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## MEDIEVAL SOURCES OF THE HISTORY OF THE KARAKALPAKSTAN

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### ABSTRACT

**Introduction:** Source study is one of the underdeveloped branches of the historical science of Karakalpakstan. To date, there are only a small number of works, mainly collections of articles, sections of monographic studies and individual articles devoted to the issue of source study of the histories of Karakalpakstan. **Objective:** more modestly to draw the attention of the historians of Karakalpakstan only to certain sources associated with the history of Karakalpakstan in the 9th-13th centuries, and, at the same time, largely outside the scope of the researchers. **Research materials:** The study of the medieval histories of the peoples of Karakalpakstan is impossible without acquaintance with the works of Arabic-speaking, Persian-speaking and Turkic-speaking authors. This article does not aim to give a complete analysis of the Arabic-speaking, Persian-speaking, Turkic-speaking and other sources of the entire medieval period of the history of Karakalpakstan. Within the framework of a small article, it is not possible to give a detailed analysis of medieval written sources. **Results and scientific novelty of the research:** The article introduces some new materials and facts, it expresses new thoughts on a number of issues. They will probably be of interest not only to the general reader, but also to specialist historians. The article presents information about the medieval Central Asian tribes Bizhanak, Pechenegs, Nakarda, which played an important role in the ethnogenesis of the Karakalpak nation. Exploring medieval sources like «Kitab al-masalik wa-l mamalik», «Kitabahbar al-buldan», Note «Abu Dulafa, Khudud al-alam», «Tarihi Bayhaki», «Kitob al-buldan», «Kitab rub addunia», «Shajaraitarokima», «Divanulugat-it turk» this article is the first attempt at a popular scientific presentation. And in some cases, the first generalization of observations, materials and conclusions accumulated in recent years on various issues of Karakalpak history, ethnogenesis, political history, historical geography and economics. The facts considered 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 15th-17th centuries. rich data relating to the history of the Karakalpaks, the

**KEYWORDS:** *Source Study, Karakalpak Nation, Bizhanak, Pecheneg, Nakarda, Oguzes, Kagyuy, Karluk*

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## **INTRODUCTION**

Among the factors that determine the development of historical science an important role is played by the expansion of the research source base and the improvement of research methods and the use of sources. These issues have become particularly acute today. The ongoing political, economic and cultural changes affect the spiritual life of our society. The radical changes taking place in our society evoke an unprecedented interest in stories and are accompanied by a revision of a number of concepts of historical development. This inevitably generates a demand for new information, causes a different study of known sources. In order to satisfy this demand on the basis of reliable written historical sources is an important task for historians, philologists, and source researchers of Karakalpakstan.

The Karakalpak people are one of the ancient peoples of Central Asia, one of the creators of the richest cultural heritage. The study of historical sources on the stories of the Karakalpak people helps to understand the origins of the traditional ties of the Central Asian peoples. The Uzbeks, Turkmens and Karakalpaks are especially closely related people who are formed on a common ethnic basis. The ancient, and in many ways the medieval history of these peoples is very close, and often identical, and it developed in the same territories.

This is reason why the study of the sources on the stories of the Karakalpaks is inextricably linked with the study of sources on the histories of all the peoples of Central Asia with the identification of what united them.

It is quite obvious that those authors who are inclined to believe that “the Karakalpak people did not have their own written history, the centuries-old history of the Karakalpak people became the object of wide and scientific research only after the victory of the Great October Socialist Revolution” clearly limits the chronological framework of the source study and historiography of Karakalpakstan.

## **MATERIALS AND METHODS**

Source study is one of the underdeveloped branches of the historical science of Karakalpakstan. To date, there are only a small number of works, mainly collections of articles, sections of monographic research and individual articles devoted to the issue of source study of the history of Karakalpakstan.

The process of historical development cannot be properly understood and illuminated without the accumulation of historical sources, their analysis and generalization on the basis of their in-depth study.

“Unfortunately, this obvious truth is not shared by all scholars, let alone by the reading public, who have a very vague idea of the sources. Despite claims of the type «sources of bread of historical science», appeals to attentive and thorough treatment of them, part of historians do not at all see a need in the source of science, - academician S. K. Kamalov and doctor of historical sciences B.A. Koshchanov» [10, 9]. This situation reflects some contradictions in the perception of the source of scientific problems among professional historians.

A huge and rich body of historical sources to this day remains outside the framework of deep scientific research. Written monuments, as the cultural heritage of the people, serve as important sources in the study of the history, culture, economic life and relations of the

peoples of the Central Asian region in the past. The social and political life of this region requires a deep study of many issues and problems that have historical roots. In this regard, the task of studying historical monuments of different times in the history of Karakalpakstan becomes urgent.

It would, of course, be unfair to say that this topic, which is one of the cardinal problems of the history of Karakalpakstan, has so far remained totally unprocessed. On the contrary, the Medieval Republic uses them. However, there is not yet a single special study devoted to the source of scholarship in the medieval history of Karakalpakstan.

Historical thought, historical information usually begins from the time when the first ideas of the people about their own history emerged in the early forms of folklore. Then historical ideas are allocated to an independent area, oral or written works, factual or real, appear, in which the people narrate about their past. These works for subsequent generations are a historical source.

The task of source study of the history of the Middle Ages of Karakalpakstan and any study of source study, first of all, the identification, systematization and critical study of written monuments on the history of Karakalpakstan, and the latter presupposes a differentiated approach to sources, the ability to extract the most complete and important for scientific research of the history of Karakalpakstan.

Thus, if the Karakalpak people had no written history, medieval written sources contain much information about the Karakalpak people.

In the VIII and early IX centuries as a result of the attacks of Ugush, Karluks from the east, Arabs from the southwest broke up the political union of Kangyu-Bijanak. At that time, in the Cheese Darya valley and in the Aral Sea region, a new union of bijanaks was formed (in Latin-language and Byzantine literature they were called pachinaks or pachinakits, in Arabic, Persian-Badjnak, Bajgardi, Nukarda and Bijanak) It was led by people from the disintegrating Kangyu (Kangle) political group. It should be noted that in the middle and lower Syr Darya and Aral Sea Region kanglPechenegs inhabited already in the VI-VIII centuries. The new association has received a new name of Bijanak. The origin of the names of peoples is a complex issue and has its own regularities. About the origin of the word «pecheneg» («Bijanak», «Becheneg») there are several I. One of them seems very likely - it has come from the Turkic name Beche - so drali apparently the first, chief of the Pechenezh tribal union [16, 9].

In the first decades of their existence, the associations of the Bizhanak Union roamed in the Aral Sea region and in the Syr Darya valley. Here began the formation of both a political association and the Bizhanak ethnos with a common material culture for it.

The Bizhanak (Bajnak) and Oguz tribes of Central Asia attracted the attention of medieval chroniclers, travelers, geographers and linguists quite early on. Great interest in them was shown not only by Eastern, but also by Western historians, especially in the era of the Crusades [8, 124]. Among the relatively large circle of sources on our topic, the leading place is occupied by works written in Arabic, Persian and Turkic languages. Note that written sources in oriental languages constitute the main basis for reconstructing the history of the Bizhanaks (Pechenegs) and Oguzes of the IV-XIII centuries.

The characteristics of most of these sources were given by VVBartold, V.I.Bedyaev, A.A.Romaskevich, I. Yu. Krachkovsky, A. Yu. Yakubovsky, B.A.Akhmedov and others [4; 15; 13; 19; 2].

The presence of such an extensive literature relieves us of the need to dwell in detail on each source. The article focuses on the most important sources to help us understand our topic.

## RESULTS

In medieval Arab-Persian sources, the first information about the Bajnak, Badjardi, Nakarda, Bizhanak and Oghuz tribes is given in the sources of the IX-X centuries. One of the first mentions of bijanags is contained in the *Kitab al-masalik wa-l mamalik* by Ibn Khordadbeq (820-912) [13, 19].

From medieval sources, Ibn al-Fakih's "*Kitabakhbar al-buldan*" ("News of the countries") should also be mentioned. The book was written around 903-905. in Arabic, it contains important historical and geographical information that is absent in other sources. The chapters on the Turkic tribes, their way of life, customs and customs are of great interest.

Among the geographical works of the X century, the story of travelers should be noted. One of such sources is the Note "Abu Dulaf" [17, 11]. He served at the court of the Samanid emir Nasr II ibn Ahmad (914-942). Abu Dulaf about 942 went on a journey from Maverannahr to China and India. The traveler left a note describing his route through the lands of the Bizhanags, Oguzes, Karlucs and other Turkic-speaking tribes.

So, in the 10th century, along with works in Arabic, an essay appeared in Persian. An unknown author wrote the work "*Khudud al-alam*" ("The Border of the World"). Researchers V.V.Bartold and V.F.Minorsky found that this work was compiled around 982, based on several primary sources, first of all, the works of Balkhi Istakhri and others [13, 280]. It contains information about the slides of Central Asia, in particular, about bijanags.

The Turkic tribes inhabiting the Syr Darya valley and the Aral Sea region are briefly mentioned in the work of Masudi [14]. He mentioned the settling of Bizhanags, Badjards, Nakarda and Bajna in the steppes around the Aral Sea. Masudi reported that in the steppes around Lake Djurzhani (Aral) there were clashes between Bizhanags and Oguzes. As a result of fierce battles with the Oguzes, Kimaks and Karlucs, the Bizhanags, Badjards, Nakarda and Bajna left the Aral Sea region.

The Byzantine historian (10th century) Emperor Constantine Bagryanarodny reported that at the end of the 9th the Oguz nomads reached Yaik Oguzes bordering on the Pechenegs, ousted the latter from the interfluvium of the Urals and the Volga. residence on Atel (Itil), as well as on the river Geikh (Yaik), having neighbors, mazar (madar) and the so-called bonds. Fifty years ago, the bonds of agreement with the Khazars went to war, defeated the Pechenegs and drove them out of their own country, and until now the so-called bonds hold it. At a time when the Pechenegs were expelled from their land, some of them wished to stay there, settling with the so-called bonds and are still among them" [12, 155].

A prominent historian of the late XI-mid-XII centuries. AbulFazl Baykhaki (995-1079) is the author of a 30-volume historical chronicle compiled in 1056-1060. in Persian. From this encyclopedic work to our time, only a few scattered and incomplete volumes have survived, telling about the period of the reign of Sultan Masud and the events of his era, known by the name "*Tarikhi Masudi*" or "*Tarikhi Bayhaki*" [1].

Academician V.V.Bartold wrote: "The work of AbulFazl Muhammad ibn Hussein Baykhaki occupies a very special place in Muslim historical literature, at least among the works that have come down to us." The work was written on the basis of a reliable and authoritative source. "I myself transcribed messages to the caliph, to the Turkestan khans and neighboring princes, and I myself deciphered the secret" [1, 15]. Hence, it is clear that the 25-year-old civil service in the Gaznevid office provided the author with access to numerous historical documents.

Baykhaki reports that one of the representatives of the Turkic guard of the Khorezmshahs, in the first half of the 11th century. was named "Kalpak". Referring to the work of

AbulFazlBaykhaki at the present time, one can correct the mistakes and inaccuracies made by the historians of Karakalpakstan.

According to P.P. Ivanov's assumption, here we are talking not about the name of the commander, but about the detachment of Karakalpak horsemen, which he headed. Then P.P.Ivanov comes to the conclusion about the possibility of the existence of the ethnonym "Karakalpak" in the 11th century in the Aral Sea region [9, 91]. A careful study of "TarihiBaykhaki" confirms the existence of the ethnonym "Karakalpak" not in the XI century, but even earlier before the invasion of the Kipchaks in IX-X centuries. They were applied to thoseBizhanagam-Kangly, Bajnak, the Bajgards who waged a long-term war with the Oguzes in the 9th-10th centuries and had their own banner.

The leaders of the Oguz who were in the second half of the VIII century on the borders of Maurya, probably united behind - those with a part of the Karluk and Kimaks and attacked bizhanagov obi - tavshih: in Syrdarya valley and in the Aral Sea [9, 91].

In the 10th century, the semi-sedentary Bizhanaks, despite the Oguz invasion heavily crushed by them, remained on the shores of the Syr Darya and the Aral Sea region. Information about the bijanak-kalpaks that remained on their land is contained in the work of IbnWadik al-Iakub "Kitob al-buldan" ("The Book of Countries"). This geographical work was written at the end of the 9th and the beginning of the 10th century and is based mainly on the data obtained during the many years of travel by the author [18, 75].

In the work of al-Iakub there is information about the existence of their state among the Bizhanag-Kalpak. Talking about the Turkic-speaking tribes and peoples, he writes; "Turkestan and the Turks are divided into several nationalities (jeans) and several states (Mamlaka), including: Bizhanaks, Karluks, Tokuz-Guzy, Turkeshes, Kimaks and Guzes. Each (of these) Turkic peoples (has) a separate state, and some of them are at war with others "[13, 151].

Information about these Karakalpaks is contained in the work of Gardizi "Zayn al-Akhbor" ("Decoration of News"), written about 1050. This work contains a special section about Bizhanags, Oguzes, Karluks, Yagma and other Türkic-speaking peoples [15, 149]. Abu Said Gardizi in this section of the essay refers to the work of Ibn al-Mukaffa (II half of the 8th century) entitled "Kitab rub adunia". Of great interest to us is the story of Gardizi that the Bizhanags who lived between the Volga, Emba and the Aral Sea region had their own banners with these banners, they entered the battle with the enemy [5, 56; 24].

These facts, cited in the works of Baykhaki, Yakuba, Gardizi, indicate that the development of elements of statehood began among the Bizhanag-Karakalpaks who remained on their former land. This was largely facilitated by the war with the Oguzes and the vital need to ensure external security.

The struggle between the Bizhanags and the Oguzes was long lasting. The "Genealogy of the Turkmen" tells about the long-term warriors between the Bizhanags and the Salyrs. As a result of this struggle, which lasted for "five or six generations," the Bizhanags won a victory over the Salyr silt. "At Il Bechne," writes AbulgaziBahadyrkhan, "there was a sovereign named Toymaduk. He came with an army, attacked the Salyr silt and captured Jakhgzhakly, his mother Salyr-Kazan-Alpa left. Three years later, he (Salyr-Kazan-Alp) sent his kethuduEnkesh with a rich ransom, and he managed to return Dzhajakly [5, 56].

In the "Genealogy of the Turkmen" ("Shazharaitarokima") it is reported that the group of Ichkisalyrs had a mixed Oguz-Bizhanazh origin. According to Turkmen legends, Salyr-Kazan married the daughter of a Karakalpakbek. In the legends it is noted that the salyrs are maternal relatives of the Karakalpaks [11, 70-71].

In the middle of the last century, scientists established that the Karakalpaks are the direct descendants of the Pechenes [6].

So, the process of development of elements of state organization, undoubtedly, began after the death of the Western Turkic Kaganate. The information from the above sources is interesting not only for its mentions of the state of Bizhanag-Kalpak, but also for the indication of their wars with neighboring Turkic tribes. The fact that Salyrs and Toguzguzes are named among these tribes involuntarily attracts attention. However, due to historical circumstances, the state of the Bizhanag-Karakalpaks did not turn into a strong power. Nevertheless, in the state of Bizhanag-Karakalpaks, the process of consolidation into an ethnic community, characteristic of the early stage of the formation of the nationality, began. However, due to the specific historical destinies of the Bizhanag-Karakalpaks that have developed in the future, this process will not receive its completion.

A huge nomadic mass of Kipchak hordes in the first half of the 11th century. I got up from their homes on a long and total invasion campaign. Information about the beginning of this movement was preserved by al-Marvazi, who served at the end of the 11th-beginning of the 12th centuries. court physician of the Seljuk sultans and the Armenian historian Matthew of Edessa, who wrote in the middle of the 11th century. Thus, al-Marvazi writes that the Kimaks and Kuns pushed the Shan (yellow) Kipchaks tribe, and they, in turn, occupied the lands of the Turkmens of the Oguzes and Bizhanags [7].

Thus, the Kipchaks took the most active part in this total migration to the western pastures. The Kipchak movement dealt a strong blow to the development of the state organization of the Syrdarya, Aral, Yaik and ItilBizhanag-Karakalpaks. A certain part of the Bizhanag-Karakalpaks went under the pressure of the Kipchaks to Eastern Europe and Asia Minor. Despite the migration, the above-mentioned territories, a significant part of the Bizhanag-Karakalpaks remained in the middle and lower reaches of the Syr Darya and the Aral Sea region. In the second half of the 11th century, separate groups of Bizhanag-Karakalpaks lived in the interfluvium of the Emba, Ural and Volga rivers. These were the remnants of the former state organization, the tribal union of the Bizhanag-Karakalpaks. They were already dependent on the Kipchak leaders DeshtiKipchak and the Karakhanids of Maverennahr [3]. At the end of the XI, Yangikent, Jend and other cities of the lower reaches of the Syr Darya were in the hands of the Kipchak leaders.

The great philologist of the 11th century Mahmud Kashgar created a work that opened a new page in the cultural life of that era, in the history of the Turkic peoples. Biographical information about Mahmud Kashgar is very limited.

The full name of Mahmud of Kashgar is Mahmud ibn Hussein ibn Muhammad Kashgar. The future author of "Divanulugat-it turk" was born in Balasagun (now Tokmak, Kyrgyz Republic). The date of birth of Mahmud Kashgar has not been established. He is fluent in Arabic and Persian.

"Divanulugat-it turk" was written according to the author, in 1072 in the month of Muharram. On the map of Mahmud of Kashgar, the habitat of the Bizhanag-Karakalpaks of the Oguzes and Kipchaks near the Aral Sea is marked [23]. In the "Divan" the word "kangly" is used instead of a position. "Kangly is a big man of the Kipchaks" - he writes [23]. According to the Divan lugat-it Turk, the Bizhanag-Karakalpaks also lived in the Syrdarya. Bizhanagi - Karakalpaks of the Aral Sea and Syr Darya were compact groups. The Bizhanagi-Karakalpaks, having entered the union of the Kipchak tribes, did not dissolve in it, but existed as a special ethnic unit.

In the second decade of the XIII century. Central Asia was invaded by the warlike Mongol tribes led by Genghis Khan. It is known that in September 1219, having reached Oratt, Genghis Khan divided his forces into three parts - he gave part of the army at the disposal of

his sons - Uktai (Ogedei) and Chigatai - for Otrar, the other part under the leadership of Jochi sent in the direction of Jend to capture cities and towns on the banks of the Syr Darya, one of the largest regions of the state of the Khorezmshahs.

Sources on the history of the Mongol conquest of Central Asia are of great interest to the historians of Karakalpakstan, allowing to highlight some details of the Karakalpak stay in the Mongol Empire. A significant group among them are the works of medieval scholars, the hidden legend (Mongolian Chronicle), stories of travelers, etc.

The history of the Mongol conquest of Central Asia is described in detail, first of all, in the writings of three contemporaries of events: Ibn al-Athir, An-Nasawi, DzhudzhaniNesevi, a complete overview of the events associated with this period is contained in TarihiJahangushai »Juvaini (written in 1260). This work is valuable also because it contains both the history of the Khorezmshahs and the peoples that were part of the state of the Khorezmshahs.

## **DISCUSSION AND CONCLUSIONS**

Thus, even from an incomplete analysis of sources on the history of Karakalpakstan in the 9th-13th centuries. it follows that we are dealing with such important historical sources, the value of which is not limited to the fact that you can find a lot of information about the history of the Karakalpak people in the Middle Ages, and which contain valuable materials for scientific coverage of the socio-economic, cultural and ethnic development of the Karakalpak people.

In accordance with the tasks of studying the history of the Karakalpak people, it is necessary to collect complete and separate fragments of all narrative sources that have come down to us, concerning the history of Karakalpakstan in the Middle Ages, and subject them to a detailed study. Based on the analysis of the historical sources obtained, it is necessary to begin a deep and comprehensive study of all stages of the centuries-old history of the Karakalpak people from the standpoint of true science, objectivity, and the disclosure of historical truth.

The search for sources is one of the topical problems of source study of the history of Karakalpakstan in the Middle Ages. Expanding the source base of historical science is an indispensable condition for its development.

The problem of finding sources is directly related to the decision of the question of their selection. Sources can contain information about essential and minor features of historical events, phenomena, about the main trends of the process and its side manifestations, information can be very detailed, but cover a limited number of phenomena and objects, etc. The ego requires the researcher to carefully evaluate information, especially the narrative sources of the Middle Ages East.

The issues of finding sources, improving the ways and methods of processing them are associated with the solution of theoretical and methodological problems of different levels and nature, i.e. lying both in the plane of source study problems, and concrete historical research. Consequently, the expansion of the information foundations of historical research, both by involving new sources in scientific circulation, and by increasing the information efficiency of the sources used, as well as improving their critical analysis aimed at identifying the reliability, qualitative and quantitative representativeness of the facts extracted from them, improving the principles and methods of processing them - the most important way to increase the effectiveness of historical research, their scientific cognition and practical and applied significance.

A significant gap in the source study of the history of Karakalpakstan in the Middle Ages is the paucity of special source studies.

It cannot be said that source studies on the history of Karakalpakstan did not develop. The development of this area is evidenced by the works of P.P. Ivanov, S.K. Kamalov, B.A.Koschanov and other historians. The problem is different. A negative role in the development of source study on the history of Karakalpakstan was played by many dogmas, attitudes and traditions rooted in the past. In recent times, when the history of Soviet society was called upon to serve contrived schemes and constructions, attention to source studies, especially on the history of the Middle Ages, has weakened, and incorrect views on its role in historical research began to be asserted.

This is an instructive lesson from the past that should not be forgotten today. In our opinion, one of the peculiarities of the source study of the history of Karakalpakstan should be its direct "merging" with the actual problems of a particular history. This becomes obvious today, when old views and concepts are being broken, new ones are being put forward, when the problem of rethinking many pages of the history of the Karakalpak people arises.

A particularly urgent problem is the creation of textbooks and the teaching of source studies in the universities of the republic.

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