

The Role Of Tribal Relations In The Turkish States (VII - VIII Centuries)

Behzod Makhmudov

Tashkent university of international financial
management and technology
Associate professor

Abstract: This article deals with tribal relations in many states formed by the Turks in the early Middle Ages. It is noted that the process of constant competition with other tribes to get an important position in the state administration was an important factor for Turkic tribes to keep their own tribal interests regardless of which country they are in.

Keywords: Turkic khanate, Turkic state, Qarluq, Nushibi, Dulu, Karakhanids, Chigil, Yagmo, Tokhsi, Uyghur, Jabgu, Ettisuv, Ila, East Turkestan, Soyob.

In recent times, the weight and content of scientific research works regarding the study of the history of Turkic states, their positive role in the history of our statehood, is becoming quite rich. In particular, the number of positive content about the role and importance of the Turkic states with nomadic and semi-nomadic culture in the coverage of the history of statehood of our country will increase, based on which we can imagine our history in a new way. We think that the existence of some disputes in this regard is related to the uniqueness of the history of Turkish statehood and the fact that it is not correct to consider it based on the general standards of the theories of statehood. We would like to say that even when the Turkic state reached the level of a very large kingdom, the specific tribal relations were preserved in the management system. These characteristics had a permanent effect on the internal and external policy of the state and its power. We will discuss exactly this below.

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. From the second half of the 6th century to the beginning of the 8th century, these tribes were under the control of the Turkish khanate. As a result of wars with external enemies and internal tribal conflicts, the Turkic Khanate was divided into Western and Eastern regions in 603. It is not a secret that the division of the Khakhanid took place against the will of the Turkic peoples within the state, mostly under the influence of external enemies [1. P.162]. Because the division of a single powerful khanate into two made the situation of both more difficult. More precisely, it was one of the main factors that hastened the downfall of both of them.

In general, in 630, the internal tribal conflicts in the Western Khanate became more intense. During this period, the struggle for power in the khanate took place mainly between two tribes, Dulu and Nushibi. To get out of the current difficult situation and improve the situation, Khan Ishbara (Years 634-639) carried out an administrative reform. According to him, the tribes within the khaganate are divided into two, five are distributed to dulu, and the remaining five are distributed to nushi. Each of the tribal alliances will determine the grazing lands for grazing livestock and the limits of their migratory territories.

It can be seen that the basis of the state and its ability to survive was the unity of the Turkic tribes following it and their fighting military power.

However, no results will come from the actions of Hakhan Ishbara to reconcile the two large tribes. Conflicts between these two tribes, which are the backbone of the dynasty, weaken the khanate. Usually, when a country is engulfed in internal conflicts and weakens it, the invasion of neighboring countries is inevitable. The Turkish khanate, which was a powerful state of its time, had enough enemies in such a situation. Because the Chinese troops took advantage of this difficult situation of the khanate and in 658-659 occupied a large part of Ettisuv, which was its main territory [2. P.264-265]. But later the Turks pushed the Chinese troops out of the country. As a result of the war, both sides will suffer heavy casualties. The Turkish khanate retains its territory in exchange for these losses. But long-lasting internal and external wars weaken the khanate and accelerate its decay. In 707, the Turkish state was established in the territories belonging to it.

At this time (second half of the 8th century), the main part of the Turkashians settled in the valley of the Ila River, on the slopes of the Northern Tianshan, and were part of the Dulu tribe union [3. P.155].

Of course, Turkic tribes formed the structural basis of the population of the Turkic khanate and the Turkic state. The state did not change, but the dynasties that ruled the state were replaced.

At the same time that the Turks were gaining power and gaining power, the Chinese Empire was also accelerating its policy of westward expansion. It should be mentioned here that the emperors of China consistently pursued their policies, which had a great period of experience, such as expanding their territory, Chineseizing the population of the conquered lands, and establishing their own administrative management system.

Therefore, the Chinese Empire did not want the Turkic dynasties located on its northern and western borders to become stronger. To do this, they used methods to incite various seeds of discord among the Turkic tribes and incite them against each other. Also, Chinese diplomacy has traditionally used its old method of supporting disaffected forces from the center. The aim was to establish his rule over the Turkic states by weakening them. Of course, there were those who realized this intention of the Chinese rulers in time and conducted their policy accordingly [4. P.16-30].

In general, 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 protecting the eastern borders and fighting with the enemies, the military campaigns of the Arab caliphate from the west to Movarounnahr aggravated the situation of the Turks.

The Turkish dynasties could not ignore the entry of military forces belonging to the Arab caliphate into Movarounnahr and the establishment of the caliphate order in this area. Because Movarounnahr is considered their main support area in socio-economic and cultural terms. Many Turkic-speaking people have lived in these lands since ancient times. That's why the Turkish khanate and the Turkic state considered it their duty and duty to protect these areas. As soon as the Arab military forces entered, the Turks united with the local rulers and fought against them. For example, in 707 Turkash Khan Soge gathered a large army around him and inflicted severe losses on the Arab military army of Qutayba. But at the same time, internal tribal disputes among the Turks also flare up. And the Chinese Empire will increase its military pressure [5. P.384-385]. 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, for each country, there is no greater danger than an external enemy, internal conflicts and the mutual destruction that takes place based on it, war.

In Ettisuv, the struggle for power between the two ethnic groups of the Turks, "yellow" and "black", had been going on for several years [6. P.382-397]. These disputes between them intensified in the years 738-759 and turned into mutual slaughter [7.P.298-300]. All this weakens the Turkish state and causes its dissolution. Taking advantage of the current situation, the Qarluq tribe invaded the territory of the Turks in 759. By 766, the Qarluqs occupied the Ettisuv, Talos, and Chu valleys and penetrated into the territories up to Western Tianshan [8. P.347]. There are many sources and literature about the Qarluq tribe and the Qarluqs. The Qarluqs lived in the western regions of Altai in ancient times. They began to actively participate in political processes during the period of Turkish rule. 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, and in the areas north of the Ila River.

The rest of the Qarluqs along the Ila River are divided into three large tribes. In Chinese sources, these tribes are mentioned as Meulo, Chijisi and Tashili. The areas where these tribes are located were the part where the northern borders of the Western and Eastern Turkic Khanate met. That's why both khanates tried to subjugate these territories where the Qarluqs are located. As a result, in 646, the Eastern Khaganate subjugated the Altai Karags. At the same time, Ashina Helu, the ruler of the Western Hakhnate, also took control of the Garkus living in Tarbagatay [10. P.269-293]. However, the Karaganda tribes continue to fight for their freedom. Their struggles were also recorded in stone inscriptions of that time [11. P.40-46].

Thus, in 766, the Qarluqs defeated the weakened Turks and occupied Ettisuv. 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 Jung'oria to Syrdarya [12. P.300-308]. At the same time, they also functioned as successors to the powerful Turkic khanate and the Turkic state, which ruled for a short time after that.

From the information provided in the sources, it can be understood that until the 8th century, the lifestyle of the Qarluqs was in the form of clans, several clans formed one clan, and the union of clans formed a tribe. Clans were managed by begs, and clan unions were managed by a person with the title of "eltibor". Above all of them is "jabgu". Jabgu is the head of the union of all tribes, and he was appointed to this task by election at the tribal meeting [13. P.35-36].

After the Qarluqs occupied Ettisuv (60s of the 8th 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 Jabgu is not only the head of the tribal union, but also begins to rule over all the tribes and settled people living in the territory occupied by the Karluqs. In the sources of this period, the territories where the Karluqs lived and ruled were recorded as "Karluq State", and their kings were recorded as "Jabggu" [14. P.35-40], research scientist K.Sh. Shaniyozov claims that the state did not exist in the Qarluqs until the middle of the 9th century. He calls the management method of the Qarluqs in this period "the unity of the large Qarluq tribal union" [15. P.161].

It is probably right to conditionally call 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 superiority over the peoples living in the territories from the whole of Central Asia to Asia Minor in the periods when the Turkic dynasties were at their strongest, and even during the times when the power of the khans, who stood at the top of the state, was absolutely expanded, their traditional way of governing the state tribal breeding practices have been preserved and improved, entering a new color.

So, during 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 population that lived in this vast area included many groups of Turkic tribes and clans, such as Qarluq, Chighil, Yagmo, Tokhsi, Uyghur and Oghuz. These territories occupied by the Qarluqs are the lands where the Karakhanid state was established. From this, it follows that the Karakhanids and the tribes living in their territories are the basis of the Karakhanid state.

It can be understood from the above information that when there was unity in the internal politics of the Turkic states, the power and stability of the state was strong. This unity is determined by the mutual harmony of the Turkic tribes within the state and their agreement with the Hagan policy. Unfortunately, in many cases, the opposite happened, and the powerful Turkic countries fell into crisis and were subjected to the pressure of the neighboring countries. Both in the Turkic khanate and the Turkic state, due to the conflict between the powerful tribes within the state, the state weakened and was subject to Chinese invasion. The state of Qarluq and the state of Karakhanids, which arose on its basis, also weakened due to tribal conflicts. In the history of Uzbek statehood in general, tribal relations were important in the strength and stability of the state even in the last middle ages. In this, the process of constant competition with other tribes to get an important position in the state administration has been an important factor for Turkic tribes to keep their own tribal interests, regardless of their ethnic composition, which country they are in.

REFERENCES

1. Гумилев Л.Н. Қадимги турклар / Таржимон ва нашрга тайёрловчи Б. Ўрдабекли., А.Айритомий. – Тошкент: Фан, 2007 йил. – Б. 162.
2. Гумилев Л.Н. Қадимги турклар. – Б. 264-265.
3. Шониёзов К.Ш. Ўзбек халқининг шаклланиш жараёни. – Тошкент: Шарқ, 2001. – Б. 155.
4. Қадимий ҳикматлар / Тузувчи. Н. Раҳмонов., махсус муҳаррир. А. Қаюмов. – Тошкент: Гафур Ғулом, 1987. – Б. 16-30.
5. Гумилев Л.Н. Қадимги турклар./Таржима, кириш сўз муаллифлари ва нашрга тайёрловчилар. Б. Ўрдабекли., А. Айритомий. – Тошкент: Фан, 2007. – Б. 384-385.
6. Гумилев Л.Н. Қадимги турклар. – Б. 382-397.
7. Бичурин Н.Я. Собрание сведений о народах, обитавших в Средней Азии в древние времена. – М.- Л.: Изд. АН СССР, 1950. Т. I. – С. 298-300.

8. Бичурин Н.Я. Собрание сведений о народах, обитавших в Средней Азии в древние времена. – М.- Л.: Изд. АН СССР, 1950. Т. I. – С. 347.
9. Қарлуқ қабиласи ҳақидаги маълумотлар. Қаранг: Маҳмуд Кошғарий. Девону луғотит-турк. / Тарж ва нашрга тайёрловчи С.М. Муталибов. – Тошкент: Фан, 1960. 1-жилд. – Б. 499; 1961. 2-жилд. – Б. 427; 1963. 3-жилд. – Б. 466 ; Бартольд В.В. Очерк истории Семиречья. – М.: Изд. Вост. лит., Т. II. Ч. I. 1963. С.40 ; Шониёзов К.Ш. Қарлуқ давлати ва қарлуқлар. – Тошкент: Шарқ, 1999. – Б. 192.
10. Бичурин Н.Я. Собрание сведений... Т. I. – С. 269-293.
11. Малов С.Е. Памятники древнетюркской письменности. – М-Л.: Изд. АН СССР, 1951. – С. 40-46.
12. Бичурин Н.Я. Собрания сведений ... Т. III. – С. 300-308.
13. Шониёзов К.Ш. Қарлуқ давлати ва қарлуқлар. – Б. 35-36.
14. Бартольд В.В. Очерки истории Семиречья. Соч. Т. II. Ч. I. – С. 35-40.
15. Шониёзов К.Ш. Қарлуқ давлати ва қарлуқлар. – Б. 161.