Ethnic Factor in Migration Processes in Turan in the 9th-12th Centuries

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Abstract: The article examines the ethnic factor in the migration processes in Turan in the 9th – 12th centuries. The article briefly discusses the main directions and reasons for the migration of different ethnic groups in the process of migration. The materials of written sources and historical literature used by the author to research historical process of migration. In addition, the process of migration of ethnic groups played an important role in the growth of the number of Turkic peoples in Central Asia, Iran and the Middle East. Also, the article touches upon the topic of free and forced migration, as well as the role of certain rulers in the process of migration.

Key words: migration processes, ethnic factor, the spread of Islam, Turan, Turkic people, ghazi, free and forced migration.

Introduction

The conquest of Central Asia (Turan) by the Arabs had a strong influence on all spheres of public life. Islam has become an important part of the life of the peoples of the region. Since 9th century onwards, non-Arab citizen in the Arab caliphate reached an equal status with the Arabs. Unlike the Umayyad caliphs (661-750) who pursued an oppressive policy towards non-Arab peoples, the Abbassid caliphs relied on them to strengthen their power [1: 5 p.]. Beginning with the epochs of the caliphs of Ma’mun (813-833), Mu’tasim (833-842) and Mutawakkil (847-861), the Turkic and Iranian peoples became the main force in the Abbassid caliphate (750-1258).

MAIN PART

In the 9th-12th centuries, the ethnic map of Turan, in the whole territories of the Abbassid Empire, was very diverse, and complex ethnic, ethno-cultural and ethno-consolidation processes took place in a vast region from Spain to Western China, Volga Bulgaria to Central India. The sedentary peoples in Transoxiana were more often called the name of their local places, like inhabitants of Bukhara, Samarkand, Fergana, residents of Shash, Taraz, Nasaf, Khwarizm, etc. During the researching period, in the self-consciousness of peoples, religious self-determination was more important than the ethnic identity. Representatives of various Turkic tribes and clans lived nearby in Transoxiana, Fergana, Khwarizm, side by side with representatives of Sogdians, Arabs, and Khurasani people.

The army of local Samanid dynasty (819-999) based on the nomadic army, which consisted mainly of representatives of the Turkic peoples. Representatives of nomadic Turks regularly enter to the service of Samanids, as a result they settled in the towns and villages of Transoxiana, strengthening the role of the Turkic components. According to notes of the Uzbek academician K. Shaniyazov in the 9th – 10th centuries, as a result of ethnogenetic processes, an intensive transition to the settled way of life of many Turkic tribes and clans were continued. During this period in the north flows of the Syr-Darya river, Transoxiana and Khwarizm, the main Turkic ethnic stratum consisted of sedentary ethnic bases [2: 50 p.].

In the steppe zones of Central Asia, mainly during this period, there lived representatives of the Turkic-speaking tribal unions of Oghuzs, Karluks, Chigils, Yagma and others. From the end of
the 9th century, in the main in the 10th century, there was an intensive acceptance of Islam by nomadic Turkic clans and tribes. The Turks accepting Islam and became ghazi’s, that is, fighters for the faith. This gave them an opportunity to seek the support of Muslim rulers and the possibility of widespread migration throughout the Muslim world. In particular, the Samanids gave a permission to nomads who converted to Islam to settle in their possessions [3: 201 p.]

The spread of Muslim institutions of higher education – madrassas – has become a separate stage in the development of Muslim society. Madrasas were opened in all big cities and madrassas of capital cities were considered authoritative at that time, because they were mainly taught by eminent scientists and famous people of that time. Students from Kashgaria, Volga Bulgaria, steppes and mountainous areas trained in various madrasahs of Samarkand, Bukhara, Nasaf, Ahsikat, Kat, Nasaf and other cities. In turn, students from Turan went to study in the famous madrasahs of Baghdad, Kufa, Isfahan, Cairo. They stayed there after studying to make a career. The majority of the Baghdad qadis, scientists, viziers, etc. were Central Asian origins. Also each year, the Samanid rulers sent 3,000 Turkic gulams-warriors (slaves-warriors) to the Abbasid caliphs as tribute. As a result, these gulams became commanders and appointed governors of the regions belonged to Abbasid caliphs. Thus there appeared the dynasty of the Tulunids (868-905), the Ikhshids (935-939), later the Memluks in Egypt, the Sajid dynasty (889-929) in the territory of Iran, etc.

In addition, the military leader Afschin, who suppressed the Babek uprising in Azerbaijan and achieved great success as a military commander in Baghdad, was a representative of Ustrushana with Turkic roots. The sources say that “afshin from Ustrushana, ikshishid from Samarkand, the ruler Ibn Turksafa and Uijaif ibn Anbas, bukhar-hudat all of them were representatives of the Turkic sedentary civilization” [4: 92 p.]

In turn, at the beginning of the Arab conquest, the Arabs settled a large number of Arab tribes and people from Khurasan in the cities and villages of Samarkand, Khwarizm and Fergana. If the Khurasani people lived more in cities and were originally from different cities of Khurasan and were not members of the same clan and tribe, the Arabs, on the contrary, were of the same clan and tribe, and compactly lived in one village or the city quarter mahalla. For a long time they did not enter into close contact with the local population, as a result they retained themselves as a separate people without entering assimilation with the local population.

For example, in the area of Naukad-Qureish in the vicinity of Kesh lived the Arabs of Qureish tribe [5: 206 p.; 3: 202 p.], also in Samarkand and other cities of Central Asia lived Arabs from banu rabia, banu mudra tribes of Arabs, in Khujand city lived Arabs from the tribe shayban. Mostly in Transoxiana [6: 294 p.], the position of the Yemeni Arabs was strong. According to Narshahi, Bukhara after the Arab conquest consisted of two parts, one part was inhabited by Arabs, and the other by local people.

According to the Arabic geographer of the 10th century Ibn Haukal: “In the area of Wizar in the vicinity of Samarkand there lived the Arabs of the Bakr ibn Wail tribe who were called subaids. In Samarkand they had a mutual assistance council and they also had their own communities. Next to this rustak was Rustak of Marziban ibn Turksafi who is on service in Baghdad with Sogdian dehkans” [7: 499-500 pp.]. Here it can be said that in the 10th century there were ethno-centers of ethnical communities in Transoxiana that dealt with socio-economic and sometimes political issues concerning the interests of the ethnus.

In the territory of Turan lived also Christian communities. If in the territory of Khwarizm Christians there were more merchants, who came from Eastern Europe, more precisely from Russia, Christians of Samarkand and Marw were mostly Nestorians and came from Iraq and Syria. Abu Raihan Beruni wrote about the Christians of Khwarizm and the celebration of the Kalandas holiday (“Christmas carols”) by them. On this festive day, young children went to the houses of the community and their elders treated them with sweets [8: 87-88 pp.]. Also, in Central Asia at this time lived Jewish communities. In Khwarizm, the Jews maintained friendly relations between Khwarizm and the Khazar Empire. In its turn, the personal guard of the Khazar
khagan in the 9th-10th centuries consisted of Khwarizmian Muslims.

Also, the migration process was influenced by individual rulers of the that period. For example, in the 10th century the Samanids allowed to Oghuzs who converted to Islam to settle in their lands located at lower reaches of the Syr-Darya river and Nur of Bukhara (Nurata). As a result, Oghuz tribes and clans entered other territories in Khwarizm, Bukhara and Termiz, as well as in Banaket of Shash [9: 91 p.]. Oguzs were showed their loyalty to the Samanids until the end of their rule, they supported their last representative Ismail Mustansir (1000-1005) in his struggle against the Qarahanids, until finally they were broken by the latter [10: 176 p.]. According to Ibn al-Asir, Mahmud Ghaznavi dispersed the Guz in all his possession in 1030 as they threatened his central authority [10: 189 p.]. Also, his son Mas'ud allowed some groups of Guzs to return to his domain on condition that they will be quiet and dutifully [10: 191 p.].

According to Marwazi, some Oguzs who converted to Islam called as Turkmens and spread out to Islamic countries, and became rulers and sultans in them [11: 29 p.]. Qiniqs, Afshars, Salurs, Bayandurs and Chebnis were strong and influential clans among the Oguzs [14: 7 p.]. Not all Oguzs were nomads and some parts of them lived in the cities of Yangikent, Jend, Ribatat, Qorachuq, Signak, Sabran, Uzkand, Yassi, Sutkend, Qarnaq [4: 300-310 p.; 7: 490-505].

Another influential tribe for this period were the Qarluqs. In the 9th century they lived in the east of Fergana and under the Qarahanids the Qarluqs began to enter massively into the territory of Transoxiana, northern Afghanistan, etc. According to Istakhri, from Fergana to Taraz lived representatives of the Qarluq tribal association [7: 391 p.]. In the 10th century, according to Mas'udi, the Qarluqs lived in the territory of Fergana, Shash and in their surroundings. According to Auifi, the Qarluqs were divided into nine tribes – three of them were chighils, three hakali, as well as bawawi, kiwakiyu, and kimak. Basically they were nomads, kimaks in turn were divided into three. They traded with the traders without talking to them [14: 94 p.].

Muslim sources describe khalaj as the first Turkic tribe that crossed the Amu-Darya river. Mas'udi relates that Khazladj lived between Garj and Bust, in Seistan. Ibn al-Athir named the representative of the Ya'qub Saffarid as Ya'qub Khalaj [12: 171 p.]. Nizam al-mulk wrote that Sabuktegin was sent by Alptegin to recruit troops from turkmens and khalaj in [13: 431 p.].

Also during the period under consideration, the invasion of the Turkic-Mongolian tribes at the head of the Karahitans is observed in the region. They mainly lived in the steppe zones of the region, mainly had close contacts with the tribes of the khitans, qarluqs, qipchaqs, kimaks and others. The Karahitans supported Qarluqs of Samarkand in their struggle against the Seljukid Melikshah.

Under the Qarahanids, Ghaznavids and Seljuqs, the iqta system became widespread, allotment of lands to military men showed their courage and loyalty in in successful military campaigns. The spread of the iqta system had a strong impact on the migration process and strengthened the role of the Turkic components in Afghanistan, Iran, Northern India and the Near East.

CONCLUSION

As a conclusion, migration processes had a strong influence on the strengthening of the role of Turkic components in the Muslim East, and turned the Turks into one of the three main nations of the Islamic world during the period under review. If at the beginning of the Arab conquest in the region there was mainly a migration from the south, in which the Arab and Iranian components were predominant, since the 10th century, the migration processes from the north intensified with accepting Islam by Turkic tribes and clans, followed their immigration from the region to the territory of Iran, the Far East and Nortern India. According to Ibn al-Asir, Nesewi and other authors some rulers carried out a migration policy themselves strengthened Turkic consolidation processes. In the 9th-12th centuries migration processes in Central Asia were complex. If some of the population of their own free wishes left their former habitats for different purposes and settled in new lands, while the other part has forced to settle in other regions according to the decrees of the rulers. But the people have always fought for life in new
places and sometimes they even managed to create new urban centers.

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