

The System of Military Control in The Karluk Karakhanid State
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Annotation: *This article is dedicated to the military period of Karluk-Karakhanids state. Besides, there are some facts about local sources of martial law, it is component part and weaponry. There are given scientific works about social vital activity of clans, which are connected with history events.*

Keywords: *Karluq-karakhans, Turkish dynasty, Jabgu, military-political systems, Hakan, Turkic tribes, Mahmoud Koshgari, territory, Taksin, Khanate, external attacks*

It is known that in the first Middle Ages in our region, many Turkic states, such as the Turkish khanate, the Turkashes, the Oguz-Seljuks, the Karluq-karakhans, the Gaznaviys, the Anushteginians, were formed as the states, developed and due to various reasons downturned and gave their place to other political forces. These changes were largely dependent on military power and politics according to the principles of that period. But the new Turkish dynasty, which replaced the previous Turkish state, has continued and improved its previous state management system traditionally. We can observe that the harmony of traditional Turkic tribal customs, especially in their military-political systems, has been preserved for centuries. Below we will analyze the development of the Karluk-Karakhon State based on historical stages.

In 766, the old people gave a decisive blow to the exhausted Turkish state from the weakened state of internal struggles, occupying the valley of Ettisuw, Talos, Chu, and taking the territories to the West Tyanshan to their sphere of influence [3.347].

Until this period, the way of life of the Karluks was in the form of tribes, which were ruled by people of the rank of “Beck”, “Taksin” and “Eltibor”, while

the leader of the entire tribe Union was considered to be the owner of the title “Jabgu”. The scope of authority of this particular victim after the conquest of the “Yettisu” was significantly expanded concerning the clan. Because by this time, the jabgus begin to dominate not only as the head of the tribal unions, but also as the head of all the tribes that karluks occupied. According to the sources of that period, the territories in which the karluks live and rule were mentioned as “Karluq state” while the rulers as “Jabgu” [1.35-40]. The title of Jabgu was considered the highest rank until the state of Karluq-Karakhans reached the rank of government. But later this title was given to Hakan deputies and they took the post-Hakan position in public administration [5.39]. In the Kushan Khanate, either, in the early period, the rulers themselves were called with the title of Jabgu until they received the title of "Shahanshah". During this period, the owners of Jabgu as the ruler of the Union of tribes protected their tribes from external attacks. When the situation became favorable, they expanded the territory by occupying the lands of neighboring countries. In peaceful times, the activities of Jabgus and princes were not so noticeable. But when different strikes occurred, the fate of the state remained dependent on their military capabilities and power in all respects. Generally, in such situation, by the order of the Jabgu, Taksin and the princes, who were heads of all tribes and clans, participated with their military in their destinations. Such as, from Beklik town – 3000 soldiers, from chigils who lived around the area -7000 soldiers, from Hut-kel town -5000 soldiers, from Barsagon – 6000 young men, from Yor village – 3000 soldiers, from Dulungaj village – 300 soldiers were gathered by order of Jabgu [2.61-62].

So it turns out that each town and village had their military soldiers under the control of the local heads. They relied on these military forces in the management of their territory. The heads of clans and tribes held a meeting in the presence of

the Jabgu at the appointed time. Issues of war, the conditions of truce, relations among the tribes, the election of Jabgus, and other important issues were discussed at the meetings. There of course, strictly adhered to the clone-tribe traditions, which were formed from ancient times. According to the rules, the reputation of the older generation was high, and the opinions expressed by them had their influence in the state administration. In such a state, which arose based on the mutual Union of tribes, the internal tranquility, firmness of the state is determined by the degree of agreement of the heads and rulers of the tribe and their strict observance of the relevant laws. But this phenomenon has not always been easy. All countries that arose based on the mutual Union of tribes in the Turks also achieved a large degree of domination and were not able to rule for long. This was caused by a violation of the customs established in the state administration by its internal tribal conflicts. That was because of the short rule of the Turkish right. And the state of Karluk-Karakhans, bypassing these euros, rose to the level of a large state. In this state, there were no beneficial conflicts of interest on the way of Public Administration among the major tribes of the state. All of them united in the Hakan administration with solidarity took part. As a result, there were no incidents within the state that undermined its unity, such as the Dulu and nushibi conflicts as in the Turkish right, or the mutual massacre between the yellow and black ethnic groups in the Turkish state. Of course, this Qarluq-Karakhan gave great help in maintaining the internal tranquility of the state. Nevertheless, even in the structure of this state, there has been a mutual quarrel in some issues between the tribes. But these conflicts did not seem so great and deeply crisis-ridden.

Regarding the meaning of the title "eltibor" ("remark"), when it comes to the specifics of the terms "Taksin" or "eltibor", which is the title of tribal chiefs; we did not meet any information in the sources. But the term "Taksin "was mentioned

in Mahmoud Koshgari's work in the form of "Taksin" and explained to him that "the person doing three levels lowers than the Khan who came out of the people" [5.410].

So, in the first period of the Qarluq-Karakhon state, a man of the rank of Taksin, who was in second place after the Jabgu, later became a third-class career holder after Hakan in the state administration. When we draw attention to the fact that Mahmoud Koshgari wrote this information based on the events of his time (XI century), the issue becomes clear in itself, that is, over time, the procedures for state administration, state titles and careers have also changed their prestige, level. But the term "Beck", which is the title of tribe heads, has long kept its meaning.

Therefore, the state of Karluq-Karakhans in the process of its subsequent political, socio-economic and ethno cultural development, in its composition, organized a large number of Turkic tribes, namely, such tribes as Chigil, Yag'ma, Tokhsi, Uygur and Oguz, which in the second half of the X century took the name of "Karakhans" on the pages of history as the basis of a huge kingdom.

It is known that this state was considered a huge state, which in terms of structure organized both nomadic herdsmen and post-natal peoples. Although this image of the State looked somewhat complicated it was a great achievement in its socio-economic and cultural aspects. But it is worth noting that the basis of the military potential of the state was formed by nomadic Turkic tribes. This situation is directly related to their social life. It is known that when the cattle-breeding tribes began to dry grass in steppes and steppes during the summer, they drove their cattle to the Meadows on mountain-slopes such as Tyanshan, Altai. But because of the high snowfall in the mountain during the winter season, the herds were again returned to the desert region [4.80-81]. And sometimes there were

bloody clashes between the tribes, which were a mutual Army for the lands of Sagittarius.

Such a way of life, which is associated with the whims of nature, is also reflected in their psyche. Feeding livestock does not require much labor. Therefore, in nomadic Turkic tribes, almost all men were considered Military Warriors. And their main occupation was the war, in which the protection of its territory, the seizure of tribal and state lands of the army was considered a primary task. If we take into account the fact that nomadic tribes have become militarily superior in many cases to the stagnant population, then the reasons for the formation of the state of Karluk-Karakhon and its rapid transformation into a powerful state are somewhat clarified. Because the Turkic tribes in its composition needed to be constantly in a state of combat. In general, the issue of the occurrence of the state in nomadic Turkic tribes was of interest to many scholars [4.109-112]. In our opinion, these issues should be studied in connection with the social way of life as described above.

Now, if we talk about the structure of the military army of the Karluk-Karakhon state, other powerful states were operating in the region during this period. One of the most urgent issues was the conduct of relations with them as planned, the correct assessment of the situation, and the rational conduct in any unfavorable situation and the preservation of their state from various misfortunes.

The state of Karluk-Karakhans carried out its activities with constant reliance on military forces, like all the countries of the unconditional Middle Ages. Therefore, the need for military forces was high, and the central authority paid great attention to its qualitative development and improvement. The military troops of this state were armed with various weapons, including a sword, shield, except

for the arrow-bow "ashuq"-iron helmet, "sunu" spear, "cross" – a narrow long spear and a dagger of the name "bogda" [5/1.67,97].

The location, movement of military troops was carried out based on a strictly defined order. According to him, if an ordinary soldier is called "su", then the entire military army is called "cherik". Each military unit performed the task assigned to it. In particular, the "khaylbashi" - headed the cavalry group, the cavalry was the main structure of the army, and the fate of the war in most cases depending on this part. "Yizak" – the so-called military unit, walking ahead as an avant-garde of the army," chovush " - corrected the ranks in the battles, while in peacetime it saved the soldiers from disturbing the peaceful population. As for the way to the military troops, it is under the responsibility of the "slave", which is usually considered to be perceptive soldiers who know the road map, they must choose the most convenient way to the army and warn their army of various military ambitions that can be arranged by the enemy along this path.

In addition to the general army, there was also a specially selected military unit. This military unit was called "yortug", which went around the ruler and protected him from danger. This part was chosen by skilled fighters who were well prepared. And the personal guard of the ruler was called "yatgak" [5/1.407. 5/3. 22,379,393]. This position is tested and assigned a loyal person.

The general leadership of the army, that is, the so-called "subashi" of the army, was assigned to such a post the most loyal people with great military life experience [6.374-396]. Often this responsible task was performed by people belonging to the dynasty. For example, during the period when the state was ruled by Ahmad ibn Ali Lion (998-1017/1018), the military march of the karakhans to Movarounnahr accelerated. This military march is headed by the brother of Hakan Nasir ibn Ali, whose army of the Karakhanids entered Fergana and Khujand in

994, the territory of Elaq and Shosh in 995-996, and in 997 the territory of Ustrushan, Movarounnahr [7.51].

The management of military troops is also much more tactically developed. All ready-made garlands were seen in advance for the military actions to be taken. Each military unit specialized in this during the performance of its corresponding task. During military marches, it is from the sentence of special military units that put an ambush on the enemy army, build military fortifications in high and convenient places to avoid an enemy attack ("Kargu"), and at night to attack from the enemy ("Akinji") [5. 106, 153, 219, 352, 401, 430]. The soldiers who showed themselves in the war were rewarded for their valor, their careers were also increased to further enlighten them in the coming battles. The Warriors, who showed their military abilities at a high level, even fell into the eyes of Hakan, were worthy of his compliment. Such prestige was achieved by Turkish soldiers, whose social origin was enslaved in many cases. This is evidenced by the fact that Mahmoud Koshgari recorded slave names such as Kutlug'tegin, Chag'ritegin, Kumushtegin, Kuchtegin, Alptegin in his work [5.251]. They served the right diligently and, accordingly, earned his attention. So in the state of Qarluq-Karakhon, a person was chosen not by his social origin, but by his abilities and talents.

In conclusion, the state government of Karakhanids has developed in a long time. In the early days when the state was formed, its management system was built based on the nomadic-cattle-breeding life of the Tribal Union and the clone-tribe traditions. But this state in the course of its further activities has regionally merged the nomadic and post-nomadic people in its composition. In particular, in this state, which was originally formed based on the Union of ordinary tribes, political power was "Jabgu", and the tribal chiefs relied on it. But over time, when

the state regionally formed and structurally organized many other Turkic tribes, its political-military style of management was also improved. By this time (the end of the X century), the state was at the level of power, and the management was in the rule of Hakan, which was named by such glorious titles as "Karakhan", "Tavchakhan", "Arslankhan" and "Bugrakhan". These titles were also considered the embodiment of the fact that the ruler of the state has a source of military-political power. As a result, in this state, a peculiar system of state governance harmonized both nomadic and local lifestyles.

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