



**THE STUDY OF THE TURKISH KHAKHANATE AND THE SOURCES
THAT REFLECT THEM**

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ABSTRACT. This article discusses the formation of the Turkish Khanate, one of the main links in the history of statehood in Central Asia in the early Middle Ages, the history of statehood and historical sources that reflect a lot of information about it.

Keywords: Turkish Khanate, Altai, Bumin, Mugankhan, Istami Yabgu, Orhun-Enasoy inscriptions, "Oguznoma".

ENTRANCE. The Turkic Khaganate occupies an important place in the history of Uzbek statehood. Altai, Tuva and the adjacent territories were inhabited by various Turkic tribes, such as Ashin, Argu, Ogiz, Toqqiz Ogiz, Ottuz Tatars, Karluks, Qitans, Tolis, Turks, Uyghurs, Kurukans, Dubas, and others. At the beginning of the 6th century, political processes in the Altai region became more active. At that time, the Zhuzhan Khanate ruled over the northern territories of present-day Mongolia and partly China. At the beginning of the 6th century, the position of the Ashin clan among the Turkic peoples in Altai rose. Asan and Tuu, members of the Ashin clan, subjugated other clans in 460-545 and founded the union of Turkic tribes in Altai.

Literature review. The first major study of the history of the Western Turkic Khaganate was carried out by the French historian E. Chavannes, whose work "Documents on the Western Turks", published in 1903, despite the passage of more than a century, remains the most valuable work for researchers of the history of the Khaganate. It is worth noting that after him, many scientific studies were conducted on the history of the Khaganate, and although dozens of scientific works on this topic have appeared in the world, almost all of them were mainly devoted to the history of the Eastern Turkic Khaganate, and the history of the Western Turkic Khaganate was not selected as a separate topic of study after E. Chavannes. The researcher, while basing this work on the political history of the Western Khaganate mainly on information from Chinese chronicles, also involved Byzantine (Greek), Arabic, Persian, and ancient Turkic sources reflecting information on the history of the Khaganate in his research, and using them, tried to further clarify the Chinese information.

As a scholar and one of the first researchers of the history of the Turkic peoples, V.V. Bartholdi's contribution to the illumination of the history of the Turkic Khaganate





is great. The scientist was one of the first. Comparing the information in the Urhun inscriptions with Chinese, Arabic and other sources, he was able to successfully reveal the problematic aspects of the history of the Khaganate. In particular, he shed light on the history of the Turkic Khaganate in his scientific studies such as "Ancient Turkic inscriptions and Arabic sources", "New studies on the Urhun inscriptions".

Among the researchers who have studied the history of the Western Turkic Khaganate relatively consistently after E. Shavann and V.V. Bartold, the works of L.N. Gumilev and S.G. Klyashtorny are noteworthy. In particular, L.N. Gumilev in his monograph "Ancient Turks[1]" specifically covered the history of the Western Turkic Khaganate, and the researcher paid special attention to socio-political issues.

Among the Kazakh researchers, K.M. Naymakov has covered the history of the Khaganate quite consistently on the basis of archaeological sources. The researcher, through many years of archaeological research and scientific analysis of material materials, revealed the role of the Western Turkic Khaganate and the Sogdians in it. Also noteworthy are the studies of the Kazakh scientist A. Dosimbaeva, who covers the history of this Khaganate precisely through archaeological finds. We can see that A. Kamalov briefly touched upon the Western Khaganate in his research while covering the Turkic-Sughd relations.

The studies conducted in Kyrgyzstan on the history of the Khaganate were mainly based on archaeological excavations, among which the studies of K. Tabaldiyev stand out. Archaeologist V.D. Goryacheva published special studies on the urban culture of the Tien Shan Mountains - Yettisuv during the period of the Turkic Khaganates (Western Turkic, Turgash and Karakhanids). The form of governance of the Khaganate was studied by T. Jumanaliyev within the framework of issues of political power among Central Asian nomads.

In Uzbekistan, research has been conducted to one degree or another on the history of the khaganate, among which the research of Turkologists N. Rakhmonov, Kh. Dadabayev, K. Sodikov, and historians A. Ziya should be mentioned separately. First of all, it should be noted that since the 1940s, most scientific publications covering the history of our republic have devoted separate chapters to the history of the khaganate, and it is noticeable that the main attention in them is focused on the socio-political life of the khaganate. In particular, N. Rakhmonov's monograph "Turkish Khaganate" covers the political history of the khaganate based on ancient Turkic inscriptions. In some places, the researcher briefly touched on the mythology and ideology of the ancient Turks. In Kh. Dadabayev's research, an attempt was made





to cover the statehood of the ancient Turks using military terms.

Another Turkologist, K. Sodikov, in a number of monographs devoted to ancient Turkic inscriptions, also paid attention to the issue of state administration of the khaganate. A. Mukhammadjonov also paid special attention to the history of the Turkic khaganate, and paragraphs 4-5 of the textbook published by the researcher are entitled "Peoples of Central Asia: During the Turkic Khaganate" and "Military Turkic Khaganate".

Another young Uzbek researcher, A. Kubati, in his special study devoted to the system of titles of the Turkic Khaganate, shows several dozen Turkic units used in the military khaganate, and a number of issues related to the history of the khaganate are resolved. It is noteworthy that another young researcher, F. Jumaniyozova, studied the history of the Turkic dynasties that ruled in Tukhoristan and the Kabul Valley during the Turkic Khaganate, shedding light on previously unexplored aspects of the history of the Khaganate, in particular, the activities of the Turks in the southern regions of Central Asia and Northern India [7, 31-33].

Main part. Although there are enough sources about the Turkic Khaganate, most of them provide contradictory information. Among them, Chinese sources, the famous "Ogiznoma", Orhun-Enasoy inscriptions, Kultegin inscriptions, the historical works of the Byzantine historians Menander Protector, Feofan of Byzantium, and the Syrian historian John of Ephesus who lived at the end of the 6th century are valuable sources. Information on this topic is also found in the works of Arab historians at-Tabari, Denovari (9th-10th centuries), Abu Raykhan Beruni, Narshahi, and others. Information about Turkic culture, literature, and history is provided in the works of Turkic authors of the Middle Ages such as "Alpomish", "Gorughli", and "Manas". Yusuf Hos Hajib, in his work "Kutadgu Bilig" (Knowledge Leading to Happiness), writes about the legendary Turkish commander Alp Er Tunga: "he was a learned, intelligent and skilled craftsman, these qualities spread his fame throughout the world. He was the head of the Turkish chieftains, his voice carried the world, and his crafts were numerous." There are many legends and stories in history about the origin of the Turks. According to one legend, the ancestors of the Turks living on the western coast of the sea were exterminated by neighboring tribes. Then a 10-year-old boy hid and survived. A she-wolf there became his wife. The wolf took the child to the Turfan Mountains. There, the wolf gave birth to 10 children. One of the sons was named Ashin, who later became the leader of a new tribe. According to legend, the word "Turk" comes from the oldest name of the Altai Mountains. In Chinese written sources,





the Turks settled in the foothills of the Altai in 92 AD under the name "Hun". This tribe was named after the Ashin tribe. The Chinese also called the Ashin tribe "Tuk-yu". P. Pelyu interprets this word as "Turk-yut" (i.e. Turks). The term "Turk" means strong, vigorous [1, 153].

ANALYSIS AND RESULTS. The Turkic term originally given to this clan later became a general name for all the clans and tribes close to them. Bumin founded a new state - the Turkic Khaganate (551-744) and, having declared himself the ruler of the Ili River, took the title "Ili Khan". The ruler of the Turks began to call himself a khagan (Turkic khagan). Bumin gave his brother Istami (Istemi-Turkic, Sedimi-Chinese, Sinjibu-Arabic, Stembi-khagan in Greek), the title of "Yabgu", corresponding to the rank of the first commander, the first official of the state, and together with him set out to expand his state. Istami headed a more western direction and soon subdued the Nushibi, Turkash, and Uzli tribes of East Turkestan.

After Bumin Khan died in 553, his eldest son Mugan Khan (553-572) came to power. Mugan Khan dealt the last crushing blow to the Zhujans in 558 and consolidated his rule in the territories up to the Pacific Ocean. His uncle Istami expanded the territory of the Khaganate to the west, occupying the Seven Seas, Kashgar and other territories. During 563-567, Istami's troops inflicted successive blows on the Hephthalite state and managed to occupy lands up to Central Asia and the Caspian Sea. As a result, the Hephthalite state collapsed. During the reign of Mugan Khan, the Turkish Khaganate reached its peak [5, 98]. In 554, Mughan Khagan marched eastward, subjugating the Far Eastern lands and reaching the shores of the Pacific Ocean. He subdued the Kyrgyz along the Orkhon, Tugla, and Selenga rivers, and the Uyghurs around Lake Baikal. In 558, the Turks conquered the Urals and Volga and clashed with the nomadic Ovars in the North Caucasus.

Istami and the chief khagan Mugan Khan, who ruled the immediate western part of the khaganate, also began to try to resolve this issue peacefully, realizing the importance of the trade route. Istami entrusted the Sogdian Ikhshid Yabgu with the task of resolving this issue. A group of ambassadors was sent to Iran under the leadership of the famous Sogdian merchant and diplomat Moniakh. Khusraw Shah, taking advice from his entourage, bought the silk brought by the Sogdians, then collected it and burned it in front of the ambassadors. Istami, deeply offended by this incident, sent his ambassadors to Khusraw Shah a second time. This group of ambassadors now consisted only of Turks, and its outcome was to reveal the policy in the near future. This time, the Turkish ambassadors were poisoned and killed. Only a





few of them reached the khagan. The Sassanids justify their actions by saying that “the Turks could not stand the hot weather.” Istami Khusraw I defeated the troops of Anushirvan and invaded northern Iran [1,87]. The Hephthalites regained the part of their lands that had fallen to Iran. Iran agreed to a peace treaty and was obliged to pay 40,000 Byzantine gold pieces. After that, war broke out between Iran and Byzantium, and the Sassanid state found itself in a very vulnerable position. After the deaths of Mughan Khan and Istami Yabgu in 576, the influence of the Turkish Khaganate began to weaken significantly. The Iranian commander Bahram Chubin defeated the 300,000-strong Turkish army commanded by the Khaganate of Chur Baga. Bahrom Chubin invaded the city of Poykend, near Bukhara, and captured the khagan's son, Barmuda Tegin.

The Khaganate sent the treasury to the Iranian king Hormuzd. In 568-569, the Turkic Khaganate, seeking to establish economic and trade relations with the powerful state of Byzantium at that time, sent ambassadors there led by the Sogdian merchant Maniakh. The ambassadors were received by Emperor Justinian. After that, the ambassadors headed by Zemarkh arrived at the Khaganate. Although the Turkic Khaganates ruled Central Asia, they did not themselves move to this region [3, 154]. They remained in their headquarters in the Seven Seas and other regions, and governed the territories they controlled through local rulers, contenting themselves with taxes, tributes and payments. It can be seen that during the Turkic Khaganate, the existing local state structures and their management systems in this region were preserved, and the Khaganate continued to operate independently in internal politics. The Khaganate interfered in the socio-political life of the country only in exceptional cases. This matter concerned more issues of foreign policy and international trade. As noted in Chinese sources, there were 9 independent khokimiyats in the Zarafshan, Amudarya and Kashkadarya oases: Samarkand, Ishtikhan, Maymurg, Kesh, Naqshhab, Kushan, Bukhara, Amul and Andkhoy.

The khakims of Samarkand, Bukhara, Khorezm, and Chach were quite independent. Coins minted by the Bukhara rulers were widely circulated. At the same time, there were internal conflicts and conflicts between these relatively independent khakims. This led to a desperate situation for the local population. In 585-586, a rebellion led by Abroi broke out in Bukhara against noble peasants and wealthy merchants. The troops of Khokan Karachurin suppressed the rebellion and severely punished the rebels. The system of governing the conquered territories through local khakims weakened the khaganate. After the death of Mughan Khagan, his brother





Arslon Toba ascended the throne. Although Arslon Toba converted to Buddhism, he concluded an agreement with the Si kingdom to strengthen the country [2, 103]. In addition, he took measures to develop the country socio-economically. However, after the death of Arslan Toba in 581, the struggle between the Turkic khagans intensified. As a result, the khaganate was divided into two parts.

CONCLUSION. In conclusion, the Turkic Khaganate has its place in the history of our country. However, since the history of this period has not been studied in depth due to the lack of sources, this topic requires the necessary analysis. During the period of the Turkic Khaganate, independent khokimiyats also caused its disintegration and division. As a result of research, we can obtain information about the life and reforms of the rulers of the Turkic Khaganate.

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