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## **EARLY MEDIEVAL TURKIC-SOGDIAN RELATIONS IN ZHETYSU (VI-VIII centuries)**

In this article, a study of the little-studied direction of the Turkic-Sogdian relations is conducted. The article describes in detail the place of ancient cities in the course of Turkic-Sogdian relations. The main purpose of the article is to study the long-standing historical approach in a New Light with the introduction of data that has not yet fully entered scientific circulation.

The main sources are books from the collections of rare books, research works based on Chinese data, as well as the works of researchers who covered this problem only in absentia. The literature data in the form of microfilms from the collections of rare books were used through source research and analysis. In addition, the historical-comparative method was used when using the data. The studies conducted under the Soviet regime on this issue and the research works of the national direction after the independence of the Republic of Kazakhstan were mutually analyzed.

Relations that began to form in the middle of the VI century, By the middle of the VII century. entered a new shape. Now the relationship has manifested itself not only from the economic side, but also from the point of view of military relations. This is evident from the fact that in the middle of the seventh century the army of the Arab Caliphate, having captured Syria, Palestine, Egypt and Sasanian Iran, approached the border of Central Asia.

The Turkic-Sogdian relations were, first of all, in a state of peace. The Sogdian merchants, numerically superior and economically independent, never resisted or encouraged the Turkic leaders. Second, trust in the Turks was further stabilized during the Arab invasion. Feeling that the Sogdians were experiencing some difficulties in the way of the violent spread of Islam by the Arab invaders, the Sogdian merchants sought reliable protection from the Turkic leaders. In addition, Sogdian merchants traveling around the world provided great assistance to the Turkic leader in establishing diplomatic relations with the states of near and far abroad.

**Key words:** early Middle Ages, Turkic khanate, economic relations, Sogdians, Arab-Turkish relations, ancient cities, trade, Turkic written monuments, historiography, source studies.

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### **Жетісудағы ерте ортағасырлық түркі-соғды қарым-қатынастары (VI-VIII ғғ.)**

Мақалада ерте орта ғасырда қазақ жерінде өмір сүрген түркі мемлекетінің сыртқы және ішкі саясаты қарастырылады. Мақалада авторлар тарихи деректерді қарастыра отырып, VI ғасырдың басы – VII ғасырдың ортасына, яғни Түркі қағанатының құрылуына, Түргеш қағанатының құрылуы мен құлауына және арабтардың Согдиананы толық жаулап алуына сәйкес зерттеудің тарихнамалық және дереккөздік сипаттамасын береді.

Атап айтқанда, түрік-соғдылық мәдени қатынастар; Екі мәдениеттің өзара іс-қимылы (түркі-парсы), VI-VII ғғ. Қалалық мәдениетті сипаттау және көздер мен зерттеулерді шолу мәселелері. Ұлы Жібек жолынан бері қазіргі қазақ жерімен өтетін сауда керуендері қала мәдениетінің дамуына үлкен ықпал етті.

Кейбір тарихи көзқарастар бойынша – бұл қалалар керуен-сарайлардан пайда болған, ал екіншісі түркі мемлекеттері кезінде Орталық Азиядан қоныс аударған және өз қоныстарын құрған халықтардың қоныстарына негізделген. Тарихи жол жібек саудасына байланысты «Жібек жолы» деп аталды, ал кейінірек «Ұлы» сөзі қосылды, өйткені жол кең шығыс және батыс жерлерін біріктірді. Осылайша, бұл мақала тарихқа «Ұлы Жібек жолы» ретінде енген осы сауда жүйесінде ірі қалалық мәдениеттердің пайда болуы нәтижесінде қандай аралас өркениеттер пайда болды деген сұраққа жауап беруге тырысады.

Соңғы уақытта Қазақстанның жаңа тарихына жоғары назар аудара отырып, орта ғасырдың кейбір мәселелерін, атап айтқанда Қазақстанның ерте ғасырлардағы тарихын зерттеу азайды.

Бұл олқылықтың орнын толтыру үшін авторлар Жетісу мен Оңтүстік Қазақстандағы ерте орта ғасырлардағы ірі қалалардың тарихы мен зерттеуіне ден қояды.

**Түйін сөздер:** ерте орта ғасыр, түркі қағанаты, экономикалық қатынастар, согділіктер, араб-түрік қатынастары, ежелгі қалалар, сауда, түркі жазба ескерткіштері, тарихнамалар, деректану.

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### **Раннесредневековые турко-согдийские отношения в Жетысу (VI – VIII вв.)**

В настоящее время, в связи с повышенным интересом к изучению новейшей истории Казахстана, изучению раннесредневековой истории Казахстана стало уделяться меньше внимания. С целью восполнения данного пробела, авторы сосредоточили своё внимание на изучении истории становления и развития крупных городов раннего средневековья в Семиречье и Южном Казахстане, которые являлись крупными торгово-экономическими центрами согдийских народов и тюрков. В статье рассматриваются малоизученные аспекты тюрко-согдийских отношений. Акцент поставлен на роли средневековых городов в тюрко-согдийских отношениях. Основная цель статьи заключается в новой интерпретации проблемы тюрко-согдийского взаимодействия на основе введения новых источников. Источниковой базой послужили материалы редких фондов библиотек (микрофильмы), исследования, основанные на китайских источниках. Был проведен источниковедческий анализ данных работ. Исследование базировалось на историко-сравнительном подходе. Проведен анализ особенностей советской и постсоветской историографии проблемы.

В данной статье анализируются особенности политического и культурного развития Тюркского государства в эпоху раннего Средневековья. Тюрко-согдийский синтез рассматривается через анализ взаимодействия двух культур – тюркской и персидской. На основе широкого круга источников исследуется специфика средневековой городской культуры. Авторы предлагают несколько точек зрения на историю происхождения городов. Если одна из них свидетельствует о том, что города произошли на основе караван-сараев, то другая основана на том, что города возникли на месте поселений.

Таким образом, авторы попытались ответить на вопрос, какие синкретические виды культур возникли в результате появления крупнейших городских культур в данной торговой системе, вошедшей в историю под названием «Великий шелковый путь».

**Ключевые слова:** раннее средневековье, Тюркский каганат, Тюркешский каганат, Согдиана, средневековые города, Великий шелковый путь, тюркские письменные памятники, историография.

## **Introduction**

Sogdians – in the political and geographical sense, they are spoken along the Zeravshan and Kashkadarya rivers. The language is divided into 6 large domains; Bukhara (An), Usturshan (Cao), Kesh (Shi), Shash and Ilek (Shi-Lo), Maimur (Mi), Samarkand Sogd. In Sogdian-Chinese sources it is called-Hu. Their diasporas and city states began to be located along the Great Silk Road, occupying key places in trade and spiritual life. The Sogdians enjoyed authority in the political and spiritual life of all the states along the Silk Road. For example, the information about the first Turks was transmitted to China by the Sogdian Nakhband (Nokanto), who served as the plenipotentiary ambassador to the Horde of Bumyn Kagan (Tumen). The leaders of the Sogdian diasporas of the Turkic Khaganate-the Turkic khagans received the title of «elteber» and

had a special political status. The population of the Sogdian diaspora and the Turkic peoples mixed, married, and shared generations began to come. As an example, you can give a lot of data. For example, the son of Sogdiya Torug-Shah, who received the title-Nezuk, later became a khagan and received the title of Ilbi-Nezuk-Elteber (Makhaeva 2000).

## **Materials and methods**

1. We will tell about the records of Chinese chronicles and historians. These include: Xuan Jian, Tang-Shu (VII-Ix), Sui-Shu, etc. (Bichurin 1998).

2. You can learn about this case from the records of Byzantine historians. Among them are the famous historians-Menander the Protector (VI c.), Theophanes of Byzantium (VII c.), Theophylact Simokatta (VII c.), etc. (Byzantine Histories 1860).

3. Ancient Turkic written sources found on Orkhon and Yenisei. Among them: the inscriptions Kultegin, Tonyukuk, Bilge Kagan – the main sources in this matter (Aidarov 1990).

4. Another large primary source belonging to this period is the works of Arab-Persian authors (Kashgari 1993). For example, Biruni in his books says that their clothes were made of leather, wool and their wives wore headscarves, and the Persian fact of the X century-the book “copy of Tumansky” – tells about the Sogdian colonies in East Turkestan and Semirechye. Such sources include Narshahi Rashid al-Din, Gardizi, Al-Istarhi, ibn Khordadbeq, and the work “Hudud Al-Alam” (Border of the world) (History of Uzbekistan in sources 1986: 8-9).

In this article, the most frequently used in historical researches methods had been applied– the comparative-historical method, the time –systematizing-periodic method, and the logical and systematic methods that assist to draw common conclusions. In addition, analyzing the works published so far, we also use the method of analysis.

This problem began to be systematically studied from the end of the XIX century, when the Turkish runic inscriptions were discovered and analyzed. These were mainly Sogdian-Turkish inscriptions in VI-VIII centuries. During the period of Islamic civilization, the works of M. Kashgari (Diwan lukat at-turk), Rashid al-Din (Collection of Chronicles), Narshahi (history of Bukhara) were seen. In the XVIII century. French historians, through the Chinese chronicles, sought to study the history of Central Asia. But a systematic study was carried out only after V. Thomsen and V. V. Radlov found the key to the Turkic runic records (Makhaeva 2000). Although there are many studies on the material culture of the Turks and works on the origin of the word Turk, there are few works on the influence of the Turks on the ethnic history of Central Asia. In this regard, the works on the influence of the Turks on the Sogdians can be divided into two main groups; the first is the works based on written sources. Among them– an analyst of Sogdian documents on Mount Mugh (Klyashtorny, Livshits 1971), an analyst of Chinese data (Bichurin 1998), an analyst of Arab-Persian data and an analyst of Old Russian written data (Malov 1951). The second group includes the materials of the expedition and the works of archaeologists who conducted archaeological excavations and explored the monuments (Baypakov 1995).

The general ancient data (Greek, Persian) also speak about the Sogdian Land. It says that the

Sogdians were ruled by Persian Kingdom. But since this data do not give us anything consistent, we will not go into it.

## Results and Discussion

Urban culture has been studied for more than 100 years. But only a few works have been written on the subject of early medieval culture and the Sogdians. So until now, do the Sogdians bring culture to the Turks or? the answers to the questions are still in the search. The Sogdian colony, according to V.V. Barthold, is the beginning of the Turkic urban culture, according to A.N. Bernshtam, the settled urban culture was inherent only to the Sogdians. Recent comments on the problems can be found in the works of E.I. Ageeva and G.I. Patsevich (Ageeva, Patsevich 1958). According to them, the settled culture of the Turks arose from the place of the former urban culture.

Famous Kazakh scientist K. M. Baipakov in his work – “despite some contradictions, the city and the steppe, the nomadic and sedentary population could not exist without each other, i.e. nomads and farmers were in an organic relationship” (Baipakov 1998:69). An example of this is the cultural synthesis of East Turkestan-Mongol, Altai-Zhetysu, Desht-Kipchak-Mauerennahr, etc. This opinion was also supported by U. H. Shalekenov and Zh. Nurtazina (Nurtazina 2000). Professor U.H. Shalekenov in his research analyzes the data of Arabic, Persian, and Turkic-speaking authors, saying “The Turkic people have known a settled culture since ancient times and they did not originate from any Sogdian urban culture” (Shalekenov 2000: 14-15).

For a broader analysis of this issue, we will briefly focus on the history of that period. I-c. BC. The Eurasian steppe began to undergo major changes in the Middle Ages. By this time, the historical place of the famous Iranian-speaking, Indochinese tribes had changed, and now the Turkic tribes, whose ancestors are the tribes of the Saks and Huns, have entered the historical scene. They began their subjugation of Central Asia in the VI century BC. e. Uniting the Turkic tribes under the rule of the Zhuzhans – Bugra Aman (Bumyn Kagan), in 545 he made his first campaign and conquered the Tiles tribe. In 551. Bilge Kagan has become the main rival in the east – China, has established relations and now recognizes its only enemy-the Zhuzhan.

In 552, having ensured their political stability, the Turks in the 1st month of this year went on a campaign against the Zhuzhans and destroyed them

in the area of Huayman. Bugra Aman declares herself the “lady of the country” and receives the title of “Bumyn Kagan”. In 553, on the site of the death of the Bumyn Kagan-Kara Yesugen (Isigs) – sits “Kara Kagan”. He destroyed the remnants of the Zhuzhan. After the death of Kara Kagan, Kengir-Kagan took his place. Under him, the governmental competence of the Turkic Khaganate, which captured Southern Siberia, Central Asia and the Kirghiz region of the Yenisei, was fully defined. (Klyashtorny, Sultanov 1992). The border of the khaganate, which came into force in 555 BC – according to Chinese data – “in the east – the Korean Gulf, in the West – to the Western Sea (Caspian) – 10,000 li; in the south – from the sandy steppes (Gobbi – authors), in the north – to the North Sea (Baikal – authors) – 5-600 li. They say that it was a country that fought with the central khanate (China-authors)” (Bichurin 1998). Under Taspar-Khagan (572-581), the Turkic Khaganate also conquered northern China (Northern Qi, Northern Zhou). By the end of the sixth century. The Turkish empire realized the need to enter the battle for trade routes, pushing out of the zone of political and economic influence – Byzantium, Sasanian Iran, China. 581-588. The Sui Dynasty began to grow into a huge force, unifying China. Well, Sasanian Iran and Byzantium were not an easy force either.

The Kushan Empire, which reigned in the Sogdian country (Sogdiana), was struck by the Ephthalites in the fifth century BC. The Sogdian country has been part of the Eftalites since the fifth century. By the end of the fifth century, the Eftalites had created a large empire, including Afghanistan, Northern India, and East Turkestan, and expanded their borders towards Central Asia. According to the data, Sogdians annually paid taxes to the Eftalites. The Eftalites completely held administrative power and economic life in their hands. In the 50s of the VI century, a new threat appeared on the northern border of the Eftalites. This threat came from the Turkic tribes that gained independence in 551. The Turkic khaganate captured Central Asia, Siberia, Altai, and East Turkestan, and now through the Zhetysu – the entrance to the territory of Central Asia (Sarsenbayev 2004). The Turks reviewed the political situation in the region before attacking the Eftalites. At that time, the Ephthalites remained at the center of major enemies. In particular, the Eftalites, in the south – Sasanian Iran, and in the north – the Turkic khaganate were in great danger. Both the Turks and the Sassanids tried to use it effectively (Masson 1966). But Sasanian Iran, initially neutral,

immediately refused to agree with the nomadic Turkic tribes. But the current economic and political situation within him pushed him to agree with the Turks. The state of the Eftalites, which was located in the center of all, namely in the West – the Caspian Sea, in the East – East Turkestan, in the south – India, in the north-Maurennahr, began a conflict with the Turkic Khaganate in 553 BC. e. Realizing that for the complete defeat of the Eftalites it is necessary to “stab in the back”, the Turkish Khagans-Sasanids conclude an agreement with Iran. The march to the West began. The brother of Bumyn Kagan-Istemi (Disabul) was a very smart, brave man. Thanks to this, he concluded a treaty with Iran, and 563-564 persuades their troops to let them into Tokharistan. Eftalitam, deprived of Tokharistan, 567-568. the Turks strike big blows, resulting in the Turkish-Eftalite war ending. Thus, the western border of the Turkic Khaganate fell on the northern part of Mauerennahr.

In the Turco-Eftalite war of 563, the Turks dealt the Eftalites a great hit. After this strike, the Eftalites could not raise their heads. The Sasanian king Khosrow I (sometimes Khusrow), who immediately noticed the military power of the Turks, immediately concluded a treaty with the Turkic khagan. After this agreement, the territory of the Eftalites was divided into two parts. In 564, the south of the Amu Darya passed to Sasanian Iran, and the north to the Turkic Empire. Together with the northern part, the Sogdian land came under the rule of the Turks and had to recognize their power (Masson 1966).

In the main region, the Turkic khaganate-552-553 years. reached Yedil. 571-573. The Turks reached the Crimea and bordered with Byzantium, and in 563-567. bordered with Iran. The Khan was brought to Ordu-Suyab. In 570 and 588-589, the Turks made several campaigns in Iran. In the 1st campaign, the Turks won, looted several cities in the Gurgan region, in the 2nd campaign, the Iranians won, and the Turkish Kagan wounded the Black Shore with a bow. In 571, Sasanian Iran fully recognized the power of the Turks over the Sogdians and came to an agreement. Sughd land officially becomes part of the Turkic Khaganate. 581-583. A large djut fell into the Turkish Khaganate. “They should have eaten bone powder instead of bread” (Smirnova 1970:65-78). The Khaganate has rotted inwardly. The khagans were unable to suppress the petty rulers who sought autonomy. Moreover, the continuous attack of China in 582-594 permanently weakened the Turkish Khaganate. As a result, in 603, the

Turkish Empire split into two parts: the Western and Eastern Turkic Khaganates.

Now, considering the life of the Western Turkic Khaganate directly, we will focus on the problem more broadly. The Eastern Turkic Khaganate retained the East of East Turkestan, the center, Mongolia, Western Siberia, and the north of China. The West of East Turkestan, Zhetysu, Maurennahr, Altai, Yedil, Shu and Talas edge, and the Northern Tien Shan remained as part of the Western Turkic Khaganate. The Eastern Turkic Khaganate existed until 630 BC, which was formed in 609-619. under Khagan Shibi, El Khagan, who ruled in 620-629, was considerably weakened, he himself was captured by the Chinese, and the eastern khaganate remained in captivity in China. The land of the Western Turkic Khaganate-from the "Iron Gate" – reached East Turkestan. Its head was the brother of the Bumyn kagan-Istemi Kagan (Silzivul (Dizavul) – in the Byzantine source, Sijibu-in the Arabic. The Western Turkic khaganate had a great influence on the history of the countries of Central Asia and South-Eastern Europe, but with the arrival of the Turks, there were no strong changes in local traditions and religion. On the contrary, the Turks, wherever they were, "learned the good, turned away from the bad." The basis of the western khaganate was the union of tribes "on ok Budun". The Western Turkic Khaganate during the reign of Shegil (610-618) and Ton Zhabgu (618-630), reached its climax. While the Shegil Khagan extended the eastern border of the khaganate to the Altai, the Ton-Zhabgu Khagan extended the khaganate to the upper reaches of the Amu Darya and the Hindu Kush Mountains. Ton-Zhabgu moved the capital, Alakol, to Suyab (along the Shu River), and as a nomad – Mynbulak (until Sairan territory). The country of the Western Turkic Khaganate was called "on ok bumyn" (right rifle bumyn). 5 were representatives of the Dulu tribes, 5 were representatives of the Nushibi tribes. One of the many ethnic groups in the Western Turkic Khaganate was the Sogdian people. Relations between the Sogdians and the Turks – VI century. were in a very friendly atmosphere. The Sogdian country, which was part of the Eftalite Turkic Khaganate, maintained peaceful relations with the Turks. The interest of the Turks in the development of trade, the abundance of income, the need to sell the benefits of the war at fairs, all this contributed to the deep contact of the Turks with the Sogdian leaders. This is evidenced by the requests of the Sogdians, the Turks – for permission of the Turkish Kagans to visit Iran and get permission to trade.

Thus, the Turkic Khaganate is an early feudal state. The overall power was in the hands of the kagan. His deputies were the Shads. Then the rulers of each region were clans, freemen, shorts, etc. The Khaganate is a state with a complex political structure, with a step-by-step system of government. With the support of the Sogdians-568, the Turks made a campaign against Iran. But, apart from looting the Kurgan province, they did not achieve much success. Before 576. relations with Byzantium were good, and according to the Byzantine historian Menander – "7 times exchanged embassies, and many of them began with Sogdian merchants" (Urban environment 1986: 58-68). Through these Sogdian merchants, samples of Byzantine coins began to arrive in the Turkic Khaganate at the end of the sixth century. And what the Sogdians wore at the embassy were silk fabrics of their own production. In the late sixth and early seventh centuries, relations between the Turks and the local Sogdian population began to change. The Byzantine agreement with Iran and the Avar tribes in Southeastern Europe changed the attitude of the Sogdians towards the Turks. By 571, Istemi troops had arrived on the coasts of Yedil. The Turks, who occupied the Northern Caucasus and the Black Sea coast, were the immediate neighbors of Byzantium.

575-576. Turkish-Byzantine relations immediately deteriorated. The Turks, accusing the Byzantines of secret negotiations with the Avars, violated the mutual agreement and invaded the Crimea. – You know two languages, so you are like a snake – enter into the trust and can bite to death-said the Turkish Kagan. (Burkhanov 1993). It is difficult to understand what underlies the ineffective use of the struggle between the Western Turkic Khaganate in the early seventh century by the Sogdians and the newly strengthened Eastern Turkic Khaganate. In any case, there is no reliable data that the Sogdians, who came under the rule of the Turks in the VI century, waged a national liberation struggle with the Turks until the Arab enmity in the VIII century. We can only mention the uprising in Tokharistan in 581, but it was very weak in terms of volume and organization and was not supported by either the local population or the aristocracy. The main reason for this should be a neutral policy regarding the mentality and social life of the Turks, the local population in Central Asia. During the offensive of 588 On Southern Tokharistan and Iran, 20% of the Turkish troops from 200 to 300 thousand. The number of people consisted of Sogdians, and could testify to the good relations of the Sogdians with

the Turks (Mukhamedzhanova et al., 1983). During this period, the Turkic Khaganate was headed by the Khagan Sava (Shaba). He was defeated at Herat by the Iranian commander Bahrom Chubin. Saveh was killed, and his son Barmuda, who had assembled an army (as part of the Sughd Army), attacked Iran twice. But he also lost and was captured. And then it is also known that Bahrom Chubin himself, fearing an uprising of the local population, fled from Iran and asked for asylum from the Turks.

Looking at this, we can see that at the end of the VI century the Turkic army used the Sogdian land as a field against Sasanian Iran. S. P. Tolstov, studying the Sogdian Turkish relations, noted that “as a result of the crisis of the 80s of the VI century in the Khaganate, a significant part of the Turkic tribes moved to the Zeravshan territory. There they headed the Abo-Kagan (Abyra, Abyra-authors) head, united with the Sogdian poor and fought for power. Abo-Kagan-Narshahi-was described as “Abrui” and the second known Kagan in the Sogdian language “Kara-Churin-he was an East Turkish kagan”, that is, Kara-Churin was called Chulohe (587-588). (Cultural Relations 1990: 20-21). But, this point of view is refuted by some researchers, but, in any case, the Turks visited the Sogdian lands in the 80s of the VI century. and closely communicated with the local population. The region of Bukhara was ruled by the son of Kara-Churin. And the Sughd region (during Zeravshan) was directly subordinated to the descendants of Istemi. Thus, we can say that the Turkic dynasty began to reign in the land of the Sogdians. 605-606. The Western Turkic Khaganate occupied the city of Shash. There were some obstacles to further advance south, as the Samarkand Sogdians were still strong. He held in his composition – 8 possessions (princes). There is no data on the creation of this confederation. But the matchmaking between the Western Turkish Kagan – Datou (575 (576)-603) and Samarkand-Kan brought the two countries very close. Samarkandets Kan gave Datou his daughter. At the beginning of the seventh century, the Turks developed a new way of governing the country. He appeared (603-610) when Chulo (Shulu) The khagan, the son of Zhol-Datou, ruled the country. In the territory occupied by the khaganate, small khaganates were created. The number of small Khagans was two-and, according to the primary sources” “the second was closer to the north of Shash and ruled the country of Khu (Sogdian authors).” During the time of the khagan Tun Shehu (618-630), the Sogdians began to interfere in the administrative power of the khaganate. They

were called-sylifa (silifa-authors), and they served as tax collectors from the local population. During the reign of Tun Shehu Khagan, the Sogdian-Turkish relationship continued in the manner of matchmaking. The fact is that the Samarkand Khan received the daughter of the ruler Tun Shehu. Tun During the time of Shehu Khagan, the borders of the Turkic Khaganate expanded towards Southern Tokharistan and Northern Afghanistan. The south of the Iron Gate was given to Tun Sheh’s eldest son, Dadushad. His horde was in Kunduz.

We get more information about the political situation of the seventh century from the Chinese traveler – Xuanzang. It passed through Central Asia to India in 630. He – “from Suyab to the land of the late (iron gate-authors) the country of Suli (Sogdian-authors) lives. A big city called Shash. A big city in the area of the Big River. Turks also live here. In the country of Suli, there are several large cities whose leaders are directly subordinate to the Turkic khaganate”, describes the Sogdian colonies in Zhetysu and Southern Kazakhstan and the Sogdian people’s own land (Smirnova 1970:67-69).

Xuanzang, describing further the Ferghana, Samarkand region, notes that their rulers were subject to the Turkic khaganate. A Chinese traveler, describing the passes in the mountains to the south of Samarkand, says that” you can pass through a thin ravine, and there are iron gates installed”, which in the Turkic spiritual scripture is an iron gate. Then, describing Tokharistan, he stops at 27 possessions (describing the Amu Darya from west to east-authors). In the same place – the Akharun and Shuman possessions – (middle and Eastern Amu Darya-authors) write that the Turkic dynasty was ruled by Vakhsh, Kuttyl, Kumed (Kumyd) (Barthold 1964).

In addition, Xuanzang in his work, referring to the cities of Samarkand, Bukhara, Shash, the region of Zeravshan, Kesh, Fadi, and notes “Usturshan is the only and private domain (in the south of Volos-the authors), it is subject to a private ruler, but it is also subject to the ruler of the Turks” (Barthold 1964). In the 20s of the seventh century, the Western Turkic Khaganate. reached its apogee. Under Shegui Kagan (610-618) and Tun Shehu (Ton Yabgu) (618-630), the Western Turkic Khaganate occupied its maximum territory. At this time, they tried to establish maximum diplomatic relations with their subordinates and neighboring countries. In each region, the Turks sent their rulers and involved representatives of the local population in small-scale work. In Chinese sources, describing the reign of

Tong-Zhabgu (Tun-Shehu), it is said – “Never before have the Western barbarians been so powerful” (Klyashtorny 1961). In 630, a power struggle began between the Dulu and Nuweibu tribes. Ton zhabgu was killed by his brother Kul-Bahadur, declaring himself a “kagan” and receiving the title “Kuler bigeKagan”. But he was not supported by many Turkish aristocrats. In 634, Nuweibu came to power and tried to restore political stability. In his time, the political power of the local rulers was limited, and the power was centralized. But at the end of 638, the Western Turkic Khaganate was divided into two parts by an internal dispute and crossed the common border-the Ili River. They fought among themselves for 17 years (640-657). This war greatly weakened the Western Turkic Khaganate. In 657, the Chinese invaded the Western Turkish Khaganate. The then Khagan of the Turkic Khaganate – Nivar Abbar Zhabgu Khagan was captured and died in 659. Zhetysu remained in the hands of China. This region was held in the hands of Chinese rulers until the end of the seventh century. But the continuous struggle of the Turks for independence brought a new political force to this region. These were the Turgeshes.

The Eastern Turkic Khaganate gained independence in 687 and was re-established. In the Eastern Turkish Khaganate, Ilteris Khagan (Kutlyk), his assistant-Tonyukuke, ruled, and the Turkish written monuments known to us were written under him. In 691, the Kapagan Kagan came to power (691-716). He subdued the Kirghiz of the Yenisei and the Karakidans. The position in the Western Turkish Khaganate in the 660-680s was used by the Eastern Turkish Khaganate and sought military action. By the end of the 7th century, the Turgeshi tribes had become stronger and began to seek to maintain their power in the region of Zhetysu and Shu, Talas. The leader of the Turgesh tribes-Kushlik Bagatarkhan (in the Chinese source – Uchzhile – authors), relying on the help of the Chinese, in 699 seized power in Zhetysu. Since that time, the persecution of generations of former rulers of the entire Western Turkic Khaganate began. In 704, a representative of the last dynasty of the Turkic khagans, Ashina Sayan (Xian), was killed in Kulan, and all power remained in the hands of the rulers of Turgesh. Thus, the Turgesh Khaganate entered the stage of history. Kushlik Kagan led his horde to Shu-Suyab, dividing the country into 20 levers (part) and holding 7,000 soldiers for each lever. To break up the Turgesh khaganate, the rulers of the Chinese house drove out other tribes. As a result, the

internal uprisings under the Sakal Khagan (706-711) accelerated. But, Kagan Sokol defeated the rebels and the Chinese troops helping him and pushed the Chinese army to the east. At that time, the brother of the khagan disputed power and asked for help from the rulers of the Eastern Khaganate to remove his brother from his throne (710-711).

So, in 699, the leader of the Turgesh named Kushlik, a candidate for the throne of the Western Turkic Khaganate, expelled the creature of the Chinese emperor – Khors Bershad from Zhetysu and established his power from the city of Shash to Besbalik. When Bershad fled to East Turkestan, Ashina Xian was preparing to attack the Turgesh. In the offensive of 704, the Turgesh won and prepared for an attack on East Turkestan (Klyashtorny 1959). In 711. The khagan of the Eastern Turkic Khaganate, the son of Kapagan-Inel, and the general Tonyukok attacked the Turgesh. The political life of the Turgesh khaganate came to a 4-year crisis (711-715). The remnants of the Turgesh army were driven by the army of the children of Tonyukok and Elteris Khagan to the Syr Darya and reached the Sughd border (713). Thus, 620-713. while the Western Turkish Khaganate was in a political crisis, the Sogdians did not seek independence. Because, having gained independence as an independent state, it would face the resistance of many enemies. And using the reputation of the Turks in the region allowed them to defend their economic interests. Sogdian-Turkish relations during the Turgesh Khaganate, which emerged from the political crisis in 715, were no longer reflected in economic, but in military relations.

By the middle of the seventh century, Sogdian-Turkish relations had acquired a new character. Now the relationship has manifested itself not only from the economic side, but also from the point of view of military relations. This is evident from the fact that in the middle of the seventh century the army of the Arab Caliphate, having captured Syria, Palestine, Egypt and Sasanian Iran, approached the border of Central Asia. The Arabs viewed the region they called maurennahr as “a source for the spread of religion”, and understood that if they captured this region, “the path to ‘non-religious East Asia’ would open” (Klyashtorny, Sultanov 1992: 59). In the 70s of the seventh century. Khorasan was captured by the Arabs, which caused the horror of the Sogdians. But mutual war and political fragmentation prevented this horror from looking beyond it. Several small Sogdian possessions (northern Afghanistan, Southern Turkmenistan, southwestern Tajikistan)

called on the Arabs to destroy each other. The Arab generals, who made good use of this situation, remained neutral for about 20 years and contributed to the process of internal disintegration. Since the eighth century, this policy has changed radically. When the Caliphate was ruled by Abdullah ibn Marwan (685-705), the internal disputes of the Caliphate slowed down and reached political stability. Using this, the Arab troops undertook the systematic subjugation of Maurennahr, including the Sughd country. The conquest of this region was entrusted to the Arab general, and then to the regional ruler-Qutayb ibn Muslim (705-715). During the reign of this ruler, the Sogdian and Tokharistan troops systematically inflicted heavy blows. Being in political fragmentation-Tokhar, the Sogdian possessions, realizing that they would not be able to win on their own, asked for help from the Turkic khaganats. The army of the Eastern Turkic Khaganate under the leadership of Tonyukuk-Suluk (Turgesh commander) 712-713. In the direction of the Syr Darya, on the Sogdian land. At this time, the Sogdian Khan-Gurek was fighting the Arabs. Gurek, turning to the Turkic khaganate for help, as a result, united with the Turks and opposed the Arabs. But the attack failed, and 714 Tonyukok returns to Otuken. And Sulu Kagan took advantage of their departure and re-elevated them to Zhetysu, declaring himself the Turgesh kagan and raising the Turgesh Kagan (714-737). Power passed from the yellow Turgesh to the black Turgesh tribes. The Turkic-Sogdian relations during the Arab occupation were directly connected with the life of this Turkic khaganate. Turgesh Khaganate in 717 I have established very fruitful diplomatic relations with China. Sulu married the daughters of the Khagan Bilge and the Ashina dynasty, taking the daughter of the Tibetan king as the third woman. The second daughter of Bilge Kagan Sulu Kagan gave to his son. So, after he reduced the threat in the East, he would focus on the enemies in the West. In order not to let the Arabs directly into his horde, Turgesh-Kagan did everything possible to help the border Sogdian people, turning their land into military bases. In 707, the Sogdian rulers sent an ambassador to the Turks and turned to the Arabs for help. The Turkish commander-Kurd Baganun at-Turki, providing military assistance to the Sogdians, undertook several campaigns against the Arabs. It is said that the number of Turkish troops by that time reached 200,000 (Bernstam 1940). Since Kuba Kanun is the son of a daughter of the Chinese imperial house, 4,000 hired Chinese soldiers are sent to do

so. Lines: "the Arabs were very afraid of mercenary troops and Turkic cavalry" (Bernstam 1940).

Therefore, they (the Arab authors) offered the Turkic troops a lot of money in order not to help the Sogdians, and were going to attract (about 500 thousand drachmas) to their side. But the Turkish troops were not sold, because they were not inferior to the Sogdians, they firmly adhered to their words. It is known that in 712 the Arabs captured Samarkand. In 710, the Sogdian Khan-Gurek wrote a letter to the Turkic (turgesh – authors) khagan and said "If the Arabs get Samarkand, then you, like us, will have a sad time." (Ancient and Medieval Culture 1990: 17). The Turkish nobility formed a mounted army and sent the son of the Turkic khagan to the Sogdian country. To Qutayb, he sends 20,000 Arab special forces against the army. "The Turkic troops were accidentally besieged halfway through and were defeated. And most of the army was from aristocratic families. They fought mercilessly, though they remained under siege. The Arabs are surprised at the courage of so many people and ask the surviving prisoners. The Turks who were originally prisoners, had a sense of pride, they cut each other's heads and were proud of their belts" (Amanzholov 1986: 24). The reason is that the Arabs, who were aware of the martial arts of the Turks, were driven by the feeling that they had "destroyed not only the Turks, but also their aristocratic generation". This defeat hurt the Sogdians and led to an agreement with the Arabs. This prompted an agreement – the defeated Turkic warriors were the only support and last hope of the Sogdians. Their expectations were refuted, and the Arab-Sogdian Agreement was reached. This agreement remained in history-712 under the name "Samarkand Agreement". By his consent, Samarkand and the Central Sughd region were captured by the Arabs. If the Arabs did not use the Armed Forces in this region as their obligations (§Chapter 9), the Sogdians, in turn, assumed obligations – to pay large taxes, to spread Islam, to support the Arabs in any battle (§chapters 7-8). Although the Arabs set out to protect the Sogdians from the "external enemy", they did not think about uniting the Sogdians with external enemies (Barthold 1964). The Arabs – in 705. They reached Shuman (Uzbekistan), in 706 to the Zeravshan River, and in 707-708. He attacked Bukhara twice. But he was unlucky. Because the Turks had a high military training, and the internal political instability of the Arab Caliphate had a great impact. In 709 BC, in Bukhara, the Sogdian ruler of Samarkand, Shikhi-tarkhun, concluded the above-mentioned agreement



with the Arabs. After the inhabitants of the city were dissatisfied with this, and in 710 another Arab tax was collected, the people ousted Tarhun from the place and elected Gurek Khan (710-737).

The Sogdian-Turkish anti-Arab coalition coincides with the time when this Greek ruled. In 712, the Khwarezm ruler, Shagan Khwarezmshah, bought his country, and in this year Samarkand and Khwarezm of the Sogdians remained under the rule of the Arabs. This was very exciting for the Turgesh Khaganate. According to the agreement of 712, the Sogdians had to pay the Arabs 2 million dollars of drachmas and give 30,000 healthy men. The Sogdian people were very dissatisfied with him, and everywhere they went out to revolt. 715-720. the political situation we can learn from the letter of Kutaibu's brother-Abdurrahman ibn Subhi, the ruler of one of the Sogdian possessions Devashtichu – “ ... The murder of Kutaibu and the khan of the northern Turks (about the Eastern Turkic Khagan – Kapagan – authors) aggravated the situation. The Trans-Ili country of Turgesh has created a new state. The Arabs are losing their strength in this region. By teaming up with China, our enemies are determined to attack. The Bukhara Khan Tuaspada and the Sogdian ikhshid were sent by Gurek to China and the Turgeshi and asked them for help, writing: “The Arabs are worried” (Aidarov 1986: 27). After that, in 715, the Turkic army began active operations on the Sughd land. In 715, the Arab regional ruler Qutaibu was killed by a revolt of his troops. This further aggravated the situation, and the Sogdian ikhshid Gurek, supported by the Turgesh, rebelled in Samarkand. He was joined by the head of the Arabs in the territory of Samarkand – Devashtich, who became a great power. This was in 719. This year, Devashtich turned to the Turkic Khagan Sulu for help. The revolt spread throughout Mauerennahr.

According to Tabari , “after helping Devashtich, he joined the Sogdian army and was led by Prince Kur-sul. They united with the Sogdians and began to encircle Bahili (now Samarkand)” (Malikov 2000: 24). From July 720 to December 721, Turkish troops on the Sughd Land repeatedly engaged in battle with the Arabs. They moved towards the Samarkand city, heading towards the Samarkand territory. You can write this story in more detail in one article. Therefore, we decided to consider the next section of the story in another article.

## Conclusion

In conclusion, we can see three big causes in today's article:

1. No matter how nomadic the Turkic tribes were, but during the conquest of Central Asia, especially in the territory of modern Uzbekistan, they managed to instill in themselves the urban culture of the peoples. Having built cities on their lands, they built a palace and large market centers, as a result of which the medieval urban culture was developed. Here we cannot deny that the Sogdian masters of construction worked under the rule of the Turks.

2. The Turkic khaganates, who headed the Sogdian possessions (Zarafshan, Samarkand, etc.), opposed the violent change in the culture and traditions of the local population. As a result, the situation of the Sogdians in the Turkic region was stable, and they did not make major ascents to independence.

3. Among the neighboring states weakened during the Arab occupation, the first appeal for help to the rulers of the Turkic tribes is an indicator of the combat and heroic characteristics of the Turkic tribes.

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