

# TURKIC HISTORY

From the Huns to the Ottoman Empire

The course is an overview of Turkic history roughly from the 1<sup>st</sup> century BC to the 20<sup>th</sup> century, a period which covers about two thousand years of the history of the Turks. The course covers the topics from the emergence of the Turks in Central Asian theatre to the end of the Ottoman Empire. The Turks first emerged in the northeast of present Mongolia in the steps between the Orkhon and Selenga rivers. They most possibly moved from Siberian taiga sometimes within the first millenium BC to these areas, and reached to the Lake Balkash steps and northern Tien Shan region in 300 AD. The oldest, and the holiest term in the Turkic languages, Tengri, which means both sky and transcendent religious power, appears in Chinese texts in the third century. Though the Chinese religious texts mentions Tengri as far back as the 3rd century BC, the first Turkic speaking people had their place in history in the 4th century in the area surrounded with Tien Shan, Siberia and Mongolia. The contents of the course are as follows:

1. The Turkic World: Geography, Culture and Language
2. The Hsiung-nu and the Hun Empires
3. The Turkish Empire
4. Uyghur and Khazar Khanates
5. Conversion of the Turks to Islam
6. The Muslim Turkish States: The Ghaznevids and Karahanids
7. The Great Seljuk Empire
8. The Seljuk Sultanate of Rum (Anatolia)
9. The Rise of the Ottoman Power in Western Anatolia and the Byzantine Challenge
10. Tamerlane and the Last Turkic Empire of the Silk Road
11. The Ottoman Empire

The Turks, as their languages spread from Asia to Europe, were the determining force in world history from the East to the West, from Asia to India, to Central Europe, to North Africa, and from the 6th century Turk empires to the 20th century Turkish Republic. However, the course excludes modern Turkey as well as the Turkic peoples of Russia like the Yakuts, Chuvash and Altai communities, and only touches upon the modern Turkic societies of Central Asia, the Kazakhs, Uzbeks, Kirghizes and Turkmens, and of the Caucasus and the Balkans, the Azeris and the Gagauzes. The course is designed as basically an imperial history of the Turks in a two millennia span.

## **Professor:**

The course is prepared by Dr. Recep Boztemur, Professor of World History in the Department of History, Middle East Technical University, Ankara. Dr. Boztemur has his BS from the Faculty of Political Sciences in the University of Ankara, MA from the Department of Political Sciences at METU and Ph.D. from the Middle East Center in the University of Utah. He is the founder and Chair of Middle East Studies at METU, and taught as visiting professor in the University of Utah and Eurasian National University in Astana. Dr. Boztemur has a number of works on the Middle East, Balkan, Ottoman and World history.

## **Course Requirements**

The course depends on weekly readings and assignments. The graduate level students are generally required to study 250-300 pages each week, and prepare five reaction papers, 4-5 pages each for the related course topics. The students are also required to prepare a term-paper of 18-20 pages on a topic of the course of their choice. Reaction papers may be critique, summary, questions and review of the works cited, and makes up 50 percent of the final grade. The term paper is problem-oriented analytical work, and makes up the other 50 percent. The students have to study all the readings of each topic, but they are not limited only with them, they can use more works from the bibliography at the end of the syllabus.

## **Course Objectives**

The course aims to develop students' understanding of the natural and physical factors that influenced the life-style of early Turkic communities, and geographical environment of Central Asia that determined the emergence, development, relations and expansion of the Turkic realm. The course expects from the students to learn Turkic history in the long-durée, and to place it in the history of the world. The students are also expected to learn the landmarks of Turkic history, and analyze the relations of the Turkic history with the major developments in world history. The course also aims to develop in the students' mind and understanding to compare empires, civilizations and events in a greater perspective, and to explain major developments of Turkic history within their social, economic and cultural settings.

## **Unit 1: The Turkic World - Geography, Culture and Language**

The geographical borders of Central Asia is hard to define, it lies from the Ural Mountains in the Northeast and the Caspian Sea in the West to the Altay Mountains, the Lake Baykal and Inner Mongolia in the Northeast, and Sinkiang in the East; from the West Siberian taigas in the North and to Lut, Margo and Rigestan deserts in the South. The geography of Central Asia indeed extends from China to Anatolia and Persia, from Siberia to India when the cultural ties of the region are considered. It is as if placing a leg of the compass in the map of Asia on the Lake Balkash, and extending the other leg to cover from the south Siberian steppes to Northern Pakistan and from the Caucasus to Western China and turning it to enclose the Asian highlands. The region is arid steppes, unsuitable for agriculture, extending about 3800 miles from the present Mongolia to Ukraine, between the bone-dry deserts in the south and Siberian forest zone. The main productive activities in the steppes were animal herding and trade or the control of trade between East and West. The steppe life-style was marked by pastoral nomadism; the horse mounting nomads were moving behind their flocks for better grasslands in high plateaus in summers and in plains in winters.

South of the steppe belt, lie three deserts, Qarakum, Qizilkum and Taklamakan from the West to East. There are three main rivers, Amu-Derya (Ceyhun/Oxus) and Syr-Derya (Seyhun/Jaxartes) in the West, and Tarim in the East. Except the Irtish River that drains to the Arctic Ocean, all rivers are inland in Central Asia. The river basins and deltas are the bases of agricultural economy from the second millennium BC; the Central Asian plains are suitable either for dry farming or cultivation with artificial irrigation. The sedentary life was established around oases along the rivers, and developed agriculture, urban life and states. The sedentary life was never isolated from pastoral nomadism, indeed both supplementary to each other, though the nomads were predominant over the cities throughout history due

mainly to strong *asabiyya* among them as termed by the 14<sup>th</sup> century Arab philosopher, Ibn Khaldun.

Central Asian culture is, Chinese, Turkic Mongolian and Iranian, as these peoples long lived together and interacted with each other through wars, alliances, trade, and religion and cultural activities.

The Turkic languages (Uyghur, Kazakh, Uzbek, Tatar, Azeri, Turkish etc.) belonged to the Altaic language family together with Mongolian, Manchu-Tunguz, Korean and Japanese, and by time came into contact with the languages of Uralic family, namely Finnish, Uyghur, Estonian and Hungarian, Indo-European, especially Persian, and central Siberian languages around Yenisei. Various dialects of Turkic languages came to be spoken throughout history from Siberia, Mongolia and China to Anatolia, the Balkans and the Middle East.

Basic Readings:

Bregel, Yuri, *An Historical Map of Central Asia* (Handbook of Oriental Studies, Sect. 8: Central Asia, Vol. 9, ed. by Denis Sinor and Nicola Di Cosmo), Leiden: Brill, 2003.

Golden, Peter, *An Introduction to the History of the Turkic Peoples: Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East*, Wiesbaden: Otto Harrassowitz, 1992; Introduction and Chapter I: 1-38.

Golden, Peter B., *Central Asia in World History*, Oxford, N.Y.: Oxford University Press, 2011.

## **Unit 2: The Hsiung-nu and the Hun Empires**

The earliest Chinese reference to the Turks is made about the *Hsiung-nus* who brought Turkic groups under the rule of Modun (209-174 BC) in southern Siberia and Mongolia. Though the relationship between the Hsiung-nus and the Huns of the 5th century is not very clear, there were proto-Turkish groups in the Hsiungnu raids into China. There was a variety of groups in the Hsiung-nus who established the center of their empire in the same region (Orkhon and Selenga) where the Turks emerged. Linguistic connections between the Huns and the Turks also tell that these two communities long lived together in the steps if they were not relatives. When Teoman and his son Mete (210-174 AD) took over Kansu after several Chinese defeats, the Hsiung-nus established their authority in the Asian steppes from China to Aral Sea in the North and to Sogdia in the South. The Chinese Han dynasty rulers sent Zhang Qian to Sogdia as an envoy to establish an alliance with the Parthians against the Hsiung-nus in 138 BC, but the envoy returned back home 12 years later with no result, but his journey became the symbol of the Silk Route. The Sogdians became the intermediaries between Chinese manufacturers and Central Asian consumers from 1st century BC to the 10th AD. The Sogdian language and alphabet became the lingua franca for the long distance trade between East and West.

The Hsiung-nu civil war over the rule caused a division within the empire in 48 BC, and a break-up under the rule of Chi Chi moved towards the West, and established his polity in Talas until the Chinese ended this rule in 36 BC. The remnants of the Hsiung-nu established the Kushan Kaghanate in the Southwest, where became rival to the Sasanid Empire until the 4<sup>th</sup> century. The Hsiung-nus, moving towards the North of the Black Sea, re-appeared as the Huns when they attacked the Goths and Avars around the Don and Volga rivers. The Chinese advances towards the North and conquest of Orkhon in 91 AD caused the collapse of the Hsiung-nus, and a part of the dissolved Hsiung-nu peoples moved towards North to

Upper Asia to hide, a part joined to Chi Chi's communities in the West, as some remained within China around the Yellow River. The Turkic groups also found room to start their first westward move.

In the turbulent 4th century in China during the collapse of the Han dynasty, the Hsiung-nu leader, Lieu Yüen declared himself as the successor of the Han dynasty and established the Northern Khan empire (Bei-Han). Towards the end of the 3rd century, the Tabgatch Turks, originated from the steppes of the Lake Baykal, arrived at the Chinese capital Lo-Yang in 442, and founded the Wei state under the guise of Chinese rule. The Tabgatch rule in China continued about one and a half century and ended in 534 with a division of the state into two. The Tabgatches accepted Buddhism and became the forerunners of this religion in China.

The Huns crossed the Don and Dnieper in 374 under their leader Balamir, and came into contact with the Eastern Roman Empire, mostly raiding, and sometimes allying with the Romans against the Goths, Franks and Burgondians. Attila and Bleda, two brothers, had the throne together in 434, and Attila reached Galia in 451 and Italy a year later, sweeping cities and peoples of Europe. When Attila died in 453, his empire was dissolved and the Huns were settled in Eastern Europe as dependents to the Roman Empire.

In the middle of the 5<sup>th</sup> century, the Wei dynasty (the Tabgatches) defeated the Avars (Juan Juan), the Epthalite Huns (Ak Huns), the vassals of the Juan Juan in the Altay Mountains, emerged as the new hegemonic power in Central Asian steppes. The Turkic tribes were Rouran/Avar vassals, and served the Avars as ironsmiths. The Turkish Empire emerged out of the collapse of the Avars due to the conflict between the steppe nomads and Chinese sedentary rule; Turkic tribes, united by Bumin Kaghan, established their steppe empire.

The topics of the first week are the emergence of proto-Turks in Ötüken (between Orkhon and Selenga rivers), their move towards the steppes of the Altai Mountains, the proto-Turks within the Hsiung-nu socio-political structure, their roles in the development of steppe empire, the place of the proto-Turks in the Hsiung-nu civilization, the Tabgatch Turkic rule in China, the formation of the Hun hegemony in Europe, and Attila the Hun, Epthalite hegemony in Central Asia. Also among the topics are the socio-political formation of tribal organizations, the conditions required the unification and dissolution of tribal federations, the leadership, political and military organizations in nomadic empires, the formation, functions and characteristics of East West trade.

#### Basic Readings:

Bazin, Louis, "Turks: Pre-Islamic Period – The First Turks in History and their Languages", *Encyclopaedia of Islam*, New Edition, ed. by E. van Donzel, B. Lewis and Ch. Pellat, Vol. X, Leiden: E.J. Brill, 1997, 687-689.

Findley, Carter Vaughn, *The Turks in World History*, Oxford: Oxford University Press, 2005; Chapter I: The Pre-Islamic Turks and Their Precursors, 21-55.

Golden, Peter B., *Central Asia in World History*, Oxford, N.Y.: Oxford University Press, 2011; Chapter I: Rise of Nomadism and Oasis City-States, pp. 9-20; Chapter II: The Early Nomads "Warfare is Their Business, pp. 21-34; Chapter III: The Heavenly Kaghans, The Türks and their Successors, 35-49.

Golden, Peter B., "The Turks: A Historical Overview", *Turks: A Journey of a Thousand Years, 600-1600*, ed. By David J. Roxburgh, London: Royal Academy of Arts, 2005, 18-31.

Grousset, René, *The Empire of the Steppes: A History of Central Asia*, 3rd ed., N.J.: Rutgers University Press, 1991, Chapter I, pp. 3-79.

Heather, Peter, "The Huns and the End of the Roman Empire in Western Europe", *The English Historical Review*, Vol. 110, No. 435 (Feb. 1995), 4-41.

Roux, Jean Paul, *Histoire des Turcs: Deux mille ans du Pacifique a la Méditerranée*, Paris: Fayard, 1984; Chapitre II: Les barbares du nord et autres Huns, Chapitre III: L'émergence des Turcs.

### **Unit 3: The Turkish Empire**

The first Turkish political organization, called Göktürk Empire by Turkish historians, emerged in 552 AD in Ötüken and lasted until 745 with one interval. Bumin Kaghan, Tumen, the leader of the Tu-kiu in Chinese sources, rebelled against the Juan Juan in the middle of the 6<sup>th</sup> century, and established his rule in the river basins in northern Mongolia. After the death of Bumin in 553, the empire was divided into two, the Western Turkish Empire under the rule of Istemi Kaghan, the brother of Bumin, and the Eastern one under Mugan Kaghan, son of Bumin. Allying with the Sasanids, the Turkish Empire won over the Epthalite Huns in Sogdia, and established their rule in Tashkent, Samarkand, Bukhara and the other cities on the East-West trade route. Istemi Kaghan also established political and military alliances with Byzantium against the Sasanids and Avars during the lengthy wars between 572 and 591. The Turks made Transoxania as Turkistan, located between Syr-Darya and Amu-Darya, and China in the East and Iran and Byzantine in the West. Istemi's son, Tardu expanded the empire to cover Central Asian steps as a whole from China and Mongolia to Ukraine in Southeastern Europe and to Kashmir and Kandahar in the South. Following the weakening of the Turkish Empire due to its division into two, as the Eastern and the Western, with a hegemony of the former over the latter, the Turks lost the Asian steppes to the Sui Dynasty China in the middle of the 7<sup>th</sup> century; however, Ilterish Kaghan re-united the Oghuz tribes, "Tokuz Oguz", Western Turkic peoples, the Turgeshes, Basmlis and Kirghizes under his tribal confederation in 681, and established a second hegemony over Chinese cities, invaded vast territories until Kan-su in the South, and Sogdia in the West.

In its second expansion, the Turkish Empire was basically based on the invasion and pillaging of the wealth of sedentary societies. The empire was formed by various Turkic communities including the Karluqs, Kirghizes, Turgeshes, and so on, on voluntary basis. During the raids towards the frontiers, the continuous riots by the tribes also created chaos, and led to disorders in the state. It was T'ang Chinese forces, though, to weaken the Turkish rule in China and Central Asia. And in 744, the Turkish Empire under the rule of Ozmish Kaghan came to end. The first Turkish Empire of the steppes had a nomadic military, which provided advantage over sedentary societies, and was united around the personality and successes of a leader with well-organized communal bodies. The early Turks had developed a written language, which delivered the ideology of the state to the dependent tribes, and brought its heritage to today. The stone inscriptions were erected in the first Turkish fatherland, Ötüken, at the end of this empire. The Turks had a written language with a Runic alphabet, considered to have been long spoken before the Turkic state was established, as the Orkhon Inscriptions, erected for Bilge Kaghan, his brother Kultigin, and their wise advisor Tonyukuk in the 730s have displayed. After the collapse of the first Turkish Empire, the migration of population, due probably political and population

pressures, and drought in Central Asia, created two Turkic political entities, the Khazars in the West, and the Uyghurs in the East.

The topics of the second week are the first Turkic empire in the steppes, reasons for the rise of the Turks, the formation, structure and development of the Turkish state, the relations with the neighboring peoples and states, politics and economics of wars, the analysis of Bilge, Kültigin and Tonyukuk inscriptions, fall of the empire.

Basic Readings:

Findley, Carter Vaughn, *The Turks in World History*, Oxford: Oxford University Press, 2005, Chapter OneÇ: The Pre-Islamic Turks and their Precursors, 21-55.

Golden, Peter, *An Introduction to the History of the Turkic Peoples: Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East*, Wiesbaden: Otto Harrassowitz, 1992; Chapter V: 115-154.

Grousset, René, *The Empire of the Steppes: A History of Central Asia*, 3rd ed., N.J.: Rutgers University Press, 1991, Chapter 2, 80-114.

#### **Unit 4: Uyghur and Khazar Khanates**

Following the death of Bilge Kaghan, many Turkic tribes rebelled against the Turkish Empire during the chaotic seven year rule of Tengri Kaghan (son of Bilge Kaghan) between 734 and 741. It was the Uyghurs who challenged the authority of the state, and established their own rule in Mongolia uniting the Uyghur vassals, "On [Ten] Uyghurs" of the Turkish Empire in 744. The T'ang need for Uyghur assistance to suppress the turbulence in China also helped the Uyghur in consolidating their rule. The Uyghur tribes were the elite of the Tokuz Oghuz, the base of the Turkish Empire, now re-united to form the Uyghur Kaghanate in Mongolia. The Uyghurs, the descendants of the Hsiung-nus, and Turkish-speaking, developed Turkish with an epigraphic writing system, which is called as *Uyghur Türk tili*. The Uyghur alphabet varied from Sogdian, Persian, Syriac to Sanskrit and Chinese depending on religion they adopted, Manichaeism, Nestorian Christianity and Buddhism. More sedentary and urbanized than their ancestors, the Uyghur established military, financial and commercial relations with China, traded horses with Chinese silk, and carried out trade between Sogdian and Chinese cities. The Uyghur established a more civilized world around their capital, Ordubalik. The Uyghur rule continued in Central Asian steppes until 840 when the Kirghiz invasion ended the Khanate. The remnants of the Uyghur Khanate survived in city states in Ganzhou until 1028 and in Kocho until 1209.

The Khazars appeared in world history when the Arab raids started towards Central Asia in the first quarter of the 7<sup>th</sup> century, and the Sasanid Empire forced the Byzantine Empire to withdraw with the help of the Khazar horsemen. The Khazars expanded in the Caucasus and the North of the Black Sea, and around the Caspian Sea, named after them as the Khazar Sea in Turkic languages. The borders of their rule were from Volga Bolgars in the North, Kiev knezdom in the West, and Aral Sea in the East, and the capital city was Itil in the Volga Delta. The alliance between the Byzantine Empire and the Khazars provided continued in the 7<sup>th</sup> and 8<sup>th</sup> centuries with marriages between the court families, and the alliance provided both states new opportunities in the East-West trade. Leon Khazarus IV (775-780), the emperor in the Byzantine court, was the son of Constantine V from his marriage with a Khazar princess. The end of the Khazars came when the Russians started to expand

their rule towards the Caucasus in the 10<sup>th</sup> century, and the Byzantine Empire allied with them against the Khazar Kaghanate and sent its navy to Eastern Black Sea in 1016.

The Bulgars, a part of the Huns, emerged for the first time in history in the north of the Black Sea at the end of the 5th century as an ally of the Byzantine Empire against the Avar and Goth raids. The Bulgar tribes were divided into three in mid-7th century, one division was settled around the Caspian Sea, and assimilated by the other communities living there. A second group, led by Isperik (Asparuk) Kaghan moved towards the West in 680, and settling in today's Bulgaria became one of the major threats to the Byzantines. This group was converted to Christianity under Boris I in 864, and became part of the Slav peoples living in the Balkans. The third group moved towards upper Volga and established the Volga (Itil) Bulgar state at the end of the 7th century. Bulgar historical literature around Volga lasted until the 15th century.

Basic Readings:

Barthold, W., P.B. Golden, "Khazar", *Encyclopaedia of Islam*, New Edition, ed. by E. van Donzel, B. Lewis and Ch. Pellat, Vol. IV, Leiden: E.J. Brill, 1997, 1172-1181.

Golden, Peter, *An Introduction to the History of the Turkic Peoples: Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East*, Wiesbaden: Otto Harrassowitz, 1992; Chapter VI: 155-188, Chapter VIII: 233-280.

Golden Peter B., *Turks and Khazars : Origins, Institutions, and Interactions in pre-Mongol Eurasia*, Farnham, England ; Burlington, VT, Ashgate/Variorum, 2010.

Roux, Jean Paul, *Histoire des Turcs: Deux mille ans du Pacifique a la Méditerranée*, Paris: Fayard, 1984; Chapitre II: Les barbares du nord et autres Huns, Chapitre III: L'émergence des Turcs.

## Unit 5: Conversion of the Turks to Islam

Islam grew and expanded during the first four caliphs, Abu Baqr, Omar, Osman and Ali between 632 and 661, and expanded its borders from the Umayyad capital Damascus to North Africa and Spain in the West, and to Central Asia in the East. The Sasanids, already weakened in its wars with Byzantium, fell to Arab armies in Qadisiyah (643) and Nihavend (651) wars, and Islam reached to Bachtria in 652, making the city Belh (in present Afghanistan) from then on. Though it is not historically clear exactly when and how the Arab armies progressed into the steppes, Qutayba ibn Muslim, the Umayyad commander, started the Islamic conquest of Central Asia in 705; attacked Buhara in 707, capture Samarkand, Fargana valley and Hwarizm region in 712, and took Tashkent in 714. The region of Arab expansion was the territorial claim of the Turkish Empire, and Kultigin conducted raids to Sogdia and the north of the Iron Gate. The Turkish Kultigin Inscriptions talks about the raids of the Turks: *...kurugaru yinçü ögüz keçe temir kapıgqa teği süledim...* (Crossing the İnci (Pearl) river in the West, I deployed the armed forces towards the Iron Gate). The Turks also managed to organize rebellions in the 720s against the expansion of the influence of Arabs, who set themselves in Kashka Su (Temir Kapi) in today's Kirghizstan. The Turks entered into Sogdiana in 731-732 at a time when inter-Arab struggles continued between the Umayyads and the Abbasids, and between the southern Yemenis and the northern Arabs. A man, Abu Muslim, supposedly a Turk with an origin of Manichaeism, and gathered an army of volunteers from among the followers of the Abbasids, started raids towards the West against the Arabs, took Merv back in 748, entered into Iran, and fought with the

Umayyad Caliph's army in 750, and conquered Iraq, ending the Umayyad rule in the Islamic world.

The Talas war between the Chinese forces and the coalition of Arabs and Qarluks in 751 became a turning point in the fate of Central Asia. The Chinese were not only defeated the war, but lost the political, economic and religious hegemony in Central Asia to the Muslims as well. The Abbasids borrowed the state tradition from the Sassanid, Sogdian and Bactrian practices by hiring a grand vizier, Al Mansur, a member of Barmakhi family of Bacthria. The Abbasids also established the military rule depending on the Turkish military ruler and soldiers hired to the army. The Turks started to convert to Islam in the middle of the 8<sup>th</sup> century, as Islam spread to Central Asia, specifically in urban centers. Along with the Turkic peoples, Khwarazmians, Sogdians and Tokharians in the East of Persia were also absorbed by the Islamic culture. As the Abbasid Caliphate developed an Islamic-Persian political culture and social organizations, the Turkic peoples continued to flow to the West into Central Asia and to Black Sea region. The conversion of the Turks to Islam en mass continued from the 10<sup>th</sup> to 14<sup>th</sup> century. The migrations were dominantly made by a confederation of Oghuz hordes of 24 tribes, within which the Kınık and Kayı tribes formed the upper stratum of peoples. The Seljuk Empire was established in the 11<sup>th</sup> century by the Kınık, and the Ottoman Empire is believed to have been founded by the Kayı tribe in the 14<sup>th</sup> century.

Basic Readings:

Grousset, René, *The Empire of the Steppes: A History of Central Asia*, 3<sup>rd</sup> ed., New Brunswick, New Jersey: Rutgers University Press, 1991, 141-170.

Pancaroglu, Oya, "The Emergence of Turkic Dynastic Presence in the Islamic World: Cultural Experiences and Artistic Horizons, 950-1250", *Turks: A Journey of a Thousand Years, 600-1600*, ed. By David J. Roxburgh, London: Royal Academy of Arts, 2005, 72-77.

## **Unit 6: The Muslim Turkish States: The Ghaznevids and Karahanids**

The vacuum in Persia and Sogdia was filled up in 819 by the Samanids, a Persian dynasty of the city Saman in Bactria. The Samanids claim that they were the descendants from the Sasanids; and the Samanid Esad's four sons established authority in Fergana, Samarkand, Tashkent and Herat. The Samanid kingdom was established in 875 by the unification of the rule under the flag of Nasir bin Ahmed in Transoxania. The Samanid rule found a ready population to be Islamicized, the Turks of Central Asia. Also the Samanids delivered the Turkish captives that they had during their expansion to the Abbasid ruler as military servants (gulam), who became the origins of the Mamluqs later in the 13<sup>th</sup> century. The Samanid rule was overthrown by a Turkish slave soldier, Alp Tegin, towards the end of the 10<sup>th</sup> century, and the Ghaznevid state emerged in Afghanistan, northern India and Transoxania in under Sebük Tegin, son in-law of Alp Tegin. The Ghaznevids reached their zenith with Mahmut the Ghaznevid, son of Sebük, between 1001 and 1027. Mahmut the Ghaznevid made a series of expeditions to India, occupied Panjab in 1006, extended the borders to Ganges River and expanded Islam to northern India.

While conquering the South, the most important rival of the Ghaznevids was the Karahanids in the North. Allied with the Ghaznevids, and having familial relations at first (Mahmut was son in-law of Nasir bin Ali, the Karahanid ruler), the rivalry emerged when the Karahanids organized raids to Khorasan, but the Ghaznevids defeated the Karahanids. The Karahanids were formed mostly by the Karluks, who claimed to be the successors of the Turkic rule in Central Asia. The Karahanids ruler Satuk Bugra Han accepted Islam, and the Karahanids



became the first Muslim state in Central Asia. Islamic sources call them as Hakaniyya or Al Afrasiyya while literary works name the state as Kaghaniyya. The Karahanids established themselves mostly in Eastern and Western Turkistan in 990 and replaced the Samanid rule in Central Asia. The Karahanids, as with the Ghaznevids and other Turkic states, was divided into two in 1042 out of the succession crises, and both entities did not resist Khawarzmshah and Karahitay raids in 1212.

Basic Readings:

Golden, Peter B., *An Introduction to the History of the Turkic Peoples: Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East*, Wiesbaden: Otto Harrassowitz, 1992; Chapter VII: 211-232.

Golden, P. B. "The Karakhanids and Early Islam", *The Cambridge History of Early Inner Asia*, ed. by D. Sinor, Cambridge: Cambridge University Press, 1990, 343-70.

## **Unit 7: The Great Seljuk Empire**

The Kınık tribe entered into Transoxania towards the end of the 10<sup>th</sup> century, and the Oghuz masses led by Seljuk Bey, the founder of the rule, settled in and around Samarkand and Buhara. The Kınık rulers and the population must have been converted to Islam late in the 10<sup>th</sup> century. Seljuk Bey had three sons, Musa, Mikhail and Arslan Israil, and probably a fourth, Yusuf. After Seljuk Bey's long life, Arslan Israil and Mikhail extended the Seljuk hegemony towards Khorasan. Mikhail's son, Tugrul Bey Muhammad, and his two brothers Çağrı Bey Davud and İbrahim İnal won over the Ghaznavids in the Battle of Dandanaqan in 1040, and started to move towards the West and established their rule in Iran. The Ghaznavid state was established in Afghanistan, northern Pakistan and adjacent regions in 961 by Alp Tegin, a military ruler of the Samanids who ruled Central Asia during the early Abbasid expansion.

Three sons of Mikhail established their own rule in three directions towards Asia Minor. While Tugrul moved towards north east of Iran and captured Azerbaijan, İbrahim forced eastern Anatolia via Armenian and Georgian kingdoms. Çağrı Bey and his forces moved south, east of Tigris, capturing Baghdad in 1055 and proclaimed protectorate over the Caliph. The Seljuk Türkmens (Turcomans), the nomadic horsemen of Central Asia, became the Great Seljukid Empire in Iran in the mid-11<sup>th</sup> century. The Türkmen warriors started to force in the Byzantine frontiers early in the 11<sup>th</sup> century, however it was Alp Arslan, son of Çağrı Bey, who moved the Türkmen tribes into eastern Anatolia and eastern Mediterranean through successive victories of his fast-moving horsemen. Alp Arslan also fought with the powerful forces of his cousin, Kutalmış Bey, son of Israil, for the Seljuk leadership. Alp Arslan moved to East, capturing Herat, and West equally, taking control of Aleppo, Mecca and Medina from the Fatimid rulers. In 1064 the Alp Arslan's armies attacked Caesaria, and won over the Byzantine army in Sebaste (Sivas), and in 1065 the Seljukid horsemen arrived at İkonium (Konya). During Alp Arslan's reign (1063-1072), the Great Seljukid Empire was established with his victory over the Byzantine armies in 1071 in Manzikert. The Seljukid armies were in Jerusalem already in 1071, in Acre in 1074, in Damascus in 1076 and in Nicea in 1077. The Empire controlled a vast area extending from Chinese Turkistan and India to Arabia and the Sea of Marmara already at the end of the 11<sup>th</sup> century. The Seljukid expansion towards the eastern Mediterranean started the Crusaders in 1099. It was Melikshah, son of Alp Arslan, and his grand vizier Nizam al-Mulk, Persian statesman, who created the peak of the Seljukid power in the world of Islam. Melikshah extended the Seljuk rule to Central Asia, establishing control over the Karahanids.

The expansion of the Turks to Anatolia was quick and relatively easy process since Anatolia was not completely Hellenized by Byzantium and it was populated by various ethnic groups. Anatolia did not have much developed cities and commercial centers in the 11<sup>th</sup> century as well. The Turks and Turkish, and Islam found rooms to expand well into the Byzantine borders, many Türkmen principalities, dependent on the Seljukids, were settled in Anatolia. The Seljukid rule lasted to the 14<sup>th</sup> century either by direct rule of the Seljukid family in Central Asia, Iran, Middle East and Anatolia or by Turkish dependents or by vassal principalities in Kirman, Persia, Syria and Anatolia. The last successful Seljuk ruler was Sanjar, however the Great Seljukid state could not resist to Karahitay pressures from Central Asia, and most of the Seljuk lands fell to the Khawarazmshah control in 1153.

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## **Unit 8: The Seljuk Sultanate of Rum (Anatolia)**

The Seljuk State in Anatolia is generally named as the Seljuk Sultanate of Rum, since it was established on the Roman territories (Anatolia). Süleyman, son of Kutalmış, and rival of Alp Arslan moved his troops to Nicea (İznik) in 1077 via Iconium (Konya), Kotyum (Kütahya) and Nicopolis (Karahisar), and established control in Western Anatolia, including the Straits. The Byzantine Empire had him as a counterforce against the Great Seljukids in the beginning; however, the Byzantines became the main adversary following the start of the Crusaders. Süleyman was killed during his campaign toward Southeast of Anatolia by Melikshah's son, Tutuş, the Sultan of the Syrian Seljukids. Süleyman's son Kılıç Arslan had the Anatolian throne in 1092, and moved the capital from İznik to Konya following the Seljukid defeat by the Crusaders. Kılıç Arslan also faced rivalry from the Danishmend House, another Turkish principality in Sivas, for hegemony in Anatolia. The Seljukid rule was fully established in Anatolia with the defeat of the Byzantine army by Kılıç Arslan II (1155-1192) in the Myriokephalon war in 1176, and elimination of the Danishmend rivalry two years later.

The first half of the 13<sup>th</sup> century became an era of expansion of the Rum Seljukids, from the north of the Black Sea (Sudak-Crimea) to the Mediterranean (Alaiyye), and a period of territorial unification from the Byzantine borders in Western Anatolia to Hwarazm. The able ruler of the Anatolian Seljukid power was Alaaddin Keykubat I (1220-1237) during this period. However, the defeat of the Hwarazmshahs started a new wave of migration of from

Central Asia Turkic peoples who were in search of the new pastures out of the Mongolian pressure from the East. In 1240, there happened a riot of Turkmen tribes in the east of central Anatolia led by a heterodox leader, Baba İshak, but the rebellion was suppressed by the Seljukids. The absence of a Kwarazm line and the power vacuum in Anatolia opened the way for the Mongolian army into Anatolia, and the Seljukid armies heavily lost to Baycu Noyan's Mongolian forces in Kösedag war in 1243. Though the Mamluq Sultan, Baybars aided the Seljukids to defeat the Mongolian army in 1277, the Mongolian control of Anatolia continued. The Seljukids became vassal to the Mongolian rule until the beginning of the 14<sup>th</sup> century. The Seljukid rule ended in 1308 with the death of Sultan Mesud II.

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## **Unit 9: The Rise of the Ottoman Power in Western Anatolia and the Byzantine Challenge**

The Ottoman Empire was the last one of great empires tradition established by the Turks. The Empire was established in 1299 out of the vacuum created by the Mongolian invasion and the collapse of the Seljukids. The advantage of the Ottomans to the other independent principalities everywhere in Anatolia, the Aydın, Karesi, Dulkadir, Germiyan, Çandarlı, Saruhan and others, was its geographical location on the borders of Byzantine Empire. The Ottoman *Beylik* grew fast due mainly to the military and commercial activities with Byzantium. Orhan Bey, son of Osman, the founder of the principality, captured Brusa, and made it the capital of the state. Conquering the Western Anatolian centers in the first half of the 14<sup>th</sup> century, the Ottoman forces jumped to Europe in 1354 via Gallipoli, and started to expand to the Balkans, and threaten Constantinople from the West. Adrianople (Edirne) was taken by Murat, Orhan Bey's son, in 1369, and in the following two decades the Ottomans reached as far as Albania, Serbia and Hungary. Murat and his son Bayezid (Yıldırım-the Lightning) swept over the other Anatolian *beyliks* to establish Ottoman rule in Anatolia. Bayezid attempted to take Constantinople in 1394, and built the fortress on the Anatolian shore of the Bosphorus to put the city under siege. A powerful joint army of Hungarians,

Germans, Polish, Wallachians, Italians, and French with a Genoese navy under the command of King Sigismund of Hungary was defeated by Yıldırım's Ottoman forces. The siege of Byzantium and advance of Yıldırım Bayezid into the East was stopped by Tamerlane, and his Mongol-dominated steppe army.

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## **Unit 10: Tamerlane and the Last Turkic Empire of the Silk Road**

Timur, Demir or Tamerlane in historical sources, Tamer the Lame because of a wound on his leg, Emir Timur was the founder of one of the greatest and last steppe empires of the Central Asia. Timur was born in 1336 in Samarkand, was a vassal of Tuğluk Timur, the Mongol ruler in Transoxiana in 1360. He acted on the ticket of the Mongol army; nevertheless he was Turk of a Transoxian family, the Barlas clan. He established family relation with the Chinghis Khan by his marriage with the daughter of Kazan Khan, Saray Khatun, and became son in law of a khan dynasty. He did not, therefore, have the title of Kaghan, but was called Emir Timur. After having control of Samarkand, Central Asia and the Mongolia in the 1370s, Tamerlane acted on behalf of the Chagatai Khanate, and occupied Herat in 1381 and Hwarazm in 1388. In 1390-91, he organized a campaign against Toktamish Khan of the Golden Horde, and in 1393-1401, he conquered Iran, Iraq, India, Syria, and moved his armies towards Anatolia. There Tamerlane's forces met Bayezid's Ottoman armies in Ankara in 1402. Bayezid was detained by Timur, and died there in captivity, and the Ottoman Empire entered into a chaos of a decade. Tamerlane died in 1405 in his expedition in China, but his Empire in Central Asia became a turning point in the history of Kazakh, Türkmen and Uzbek peoples. Tamerlane's descendants established the Babür Empire in 1519.

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## Unit 11: The Ottoman Empire

The conquest of Byzantium in 1453 made the Ottoman state a multi-religious, multi-ethnic and multi-linguistic empire. Mehmet II, the Conqueror (Fatih) united the Aegean and Black Sea coast, both held by the Genoese, captured Trabzon, ending the last remnant of the Byzantine Empire. The unification of Anatolia was completed during Fatih's time with the defeat of the Akkoyunlu *beylik* in East Anatolia in 1472, and the Karamanid *beylik* in Central Anatolia in 1473. The Akkoyunlu ruler Uzun Hasan's son, Shah Ismail founded the Safavid Iran in further East, however this was also defeated in 1514 by Selim I (Yavuz-the Grim), who captured Syria, Egypt and Holy cities of Mecca and Medina, made the Mamluqs Ottoman vassals in 1517. The Ottoman Sultans became the Caliphs of the Muslim world. The zenith of the Ottoman power was the reign of Suleyman the Magnificent in the 16<sup>th</sup> century and the borders of the Empire extended from Hungary to Arabian Peninsula and North Africa.

But the change in world history also started in the 16<sup>th</sup> century. It was the effects of the Great Discoveries, changing routes of the trade routes, dissolution of feudalism and emergence of a new European state system, the changing mentality in economic expansion, all influenced the success of the Ottoman Empire in Europe and the start of the end of the Empire already began. From the beginning of the 18<sup>th</sup> century, the Ottoman Empire started to lose European territories, the bases of traditional economy, military system, tax, and wealth. The serious attempts to reverse the situation were done during the reign of Selim III in 1789, and reforms continued throughout the 19<sup>th</sup> century with a series of reforming Sultans and bureaucrats. At a time when the Ottoman Empire became the subject of the Eastern Question, economic expansion of the West, Russian pressure from the North, nationalist rebellions from within, and the Great War of partition brought the end of the Ottoman Empire in 1918.

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