

## Karakhanid State

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### ABSTRACT

*As noted by B. Kochnev, the greatest and widely recognized specialist in the history of the Karakhanids, the Karakhanids included themselves among the descendants of the legendary king of Turan - Afrosiyab, and called their dynasty "al-Afrosiyab" - the descendants of Afrosiyab, in written sources they were called the Khanis or the Khaqanis. The American expert Robert Dankoff assumed that the real original name of Afrosiyab, the ancestor of the Karakhanids, was Alp Er Tunga. The Karakhanid system of statehood is based on the experience and traditions of the statehood of the Turkic states that preceded it, such as the Turkic khanate and the Turkash state. The Karakhanid dynasty made good use of these experiences in state administration, in turn, developed it and brought it to a new stage of development.*

**KEYWORDS:** *Alp, Issyk-Kul, "Karakhanilar", East Turkestan, Yettisuv, Shosh, Fergana, Falak, Vakhsh.*

In the middle of the 10th century, the Yaghmo tribe, which lived south of Issyk-Kul and in Koshghar, became stronger and united with the Jikil tribe, which lived further to the northeast. Then they attacked Yettisuv, subjugated the Karakhanids and established the state of the Karakhanids in this huge area. The term "Karakhanis" appeared after Khaqan Karakhan's conversion to Islam. Numismatist Tornberg called them Ileks based on the status of their khans. Others called it the Uighur Khanate. Around 940, the Qarluqs conquered the city of Bolasogun near Tianshan. One of the first rulers, Satuq Bograkhan Abdulkarim, converted to Islam and became famous as <<Doslan Karakhan>>, later the whole dynasty was called "Karakhanis" after him. At the end of the 10th century, the state of the Karakhanids, led by "podshah yagma" or "elikkhan", was established in Yettisuv and Eastern Turkestan regions. The structure of this state included various Turkic tribes - Karluqs, Chigils, Argus, Yagmas and other peoples, who accepted Islam before 960. In 992, the Karakhanid army led by Elikhan Bugra invaded the Movarounnahr territory. The reason for the victory of the Karakhanids was the secret alliance between Bugra Khan and the Samani governor of Khorasan, Abu Ali Simjur, and the betrayal of the commander Faiq. As a result, the Karakhanids occupied Bukhara without a fight, and Amir Nuh was forced to flee to Chorjoi. But Bugarakhan fell ill and died on his way to his homeland Koshghar. The Karakhanids return from Bukhara with a large booty.<sup>1</sup>

Elikhan Nasr, who is the new leader of the Karakhanids, organizes another attack on Bukhara. In 995-996, Nuh II repels the Karakhanid attack with the help of Sabuh Tegin. In 999, the Karakhanids again occupied Bukhara and captured the emir Abdul Malik II and the king's family. This situation leads to a decisive decision of power in Movarounnahr in favor of the Karakhanids. The Karakhanid state extended from Kashgar to the Amudarya and included Eastern Turkestan, Yettisuv, Shosh, Ferghana and ancient Sogd lands. Until 1005, the last representative of the Samanis, al-Muntasir, successfully fought with the Karakhanids, but the opponent A large army secured the final victory. With the fatwa of the caliph of Baghdad, Elikhan Nasr ibn Ali established his rule in Movarounnahr. After conquering Movarounnahr, the Karakhanids destroyed the peasant class and transferred their land and water to the state. After the death of Elikhan Nasr in 1012, his brother Ali Tegin succeeded

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him. The Karakhanids waged regular wars against the Ghaznavids for the lands of the Amudarya valley, and at the end of the 11th century they became subject to the strengthened Seljuks. The capital of Elikhan was first located in Uzgen, then it was moved to Samarkand. Bukhara was also subject to Samarkand.<sup>2</sup>

The Karakhanids carried out many construction works in Samarkand, Bukhara, and Binkent, built palaces, mosques and madrasas, and contributed to maintaining and strengthening the influence of the Muslim religion. Karakhanid attack on Movarounnahr In 992, Hasan Bugrokhān, the leader of the Karakhanids, began an attack on Movarounnahr. Turkic tribes living in Marida Shosh, Fergana and other regions also take part in their military campaigns. Because these lands were the property of the Karakhanid state, which was part of the Karakhanid state. During this period, the Turkish viceroys who took control of the administration and military forces of the Samanids, and even occupied some regions and ruled almost independently, instead of defending the country, followed the path of treachery and sided with the Karakhanids. Karakhanids occupy Bukhara without resistance. Soon, Bugrokhān appoints Hajib Fayiq as the viceroy of Termiz and Balkh. But Bugrokhān cannot stay in Bukhara for long. Illness forces him to return to Koshghar. He dies on the way. Taking advantage of this favorable situation, Nuh ibn Mansur returns to Bukhara and takes his throne. But two local Turkish viceroys in Fayiq Balkh and Abu Ali Simjuri in Khorasan revolted against the emir. Nuh ibn Mansur, who did not believe in his own strength, called Sobuqtakin, the ruler of the Treasury, for help. With an army of twenty thousand, he arrives at Movarounnahr and joins forces with Noah to march against the rebels. After several battles, the armies of Fayiq and Abuali are defeated. He also appoints Sobuqtakin as viceroy of Khurasan instead of Abuali Simjuri. As a result, the political rule of Sobuqtakin and his son Mahmud was strengthened in Ghazna and Khorasan, and the Ghaznavid state was established. Soon this state will become stronger and will occupy the lands from the border of India to the Amudarya.<sup>3</sup>

In 996, the Karakhanids started another attack towards Movarounnahr. They are led by Nasr ibn Ali. To help Noah, Sobuqtakin arrives in Kesh with a large force consisting of the combined forces of Chaganiyan, Juzghan and Khuttalan governors. He wants Noah to join him with his army. It was a disregard for the rights of the ruler of the Samanid emir and an open opposition to him. Nuh, of course, refuses and sends an order to summon Sobuqtakin to Bukhara. In response, Sobuqtakin sends an army and captures Bukhara. Then he will negotiate with the Karakhanids. As a result, an agreement was concluded between them, according to which the Syrdarya basin was transferred to the Karakhanids. Sobuqtakin became the ruler of the lands south of Amudarya, including Khurasan. Only the central part of Movarounnahr will be given to the Somanites. However, soon the Karakhanids occupied Bukhara. Although the Samanids tried to recapture Samarkand and Bukhara until 1005, the Samanid rule ended with the conquest of Bukhara by Nasr Elaḡ Khan in 999. Thus, at the end of the 10th century, two new states were formed in place of the Samanid state: one was the state of the Karakhanids, which included a part of Eastern Turkestan stretching from Kashgar to the Amudarya, Yettisuv, Shosh, Ferghana, and ancient Sughd. and the second was the state of the Ghaznavids, which covered the regions from Northern India to the southern shores of the Caspian Sea. Separation of the Karakhanid state into two Although the Amudarya is defined as the border between the two Turkish states, the Karakhanids consider Khurasan an integral part of the conquered land and try to annex it to their state. Not long after that, fierce wars began between the Karakhanids and the Ghaznavids. In 1006 and 1008, the Karakhanids invaded Khurasan twice. The cities of Balkh, Tusva and Nishapur will be conquered. Their military campaign is supported by the feudal lords of Khurasan who are against Sultan Mahmud.<sup>4</sup>

But Mahmud Ghaznavi attacked the Karakhanids and managed to keep Khurasan under his control. In 1017, Mahmud sent an army to Khorezm and conquered it. Thus, Khorezm will cease to be an independent state. During this period, the Turkmen tribes who separated from the Oghuz living in the foothills of the Syr Darya and settled in Khurasan under the name of Seljuks became stronger and put

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pressure on the Ghaznavids who sponsored them by giving them land. A serious struggle with the Seljuks begins. Taking advantage of this situation, the local ruler of the Karakhanids, Ibrahim Boritakin, invaded the Amudarya in 1038. He takes the provinces of Khuttalon, Vakhsh and Chaganiyan from the Ghaznavids. After a long time, he subjugated Movarounnahr and Ferghana and began to conduct an independent policy. As a result, the Karakhanids split into two independent states. One was the state of the Eastern Karakhanids with its capital in Bolosogun, and the other was the state of the Karakhanids in Movarounnahr, whose center was in Samarkand. After these victories, Ibrahim Tamgach was awarded the title of "Bugrokhan", although the relations between the Seljuks and the Karakhanids were good at first, but later became tense. A fierce battle will take place between these two Turkish states. In 1130, the Seljuk sultan Sanjar sent an army to Movarounnahr and occupied Samarkand, the capital of the Karakhanid state. As a result, the Karakhanids became subordinate to Sultan Sanjar.<sup>5</sup>

The governance system of the Karakhanid state is based on local territorial governance. Since the territories of the Khanate were extremely vast, each large region or province was administered relatively independently by elaqkhans (local rulers) (for example, Samarkand, Bukhara, Ettisuv, etc.). The Eloqkhans sent the appropriate amount of annual fees or payments to the ruler of the central authority - Tamgachkhan, and practically managed their property independently. The rule of the Karakhanids in Movarounnahr took place in a complex socio-political situation, in a whirlwind of various dynastic wars and conflicting processes. Provincial governors were elected only from the members of the Karakhanid family who received the title of elakkhan. Eloqkhans minted coins with their names and strove for the independence of the region. Movarounnahr elaqkhan had a great reputation among Karakhani elaqkhans. He usually sits on the throne in Samarkand. Ministers, sahib barids, and mustavfis served in the administration of the province, as in the times of the Somanids. The cities were managed by the mayor, chairman and experts. The Karakhanids establish close and friendly relations with the Muslim clergy while consolidating their rule in the country. During this period, attention to imams, sayds, sheikhs and sadrs increased, and their reputation rose higher than ever. Although the Karakhanid rulers had not settled down yet, they were well aware of the cultural significance of agricultural oases and cities.<sup>6</sup>

Mahmoud, a great Eastern thinker of the Middle Ages, who made a great contribution to the development of social philosophy, linguistics, logic, literary studies, poetry, social linguistics, and natural science with his work, and whose rich heritage had a significant impact on the development of world science. A thousand years have passed since the birth of Kashgari. Many works and articles have been written about the life and work of the extraordinary talent Mahmud Kashgari. The thinker's jubilee invites us to reconsider his wonderful biography and his role in the development of world culture. Mahmud Kashgari lived and created in the 11th century during the Turkish Karakhanids. The era of the Karakhanids, which ruled for about 400 years, became important in the life of Central Asia and the surrounding peoples. In the 10th century, in the state of the Karakhanids, science and literature flourished along with the development and growth of the national consciousness of the people. The famous scientists of this period - Khorezmi, Khojandi, Yusuf Khos Hajib, Al Farabi, Ibn Sina, Beruni lived and created in the region. The emergence of such wise, talented and highly spiritual scientists indicates that the Renaissance in Central Asia began several centuries earlier than the European Renaissance. In particular, the fact that Kashgar, Khotan, Bolasogun, Tashkent, Bukhara, Samarkand, Urganch, Termiz, Marv have become extremely beautiful cities and started to expand is a proof of our opinion. It was known all over the world for its educational institutions and unique caravanserais. The main intersection of the international trade routes (the Great Silk Road) was located in the Karakhani region. Caravans and ambassadors traveling from East to West and from West to East passed through the cities of Kashgar, Khotan, Bolasogun, Tashkent, Bukhara, Samarkand, Urganch, Termiz, a new international trade route since ancient times. was under the control of Turkic peoples. Along with the development of crafts, mutual

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trade relations had a positive effect on cultural exchanges. During the four centuries that the Karakhanid state ruled, it lived peacefully and prosperously compared to the peoples of Central Asia. As a result of this, a stable situation prevailed, and there were opportunities for the development of science and culture. As a result, our great ancestors - philosophers, historians, astronomers, poets - created effectively. Turkish scholars perfectly knew Arabic and Persian languages, as well as the works of Western artists translated from Greek into Arabic, and used them to create Turkish Islamic culture.<sup>7</sup>

The high-level culture of the Karakhanid period can be compared with the great Ferdowsi's "Shahnoma" epic, Yusuf Khos Hajib's "Kutadgu biligda ("Knowledge that leads to happiness") - a philosophical and didactic epic, and Mahmud Kashgari's "Devoni Lugatit Turk" The great linguist scientist Mahmud Kashgari's work "Devoni Lugatit Turk" is a unique masterpiece of the Karakhanid period. It is among the immortal monuments and contains information about the language, literature, medicine, history, geography, ethnography, crafts and astronomy of the time. The information about geography in "Devoni Lugatit Turk" is very important. Because in his work, he defined the territories where Turkic peoples live, and the author is the author of the oldest Turkish map in the world. This map dates back to the 11th century. It is the oldest and most important map of Asia, showing mountains, lakes and rivers in geometrically precise forms, the most important cities and tribes are recorded. During the Karakhanids period, literature in the Turkish language developed rapidly. Mahmud Kashgari prepared the ground for classic Turkish literature and poetry, folk oral creativity through his work that researches the dialects of Turkic languages, developed and polished the literary language of Turkic peoples. As a result, the main genres of Turkish poetry were formed, a system of metaphors and speech tools with a developed poetic lexicon was born. Mahmud Kashgari is recognized as the founder of social linguistics of the Turkish language in the world. What is more important is that in the work "Devoni Lugatit Turk" the thoughts and ideas that reflected the fundamental interests of the Turkic people were gathered, and the ways of further socialization of the individual and the society were determined. Multilevel philosophical-ethical problems, therefore, thoughts about the interdependence of wealth and knowledge are deeply expressed. In other words, the views of the scientist and social philosopher of the early Middle Ages were focused on observations about the universe, the fate of the people, man, culture, and social justice. Mahmud Kashgari writes: "I saw that Falak created a state in the land of the Turks. Falak called these people Turks" and put them under the government. The rulers were Turks and the power was in their hands, they ruled the people. supported the righteous actions of z rulers, fought side by side with them, and the Turks were able to refrain from bad deeds. In order to avoid the Turks, every intelligent person tried to follow them. In order for the Turks to support them, it is necessary to speak in their language." These thoughts were expressed about the state of the Karakhanids, which was founded in the 11th century. "Devoni Lugatit Turk" is truly an encyclopedic work. He further enriched the Turkish Islamic culture and raised it to a higher level.<sup>8</sup>

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