



SOME MEDIEVAL SOURCES ON HISTORIES OF THE KARAKALPAK PEOPLE

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Abstract

we provide information extracted from the writings of medieval historians related to the history of the Karakalpak people. In this article, an attempt is made to direct the attention of researchers of the history of Karakalpakstan to the most valuable Persian and Turkic-speaking medieval narrative sources, the appeal to which makes it possible to trace the historical fate of the Karakalpak people after the Mongol period.

Key words: source study, Karakalpaks, Turkic-speaking sources Sheibanids, Ashtarkhanids, Kazakh sultans.

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1. Introduction

The study of the historical process is impossible without source studies. For the study of the medieval histories of the Karakalpak people, oriental written sources, which are so rich in the fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, are of great importance. They contain unique information on the history, culture and ethnogenesis of the Karakalpaks, and its connections with neighboring countries, peoples in the Middle Ages and in modern times.

Some of the Persian and Turkic written sources were translated into Uzbek and Russian and entered into scientific use. However, many and very valuable sources in the history, culture and ethnogenesis of the Karakalpaks are still not collected together, not systematized.

Thus, in the histories of the Karakalpak ASSR (from ancient times to the present day) it is noted that the scarcity of sources makes it impossible to trace the historical fate of the Karakalpaks in the post-Mongolian period [1].

An exceptionally important place in the process of revival and growth of national self-consciousness, and, if you like, national pride, - said Islam Karimov, - is occupied by historical memory, the restoration of the objective and true history of the people, native land, state territories [2]. In this regard, the study of medieval written sources on the history of Karakalpakstan is an urgent scientific task.

Based on this, this article attempts to direct the attention of researchers of the history of Karakalpakstan to the most valuable Persian and Turkic-speaking medieval narrative sources, the appeal to which makes it possible to trace the historical fate of the Karakalpak people after the Mongol period.

2. Materials and methods

In this article, we present information extracted from the writings of medieval historians related to the histories of the Karakalpak people.

Extremely important information on the history of the Karakalpaks of the second half of the 16th - early 17th centuries. are contained in the work of Muhammadyar ibn Arab Katagana "Musakhkhir al-bilad" ("Conqueror of Countries"). The handwritten list of "Musakhkhir al-bilad" is very rare. So far, only two are known. One of them is stored in the manuscript depository in St. Petersburg [3], the other - in Tashkent [4]. According to B.A. Akhmedov, the work was compiled no earlier than 1605-1610.

"Musakhkhir al-bilad" until recently, more precisely, until the appearance of a brief message by M.A. Salahetdinova (1973), remained unknown.

True, at one time this work attracted the attention of K.G. Zaleman and C.A. Story, but neither the exact title of the work, nor its content were established by them. K.G.Zaleman called it an extract from "Sharaf-nami-shahi" by Hafiz Tanysh Bukhari, and Ch.A.Stori recognized it as an independent work called "Tarikh-i Sheybani". Under the same name, it is also listed in the collection of oriental manuscripts of the Academy of Sciences of the UzSSR, - wrote B.A. Akhmedov [5]. "Musakhkhir al-bilad", Kazakh orientalist V.P. Yudin also called "Tarikh-i Sheybani" [5].

The check showed that at one time this work attracted the attention of the famous orientalist P.P. Ivanov [6]. He indicated the author and the exact title of the work. Nevertheless, the work still remains unknown to the historians of Karakalpakstan. Written in Persian, it consists of an introduction and six chapters. According to M.A. Salahetdinova, the last two chapters were not written at all and the author limited himself to chronological "Sharafnama-i Shahi".

For researchers of the medieval history of Karakalpakstan, the information of Muhammadyar ibn Arab Kataghan about the role of the Syrdarya Karakalpaks in the political life of the Turkestan and Tashkent appanages of the Sheibanids and Ashtarkhanids is interesting. It follows from the author's narrative that the Karakalpaks, in alliance with the Kazakh sultans, Ishim Sultan, Bahadir Sultan and others, taking advantage of the absence of Sheibanid rulers in Bukhara or the instability of the internal political situation of the country, proclaimed a khan of any of the representatives of their people, and named them after) Sheibanid sultans. For example, in 1578 the Karakalpaks proclaimed Shaikhim Sultan Khan.

The chapter "About Shaykhim Sultan, son of Sultan Muhammad Sultan, son of Abu Said Sultan, son of Kuchkunchi Khan" says the following: "After Abul-Khair Sultan (1428-1468) in the Mulkent area (on the banks of the Syr Darya), having tasted the poison of death, he went towards the afterlife, Shaikhim-sultan, in confusion, like a mad wolf, rushed in all directions ...

Finally, refusing with his soul this world full of sorrow, he found shelter in the palace of the afterlife. But nevertheless, the Karakalpak people during the days of the rule of the khakan, marked by signs of domination, put forward a certain person who, in general, had an outward resemblance to Shaikhim-sultan, spread the news among the people that he was Shaikhim-sultan, and delivered a Kazakh to Abu-Lais-sultan and proclaimed him king. And several times they raided the surroundings and nearby areas of Samarkand. Finally, his lie became clear, [and] he was cut off his head" [7].

In 1582, the Karakalpaks proclaimed Barak Khan as a khan from among the representatives of their people.

During the reign of Ashtarkhanid Bahi Muhammad Khan (1603-1605), the Karakalpaks proclaimed Abdal Ghaffar Khan.

“After the death of Abdallah Khan (1598) and Abdal Mumin Khan (1598), the people of the Karakalpaks in Turkestan named a certain person, who to some extent resembled Abd al-Ghaffar Sultan, called Abd al-Ghaffar Sultan and put him on the throne board. Bahadur Sultan and Ishim Sultan and all the Kazakh sultans came with the troops of Tashkent and Sayram with the whole society and fought for twelve days with Abd al-Ghaffar Sultan. And on the thirteenth defeat fell on the side of the Kazakhs and Abd al-Ghaffar brought under his possession the vilayet of Turkestan, and Sairam, and Tashkent, and Akhsikent, and Andijan, and made Tashkent the capital. It was the year one thousand and twelve, corresponding to the leopard, the autumn season (1603), when he stepped [on the throne]. And it was the year one thousand and thirteen, corresponding to the year of the hare, the season of spring (1605), when he left the city of Tashkent, pitched a tent in the Kara-Kamysh clearing, which is half a farsang from the gate, and was there when Bahadur Sultan and Ishim Sultan from Ala-Taga with a large company came close to Tashkent with the aim of attacking Abd al-Ghaffar Sultan, grabbed a certain person and found out the position of Abd al-Ghaffar. He reported [everything] in detail. After that, they hastily drove [the horses] and at the beginning of dawn they flew into his tent on the lawn of Kara-Kamysh. Abd al-Ghaffar was in a dream. From the clatter of horses he woke up and ran out of the tent in confusion. At that moment, Ishim Sultan appeared, plunged a huge saber into the belly of Abd al-Ghaffar, and he, entrusted the soul to the recipient of the soul, hurried to the abode of retribution” [8].

This information allows us to state that at the end of the 16th and at the beginning of the 17th centuries. the Karakalpaks had their own independent state with a political center in Tashkent. However, the unfavorable situation for them that prevailed around them, the weakness of the central government, the constant enmity of the Kazakh feudal lords, which, in particular, is narrated by Muhammadyar ibn Arab Katagan, deprived them of the opportunity to fight an external enemy and strengthen themselves as an independent state.

The Karakalpak ruling elite, proclaiming their khans, named them after the Sheibanid sultans. They well understood that medieval sovereigns vigorously propagated the idea of their high and noble origin. Obviously, therefore, they called their khans the names of the Sheibanid sultans. It should be noted that the vast majority of the writings of

medieval authors were compiled by order of the khans, sultans and emirs by representatives of the ruling elite, and this left its stamp on the source. Nevertheless, the information provided in “Musakhkhir al-bilad” will amend the position adopted in the historiography of Karakalpakstan that at the beginning of the 16th century there were no Karakalpaks in Central Asia, that they came from outside, that we did not have our own statehood, that in In history, the first mention of the Karakalpaks dates back to 1598 in the famous vaqf charter of Abdullah Khan II (1583-1598), issued to the Sygnak sheikhs.

The given report of the source also sheds light on the extremely important issue of the relationship of the Karakalpaks with neighboring peoples and countries in the period of the 16th-17th centuries. At the beginning of the XVI century. The Karakalpaks, in alliance with the Kazakhs, attacked the settled regions of Central Asia. However, this union was temporary. From the middle of the 16th century to the end of the 18th century, fighting the Kazakh feudal lords for their dominance over the masses and striving to strengthen their independence from the Kazakh khans, as a politically independent people, the Karakalpak ruling elite creates its own independent state, which in no way did not correspond to the interests of the Kazakh feudal nobility.

The Sheibanids, especially the Kazakh sultans, were attracted by the territories occupied at that time by the Karakalpaks, who had great trade and economic knowledge for the economy of Central Asia and the Kazakh khanates. In the fight against the Kazakh feudal lords, the Karakalpaks at the end of the 16th - beginning of the 17th centuries. seized Turkestan, Sairam, Tashkent and Fergana.

In the historiography of Kazakhstan, it is generally accepted that since 1598, Turkestan, Sairam, Tashkent, for some time, Kazakhs took possession of Fergana, who defended their right to these territories in the fight against the Ashtarkhanids. A somewhat unexpected impression is made by the article, the authors of which are trying to assure readers that for 200 years Tashkent and the Syrdarya cities, settled agricultural areas were subordinate to the Kazakh khans. On the basis of the peace concluded between the Kazakh and Central Asian khans through the mediation of the Nakhshbandi sheikhs, these cities and regions were given to the Kazakhs. In the light of the news of Muhammadyar ibn Arab Kataghan, these habitual provisions will have to be amended [9].

Therefore, "Musakhkhir al-bilad" is extremely important in two aspects: on the one hand, it contains valuable material for recreating the political and economic history of the Karakalpak people, the history of relations with neighboring countries and peoples, at the same time supplementing the information of other sources. on

the other hand, original information is given that is not noted in other works of the 16th-17th centuries. For the history of the Karakalpaks of the late XVII - early XVIII centuries. the composition "Dastur al-mulk" ("Edification to sovereigns") is of great importance. The author of the work is a Karshi rais (an official appointed in medieval Bukhara by the khan himself) Muhammad Baka Khoja, known by the nickname Samandar Termezi Khoja. M.A. Salakhedinova characterizes the author of the works as one of the most educated people of her time: a poet, writer, learned theologian and historian. He was a contemporary of two Ashtarkhanid rulers: Abd al-Azizkhan and Subkhankuli Khan. For a long time he served with the Ashtarkhanids, took part in the military campaigns of these khans.

"Dastur al-mulk" has come down to us in a few lists: one list is kept in the manuscript depository of the Institute of the Peoples of Asia of the Academy of Sciences of Russia (Inv. No. 1328) [10].

"Dastur al-mulk" covers the political relations between the two Central Asian khanates: Bukhara and Khiva in the 80-90s of the XVII century. Khoja Samandar Termezi reports detailed data on the intervention of the Khiva khans in the internal affairs of the Bukhara Khanate and the invasion of Khiva troops in 1681, 1685-1686 in Bukhara, Karakul, Samarkand and other regions of Central Asia. It provides interesting information about the economic, social and political life of the Karakalpaks. Khoja Samandar Termezi reports that Anush Khan's campaign against Bukhara in the last year of the reign of Abd al-Azizkhan took place at a time when the Bukhara Khan was in Kerman, where he arrived on September 8, 1681. to suppress the uprising of the Karakalpaks and Khitays[11].

In "Dastur al-mulk" there is news about the plight of the working people, about the cause of the discontent of the masses. People suffered from endless wars and the tyranny of the khan's servants, from the harmful effects of field pests, farmers began to flee [from their homes]. Special disasters were caused by the passage of a large army and the successive *berats* (a tax from a certain territory), which became a serious reason for the decline of agriculture and [served] as a pretext for the resettlement of the population [12].

The work provides information about the military assistance of the Karakalpaks to the Bukhara Khan in the fight against an external enemy. In particular, Abd al-Karimbai naiman came to the aid of Abd al-Aziz-khan with a 6,000-strong army, consisting of Karakalpaks and Kazakhs, to whom the khan had granted the title of *parvanachi* and power over Samarkand shortly before. Opponents of Abd al-Aziz Khan, having learned about the arrival of this commander, went to Khorezm [13].

Along with this information, the participation of Karakalpak biys in the military-political events of

1685-1686 is mentioned. When Anush Khan invaded the Bukhara lands (1685), Tsaylak-biy kushbegi (the head of the Khan's headquarters), as well as the high-ranking emir Gaib-Nazar-biy Sarai and Janibek tuksaba, led a detachment of brave warriors. Their meeting with the Khorezmians took place in the vicinity of Aksach. in this battle, the Khorezmians were defeated and fled [14].

In the spring of the following year (April, 1686), Anushkhan set off for Samarkand with a huge army. Subkhan-kuli-khan made a decision to send a significant force against the enemy under the leadership of the famous commander Khushik-bey yuz. Khushika-biy yuz was in the Dabusiya fortress, the Khorezmians fought long, hard battles. Each time they were defeated [15]. This information allows us to draw the following conclusions: the Karakalpak biys Abd al-Karim-biy naiman, Yaylak-biy kushbegi, Gaib-Nazar-biy, Janibek tuksaba, Khushika biy, Allahiar biy and others occupied key positions in the Ashtarkhanid state. Allahyar biy and Gayb-Nazar biy served as *atalyk* and commander-in-chief of the khan's army. Fighting the Kazakhs, some Karakalpak biys were looking for a strong ally. On the other hand, both Sheibanids and Ashtarkhanids showed the greatest interest in rapprochement and alliance with the Karakalpak biys. They saw in the Karakalpaks a military and political force to strengthen their power and in the fight against external enemies. Russian sources also mention this. Thus, the envoy of the Russian Tsar Alexei Mikhailovich Boris Pazukhin spoke in 1671 about "the subjects of the Bukhara king, the Karakalpak princes" [16].

Another important source for the history of the Karakalpaks of the 17th century. is "Mukhit at-tavorikh" ("Ocean of Chronicles")[17]. The author of the composition is Muhammad Amin, the composition has not yet been published. About the second campaign of Anush Khan to Bukhara, Muhammad Amin reports: "This time Anush Khan with a huge army crossed the Amu Darya and settled down on its shore. When the guard troops of Subkhan Kuli Khan informed him about this, the Khan first sent a detachment led by Khushika Biyem Yuz to repel the enemy. Then he spoke himself. In the battle that took place near the fortress of Vardanzi, the Khorezmians were defeated" [18].

The data of "Dastur al-mulk" and "Mukhit at-tavorikh" do not contradict each other, but characterize different aspects of the same events, supplementing each other with facts and details relating to the history of the Karakalpaks of the 17th-early 18th centuries[19].

3. Results

The considered facts indicate that the Karakalpaks in the XV-XVII centuries. took an active part in the

political and economic life of Central Asia. In the above-mentioned Persian and Turkic-speaking narrative sources of the XV-XVII centuries. a lot of data relating to the history of the Karakalpaks, about the relationship of the Karakalpaks with the Sheibanids, Ashtarkhanids and Kazakh sultans in the Middle Ages.

Note that the information is important for the study of the medieval history of Karakalpakstan.

Summarizing what has been said above about Persian and Turkic sources, we note that the proposed review is selective and therefore incomplete. Nevertheless, the importance of these sources for the study of the political, socio-economic and cultural history of the medieval period of the Karakalpak people is obvious. Researchers have a lot of work to do to collect and process both external and local (internal) sources on the history of the Karakalpak people.

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