



ACADEMICIA
**An International
 Multidisciplinary
 Research Journal**
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.01698.0

THE ETHNONYM OF KARLUK AND ITS INTERPRETATION IN SOURCES

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ABSTRACT

It is known that on the toponymic map of the Republic there are ethnonyms with the name karluk. The place names bearing the name karluk have a specific ethnogenesis and ethnic history. There is important information about this in the work of many famous scientists. This article found it necessary to interpret historical sources and opinions of contemporary scholars on this issue. "The most ancient roots of the Turks, the Torah and the Quran say that Nuh was considered a descendant of the prophet, and his son Yofas went away from Judi (Ararat) by the decree of his father, and Atil (Itil, so Volga) and came to the collar of the yayiq water. The old manhood in this state is in a high position, as one of the influential tribes [498]. There is also the opinion of muarrikh Rashididdin on the determination of the etymology of old age. It is believed that it came from the word snowy (snowy).

KEYWORDS: *Karluk, Oguz, Barlos, Jalayir, Mongol, Kenagas, Qiyon, Nerun, Sulduz, Qiyot, Kungirat, Boyovut, Turkish, Seed, Tribe, Ethnonym, Ethnic, Ethnogenesis.*

INTRODUCTION

In its historical sources, including in the research of our current scholars, the ethnogenesis of the "Karluk ethnonym" is regarded as one of the largest Turkic tribes of antiquity. About this ethnonym there is important information in the work of the scientist of the XI century Mahmud Koshgari "Devonu lugotit turk" from the past temples. In the game kipchaks is explained as a much larger and ancient tribe among the Turkic peoples.

It should also be noted that during the reign of Mahmud Koshgari (XII century), the position of the qarluks should have been relatively reduced, this situation is felt from the information in his

devon. True, Mahmud Koshgari did not express his opinion about the old age in the special season, which described the tribes, but voiced them in the nine lands of devon (1-volume, 370, 381, 390, 393-page; 2-volume, 7, 220-page; 3-volume, 80, 259, 264-page). In these places, the leader of the garlands is shown not by tribal descent, but rather by the composition of other tribes.

But even briefly in the "Devonu lugotit turk" important information about the fact that there was also a specific association of the qarluks and the captains with the name of Chagolon, as well as their linguistic resemblance to the oguz, part yagma, chigils are meet. But something did not specifically comment on their position and like the influential tribes of that time. In devon, mainly the old people were interpreted as "a group of Turks, a tribe within the Oguz-Turkmen union" [498].

In fact, the tribe of karluk is also known from bc times. They were often together in the associations of oghuz and kipchaks. This tribe has become self-centered in the Turkic associations. For example, in the VII-IV centuries BC, there were also caries in the structure of the state of Qangaras (kenagas tribe), which arose in the Zarafshan oasis. The old manhood in this state is in a high position, as one of the influential tribes [498]. There is also the opinion of muarrikh Rashiddin on the determination of the etymology of old age. It is believed that it came from the word snowy (snowy). The famous eastern historian Rashiddin-Fayzullah Kazvini (Hamadani), who lived in xivasr, "Jome-at tavorix" [498] is an important historical source on the tribes and seeds of the Uzbek people.

This work of Rashiddin is subject to the study of 92 nationalities of the Uzbeks and the seeds and tribes of the Uzbeks, which are divided into these 92 nationalities. Rashiddin's book is also important in this respect, he is a great scientist, a physician and head of state, very well aware of the historical events of the XIV century, in particular the division of Turkic peoples of that time into tribes.

This work of Rashiddin serves as a direct key to determine who are the Uzbek (Turkic) tribes and seeds, so far western and eastern scientists have called mongols. For example, the history of some tribes and seeds of the Uzbek people, such as barlos, jalayir, mongol, kenagas, qiyon, nerun, sulduz, qiyot, kungirat, boyovut, had become so confused that if Rashiddin had not kept this book, the order to solve their history, from which people came out would have been ignored, because it was believed that these seeds came from some representatives and from the mongols.

From the introductory part of the book to the last chapter, detailed information on the history of the seeds, their origin, the history of their names is given about their division and where they go to join. In fact, this work, written 662 years ago by a famous scientist and historian of his time, an important source for studying the history, ethnography, customs, language and cultural history of Turkic peoples, primarily the Uzbek people, in particular their division into seeds and tribes. Therefore, the Russian scientist I.Rashiddin, who wrote an introduction to the Russian translation of his work "Jome-at tavorix", wrote a thesis. P.Petrushevsky described this book as "the work of Rashiddin was the most important source for the history of the Uzbek people" [498].

In the book guide, the author begins the history of the Turkic peoples from the Prophet Nuh. Then they will tell about Karakhan and Oghizhan, the sons of Oghizhan, the 24 seeds that came

from them. It is also noted that such tribes as uighur, qangli, kipchak, karluk, qalach and agoch earth were added to Oghizhan at that time.

What is characteristic of this is that the pointer is also written with the addition of comments that serve for some historical accuracy in relation to the content. For example, when the author spoke about those who were called mongols, he made it clear that "the name of these peoples", which is now called mongols, was not the case before....

In some sources, the origin of the Turkic tribes is explained by ancient legends. For example, in his historical work "Shajarai turk" written in 1664, Abulgozi Bahodirkhon notes that all Turkic tribes and they are one of the roots of the language and also shows the regions of residence and distribution. This was also followed by the following narration:

"The most ancient roots of the Turks, the Torah and the Quran say that Nuh was considered a descendant of the prophet, and his son Yofas went away from Judi (Ararat) by the decree of his father, and Atil (Itil, so Volga) and came to the collar of the yayiq water. In it stood two hundred and fifty years. The descendants of Yofas were bishors, and eight sons remained from him. Before the death of the father, the great son left the Turkish in his place and told his sons not to come out of your mother's word, knowing the Turkish to yourself as the King. Turkish Yofas nicknamed his son."...

On the basis of many reliable historical sources, the leader of our time is academician from karluk scientists according to K.Shoniyozov, from the beginning of the century AD, the status of the qarluks, the main structure of the Uzbek people and language, was raised, and a powerful karluk (VI-VII centuries) state was formed. In this state, the ethnogenetic indicators characteristic of the Uzbek nation, territory, statehood, culture, language, etc., are formed. Academic K.Shoniyozov's about the state of karluk in general extensive data were given in studies [498]. In any case, this tribe was considered one of the influential tribes from ancient times.

Since the most ancient times of the Turkic peoples, in the regions of Central Asia, their very large number of seeds have spread, which previously occupied large and large areas. The gypsies lived a lot in the lands that belonged to the ancient Bukhara. Therefore, in these places, villages such as karluk Qallukon (karlukon), Qallukhona (karlukhona) appeared. About 20 kilometers north of Bukhara there is also a village of snow. Bahouddin, Chechon, was also a village of Qarshi in the lands around Karshi.

In a number of villages of the kashkadarya region, the population still lives in the name of karluk. In the suburbs of Sariosia, there is also a lot of inhabitants with the name of karluk. The karluks are very seed. Their lolake, black-yasak, karabayin, sultonmah modi, mozorchopti, adargoni (around Sariosia), pashkash, bangiavlod, balakhri, kosovli (around the Shurchi), khasway fishing, churchulian snow, ashag karluk (around the Alai), shikhlar, kukishton, qirqyigit, six-married, karangi, gaday, habash, the branch had seeds such as ovules, willow, slaves (Hawthorn), hayons (around the casing). Information like this is also completely confirms the opinion academic of K.Shoniyozov about the state of karluk and karluk in general extensive information was given in K.Shoniyozov's studies, even a special work was published [498].

Academic A.Askarov wrote that the old age consisted of two ethnic layers, the first layer of which lived in the Fergana Valley, the Tashkent Oasis and Taharia from the VI century BC, and

was mixed with the local population, growing up. They occupied a large part of the northern and north-eastern regions of Central Asia in the VI–VII centuries. According to the Arab historian Tabari, in the VII-VIII centuries, the Turkic peoples formed the basis of the population of Balkh, Toharistan, Badkhiz, Kohistan, Serakhs, Chaganyan, Bukhara, Choch and Fergana. Among them, the role of the elderly was great. In the same periods, a state of the old was formed, the sphere of its influence spread from the seventeenth to the eastern regions of ancient Ferghana, from it to the middle basins of the Syrdarya. Similarly, southern Kazakhstan, Zarafshan, Tashkent Oasis, Toharistan were also fully under their influence. In the IX-X centuries, this ethnocentric foundation laid a solid foundation for the political organization of the people who later received the name of Uzbekistan. During these periods, the central and southern regions of Movarounnahr also switched to the influence of old age. After all, in the middle of the X century, as a continuation of the state of the old in these regions, the Karakhanid dynasty came to power, and from the XI century their rule was established in all regions of Movarounnahr. Now, on the basis of the state of the old, the formation of the state of the Karakhanids in the territorial latitude, which included Kashgar to Amudaryo, part of East Turkestan, Yettisuv, Tashkent Oasis, ancient Fergana, ancient Sogd and Bactria-Tohariston, was an ethnic sign indicating that Uzbeks were formed as a people.

The second layer was formed in the period of the mongols. They settled in the basin of the Ili river and from the seven to the oases of Tashkent and Zarafshan, in the North Toharistan, where they were joined by pre-formed seeds. A group of karluks moved from the steppe to the Fergana Valley in the XV century. Another group came into Movarounnahr with Shaybonikhon in the XVI century (Baburnama, 395-p) [498]. In the XIV-XV centuries, the tribes of khalach and chigil lived in Zarafshan oasis, in Taharia. They played an important role in the political life of Movarounnahr. The group of old people who remained in the dashtikipchak together with the Shaybani troops entered Movarounnahr at the beginning of the XVI century and joined the formed Uzbek state [498].

Well, the old ones were from very ancient Turkic tribes. They were also the countries of their power, which had a leading place in the associations of the Turkic tribes from the 7th century BC to the 12th century BC. According to current scientists, old age is one of the main components of the Uzbek people.

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