, let's pay attention to one aspect of the matter. In many historical works, there are cases of excessive emphasis on the existing conflicts between the state of the Karakhans and the state of the Somanids [13.C.3].

Of course, such comments cannot be called impartial. Because these considerations are far from the historical conditions of that time, existing reality, and artificially confuse the issue. So, in relation to the historical works that indicate the date of the establishment of the Karakhanid state as the 90s of the X century, it can be said that the Karakhanid state was not established at this time, but by this time, the khaganate expanded its borders and carried out military operations more powerfully than before. expanded to neighboring regions.

Summarizing the above information, the emergence of the Karakhan state was a historical necessity and had its own political, socio-economic basis. In order to understand the issue in depth, we believe that it is permissible to dwell on this point.

It is known that Turkic-speaking tribes lived long ago in the eastern part of Central Asia starting from the southern slope of Altai, in the foothills of the Central Tianshan, along the valleys of Chu, Ila, Norin, and Talos rivers up to Pamir. These tribes were under the Turkish khanate from the second half of the VI century to the beginning of the VIII century. In 707, the Turkish state was established in the territories belonging to it.

The Turkic state experienced a difficult situation during its short life. Because it was during this period, that is, at the time when they were defending the eastern borders and fighting with the enemies, the military campaigns of the Arab caliphate from the west to Movarounnahr worsened the situation of the Turks.



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As a result, the military forces of the Turks were divided, and one part of them was engaged in the fight against the Chinese troops in the east, while the other part was thrown against the Caliphate troops. The third part was occupied with internal tribal struggles. Of course, there is no greater danger for any country than an external enemy, internal conflicts and the mutual destruction that takes place on its basis, war.

By 766, the Karalugs, taking advantage of the current situation, occupied Yettisuv, Talos, and Chu valleys, and entered the territories up to Western Tianshan.

There are many sources and literature about Qarluq tribe and Qarluq [14.B.499, B.427, B.466; B.192; S169-392]. The Qarluqs lived in the western regions of Altai in ancient times. During the period of the Turkish khanate, they began to actively participate in political processes. At the time of the establishment of the Khaganate, the Qarluqs left Western Altai and settled on the banks of the Irtish River, on the southern slopes of Altai, to the north of the Ila River.

Thus, in 766, the Qarluqs defeated the weakened Turks and occupied Yettisuv. The residence of their governors was the city of Soyob in the oasis of the Chu River. From this time, the Qarluq jabgu began to control the territories from the mountains of Jungoria to Syrdarya [15.C.300-308]. At the same time, they also functioned as the successors of the powerful Turkic Khanate and the Turkic state, which ruled for a short time after that.

After the Qarluqs occupied Yettisuv (60s of the VIII century), these procedures were slightly changed, and now the sphere of authority of the jabgu is much wider than before. Because by this time, the Jabgs are not only the head of the tribal union, but also begin to rule over all the tribes and settled people living in the territory occupied by the Karluqs. In the sources of this period, the regions where the Karluqs lived and ruled were recorded as "Karluq state", and their kings were recorded as "jabgu" [16.C.35-40], research scientist K.SH. Shaniozov said that the state did not exist in the Qarluqs until the middle of the 9th century. He calls the management method of the Garluqs in this period "the unity of the large Garluq tribal union" [17.B.161].

It is probably right to conditionally name this method of state management of the Qarluqs as "Union of large tribes". But in our opinion, when using the term "state" in this place, it is necessary to take into account the specific characteristics of Turkic tribes, including their role in state management, ideological views, and spiritual characteristics. Because the Turkic states and Turkic dynasties gained political supremacy over the peoples living in the regions from Central Asia to Asia Minor during the most powerful periods, and even during the times when the power of the khagans, who stood at the top of the state, was absolutely expanded, their traditional tribal and tribal interests in the way of managing the state preserved.

So, in this period, a group of Turkic-speaking tribes lived in the eastern part of Central Asia, starting from the southern slopes of Altai, in the foothills of the central Tianshan, along the valleys of the rivers Chu, Ila and Norin, and up to the Pamirs.

The socio-economic life and lifestyle of the Turkic-speaking population living in the countries mentioned by us is unique. By the 9th-10th centuries, a number of nomadic and semi-nomadic tribes located in the western part of Yettisuv and East Turkestan began to settle down and engage in agriculture and handicrafts.

Such a process of settlement of nomadic herders is a positive situation, as a result of which a number of new towns and villages have risen. The population of existing cities and villages will become more crowded and become large settlements [18.B.397-401; C.24-62]. As a result of these events, agriculture, crafts and trade developed. Cultural and spiritual relations between

the people living in Movarounnahr, Yettisuv and East Turkestan have also strengthened and reached a new stage of development.

Based on the opinions expressed about the topic of the research, it can be said that the date of establishment of the Karakhan state is not from the middle of the 10th century, which is recorded in most of the historical works, but its foundation was established much earlier, and in the middle of the 10th century, this state reached the level of a real sultanate (empire). Reached and expanded territorially, gained much more power compared to the previous period, and in history "karakhan", i.e. great khans named after In historical works, there are more mentions of the state of the Karakhanids during this period, and they occupied a central place in the historical events that took place on the border of Movarounnahr. So, the state of the Karakhanids developed in its stages of development, and it did not suddenly form in the form of a large state. On the contrary, its state system and its structural structure have been combined with the rich state traditions and experiences of the Turkic peoples that have been developing for a long time.

To sum up, the state of the Karakhans was originally formed in 766 in the form of a union of Qarluq tribes. This union of tribes, the Turkic khanate, and then the Turkic state reunited a certain part of the Turkic tribes that were scattered due to the crisis. During this period, the leader of the union of Qarluq tribes was called "jabgu". This union of tribes expanded somewhat from the middle of the 9th century and developed to the level of state traditions. However, since this period, the establishment of a strong Samanid state centered in Movarounnahr and its active foreign policy in the north-eastern regions of the region limited the military-political strengthening of the Qarluq state and somewhat delayed this process. However, the ethnic composition of the state changed due to the arrival of the Yagmo, Tukhsı, Oghuz, Uyghur and many other Turkic tribes into the Karluq state from the middle of the 10th century. Now it can be described not as the Qarluq state as before, but as the powerful "Hakhaniya" state, formed by the union of many Turkic tribes. At this time, its borders expanded excessively, its power increased, and it reached a new stage of its development.

So, the chronological period of the Karakhan state can be conditionally divided into two stages. The first stage is the period from 766 to the first half of the 10th century. During this period, the state of the Karakhans was first established and developed on the basis of the union of the Qarluq tribes and prepared the ground for its next stage of development. The second phase covers the period from the second half of the 10th century - that is, from its peak to 1212, its decline.

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