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## ETHNIC COMPOSITION OF THE STATE OF KARLUK-KARAKHANS

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### ABSTRACT

*The given article is devoted to providing a brief history of the Turkic states 'ethnic composition and characteristic features of their occurrence. It presents the fact about the establishment of the state of Karluk-Karakhans based on the Turkish dynasty and the unification of the Turkic tribes within the Turkish state. As well, it is discussed the socio-political activities of the Turkic tribes in the periods of unification.*

**KEYWORDS:** *Turkish Right, The Turkish State, Tribe Union, Dulu, Nushibi, Az, Uz, Oguz, Karluk, Chigil, Yagmo, Argi, Tokhsi, Nomadic And Noble Population.*

### INTRODUCTION

The tribes are used to have great importance in the history of society and the state. The level of unification has ensured the prosperity of tribes and their political, socio-economic life and cultural development. Therefore, it is also important to pay the attention to the history of each tribe in their formation for a deep analysis of the history of the Turkic state. As every tribe had its place in the political, socio-economic life of the state, dynasties could not carry out their political activities without their help on the ruling.

Each tribe experienced its unique historical events in the ethnic history of the Turkic tribes. When some large tribes united and formed a state, the army divided them into tribes and even changed their ethnic name. In some cases, under the influence of the Timurids' political events, a single tribe was divided into several groups, and some events spread to different regions. This caused them to change their name even though they were originally from one tribe.

It should be indicated that research on the history of the formation of each Turkic tribe and ethnic group is a much more complex issue and there is not enough information about them.

Both states of the Turkish dynasty and the Turkash state, and later formed Karluk-Karakhans state exploited Turkic tribes of these countries regularly as for uniting them in one state.

In the organization of the state, when the Turkic tribes were the main foundation, its further development was in all respects related to the more active indigenous population of Movarounnahr. In the Karluk-Karakhan state, not only nomadic or semi-nomadic Turkic tribes, but also representatives of the Otrok people formed the majority. Especially after the state of Karakhans was divided into Western and Eastern Khanate in 1040 year, the Western Khanate consisted of Movarounnahr. Movarounnahr was a territory of Turkic and Persian people who lived permanently in the location. The famous cities of Bukhara, Samarkand, Tashkent, and Termez of the East in this region were the richest cities of the country as an economic and Cultural Center. Therefore, the Western Khanate was more civilized than the Eastern Khanate, which was the result of people's endeavors in the area.

Based on the above information, we will express our views on the issue of which tribe was considered the main ethnic layer in the formation and management of the Khanate.

It is known that the territory of the Karluk-Karakhan state consisted of Yettisu, Isfijab, Shosh regions, the western part of Eastern Turkistan, and Fergana Valley. There were Turkic tribes from ancient times in these areas. Especially, these territories were the homeland for Dulu, Nushibi, Uz, Uz and other tribes in VI-VIII centuries, Oguz, qarluq, chigil, Khalach, Yag'mo tribes in VIII-X centuries; and later kipchaks were located in X-XI centuries. [1. p.37]. Consequently, the union of these tribes formed the Karluk-Karakhans state. Definitely, many Turkic tribes who were used to live in these regions had established their states based on their mutual union several times. For instance the Turkash Khanate was formed from the unification of Turkic khanate and its some parts. The state of Karluk-Karakhans also emerged on the basis of such processes, which consistently continued the system of Turkish statehood by uniting the tribes that were part of the previous insults and dispersed into a new union. Since the state of Karluk-Karakhans consists of a mutual union of tribes; the traditions of statehood in it were not news for the Turkic tribes in its unification. This state was an inalienable continuation of the previous Turkic states, which provided for the evolutionary development of rich experiences in the field of statehood.

The role of the tribes in this state varied and their participation in the political management of the state in a certain sense was also related to this. Inevitably, the historical processes did not go the same. In the early period, tribes with influential power, by the subsequent periods, had lost the status of self-cult or mixed with other tribes, the phenomena occurred as a natural process. As the result, the influence power of tribes in the life of the state has been changed to some extent. It should be said that since the state of Karluk-Karakhans had its long historical period (766-1212), it is necessary to pay special attention to all tribes within the state to objectively study its history. Due to the unification of different tribes, it is not common to study the history of Khanate completely. Therefore, every tribe in its composition had its place in the activities of the state, regardless of its size.

The researchers have determined the position of the tribes in different ways within the state of Karluk-Karakhans and their participation in the political processes of the country. Some scientists have recognized that the contribution of the elderly to the organization of this state is great (V.V. Grigoriev, O. Prisak, K.Sh. Shoniyozov), their thoughts are remarkable [2. S.189-250; S. 209-228; S. 17-68; B.192; B.426]. In their researches work including, K.Sh., Shoniyozov's works he studied some issues related to the history of Karakhanids and tried to find

a solution to them. In this regard, the researcher stated that the contribution of the Karluk tribe to the emergence of the state of Karakhanids was high and also gave extensive information about the tribes in the state, their origin, ethnic composition, role in the life of the state, and the relationship between the tribes. It is especially noteworthy that the date of its founding of the state of Karakhanids is not 940 years or the last quarter of the X century, but the designation of a century civilized period, that is, 840 year. But we K.Sh. we cannot correctly say some of the comments that are presented in the works of Shoniyozev, of course. In particular, according to the scientist, the state of Karakhanids, which has been operating for almost four centuries, was – "the state of Karluk", therefore it offers the name of the state to be called "the state of Karluk" [3.B. 192]. In our opinion, taking into account the centuries-old history of the Karakhanid state (766-1212) and its specific periodic stages of development, it is not right to call this large state the name of a single tribe. Because Hakanlik was formed from the Union of many Turkic tribes in its composition. Each of them had its place and importance in the activities of the state. Besides, it is beyond doubt that the unity of the state, its strength, and its ability to defend itself from external aggression depend in all respects on the extent to which mutual relations in the Union of these tribes will pass. By the way, during a long historical period, ethnic processes in the state have not been smoothed out. The relations between the Turkic tribes in the state and the ethno medical ones continued to develop continuously, as a result of which the generalization of their customs and traditional worldviews became more widespread. It is possible that at the initial stage of the state there was a strong influence of tribal customs in the field of management, but it was also recognized as a natural process that when the state reached a certain level of governance, rules that generalized acceptable to all Turkic tribes were also formed in the management of the state.

There are quite a few researchers who have expressed their views on this issue (V. V. Bartal, A. K. Koraev) [4. P. 315; P. 86]. Studying their works, we were convinced of this situation in order to understand that the law was played by representatives of the dynasty from which the tribe originated, who also played a key role in the emergence of the state of this tribe. In particular, A. K. Koraev points to the existence of a state based on the celandine tribe.

Based on this, he noted the term "Lion" in the names of the HokiTotemi tribe, which is used as a glorious title in the names of the Hoki tribe. [5. pp. 64, 86, 197-257]. But this does not fully confirm that the Hakan dynasty originates from the Chigil tribe. Since the pigs are one of the Karluk tribes, the fact of their great power and influence in the socio-political life of the state largely coincides with the X-XI centuries. And this period is characterized as a period much later than the formation of the Karakhanid state (the second half of the VIII century), that is, its developed period.

Of the tribes mentioned above, the number and prestige of the leaders of the cliches, garlands, and yagmas is not in doubt. In particular, in the process of the initial formation of the state, if old age was of great importance in the management of the country, then, thanks to the ability to fight in war, the yagmas could reach a large stage. And the gulls, as always a relatively large number of Turkic tribes, were the main socio-economic force of the state. For this reason, the term "Lion", which is also considered the totem of their tribe, was used as a title in the names of the Khakans. But if we think about the scale of domination, the ethnic composition of the state consisted in the generalization of both nomadic and semi-nomadic and post-religious morals.

This means that there was no participation of one or two tribes in the formation of such a large state as the Karluk-Karakhans, and in its activities. If initially this state was at the level of a Tribal Union, then after joining this union of many tribes, such as az, uz, dulu, Oguz, Argh, Tohsi, along with the Yagma, Chigil tribes, the number and prestige of the Tribal Union increased, and the state of Karluk-Karakhon was restored. Therefore, if we paid attention to the stages of development of the Turkish states and their peculiarities, we would understand and understand this issue more deeply. Unfortunately, some researchers have expressed their own opinions without taking this aspect of the question into account. As a result, some problems related to the history of the state have become even more complicated.

Instead of a conclusion, we can say that the Karluk-Karakhan state was formed on the basis of a mutual Union-a Union of tribes. It is not true that we understand and interpret the occurrence of this condition as belonging to only one tribe. Of course, some tribes in the state were in a great position, but the ability and power to inhabit the state in all respects depended on the agreement between all the tribes of one state and on the strength of their union.

Since this state was originally formed on the basis of the Union of the Karluk tribes (in 766), the Union of these tribes was subsequently established and, uniting all the tribes in the territory, rose to the level of a large state. Also, as a result of the increase in the number and prestige of the tribes in its composition, as well as ethno-cultural and economic ties with the stagnant population of Movarunnahr, there is a process of intervention between them. And these processes have also caused certain political developments and reforms in public administration, that is, public administration now expresses not only the interests of the tribes, but also the interests of all nomadic and deposed residents living in the territory.

This means that the Karluk-Karakhan state under the leadership of Karluk-rights, formed from the Union of many tribes, united the peoples of East Turkestan, Ettisuv and Movarunnahr with a nomadic and noble way of life within a single territory. Although some Hakan tribes participated in strong ethno-cultural processes and were absorbed by the local population and forgot their ethnic names, it had its place and significance in the development of the country on the political, socio-economic and cultural fronts.

Including A.K. Koraev points out the existence of the state based on the tribe of celandine. Based on this, he noted the term "Lion" in the names of the Hoki tribe totemi, which is used as a glorious title in the names of the Hoki. [5.S. 64, 86, 197-257]. But this does not fully confirm that the Hakan dynasty is from the tribe of chigil. Because the Hogs are one of the tribes of qarluq, the fact that they have great power and influence in the socio-political life of the state largely coincides with the X-XI centuries. And this period is characterized as a period much later than the establishment of the Karakhanid state (the second half of the VIII century), that is, its developed period.

Of the tribes mentioned above, the number and prestige of the leaders of the clichés, garlands and Yag'mos is beyond doubt. In particular, in the process of the initial establishment of the state, if old age was of great importance in the management of the country, then, due to the ability of military combat, the Yagmos could have reached a large stage. And the Seagulls, as always a relatively large number of Turkic tribes, were the main socio-economic power of the state. For this reason, the term "Lion", which is also considered a totem of their tribe, was used as a title in the names of Hakan. But if we think at the scale of the rule, the ethnic composition of

the state consisted in the generalization of both nomadic and semi-nomadic and post-religious morality.

It means that there was no participation of one or two tribes in the formation of a large state as Qarluq-Karakhans and in its activities. If this state was originally at the level of the Union of tribes, then after the annexation of many tribes such as az, uz, dulu, Oghuz, argh, tokhsi, along with yagma, chigil tribes to this union, the number and prestige of the Tribal Union increased, and the state of Qarluq-Karakhon was restored. Therefore, if we pay attention to the stages of the development of Turkish States and its peculiarities, we would have understood and understood this issue more deeply. Unfortunately, some researchers expressed their own opinion without taking into account this aspect of the issue. As a result, some problems related to the history of the state have become more confused.

In place of the conclusion, we can say that the state of Karluk-Karakhans was formed on the basis of a mutual Union-Union of tribes. It is not true that we understand and interpret the occurrence of this state as belonging to only one tribe. Of course, some tribes in the state were in a great position, but the ability and power to inhabit the state was in all respects dependent on the agreement between all tribes of the same state and the strength of their union.

Since this state was originally formed on the basis of the Union of the qarluq tribes (in 766 year), the Union of these tribes was subsequently established and, after uniting all the tribes in the territory, rose to the level of a large state. Also, as a result of the increase in the number and prestige of the tribes in its composition, as well as ethnic-cultural and economic ties with the stagnant population of Movarounnahr, there is a process of intervention between them. And these processes have also caused certain political events and reforms in the state administration, that is, in the state administration, not only the interests of tribes now but also the interests of all the nomadic and overthrown inhabitants living on the territory are expressed.

All in all the Karluk-Karakhan state, under the leadership of the Karluk rights, formed from the Union of many tribes, united the peoples of East Turkestan, Ettisuv, and Movarounnahr with a nomadic and noble way of life within the framework of a single territory. Although some tribes in the Hakan tribe participated in strong ethnic-cultural processes and were absorbed by the local population and forgot their ethnic names, it had its place and significance in the development of the country on the political, socio-economic, and cultural fronts.

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