

HISTORY OF KAZAKHSTAN OF XVI-XIX CENTURIES

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ANNOTATION

In the 50s and 60s of the XIV century, a sub-ethnic group of Nogais formed along the Syr Darya River, the main ethnic feature of which was the preservation of ancient nomadic traditions, in contrast to urban culture and Islamic civilization. Gradually, the term "nogai" replaced the term "Kipchak / Кыпшак". At the same time, the population of Alash finds itself on the left wing of the Great People who accepted Islam. As a result of the deepening of the ethnic crisis, the Kazakh sub-ethnos separated itself from the Uzbeks, who surrounded the entire Dashti Kypchak. If at the beginning of the 16th century the successors of Abulhair Khan were called Movarounnahr Uzbeks, then the Kazakhs were called Uzbeks-Kazakhs, who separated from the Uzbeks.

Keywords: Dashti Kypchak, Abulhairkhan, Kazakhs, big zhuz, middle zhuz, small zhuz, Oirats, Dzungars, Chingid nobility, nomadic pastoralists, otov, ulus.

АННОТАЦИЯ

В 50-60-х годах XIV века вдоль реки Сырдарья сформировалась субэтническая группа ногайцев, главной этнической особенностью которой было сохранение древних кочевых традиций, в отличие от городской культуры и исламской цивилизации. Постепенно термин «ногай» заменил термин «кипчак / кыпшак». В то же время население Алаша оказывается на левом крыле Великого Народа, принявшего Ислам. В результате углубления этнического кризиса казахский субэтнос обособился от узбеков, окруживших весь Дашти Кыпчак. Если в начале XVI века преемники Абулхайр-хана назывались мовароуннахрскими узбеками, то казахов называли узбеками-казахами, отделившимися от узбеков.

Ключевые слова: Дашти Кыпчак, Абулхайрхан, Казахи, большой жуз, средний жуз, малый жуз, ойраты, джунгары, чингидская знать, кочевые скотоводы, отов, улус.

INTRODUCTION

Due to the weakening of Mongolia and the inability to resist the raids of the Mongol khans, the Kazakh sultans were faced with the need to create their own state. Under these conditions, in 1465, the creation of the Kazakh Khanate in the Chui and Talas valleys was announced. Its first khan was Kerey/Girey Khan (1465-1474). Abulhairkhan, the leader of the nomadic Uzbek state, wanted to organize a campaign against Ertisuv, fearing the strengthening of the Kazakhs. But with his death in 1468, the state of nomadic Uzbeks ceased. When Kerey and Jonibek Stepnoi returned to Kypchak, the entire population of the Steppe joined them. Thus, in 1469 the Kazakh Khanate emerged as an independent state of the nomadic population of Dashti Kypchak.

At the end of the 16th century - the beginning of the 17th century, after the transfer of the cities of Tashkent and Turkestan into the hands of the Kazakh rulers, these cities became permanent residences and khan centers of the Kazakh khans for about a century and a half. During the period under study, the Kazakhs had from 20 to 32 cities and fortresses and were under the rule of the sultans. During this period, the sultans were the most important political power in the Kazakh zhuz. By this time, all male descendants of Genghis Khan could have the title of Sultan. The title "son" and "torah" again began to be used for the descendants of Genghis Khan, who did not have power. The Torah was used more for the nobility, officials and judges.

MAIN PART

Since the 30s of the 18th century, the Kazakhs of the Lesser Zhuz, living on the territory of modern Western Kazakhstan, as a result of the pressure of the Dzhungars, approached the northern, northwestern and northeastern borders of the Khiva Khanate. In 1741, a group of Kazakhs from the Kichik Zhuz entered the northeastern part of the Khorezm oasis and settled directly on the territory of the Khanate. These are the Alimulla, Bayuli and Tabiin tribes of the Kazakhs, and they were considered the rayats of the khans of Khiva. It is known that representatives of the Chingiz nobility from the Kazakh steppes ascended the throne of the Khiva Khanate as khans in the 18th century. In particular, during the reign of Elbar Khan in the Khiva Khanate in 1728-1740, he led the struggle of the Khiva people against the Iranian king Nadirshah (born in 1688 in Deregoz, Khorasan, died in 1747 in Khabushan, Khorasan). In a heavy and bloody battle, the Iranians suffered heavy losses, Elbars Khan was killed. Shortly after the death of Elbars Khan (6-7 days - A.Yu.), Abulkhair Khan Dzhuz the Younger ascended the throne of Khiva, who wanted to subjugate the khanate to the Russian Empire.

However, his efforts were wasted. In fact, after Khiva, Nadirshah wanted to attack the Kazakh khans. Abulkhair I, called to Khiva, was a Russian surveyor who came from Orenburg because of his penchant for the Russian Empire. Wanting to use Muravin, he sent him to Nadirshah, and Anna Ioannovna, together with the decree, wrote a letter stating that "if he is a friend of His Highness the Empress Empress, then he is a friend to us." Nadirshah welcomed the Russian scientist and admitted that Abulkhair was a subordinate of the Russian Empire, answering that "let the khan come to us with all the elders of Khiva, Arol, Karakalpaks and Kirghiz ... otherwise he will not be offended by me, he will run away from me and will not be able to go anywhere ". Nadir Shah invited Abul Khair Khan to his place both in writing and orally. In a letter written by Anna Ivanovna, Abulkhair Khan said that he wanted to send his relative Niyaz Sultan, several Kazakh and Karakalpak princes, Ortuk, the head of the island Uzbeks and others to Nadirshah.

However, while the ambassadors were leaving, Abulkhair Khan's people found a letter from Nadir Shah to the Khiva nobility demanding "not to take Abulkhair Khan out of Khiva." As a result, Abulkhair Khan fled and went to his residence in Dashti-Kipchak. In 1740, Khiva was conquered by the troops of Nadir Shah, and a governor of Iran was appointed in Khiva. However, in the north of the khanate, the Arolian Uzbeks and Karakalpaks raised Nurali, the son of Abulkhair, as Khan. In 1741, the inhabitants of the Khorezm oasis began to fight against the Iranians and their generals. Sultan Nurali played a big role in this struggle. The Iranians were expelled, and Khiva became Nurali Khan, but soon the son of Nadir Shah Nasrullah Mirza

overthrew him from the throne and occupied the capital. In 1746, the Kazakh sultan Nurali Nadirshah was invited to the court, and he was again offered the throne of Khiva. Nurali abdicates the throne, knowing that this call is a ploy to destroy him.

As a result, another Kazakh sultan, who opposed the line of Abulkhair, Gaib (Gaib) Batyr / Bahodir son, was declared a khan. During the reign of Kaib Khan (1747-1757), when the entire population rebelled against him because of the difficult situation, Kaib Khan fled to Dashti-Kipchak. After that, all the Kazakh sultans who sat on the throne of Khiva became puppet khans in the hands of the local nobility and had no power. The rise of Khivad Khan from among the sultans of the small zhuz was not accidental, but testified to the close economic and political ties of the Khorezmian oasis with the Kazakhs of the Syrdarya and Arol. In the late 18th and early 19th centuries, the Khiva Khanate needed a centralized state and power. That is why Muhammad Amin, one of the khans who occupied a high position in state administration, began his efforts to create a centralized state. During the period of his son and successors, they made a great contribution to the formation of a new dynastic centralized state as part of the Khiva Khanate.

In the XVI-XVIII centuries, Kazakh society was a hierarchical organization of various social groups and strata, which were in close and unequal relations. The upper class in this society were the descendants of Genghis Khan. A step below them were the nobles of the non-Chingid clans and tribes. At the bottom of the social hierarchy were ordinary people united in tribal communities - nomadic pastoralists. Slaves constituted a separate class among the Kazakhs. The Kazakhs were organized into uluses. In the 16th century, the ulus organized the administrative and political organization of nomadic Kazakhs. Within the ulus, all social groups and categories were united, from Genghis to slaves. The initial social connection of the ulus was the family-family (khanavor, khanavod). Otov-yurt included family members, as well as slaves. Several families, united on the basis of consanguinity, formed a link (clan, clan). And the joints formed a clan, tribe (category, group). The union of tribes also formed an ulus. The inhabitants of the Ulus were called El.

The ulus had its own territory - a country. The territory of the ulus was relatively constant and was well-defined and well-known even outside the Kazakh khanates. For example, the land of Sultan Dzhanys, the land of Shayban and others. Each country had about 10,000 families. "If there were six people in one otov, then the proportion of Kazakhs was 60,000 inhabitants," the researchers concluded. Even in the 16th and 17th centuries, the rule of the nation was usually in the hands of only the male descendants of Genghis Khan. Chingiz sultans lived and ruled on the same land with their people. Thus, it is known that since the 16th century, most of the Kazakhs, formed in nomadic conditions, had an autonomous administrative structure. Firstly, the presence of certain countries gave the nation territorial and geographical stability; secondly, the full rule of the sultans gave it a political meaning, and the presence of clans and tribes in a certain territory would force them to become a nation and become an object of political control and a subject of socio-economic relations.

At the same time, thirdly, people were called to defend the nation with weapons. V.V. According to Barthold, "a united nation can live for a long time without a khan. When the khan appeared and began the struggle for power, his struggle with his people led to great losses and bloodshed, and the losses of the settlers who subsequently conquered the cultivated lands were even

smaller. There is a lot of information about the socio-political history of Dashti Kipchak from sources, including from Genghisnom. In particular, Utemish Khadzhi from territorial-administrative units: ulus, el, region, yurt, horde, aimag, district; From the terms related to the military sphere: detachment, doctor, nuker, official, motivator; From the socio-economic spheres of life, he mentioned income and expenses.

Some of the words mentioned in the source can be described as:

1. Ulus /Mongolian word/ means country, state.
2. El /Mongolian/ means a tribe, a union of tribes, a people, a state, a country, a country, a region, a horde, a union of nobles of different tribes in all sources.
3. Province /arab/ - country, province, country.
4. Yurt /Mongolian/ is a territory, in fact, an administrative-tribal division, along which nomads move. It is also used in the meaning of the country.
5. Horde /Mongolian/ - a term derived from the word yurt /khan country, palace country, etc./. Later it was recognized as the palace of the ruler, the khan.
6. Aimok, Omak, Obak /Mongolian/ are interpreted as a tribe, people, clan and their confederation, territory.
7. Tuman /Mongolian/ - an administrative unit of owners, a territory that provides and provides for a ten thousandth army.
8. Hokim /arab./ - Ruler, titles of local rulers.
9. Biy / Turk / - the leaders of the Turkic tribes. Initially, they did not have military powers and duties.
10. Bek / Turkish / is the head of tribal and tribal military units.
11. Konalga / Turkish / - the duty to provide administrative and military officials with shelter, bedding, food and other things during the journey.
12. Urug / urug / Mongolian / - family, clan, clan. Close relatives who are smaller than the aimag often clustered around a well-known elder of the generation.

At a time when the security of the people and the country was ensured only by force, the sultans of small uluses united into large and great uluses. Often sultans from the same generation were subordinate to older and more powerful sultans. At the beginning of the 16th century, the sons of Jonibek Sultan, Kasim Sultan, Janish Sultan and Tanysh Sultan had such a large ulus. Each of them could field 200,000 soldiers. According to scientists, in the second half of the 16th century, more than 1 million 200 thousand people lived in the Kazakh Khanate.

At the beginning of the 17th century, the Kazakhs were divided into zhuzes. As mentioned above, the Kazakhs who lived in the Big, Middle and Small zhuzes (Ulu, Middle and Kishi zhuz in Kazakh - A.Ya.) were under the rule of biys descended from them. Under Tavkekhan, the Great Zhuz was led by Tolabi, the Middle Zhuz by Kazbekbi, and the Small Zhuz by Aitekbi. These dances actively participated in the production of "Jetty zhargi". It can be seen that the sultans ruled the uluses, the biys ruled the zhuzes, and the zhuzes took the place of the uluses. From the 20s of the 18th century, zhuzes were ruled by khans and they began to function as independent khanates.

CONCLUSION

The following characteristics of the Kazakh zhuz:

1. Internal regional unity;
2. Ethnic unity;
3. Cultural and economic unity;
4. Unity of political leadership.

All supreme power was united in the hands of Khan Dzhuylari. According to Ibn Rozbegan, the Kazakhs called "those who belonged to the generation of Genghis Khan, sultans, and the largest and most honorable ruler among them was called khan." That's why everyone listened to him." Also, the oldest sultan in a generation could be called a khan. Then the uncle and brother of the khan, who were his nephews, were considered higher than the khan's children, and they could claim the throne. However, it is known from history that this rule was violated in many cases and the khanate passed to his son. Other sultans also laid claim to his authority. During such civil strife and upheavals, unrest reigned in the country. It is known that after the death of Aini Kasym Khan, Takhir Khan, Shigai Khan and Eshim Khan, such a period of discord and civil strife began in Dashti-Kipchak. Sometimes during the life of the khan, the title of khan was also given to sultans who claimed power.

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