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Role of medieval texts in the system of common Turkic historical sources

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ABSTRACT

Source studies, as a science is fundamental to various fields within the humanities and is inherently interdisciplinary. Among the theoretical issues of source studies, historical source analysis holds the primary position. The article utilized works by Mirza Muhammad Haidar Dughlat and Kadyrgali Kosymuly Zhalairi as the primary source. These works contain unique information about the consolidation of Kazakh tribes in the middle of the 15th century and their unification into a large state entity.

The fundamental nature of source studies is determined primarily by the distinctive features of historical science: a historian cannot directly study the object of history - the “past of society”. It is only mastered through critical analysis of historical sources, which are the subject of historical science. According to the theory of source studies, the main goal of research is generalization and systematization of historical information, methods of assessment and generalization are shown. Data science is closely intertwined with the practice of factual data analysis. Source studies is a critical assessment of their reliability and validity. Theory of source studies theory should ensure professionalism, quality, and the effectiveness of research.

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Introduction

As a science, source studies occupy a central position in many humanities disciplines and is an important subject with interdisciplinary relevance. However, historical source study, as one of the theoretical aspects of source studies, plays a key role in theoretical contexts. This paper will explore the place and significance of source studies through the works of Mirza Muhammad Haidar Dughlat and Kadyrgali Kosymuly Zhalairi, focusing on theoretical aspects and practical applications.

The theory of source studies considers the following main issues, including the representation of social truth in sources, classification of historical facts, methodology for investigating facts, the historian's perception of information, and the process of obtaining truthful information about social phenomena and processes (Medushevskaya, 1983: 8-17).

According to source studies theory, the primary object of research includes general characteristics of historical information and specific groups within it, methods for for researching these groups and strategies for improving research methodologies. The theory of source studies aims to enhance the professional level of quality and efficiency of historical research.

Materials and methods

Source studies, as a science, provides historians with specialized research tools. One important theoretical problem is that historians cannot directly investigate the "social past" which is the subject of their research. Rather, the meaning of history is revealed through critical analysis of sources, the primary subjects of historical science. Examples of such sources include the works of Mirza Muhammad Haidar Dughlat and Kadyrgali Kosymuly Zhalairi, which contain unique information about the consolidation of Kazakh clans into a large state organization in the middle of the 15th century.

The methodology of science encompasses a system of research principles and main approaches to investigating subjects, comprising a set of axioms that serve as foundational points for knowledge acquisition.

The development of the Kazakh historical school significantly hinges on the exploration of Kazakhstan's history, especially given that past problems were often viewed through the lens of a singular approach based on class antagonism, which did not always align with the true nature of historical processes in Kazakhstan. Notably, there are some common features across all social sciences. Firstly, this refers to striving to achieve the truth. The pursuit of truth should be the first principle of historical processes. The second common feature of all sciences is the recognition of determinism and causality. An important common feature is the validation of theoretical knowledge through practical verification.

Thus, such common features as the desire to achieve the truth, the recognition of determinism and causality, and the need to verify theoretical conclusions in practice are fully applicable and specifically relevant to historical science.

However, historical science also possesses unique characteristics determined by the specific nature of its subject matter. Firstly, it is the multifactorial nature of phenomena and processes that are in the field of view of historians. Analysing certain historical events, it is necessary to adopt specific approaches that delineate the particular features of each stage under analysis. Secondly, the object of study in historical science, including the society, individuals, social groups, and historical events is inherently variable and subject to continuous development and change. A third specific feature of historical science is the substantial impact on the studied phenomena and processes of feedback. Additionally, historical science emphasizes the exceptional role of subjective factors. Unlike the more tangible and observable objective factors, the subjective factor, comprising a person's consciousness, worldview, activities, and action, plays a crucial role in assessing public life overall (Rysbekov, 2007: 7-9). This subjective element is particularly complex and variable, adding layers of depth to historical analysis.

The fundamentality of source studies is determined primarily by the distinctive features of historical science: a historian cannot directly research the object of history - the "past society"; but must rely on critical analysis of historical sources, which are the object of direct research of historical science. The famous Russian scientist Lev Gumilyov discussed the importance and necessity of critical analysis on the scientific basis of historical sources, stating that "reading the sources without applying the methods of historical analysis would not make any sense" (Gumilyov, 1993: 8).

The statement that "according to the theory of source studies, the main goal of the study is the generalization and systematization of historical information, methods of assessment and generalization are presented" reflects the basic principles and tasks of source studies as a scientific discipline in historical research. Let's analyze each part of this statement more closely.

Summarizing and organizing historical information: Source studies focuses on the analysis of a wide range of historical sources, including documents, archives, archaeological artifacts, and other materials. The main purpose of the study is to identify, study and categorize these sources in order to create a generalized and systematized understanding of the past. The researcher seeks to understand the interactions between different sources and extract valuable information from each.

Investigating sources is the critical assessment of the reliability, validity, and authenticity. Historians must analyze the creators of the material, its context, the author's intentions, and potential distortions over time. This assessment ensures the accurate utilization of historical information.

Following source evaluation, historians generalize and systematize the data. This involves identifying key topics, events, and processes and synthesizing them to form an overarching historical narrative based on all available data. This stage helps to create a holistic historical picture and identify relationships between various aspects of the past.

According to source studies theory, the main objective of research is to generalize and systematize historical information while presenting methods for evaluating and summarizing

data. Critical analysis requires primary attention, as it is the main criterion proving the fundamental nature of a given science. The study of sources should continuously interact with practical application and a substantive investigation of facts. This methodological approach ensures professionalism and enhances the quality and effectiveness of scientific research.

Ancient texts in Turkic languages have been significantly less researched compared to European texts of the same period, so studying them is necessary to obtain data about the territories of the tribes. Examining the value of these works from a historical perspective is particularly important, as it allows for a deeper understanding of the lives of entire peoples. Fictional works provide us not only with scanty information, but also with valuable insights into the mentality of these peoples for further research in ethnography, culturology, folklore studies, and ethnolinguistics.

The literary analysis of the selected texts in this research aimed to identify significant features of ancient Turkic texts in terms of their historical value. In addition to examining historical elements such as the creation of historical images and descriptions of wars, as well as chronological details such as exact dates and event sequences, elements of folklore (the relationship between real stories and fictional stories), cultural aspects (such as material and spiritual culture), linguistic elements (such as communication emotions in texts with the help of artistic techniques and stylistic devices), stylistic, spatial elements (such as the settlement of peoples and the spatial relationships between cities), and aspects of social and everyday life (including various aspects of daily activities) were introduced.

Therefore, in the literary analysis of the selected texts, elements of folklore, geographical, ethnographic, cultural and historical analysis were used.

To study and determine the relationships between the significant features of the three medieval Turkic-language works under consideration, the comparison and collation method was employed. This involved examining the presence of chronological elements, the utilization of real images and descriptions of actual events (such as wars and battles), the incorporation of fictional episodes and fictitious stories, the inclusion of elements of folklore and cultural contexts, the description of places and territories, the portrayal of flora and fauna, and the expression of moral values and legal norms. These criteria formed the basis for comparison.

Thus, the theory of source studies provides historians with a methodological framework for analyzing and interpreting historical information. It emphasizes critical examination of historical sources, organizing data, and creating objective historical narratives based on objective data.

Research background

The oldest medieval written source is Qutb's poem "Khusrau and Shirin", although the poem is a literary work of art, it provides information from history. The question of where the work was written is also relevant. According to A.N. Samoilovich, the poem "Khusrau and Shyryn" is the oldest monument of the Golden Horde and was written on the territory of the

Golden Horde (Samoylovich, 1928). Kazakh scientist A. Ibatov reaches the conclusion that the written monument “Khusrau and Shirin” appeared on the territory of Ak Orda - the area of the reign of Khan Tynybek. He even believes that the poem was written in the capital of Ak Orda - town Sygnak (Ibatov, 1974: 278).

The problems of medieval literature, including the historical work of Muhammad Haidar Dughlat are multifaceted. M.H. Dughlat’s work served as the basis for the works of chroniclers writing the history of Central Asia, East Turkestan, India, namely the works of Amin ibn Ahmad Razi (Calcutta, 1918, New Delhi, 2002), Mahmud ibn Uali (Tashkent, 1977), Shah Mahmudben Mirza Fazil Churas (Moscow , 1976; St. Petersburg, 2010), Musa Sairami (Kazan, 1905), Khoja Muhamad Azam (Delhi, 1846), Haydar Malik and Muhamed Kasym Firishta (Albani, 2000). It should be emphasised that this work was the main source of writing the history of Central Asia, East Turkestan, and Kazakhstan: Albani B. (Albani, 2000), Valikhanov Ch.Ch. (Valikhanov, 1985), Bartold V.V. (Bartold, 1973), Vyatkin M.L. (Vyatkin, 1941), Mingulov N. (Mingulov, 1965), Masanov E.F. (Masanov, 1963), Pishchulina K.A. (Pishchulina, 1977), Sultanov T.P. (Sultanov, 1982), Abduali A. (Abduali, 1999: 194-201), Kasymbaev Zh. (Kasymbaev, 1999), Abuseitova M. (Abuseitova, 1985). The recent papers addressing the discussed problem highlight the monographs by Karibaev B. (Karibaev 2014, 2015, 2019). The author, referencing significant information from Muhammad Haidar Dughlat, explores the internal situation of the «nomadic Uzbeks» under Khan Abulkhair (Karibaev, 2014: 149), analyzes the factors contributing to the strengthening of the Kazakh Khanate during the reign of Kasym Khan (Karibaev, 2015: 126-140), and uses medieval written and oral literary sources to describe the personal lives of the Kazakh khans from Kerei to Tauke (Karibaev, 2019: 11-198). Important events in national historiography include the publication of new research works on the history of medieval Kazakhstan. The primary reason is the limited number of historians studying this particular stage of our history, and thorough research of this period requires a significant amount of time and effort. This underscores the importance and value of conducting such research. In general, the medieval era of the history of Kazakhstan is associated with the period of formation of the Turkic, Turgesh, Karluk, Oguz and Kimak Khanates, the Kipchak Khanate and the Karakhan state, as well as the Kazakh people and the formation of the Kazakh state as a national state.

Among the books published in recent years, we can note the works of R. Rakhmanaliev (Rakhmanaliev, 2020), V. Oskolkov, I. Oskolkova (Oskolkov et al., 2020), B. Karibaev (Karibaev, 2020), S. Akimbekov (Akimbekov, 2023), N. Atygaev (Atygaev, 2023), R. Temirgaliev (Temirgaliev, 2023). In these works researchers, narrating the centuries-old history of the Turkic peoples, highlight the mutual connections of various tribes, the historical significance of outstanding historical figures, strengthening the unity of the Kazakh people, who sought not only to preserve the independence of the Kazakh Khanate, but also united a group of related Turkic-speaking tribes under the banner of the new state, formation and strengthening of a united Kazakh people.

Analysis

The famous Kazakh researcher Akseleu Seydimbek states: “The cultural level and spiritual outlook of any nation is measured by the degree of breadth, richness, and depth of coverage of historical stages in the written heritage” (Seydimbek, Kazak Adebieti, 1994)[1].

The lack of documentary accuracy in the depiction of historical events, and the artistic presentation of facts through the prism of the author’s consciousness is characteristic of literary works. Literary works are the most important source of the cultural, ideological, socio-political, and economic history of public life.

The main stages of the development of ancient Kazakh literature are closely connected with the history of the Kazakh people, its development, and the establishment of nationality. Turkologists divide the history of centuries-old literature of all Turkic-speaking peoples into two main periods. The literature of the era of Tengrianism belongs to the first period, and the literature of the Islamic period belongs to the second one.

In the context of Tengrianism, the literature of that era is typically divided into three distinct periods. The first period is the heroic epics of the Saks, who are the ancestors of the ancient Turks (9th-3rd centuries BC). The heroic epics “Alyp Er Tonga” and “Shu” belong to this time. The second period is the heroic sagas that have come down to the present days from the era of the Huns (2nd century BC – 5th century AD). In this era, the following works appeared: “Ogyz-kagan”, “Atilla”, “Kok Bori”, “Ergenekon”. The third period are such created epic works of the era of the Turkic Kaganate (8th century) as “Kultegin”, “Tonykok” and “Bilge Kagan”.

With the advent of the Islamic religion, works that entered the spiritual legacy of ancient Turkic literature appeared on the steppe expanses of the Kipchaks. The writings of this period are also divided into three periods. The first period is the literature of the Renaissance (1st-12th centuries) or the Islamic era. At that time, poetic works of ethical and didactic content were created, namely: “Kutty bilik” (translated as “Gracious knowledge”) by Zhusup Balasaguni, “Akikat syyy” (translated as “Gift of Truth”) by Akhmet Iugneki, “Akyl kitabi” (“Book of Wisdom”) by Qoja Akhmet Iassaui, etc.

The second period is the literature of the Golden Horde era (12th-15th centuries). Works written in the ancient Turkic literary language of the Ogyz-Kipchak dialect belong to this time. These include “Mukhabbat-name” by the poet Khorezmi, “Khusrau-Shyryn” by Kuttub, “Turkic Gulistan” by Sayf Sarai, “Zhusip and Zylikha” by Durbek, and various other epic works.

The third period includes artistic chronicles on historical topics. These include “Turkic Chronicle” by Abilgazy Bahadurkhan, “Collection of Chronicles” by Kadyrgali Zhalairi, “Babyr Name” by Babyr, “Tarikh and Rashidi” by Haydar Dulati.

Consequently, the study of ancient Turkic literary relics at these stages of development enables a deep and comprehensive understanding of the literary legacy of the ancient era within the context of the continuity of artistic traditions (Kelimbetov, 2005:8).

[1] Sejdimbek A., 1994. Kazakh zhazbalary: keshe, bugin, erten [Kazakh notes: yesterday, today, tomorrow]. Kazakh adebieti, №11-12 [in Kazakh].

In general, researchers, who link the history of Kazakh literature with the history of the Kazakh people, identify the following main stages:

Stage 1 – ancient literature. This epoch covers the 6th to 15th centuries. Ancient literature is the literature of the era of ancient clans and uluses of Kazakh clans and tribes, which later became part of the Kazakh people. It is the common legacy of Turkic clans and tribes.

Stage 2 – literature of the era of the Kazakh Khanate (15th-19th centuries). This is the original Kazakh literature.

Stage 3 – new critical, realistic Kazakh literature of the 19th century.

Stage 4 – Kazakh literature of the beginning of the 20th century (1900-1920).

Stage 5 – Soviet Kazakh literature, created after the October Revolution.

In turn, each stage is divided into several chronological periods:

monuments of ancient Turkic literature of the 4th to 9th centuries;

literature of the 10th to 12th centuries (Islamic era);

literature of the 13th to 14th centuries. This epoch in the history of literature is called the Golden Horde-Kipchak era (Atabaev, 2007: 133).

Thus, substantial changes in the space of the ancient literature of the two peoples are evident. If the ancient literature of the Russian people covers the period from the 9th century up to the 17th century, the history of the ancient literature of the Kazakhs begins in the 6th century and ends in the 14th century. This arose as a result of the difference in the historical destinies of the two peoples (Atabaev, 2007: 133).

The division of ancient Kazakh literature into main groups is directly related to historical features:

Written artefacts of ancient Turkic literature, including texts of Orkhon monuments, “Book of Korkyt ata”, dastan “Ogyzname”.

Literature of the Islamic era and literary monuments written in the Turkic language of the Karakhanid era: treatises by Al-Farabi on the rules of poetic art, didactic dastan by Zhusup Balasaguni “Kudatgu bilik”, “Diwani lugat at-turk” (Dictionary of Turkic languages) by Mahmud Kashgari, collection of poems “Diwani hikmat” (“Book of Wisdom”) Khoja Ahmed Yasawi, “The Book of Bakyrgani” by Suleimen Bakyrgani.

Literature of the Golden Horde era – Kipchaks (Khorezmi). During this era, monuments were written mainly in the Kipchak dialect of the common Turkic language (Chagatai): a written artefact of the Kipchaks “Codex Cumanicus”, dastan “Mukhabbat-name” by Khorezmi, “Kissas-ull Anbia” by Nasyridin Rabguzi or the collection “Kissaui Rabguzi”, poems “Zhusip and Zylikha” by Durbek, “Gulistan bit-turk” by Sayf Sarai, “Kysyrau-Shyryn” by Kutype, “Zhumzhuma sultan” by Husam Katiba.

Along with this, historical works were also written in that era. These are the works of the first Kazakh historian M.H. Dughlat (2003) “Tarikh-i Rashidi” and Kadyrgali Kosymuly Zhalairi “Jami at-tauarih” (Atabaev, 2007: 134).

Unfortunately, today precious versions of the written legacy are lost. The most important examples of rock-cut Turkic writing have been preserved in abundance in Mongolia. Valuable

monuments of the Middle Ages are located as follows: the dastan "Ogyzname" – in Paris, Khorezmi's "Mukhabbat-name" – in London, "Kudatgu bilik" by Zhusup Balasaguni – in Cairo, "The Book of Korkyt ata" – in Dresden and the Vatican, and "Codex Cumanicus", written in the Kipchak dialect of the Chagatai language – in Venice and the Matenadaran Museum of Armenia. "Kissas-ull Anbia" by Nasyridin Rabguzi and "Babyr-nama" by Zahiriddin Mukhamed Babyr – in London. The works of the national first historians Muhammad Haidar Dughlat "Tarikh-i Rashidi" and Kydyrgali Kosymuly Zhalairi "Jami at-tauarih" ("Collection of chronicles"), "Turkish genealogy" ("Shezhire-i Turk") Abilgazy, "Shyngysnama" by Utemish Khadzhi, a wonderful collection of literature by authors of Central Asia, "Shaibaninama", "Tauarih hamsa" by Kurbangali Khaliduly, and other first editions are located outside the Republic. This list can be continued (Atabaev, 2007: 137-138).

As is known, the 15th-18th centuries of medieval history in Kazakhstan are considered the period of the Kazakh Khanate. The history of the Kazakh Khanate – a state formed in 1465 on the territory of contemporary Kazakhstan after the disintegration of the Golden Horde, left a significant imprint on the cultural and social development of the region. Source studies as a science provide methodological tools for analyzing sources, archival materials and archaeological finds to reconstruct the historical narrative of this important period.

Materials research involves identifying, analyzing, and interpreting sources. In the case of the Kazakh Khanate, primary sources include documents, chronicles, origins, diplomatic records, archaeological finds, oral traditions and legends. It is important to critically examine these sources and consider their authors, context, and potential for misrepresentation.

Origins and chronicles, including the materials of Mirza Muhammad Haidar Dulati and Kadyrgali Kosymuly Zhalairi and "Shaybani-name", contain significant information about the great khans, events and internal politics. However, we must take into account the fact that these sources often reflect the position of the author and may contain ideological distortions.

Source studies is not limited to written sources. Archaeological finds, such as ancient settlements, weapons, jewelry and discovered fragments of texts, provide a unique possibility to study the material aspects of the culture and lifestyle of the Khan era.

Oral transmission of knowledge is another valuable source of information. Baiterek, sacrifices, songs and epic poems convey to us the way of life, values and historical ideas of the Kazakh Khanate period.

The process of establishment of the independent state of Kazakhstan requires the investigation and generalisation of political, historical, and social thoughts of the past. From these positions, Muhammad Haidar Dughlat's contribution to the investigation of the formation of the Kazakh people and the Kazakh statehood is invaluable. A wide range of issues raised in the author's main work "Tarikh-i Rashidi" is the historical and cultural heritage of the Kazakh and Turkic ethnic groups. With his work, M.H. Dughlat laid the foundations of unity and eternal cultural interaction of the peoples of Central Asia. Indeed, the work of M.H. Dughlat is a primary source for the history of the establishment of the Kazakh Khanate.

The importance of the main work of Muhammad Haidar Dughlat "Tarikh-i Rashidi" for the history of the peoples of Central Asia cannot be overestimated. The author acts simultaneously

as a prominent statesman, diplomat, commander, professional historian, and publicist. He was a hero of his time and his work, a memoirist, a visionary. It stands as an outstanding monument of medieval literature, serving as one of the main primary sources for the history of Central Asia in general, and the Kazakh people in particular. Problems of historical work by M.H. Dughlat is multifaceted. It should be emphasised that the work of M.H. Dughlat was the main source of writing the history of Central Asia, East Turkestan, and Kazakhstan. The following aspects for researchers to be studied can be offered:

The history of the states of Kazakhstan, Central Asia, and India in the 14th- first half of the 15th centuries.

The activities of prominent statesmen of the Middle Ages: Emir Tamerlane, Abulkhair Khan, Babur, and others.

The history of the establishment of the Kazakh Khanate.

Problems of state and constitutional construction in Kazakhstan in the Middle Ages.

The history and culture of a medieval city based on written sources (and archaeological data and an interdisciplinary approach).

Factors of nomadic civilisation development.

Ethnic history of Kazakhstan and Central Asia in the Middle Ages.

Spiritual culture of Kazakhstan and Central Asia in the Middle Ages.

The history of scientific thought in Kazakhstan and Central Asia in the Middle Ages.

Religious trends of Kazakhstan and Central Asia in the Middle Ages.

Foreign Turkic-speaking peoples in the Middle Ages.

Historical geography of Kazakhstan and Central Asia in the Middle Ages, etc. (Abdualy, 1999: 24).

A young researcher studying M.H. Dughlat's heritage, M. Kaliekova claims that Muhammad Haidar Dughlat relied on three different sources when writing "Tarikh-i Rashidi", namely:

Religious sources, their total number is 9;

Historical sources, total – 12;

Sources from literary works, total – 6 (Kaliekova, 2010: 38-56).

In his historical work, M.H. Dughlat covers many issues. The work, written in 1541-1542 and 1546, consists of two parts or two books. The events related to the Kazakh Khanate are narrated from a historical perspective (the first book in the form of memoirs) in 33, 34 chapters of the second book and in 39 chapters of the first book (Dulati, 2003: 108-111, 305-311).

Despite the fact that M.H. Dughlat adheres to accuracy in the presentation of historical facts, it is necessary to consider the fact that in some cases the author only makes assumptions. This conclusion was drawn based on the words of the researcher himself, who uses the phrase "the truth is known only to God" when interpreting certain historical events. For example, this phrase occurs 6 times in the second book, where events are described through the prism of history.

However, the above does not detract from the importance of M.H. Dughlat's work since this written artefact contains a lot of substantial information about the history of the Kazakh

Khanate. Firstly, it follows from the work that Kerei and Zhanibek were high-ranking figures of that era and were rulers capable of predicting the future. Secondly, the Kazakh Khanate's ability to compel recognition from other states underscores its transformation into a centralized state. Thirdly, this work has no analogues among other sources of the Middle Ages in its presentation of factual details regarding the establishment of the Kazakh state.

In his first book, M.H. Dughlat narrates the process of the formation of the Kazakh Khanate from a historical perspective, addressing the key issues related to its establishment: "When Abulkhair Khan gained full power in Cumania, the sultans – descendants of Jochi Khan tried to strip him of his power, thereby causing him a lot of concern. Kerei Khan and Sultan Janibek and other sultans fled from Abulkhair Khan to Moghulistan. At that time, Yesenbuga Khan ruled Moghulistan and gave them great honour and granted them a small part of the territory of Moghulistan. They found a safe and quiet camp there, and thus began their quiet life» (Dulati, 2003: 305-306).

In this regard, it is beneficial to provide a brief historical background. The Khanate of Abulkhair, which ruled the Ak Horde and the Uzbek Ulus in the second half of the 15th century was one of the most powerful state associations in the territory of Cumania. The excessive cruelty of Abulkhair Khan and his rule caused discontent among the sultans who surrounded him. In particular, they were the descendants of the Horde-Yezhen Kerei and Janibek. Taking advantage of the instability in the country, Kerei and Janibek migrated south towards Semirechye (Moghulistan). At that time, Yesenbuga Khan ruled over Moghulistan and welcomed the migrated sultans with great joy and signs of respect. Admittedly, the ruler of Moghulistan pursued his own goals.

Firstly, such a situation could bring the Khanate of Abulkhair to a complete collapse, already torn apart by internal enmity, and he wanted to make the arriving nomads his subjects. Secondly, Yesenbuga planned to direct the Kazakh sultans against his main opponents, the Oirats and the Kyrgyz, and thereby resolve some external political issues. Relying on information from medieval written sources, it is evident that Yesenbuga was able to fulfil his intended goals. Thus, in the middle of the 15th century, the state of Moghulistan occupied the territories of South-Eastern Kazakhstan, modern Kyrgyzstan and Kashgaria. It consisted of Mughals, Dulats, Uysuns, Kerei, Argyns, Zhalayyr, and other tribes.

Kazakh sultans Kerei and Janibek in the union created by the Khan of Moghulistan Yesenbuga lived for about 70 years. M.H. Dughlat writes the following about this: "From the time of Yesenbuga to the era of Rashid Khan, friendship and harmony reigned between the Mughals and the Kazakhs. However, Sultan Rashid destroyed it (Dulati, 2003: 111).

M.H. Dughlat (2003) provides information about the state of Moghulistan in chapters 20, 24-26, 30-37, and 39 of his work. The author describes the internal and external political situation of Moghulistan and its political ties with the states of the Timur dynasties that ruled on the territory of Transoxiana, which took place before the establishment of the Kazakh Khanate.

Admittedly, it cannot be stated that the alliance between the rulers of Moghulistan and the Kazakhs was strong. First of all, they followed their interests and proceeded from relations

with the Shaibanid union and, as a result, sometimes violated friendly relations with the Kazakhs. For example, during the time of Muhammad Shaibani, Prince Shaibanid, under the Mongol Khan Husain Myrza, captured several Kazakh fortifications, including Yasi (Turkestan) (Abdualy, 1999: 194-201). The alliance between Moghulistan and the Kazakh Khanate gained its true meaning only under Sultan Sayd and Kasym Khan (Kaliekova, 2010: 308-310).

M.H. Dughlat in his work describes the relationship between Sayd Khan and Kazakh Khan Tahir.

Drastic changes in the relationship between the Kazakh Khanate and Moghulistan began in 1533 when the eldest son of Sayd Khan Abd ar-Rashid came to power. He broke the established friendly relations and began to pursue his own policy. Its purpose was to expel the Kazakhs, who were considered local people from the Semirechye. He formed an alliance between the Mughals established in the 1520s, and Shaibanid Khan Ubaydolla, with the aim of opposing the Kazakhs and Kyrgyz. Thus, during the entire period of his reign, Rashid Khan was guided by this political orientation in his foreign policy.

In the history of the Kazakh Khanate, there were also more complex foreign policy situations between the Uzbeks-Shaybanids. After the death of Khan Abulkhair, the main rivals of the Kazakh Khanate were his son Shaykh-Haidar Khan and grandson Muhammad Shaybani Sultan Mahmud. The struggle mainly took place in the steppe regions of Eastern Kazakhstan and the vicinity of cities located on the coast of Syr Darya. In his work, M.H. Dughlat describes the events related to the clashes in the vicinity of Southern Kazakhstan. Those can be examined in several stages. The first period covers from 1469 to 1470. The main opponent of the Kazakh Khanate was the son of Abulkhair Shaikh-Haidar Khan. He was defeated by Ibak Khan and was killed in one of the battles. Muhammad Shaibani and his younger brother first asked for protection from Haji Tarkhan, and then were forced to flee to Transoxiana, which was owned by the Timurids (Imanbaeva, 2012: 57-58).

The second period covers the 70s of the 15th century. During this period, the Kazakh Khans fought against Muhammad Shaibani and Musa Myrza of Nogai Ulus. In the process of this conflict, the success was alternating. This period is considered the era of Kerei Khan, Janibek Khan, and Kerei Khan's son, Burunduk. Due to the transformation of Central Kazakhstan by Kazakh Khans into a true political force, they could not strengthen the former possessions of their ancestors. Mohammed Shaibani was forced to leave to Mangystau. In the third period (1580-1590s), there are clashes for cities on the coast of Syr Darya. During this period, Timurids and Mughal Khans were actively involved in the conflict. The battles of this time are distinguished by their cruelty and tenacity. During this period, the Mughal Khan Junis conquered the cities of Tashkent and Sairam (Masanov, 1963), and captured the city of Turkestan (Imanbekova, 2012). They helped Mukhamed Shaybani capture the city of Sauran (Imanbaeva, 2003: 141).

The next period during which Kazakh Khans fought for cities along the Syr Darya was under the leadership of Burunduk Khan and Kasym Khan.The peculiarity of the conflicts of this period is that the clans lived in a certain territory and were part of one state. The

Shaibanids, who seized power in Transoxiana, strongly hindered the strengthening of the Kazakh Khanate. They hindered trade relations and often raided their lands. These events took place in 1503-1504, 1505, and 1509. The Shaibanids made four campaigns against the Kazakh Khanate. In addition to the above, this was repeated in 1510. In the first three campaigns, Muhammad Shaybani won and gained great fame. Therefore, Burunduk Khan lost his authority as Khan, and the people became disappointed in him. The Kazakh Khanate won again due to actions of Kasym Khan. Under him, the army became stronger, as he attached special importance to offensive tactics. Kasym Khan paid great attention to military diplomacy. Entering the European arena, he established diplomatic ties with Russian Tsar Vasily the III. During his reign, the city of Sairam was taken and attempts were made to capture Transoxiana. Kasym Khan first formed an alliance with the Manguts and fought with the Khan of Tashkent, Suinish Kozha. In this battle, he was wounded and therefore had to retreat. Then he allied with the Khan of Moghulistan Said, but there had to be no campaign to Tashkent. After the death of Muhammad Shaibani in 1570, the state split into two parts, and the political situation of the region was decided in favour of the Kazakh Khanate. Further details on this matter can be found in the writings of M.H. Dughlat: “Kasym Khan, having become the sovereign ruler of all Cumania, gained such fame and glory that no one had previously managed to achieve since the time of Jochi Khan. For example, he created an army of many thousands. Kasym Khan died in 924 (1518). After his death, civil strife began between the Kazakh sultans. After Kasym Khan, his son Mamash ascended to the Khan’s throne. In one of the battles, he died of asthma. Then the Khan’s throne passed to Sultan Adik’s son Tahir Khan. He was such a cruel man that his atrocities had no limits. As a result of his cruelty, his subjects numbering 40 thousand people began to slowly scatter. He was left alone among the Kyrgyz and died in a difficult situation”.

About 30 thousand people gathered in Moghulistan. Tahir Khan’s brother Buslash Khan (Buydash Khan – T.R.) came to the throne. In the end, as a result of a combination of unfortunate circumstances of fate, he left no traces anywhere. In the 30s (930 (1524)), the number of Kazakhs was one million people. In 944 (1537), there were no signs of such a large number of people in this place (Dulati, 2003: 306).

Thus, the authors show that this is explained by the fact that there were “periods of weakening” in the history of the Kazakh Khanate. As a result of internal strife and clashes with external enemies, many Kazakh Khans and sultans died. The estimated number is about 60 (Karibaev, 2012: 15-19). Therefore, the Kazakh Khanate, since the period of its establishment, attached great importance to external political relations. This was primarily conditioned upon the territorial expansion of the state and ensuring its security. Kazakh Khans established diplomatic ties, formed alliances, and went to military clashes to solve these problems. The period under study took place in difficult conditions, especially between the Shaibanids. A new national state of Central Asia was developed after the Mongol era in the period up to the middle of the 16th century. A new geopolitical situation was beginning to emerge in Central Asia. Starting from the reign of Kasym Khan, the position of the Kazakh

Khanate in Central Asia began to strengthen. The economy was developing, and the ties between nomads engaged in cattle breeding and farmers leading a sedentary lifestyle were beginning to expand. This contributed to the completion of the protracted process of ethnic accumulation of Kazakhs. This influenced not only the ethnic development, but also the establishment of the state territory. During the reign of Kasym Khan, the territory of the Kazakh Khanate stretched from the west to the shores of Syr Darya in the south, including the city of Turkestan in the southwest. According to some sources, during his reign, the borders of the Kazakh Khanate reached the Ulytau mountains in the northeast, including the shores of Lake Balkhash in the northwest that reached the banks of the Zhaiyk River.

Another equally important historical source of the history of Kazakh statehood and Kazakh ethnogenesis, especially the period of the rule of Burunduk and Kasym Khan is the "Collection of Chronicles" by Kadyrgali Kosymuly (Kadyrgali bi Kosymuly). The work consists of three sections: 1) Dedication to Boris; 2) Abridged translation of the work of Rashid al-Din; 3) The history of the Genghisids from Urus Khan to Uraz Mukhammad. This work follows the style of written and oral history of the medieval Turkic-speaking tradition.

Kadyrgali's "Jami at-Tawarikh" ("Collection of Chronicles") is presumably one of the last written artefacts of the Golden Horde. This work is written in the ancient Kazakh language in the historical chronicle style. "Jami at-Tawarikh", continuing the written historical traditions of the Turkic peoples, is one of the early chronicles that specifically mentions the Kazakh people.

In this case, the historian may interpret his own thoughts and facts in the context of his time, thereby helping to provide an in-depth understanding of the problem, considering subsequent changes (Syzdykova et al, 1991).

Kadyrgali Kosymuly Zhalairi's message that Kasym Khan died in Saray-Jük and was buried there is of fundamental importance for the history of Kazakh statehood and Kazakh ethnogenesis. V.V. Velyaminov-Zernov, based on this report by the author of the "Collection of Chronicles", reasonably suggests that Burunduk and Kasym Khans chose the city of Saray-Jük on the Ural River as their capital. This city was possibly built by Batu Khan himself simultaneously with the capital of the Golden Horde, Sarai, in the lower reaches of the Volga. Saray-Jük became an important trade centre on the Great Silk Road. However, after the death of Kasym, turmoil and discord began in the state, which led to the weakening of the Kazakh Khanate, and the city passed to the Nogai, who made it the capital of their Horde.

On the fact that Saray-Jük was the capital of the Kazakh Khanate, the famous historian of the 16th century Muhammad Haidar Dughlat in his essay "Tarikh-i Rashidi" wrote the following: "Kasym Khan, although he did not own the Khan's throne, had great power. And no one regarded the actual Khan, Burunduk. Nevertheless, Kasym Khan did not want to be in the immediate environment of Burunduk Khan, since the presence of Khan near him would force him to show honour and respect to Burunduk Khan. If he had not shown respect to the khan, Kasym would have been criticised. However, Kasym's inner hatred for Burunduk Khan did not allow him to show due respect. Therefore, Kasym Khan preferred to be at a distance. Burunduk headed to Saray-Jük. While Kasym Khan, trying to stay away, went to the borders of Moghulistan" (Dulati, 2003: 307).

V.V. Velyaminov-Zernov, a well-known orientalist and a specialist in the history of Kazakhstan in the Middle Ages writes about it: “The Kazakh khan Burunduk conquered Saray-Jük and made it the first capital” (Velyaminov-Zernov, 1864: 154). Burunduk Khan, obtaining Saray-Jük with its long-established daily relationships with various tribes of the Eastern Cumania, strengthened the loyalty and devotion of the Kipchak and Nogai tribes to the Kazakh Khanate.

Results

In the process of a thorough analysis of sources providing a high-quality level of research work, a conclusion was made about the value of the works of Muhammad Haidar Dughlat, Kadyrgali Zhalairi, Abilgazy Bahadurkhan and Muhamed Babyr, which are among the written evidence of the Middle Ages, which have no analogues in significance and reflect eras and periods of development of literature of Turkic-speaking peoples, the life of prominent khans, events and foreign policy of the Kazakh Khanate, as well as the history of the city of Saray-Jük, which was the capital of the Khanate.

Conclusion

The history of medieval Kazakhstan in the 15th-18th centuries is commonly called the era of the Kazakh Khanate. A number of historical patterns serve as evidence of this. Firstly, during that period, the establishment of the Kazakh Khanate took place, reaching a qualitatively new level of ethnic processes, which led to the development of the Kazakh people as an independent nation. Secondly, the state system was being restored following the traditions of the Kazakh people. The customs of the Kipchaks were victoriously returning to replace the Mongolian state traditions. Thirdly, at that stage of historical development (before the beginning of colonisation by the Russian Empire), the political term “Kazakh Khanate” was fixed and from that period this state occupied a strong position in the international arena. According to written sources, in the 16th century, the first information about political concepts such as “the territory of the Kazakhs” and “the country of the Kazakhs” appeared. Fourthly, this period laid the foundations of a new historical era. In the history of Kazakhstan, after the era of the Turks, Kipchaks, and the Golden Horde came the era of the Kazakh Khanate, which proclaimed the beginning of a new historical era.

“Tarikh-i Rashidi” by Muhammad Haidar Dughlat and “Collection of Chronicles” by Kadyrgali Kosymuly Zhalairi “Shezhire-i-Turik” (“Turkic genealogy”) by Abilgazy Bahadurkhan and “Babyr-nama” by Zahiriddin Mukhamed Babyr are unsurpassed sources of historical information about the history of Kazakh statehood and Kazakh nation.

Studying the sources allows to approach the history of the Kazakh Khanate with deep understanding, respect for the context and awareness of the complexity of multi-layered historical events. Thanks to a thorough and analytical approach to various sources, this

science becomes an integral part of historical research and forms an objective view of the heritage of Kazakhstan.

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Ортағасырлық мәтіндердің жалпытүркілік дереккөздер жүйесіндегі рөлі

Аннотация. Деректану ғылым ретінде әртүрлі гуманитарлық ғылымдардың зерттеу жүргізудегі өзегі және сонымен қатар пәнаралық курс болып табылады. Деректанудың теориялық мәселелерінің ішінде тарихи деректану теориялық тұрғыдан басты орын алады.

Мақалада Мырза Мухаммед Хайдар Дулати мен Қадырғали Қосымұлы Жалаири шығармаларын дереккөз ретінде қарастырылған. Бұл шығармаларда XV ғасырдың ортасындағы қазақ руларының бірігуі және олардың ірі мемлекеттік ұйымға бірігуі туралы бірегей мәліметтер қамтылған. Деректану ғылымының іргелі сипаты ең алдымен тарих ғылымының ерекше белгілерімен анықталады: тарихшы тарих объектісі - «қоғамның өткенін» тікелей зерттей алмайды. Ол тарих ғылымының пәні болып табылатын тарихи дереккөздерге сыни талдау жасау арқылы ғана игеріледі. Деректану теориясына сәйкес, зерттеудің негізгі мақсатына сәйкес тарихи ақпаратты жалпы сипаттау және оның жүйелеу жүзеге асырылды, оларды бағалау, ой қорытынылау әдістері көрсетілді. Деректер туралы ғылыми фактілер нақты зерттеу тәжірибесімен тығыз сабақтастықта болады. Деректану теориясы ғылыми зерттеулердің кәсібилігін, сапалы деңгейін және тиімділігін қамтамасыз етуі керек.

Дереккөздерді зерттеу – бұл олардың сенімділігі мен жарамдылығын сыни тұрғыдан бағалау. Тарихшылар материалды кім жасағанын, оның қандай контексте жасалғанын, автордың мақсаттары қандай болғанын және уақыт өте келе қандай бұрмаланулар болуы мүмкін екенін талдауы керек. Мұндай бағалау зерттеушіге ақпаратты барынша дәл пайдалануға мүмкіндік береді.

Кілт сөздер: деректану, тарихи дерек, тарихи факт, кезең, жазба ескерткіштер, Қазақ хандығы дәуірі, Мухаммед Хайдар Дулати, Қадырғали Жалаири, Сарайшық.

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Роль средневековых текстов в системе общетюркских исторических источников

Аннотация. Источниковедение как наука является ядром различных гуманитарных наук в проведении исследований, а также междисциплинарным курсом. Среди теоретических проблем источниковедения историческое источниковедение занимает главное место.

В статье тексты Мирзы Мухаммеда Хайдара Дулати и Кадыргали Косымулы Джалаири использованы в качестве источника. В этих текстах содержатся уникальные сведения об объединении казахских родов в середине XV века и их объединении в крупную государственную организацию.

Фундаментальный характер источниковедческой науки определяется прежде всего особыми признаками исторической науки: историк не может непосредственно исследовать объект истории – «прошлое общества». Она осваивается только путем критического анализа исторических источников, являющихся предметом исторической науки. В соответствии с теорией источниковедения, основной целью исследования является обобщение и систематизация исторической информации, показаны методы ее оценки, обобщения. Наука о данных находится в тесной преемственности с практикой фактического изучения исторических событий. Источниковедческая теория должна обеспечивать профессионализм, качественный уровень и эффективность научных исследований. Рассматриваемый период заложил главное ядро новой исторической эпохи.

Исследование источников – это критическая оценка их надежности, валидности и достоверности. Историки должны проанализировать, кто создал материал, в каком контексте он был создан, каковы были цели автора и какие искажения могли произойти с течением времени. Такая оценка позволяет исследователю использовать информацию максимально точно.

Ключевые слова: источниковедение, исторический факт, период, письменные памятники, эпоха Казахского ханства, Мухамед Хайдар Дулати, Кадыргали Джалаири, Сарайшык.

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