



Advanced Medieval Historiography in Central Asia

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Abstract: One of the largest states formed in the former territory of the Baghdad Caliphate was the Samanid state (819-999 AD). By the end of the 10th century, feudal disunity intensified. In Hamadan, Isfahan and Rai, the Buwahys, and in Tabaristan and Jurjan, the Ziyaris gained independence. In 962, Alptakin, the deputy of the Somonites in Ghazni, also declared independence. The lands on the right bank of the Syrdarya, as well as Chaganiyan and Khorezm, refused to obey the Somanites. The study of the historiography of the state of the Khorezmshahs, especially after the establishment of the Independent Republic of Uzbekistan, was revived. The services of Azamat Ziya, Azod Masharipov, Matyakub Maniyozov, Abdulla Sotlikov, Anatoly Sagdullaev and others were effective in this field.

Key words: Medieval, Central Asia, Samanid state, Mamunids, Anushtegenids, Khorezmshahs, Seljuk state, Ghaznavids, Karakhanids, Dashti Kipchak.

Аннотация: Одним из крупнейших государств, образовавшихся на бывшей территории Багдадского халифата, было государство Саманидов (819-999 гг. н.э.). К концу X века феодальная раздробленность усилилась. В Хамадане, Исфахане и Рае — бувахи, а в Табаристане и Джурджане — зияри получили независимость. В 962 году независимость провозгласил и наместник сомонитов в Газни Алптакин. Земли на правом берегу Сырдарьи, а также Чаганьян и Хорезм отказались подчиниться соманитам. Оживилось изучение историографии государства хорезмшахов, особенно после образования Независимой Республики Узбекистан. Эффективными на этом поприще оказались услуги Азамата Зии, Азода Машарипова, Матьякуба Маниезова, Абдуллы Сотликова, Анатолия Сагдуллаева и других.

Ключевые слова: Средневековье, Средняя Азия, государство Саманидов, Мамуниды, Ануштегениды, Хорезмшахи, государство Сельджуков, Газневиды, Караханиды, Дашти Кипчак.



Introduction

In our historiography, we have seen several times that every valley of our country has a contribution. In this sense, the political process that took place in the beginning of the XI-XIII centuries in old Khorezm, where the beginning of our statehood was settled, and its impact on the entire region are of great interest. Khorezmshah, in fact, means the representative of the dynasty that ruled the Khorezm oasis, that is, the ruler (king) of Khorezm. We know that a number of dynasties operated under the title of Khorezmshahs in this region for many centuries. For example, in the 4th-10th centuries, the African dynasty, in 995-1017, the Mamunids (Ma'mun I, Abulhasan Ali, Ma'mun II), and in 1017-1041, the Altuntoshes (Altuntosh, Harun, Handon) dynasties sat on the throne with the title of Khorezmshahs. But the dynasty that went beyond Khorezm and reached the state level of management on the national and regional scale and not limited to this is Anushtegenids (1097-1231).

Main Part

In 1017, Mahmud Ghaznavi conquered Khorezm and appointed his chief Hajid Altintash as governor of Khorezm with the title of Khorezmshah. In 1043, Khorezm was annexed to the Seljuk state. The viceroy of the Seljuks in Khorezm, Otsiz Khorezmshah took advantage of the weakness of the Seljuks and started an independent policy and founded a new dynasty in Khorezm. In 1172, Karakhanids invaded Khorezm. In 1187, Takash, the grandson of Horseless Khorezmshah, conquered Nizhpur, in 1192, in Rai, in 1193, in 1193, he defeated Seljuk sultan Togrul II. During the reign of Takash Khorezmshah (1172-1200), the Eastern part of Iran was annexed to Khorezm. During the reign of his son Muhammad Khorezmshah, Khorezm became the most powerful state in the Middle East. Khorezm looked over the territory from the northern shores of the Caspian Sea to the Persian Gulf, from the Caucasus to the Hindu Kush mountains. Khorezm traded with China, Mongolia, Tibet, India, countries in the Middle East, Russia, and cities along the Volga. Historian scientist Azod Masharipov "Pages from the history of Khorezm" (Tashkent, 1994), Matyokub Matniyozov and Abdulla Sotlikov "World history and culture of Khorezm" (Urgench, 1999) provide information about this in their works. Their value is also that they enrich our historiography from the point of view of today.

However, the information about Anushtegin's descent from Turkic tribes and the fact that he is from the Bekdili clan of the Oghuz tribes is given in the



works of the Persian historian Rashiduddin. The Ghaznavid dynasty was founded in 962 by Alptakin, the Samanid general, who conquered the city of Ghazna and founded the Ghaznavid dynasty there. Abul Faizi Bayhaqi, with 25 years of public service in the Ghaznavid Diwan, founded this historiography with his work "History of Masud" or "History of Bayhaqi". During the prosperity of the Ghaznavid state, great scientists lived and created in the palace and cities (Beruni, Utbi, Abulfazl Bayhaqi, Gardizi, Firdawsī, etc.). The Ghaznavid state began to weaken after the death of Mahmud Ghaznavi. During the reign of Mas'ud I (1030-1041), Khorezm was lost, and the Karakhanids took over the lands in the upper reaches of the Amudarya of Movarounnahr. In the 70^s of the 12th century, the Ghurians pushed the Ghaznavids to Northern India, and Lahore became their capital. In 1186, the Ghurians conquered Lahore.

The name of the Seljuk state (1038-1194) was derived from the name of the head of the nomadic Turko-Ughuz tribe, Seljuk. In the 30^s of the 11th century, the Seljuk Turks received property from the Ghaznavids in Khorasan in exchange for their military services. According to the work of historian scholar Azamat Zia entitled "History of Uzbek statehood", the historiography of the Seljuks begins with the works of Sadr ad-din Ali Husayni entitled "Zubdat al-tavarih", "Tarihi Salojaqa", "Rohat as-sudur". The latest historiography shows the continuation of Agadzhanov S.A.'s works "Ocherki istorii oguzov i Turkmen Sredney Azii vv IX-XII" (Moscow, 1969). From the end of the 11th century, the Seljuk state began to decline.

Because as a result of the first crusades, the Seljuks were separated from the coastal regions of Asia Minor. Due to inter-dynastic and internal disputes, some of the descendants of Togrulbek formed independent sultanates, as a result of which the Seljuk state was divided into two. The first capital was Hamadan, and the second was Marv. Khorezmshah Takash conquered Marv, and the old sultanate, with Hamadan as its capital, ruled until the 12th century. A.Sagdullaev, B.Aminov, U.Mavlonov, N.Norkulov "History of Uzbekistan: development of state and society. Part I" (Tashkent, "Akademiya", 2000) does not provide any information about the Seljuks. However, on pages 424-425 of Boriboi Akhmedov's book "Lessons from History" (Tashkent, 1994), brief information about the Seljuk state is given.

The Karakhanids (927-1212), a Muslim Turkish state formed in East Turkestan, Ettisuv and Southern Tangritog regions, played an important role in the strengthening of relations between Sogdians and Turkic clans. The state of



the Karakhanids was established in the Ettisuv region in place of the state of Qorluq (756-940). Its founder is Sotuq Bugrokhan (915-955). In 942, he defeated the governor of Bolosogun and called himself khakhan instead.

Two tribes - the Yagmo and Chigil tribes - joined the Karakhanid state. The historiography of the Karakhanids begins with Mahmud Kashgari's "Devonu Lug'ati Turk" and Gardiz's "Zain ul-akhbar" ("The Ornament of Messages"). Later, the historiography in this direction will be filled with information from Yusuf Khos Hajib's work "Kutadgu Bilig". In the 60s-70s of the 11th century, the Karakhanids clashed with the Seljuks and weakened. In 1212, Muhammad Khorezmshah completely ended the Karakhanid state. In the 11th and 12th centuries, commodity-money relations developed greatly in Central Asia. In historiography, this period was also the period of the council and development of cities, production of goods, and the general rise of the economy. Political changes had a strong impact on the science and culture of the peoples of Central Asia.

In historiography, the political worldview and their historical study are reflected in the general characteristics of historical works created in Arabic. Although they are written in Arabic language, in all of them, the desire to cover the general history, that is, to perceive and interpret history as world history, is noticeable. In historiography, the historian tried to demonstrate his knowledge of the Holy Qur'an, hadiths and stories of the Prophets, religious narratives, and make effective use of the famous and well-known events, incidents, narrations, and beliefs in them.

The oldest works of history in the Arabic language are written in Kufic "The Holy Qur'an" and tafsir, hadiths - in naskh, suls-yazuzhu. After the 15th century, nastaq writing came into use. Separate decrees and documents are written in full text. In the content of the works related to our history writing, there is a soft spiritual praise to Allah - tamhid, the sayings of our prophet, the description of the four companions or companions, then a dedication - praise is usually written to whom the work is dedicated to, and then the humble author describes himself, what kind of work he wants to write, his name. and wrote about the concise content of the work. At the end of the work - the colophon, the author thanks God for completing the work, gives information about this manuscript and its copy, the place of copying, history, and calligraphy.

Although Hazrat Beruni rightly noted that the tradition of creating history in Arabs is not very old and rich, after the formation of the Arab caliphate, the



Arab peoples and the Arab caliphate used the Greek, Iranian, Jewish and Christian historical traditions in a positive and creative way. made a great contribution to writing the history of the peoples who entered its territory or were adjacent to it. Studying the history of nomadic peoples and its historiography is one of the urgent problems of modern historiography. The well-known scientist Boriboy Akhmedov tries to analyze this problem in his book "Lessons in History" (Tashkent, 1994).

In the second half of the 13th century, the Turko-Mongol tribes who migrated to a large part of Dashti Kipchak, especially the White Horde and Shayban ulus, were called "Uzbeks", and this vast area was called "Uzbek region". This does not lead to the conclusion that Uzbeks appeared in Dashti Kipchak only in the second half of the 14th century. It cannot be concluded that the modern Uzbeks appeared in Dashti Kipchak only in the second half of the 14th century. The ancestors of modern Uzbeks, as well as Kazakhs, Karakalpaks, Bashkirs, Tatars and other Turkic-speaking peoples lived in the area where these peoples live from ancient times. Mas'ud ibn Usman Kohistani's historical work entitled "History of Abulkhairkhani" contains valuable information about nomadic Uzbeks and their state founded in the 15th century.

According to Mahmud ibn Vali (1596 – middle of 17th century) in his work "Bahr ul-asrar fi manaqib ul-aqyor" ("The sea of secrets about the bravery of noble people"), the army of nomadic Uzbeks included Uyrot, Major and Kipchak troops. In the work "Hospitable Bukhara" by Abulhair Fazlullah Rozbeho, we can find valuable information about the Uzbeks. According to him, the Uzbeks (nomadic Uzbeks) are mainly composed of three categories, a union of tribes: tribes belonging to the Shayban ulus (Shaibaniyan), Kazakhs and Mangits. The nomadic Uzbek state at that time established its rule over a large part of present-day Kazakhstan and South-Western Siberia. In the science of history, the establishment, development and crisis of this state, as well as the socio-political life of the Turko-Mongol tribes who moved in this vast area during the 15th century, have not been thoroughly studied.

In general, the history of nomadic peoples is called the historiography of nomadism. For this reason, without a doubt, studying the history of the first state in the history of Uzbeks, formed after the Mongol invasion, can be of great help to correctly understand the issue of not only the Uzbek people, but also the today's Kazakh people becoming one nation. Uzbekistan was conquered by Mongols in 1219-1221. Genghis Khan's second son Chigatoy (1227-1241) ruled



with the help of famous Khorezm merchant Mahmud Yalov (1125-1238) and his son Masudbek (1238-1289). During the years of the Mongol rule, the people of Movarounnahr were under the oppression of two sides - the Mongol rulers, the Darugas, the Bosogs, and the local landowners.

In the historiography of this period, Rashiduddin Fazlullah ibn Imoduddov occupies an important place with the work "Jame' ut-Tawarikh" ("Complex of Histories") by Abulkhayr al-Khamadani. This book is a work that started a new tradition in the historiography of the Middle Ages. In it, along with the history of Muslim countries as a general history, it tried to cover the history of Western countries, China and India, and the history of Eastern countries was considered a part of the general world history. "Jome' ut-Tawarikh" is of great importance in the study of the history of the peoples of Central Asia, including the history of Turko-Mongol works. Another work written in the field of general history, "Tarihi Guzida" ("Selected History"), was written by Hamdullah Qazvini, an Arab by origin, born in 1281 in Qazvin, Iran's Azerbaijan. This work describes the events that took place in Iran and partly in Central Asia from ancient times to 1330. Utamish Khoji's "Chingiznama" was written in the first half of the 16th century by the order of Esh Sultan (killed in 1558), one of the Shaybanites who ruled Khorezm. This work is a valuable historical work that tells about the ancient history of the Golden Horde and Kazakhstan, more precisely, the history of the XIII-XVI centuries. The work "Chingiznoma" serves as an important source for illuminating the dark sides of the medieval history of Jochi Ulus and Khorezm.

The conquest of Movarounnahr was not easy for the Mongols. Jalaluddin Manguberdi, the eldest son of Khorezm Shah, and Temir Malik led the people who were fighting until the last days of their lives. They appeared with their brave warriors for ten years, sometimes in Movarounnahr, sometimes in Afghanistan, sometimes in India or Iran, sometimes in the Caucasus, and dealt terrible blows to the Mongols. A large historical book that provides information about them is called "Tarihi jahonkushoy" ("History of Jahangir (Chingiz Khan)") (authored by 13th century historian Alauddin Juvaini). Historian's father Bahauddin participated in battles against the enemy with Sultan Jalaluddin during the Mughal invasion. Parts I-II of "Tarihi Jahankutoy" are of special importance for the history of Uzbekistan. In the study of the historiography of Sultan Manguberdi, the work "The Life of Sultan Jalaluddin Manguberdi" (Tashkent, 1999) by Shahabeddin Muhammad al-Nasawi is extremely important. Also, academician Ziya Bunyodov's work entitled "State of Anushtagin



Khorezmshahs (1097-1231)" is valuable in illuminating the history of Sultan Jalaluddin.

Conclusion

So, in our historiography, we are not exaggerating when we say that Jalaluddin was a bridge between the Mongols and the Near East and Europe. That is why, with the honor of the motherland, Sultan Jalaluddin Manguberdi entered our history under the name of the Great Khorezmshah. Our historians who came out of our country also wrote in Arabic, especially historians such as Beruni, Sam'ani, Shahabeddin Nisovi, created wonderful works and added a worthy share to the science of history in the Arabic language.

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