

*Marhaba A. *¹, A.K.Rakhmetullin²*

*¹PhD student, Alikhan Bokeikhan University
Semey, Kazakhstan. E-mail: adil.marhaba.imam@mail.ru*

*²Candidate of Historical Sciences, Kazakhstan, Semey.
E-mail: aman150176@mail.ru*

FOREIGN DATA ABOUT KAZAKH PEOPLE IN MEDIEVAL CENTURY

Abstract

Any people on Earth have a secret From ages spiritual value, meaningful heritage between the past and the future the Chronicle treasureis arecord of ancient times no one could deny it. The diversity and richness of cultural heritage are a fundamental feature of a civilized society, an integration component of national and state identity. The national character of the people, thought, literature and art are complex and elusive categories. History shows that humanity turns for help to its origins - centuries of accumulated written monuments of antiquity. Today's global competition requires all peoples of the world to respect the history of the past, the spiritual culture, language and traditions of their people, first of all to collect the heritage of ancient ancestors, to preserve written monuments and to search for the roots of future historical knowledge. That is, the significant events and periods that witnessed each new epoch were preserved only on the pages of written literary monuments. Therefore, understanding the importance of written monuments, preserving them historically and increasing their size is one of the most pressing issues today.

Keywords: Central Asia, data, manuscript, archive, al-Farabi, "Diwani Dictionary of Turkish".

*Әділ Мархаба *¹, А.К. Рахметуллин²*

¹PhD докторант, Alikhan Bokeikhan University (Қазақстан, Семей қ.)

E-mail: adil.marhaba.imam@mail.ru

²Тарих ғылымдарының кандидаты

(Қазақстан, Семей қ.) E-mail: aman150176@mail.ru

ОРТА ҒАСЫРДАҒЫ ҚАЗАҚ ТАРИХЫНА ҚАТЫСТЫ ШЕТЕЛДІК ДЕРЕКТЕМЕЛЕР

Аңдатпа

Жер бетіндегі кез-келген халықтың өткен дәуірлерден сыр шертер рухани құндылығы, мазмұнды мұрасы бұрынғы мен келешек арасын жалғастыратын шежірелі қазына – көне дәуірлерден сыр шерткен жазба ескерткіштері екенін ешкім жоққа шығара алмасы хақ. Тарихи мәдени жәдігерлердің әртүрлілігі мен әралуан мазмұны өркениетті қоғамның іргелі белгісі, ұлттық және мемлекеттік бірегейліктің интеграциялық құрамдас бөлігі болып табылады. Халықтың ұлттық сипаты, ой-өрісі, әдебиеті мен өнері өте күрделі және тыңғылықты зерттеуді қажет ететін категориялар.

Тарихи даму көрсеткендей, адамзат өзінің бастауларына – ғасырлар бойы жинақталған көне жазба ескерткіштеріне жүгіне отырып жасақтайды. Ұлттық және жалпыадамзаттық құндылықтар рухани алғышарттар, тиісті мәдениет, білім, интеллектуалдық әлеует және оларды дамытуға деген қызығушылық бар жерде және олар арқылы өркениетті кеңістікте ұлттың өзін-өзі бекітуінде көрініс беретіні белгілі.

Бүгінгі жаһандық бәсекелестік әлемнің барлық халықтарының өткен дәуірлер тарихын, халқының рухани мәдениетін, тілі мен дәстүрін құрметтей біліп, ең бірінші кезекте көне дәуірлерден жеткен бабалар мұрасын жинақтап, жазба ескерткіштерін көзінің қарашығындай сақтап, келешектегі тарихи танымының тамырын ертеден іздеуді талап етіп отыр. Яғни, әрбір жаңа дәуірдің куәсі болған айтулы оқиғалар, кезеңдер тек жазба әдебиет ескерткіштерінің беттерінде сақталды. Демек, жазбаша

ескерткіштердің маңыздылығын түсініп, тарихи тұрғыдан таразылап сақтап, олардың көлемін арттыру бүгінгі күннің ең өзекті мәселелерінің бірі болып табылады.

Кілт сөздері: Орталық Азия, деректер, қолжазба, мұрағат, Әл-Фараби, «Диуани лұғат ат-түрік».

*Мархаба А.*¹, Рахметуллин А.К.²*

¹*PhD докторант, Alikhan Bokeikhan University, г. Семей, Республика Казахстан
E-mail: adil.marhaba.imam@mail.ru*

²*к.и.н., г. Семей, Республика Казахстан, E-mail: aman150176@mail.ru*

ЗАПИСИ НА АРАБСКОМ ЯЗЫКЕ В ИНОСТРАННЫХ ФОНДАХ: ПО ИСТОРИИ НАРОДОВ ЦЕНТРАЛЬНОЙ АЗИИ

Аннотация

Никто не может отрицать, что духовные ценности народов мира, их богатое наследие, летописи прошлого и будущего – это письменные памятники древности. Многообразие и богатство культурного наследия являются основополагающим признаком цивилизованного общества, интеграционным компонентом национального и государственного самосознания. Национальный характер народа, мысли, литературы и искусства - сложные и трудноуловимые категории. История свидетельствует, что, человечество обращается за помощью к своим истокам - веками накопленной письменных памятниках древности. Общеизвестно, что национальные и общечеловеческие ценности проявляются там, где имеются духовные предпосылки, соответствующая культура, образование, интеллектуальный потенциал и интерес к их обогащению, через них - к самоутверждению нации в цивилизованном пространстве. В связи с этим необходимо с принципиально новой позиции рассмотреть основные моменты становления и развития традиционной культуры. Сегодняшняя глобальная конкуренция требует от всех народов мира уважать историю прошлого, духовную культуру, язык и традиции своего народа, прежде всего собирать наследие древних предков, сохранять письменные памятники и искать корни будущих исторических знаний. То есть знаменательные события и периоды, засвидетельствовавшие каждую новую эпоху, сохранились только на страницах памятников письменной литературы. Поэтому понимание важности письменных памятников, их историческое сохранение и увеличение размеров - одна из самых актуальных проблем сегодня.

Ключевые слова: Центральная Азия, данные, рукопись, архив, аль-Фараби, "Диван лугат ат-турк".

Introduction. The first President of the Republic of Kazakhstan N.A. Nazarbayev: "If we want to be a state and build our statehood for a long time, then we need to understand the people's origins of the spirituality. The path to it is based on the wisdom of the people," he said, stressing that a significant part of the country is a national value, that is the written data.

It is necessary to pay special attention to the manuscripts and books in Arabic when you are studying the main tense events and historical circumstances of the ancient and medieval periods of Kazakh history. This is due to the fact that medieval manuscripts were never written for a specific country and were not tied to the property of that country. This is due to the fact that medieval manuscripts were never written for a particular country, they were never tied to the property of that country.

Materials and methods. The article is based on scientific works and manuscripts on the topic of general socio-political development, history, natural science, written in medieval Arabic, Persian and Turkish. These are Al-Farabi's "Views of the Good City Residents", Yusuf Balasagun's "Kutty Bilik", Mahmud Kashkari's "Diwani Lugat At-Turk", Muhammad Haidar Dulati's "Tarih-i Rashidi" in Persian, etc. Descriptive-narrative and system-structural methods were used in writing of the article.

Analysis. It is worth noting the work of native scientists on the research topic. For example, B. Komekov. 1987 "Arab and Persian sources on the history of the Kipchaks of the VIII-XIV centuries" were published in Almaty. In his scientific and analytical article, he focused on the works of some authors that are related to the Mamluk period, mainly considering data on the Kipchak community and its ethnic structure. B.B. Irmukhanov's "Past Kazakhstan in written sources in the 5th century B.C.» was published in Almaty in 1997» The research work provides valuable information on the history of ancient Kazakhstan and neighboring countries and peoples. Here are excerpts from a number of Arabic written sources describing the relations between the Mamluk state and Deshti Kipchak.

The proposed scientific and analytical review reveals the degree of information content and knowledge of narrative sources covering the history of the medieval Kipchaks. The formation of many Turkic-speaking

peoples of our country, and above all the Kazakh people, is closely connected with it. Significant groups of the Kipchak ethnic group joined the Kyrgyz, Karakalpaks, Uzbeks, Tatars, Bashkirs, Turkic-speaking peoples of Transcaucasia, Southern Siberia and Altai; the Kipchak tribes left their mark on the history of the peoples of Rus', Georgia, Armenia, Byzantium, Romania, Hungary, Egypt and Syria. Proposed the review includes monuments in Arabic, Persian and partly Turkic, written in the 9th-17th centuries, starting from Central Asia, the Middle East and ending with Spain. Coverage of the essays is given according to the chronology of their writing. For the first time, such a wide range of written Muslim sources on the history of the Kipchaks has been subjected to an analytical review in a single scope.

A special place is occupied by the K.Saki's work "Sultan Baybars" among the works of our original researcher which published in recent years. The explorer wrote the biography of the historic person Sultan Rukn ad-Din al-Zahir Baybars al-Bundukdari who became the protector of Muslims and the national hero of the Arabs and ruled Egypt and Syria from 1260 to 1277 and information about wars with foreign enemies and about abandoned architectural monuments. The next work was published in 2013 by Zh. M. Tulebayeva's article "General description of the written monuments of Central Asia in the XIII-XIX centuries". It provides valuable information about the peculiarities of the use of languages in medieval Arabic, Persian and Turkic languages and the history and culture of the Kazakh people in Central Asia.

Also "History of Kazakhstan in world oriental studies and Central Asia" by M. Laumulin which was published in 2019 is a scientific work aimed at "studying the history and ethnography of Kazakhs in Western orientalist" in the history, culture, ethnography and linguistics of Kazakhstan. The article examines the formation and development of the school of oriental studies in the context of the study of Central Asia and Eurasia. In addition, ancient and medieval sources on the history of Central Asia are analyzed, for example, data on the ancient peoples of Central Asia, autochthonous, medieval sources, Muslim historiography and much more.

This article also examines ancient and medieval sources on the history of Central Asia, including information from ancient authors about the peoples of Central Asia, medieval sources, autochthonous sources, Muslim historiography, as well as Chinese sources. Particular attention is paid to the study of the history and ethnography of the Kazakhs, mainly in Western oriental studies. The widest range of issues is presented here: early sources and information about the Kazakhs of the New Age; records and observations of European travelers and researchers about the Kazakhs and Kazakhstan. The author examines the phenomenon of Kazakh nomadism in the context of such scientific problems as geographical factors and the natural environment, social structure, political system and nomadic culture of the Kazakhs. This article is addressed to a wide range of specialists in history, historiography and oriental studies, international relations, security, geopolitics, political science and is recommended as a textbook for faculties and departments of oriental studies, history, political science, international relations.

Research results. Medieval inscriptions preserve a common historical heritage related to the history of several countries. For example, the scientific heritage of the orientalist Muhammad ibn Muhammad Tarkhan ibn Uzlag al-Farabi al-Turki (870-950), known as the second teacher after Aristotle, is a common world heritage. The discoveries of our ancestors in the natural sciences and treatises on the social sciences laid the foundation for medieval research.

In addition, the work of the outstanding scientist of the 11th century, naturalist Yusup Balasagun (1015-1075) "Kutty bilik" is a unique artifact that provides valuable information about the history, socio-political life, traditions and customs of the peoples. Mahmuda Kashkari, a man of enormous erudition and talent for his time, created a unique, unparalleled dictionary, which became one of the most valuable monuments of the culture and history of the Turkic peoples. Modern oriental studies, including Arabic studies and Turkic studies, are unthinkable without this work. Turkic scholars consider this work to be the first comparative historical study, more than seven centuries ahead of its time. In it they find a prototype of methodological principles that were established in science only in the 20th century. It is quite in demand among readers. Its first complete translation was carried out in Turkey in Turkish. There are also translations in English, Uyghur, Uzbek, Kazakh, Russian. A significant part of the material in this book was used in the German dictionary of the ancient Turkic language published in Germany.

The work of Mahmud Kashkari (1029-1101) "Divani lugat at-Turk" ("Collection of Turkic words"), which lived at the same time, is an encyclopedic reference book reflecting the cultural and historical development of the Turkic people, weighing the regularity of the Turkic language. These scientific and creative works are a common property, a historical relic of all the peoples of the East. Here he presented the main genres of Turkic folklore - ritual and lyrical songs, fragments of the heroic epic, historical traditions and legends (about the campaign of Alexander the Great in the region of the Chigil Turks), more than 400 proverbs, sayings and oral sayings.

Mirza Haidar Dulati who is the author of two of the greatest medieval written monuments, "Tarikh-i Rashidi" (1499-1551) in Persian and the poem "Jahannama" in Turkic, also aroused the interest of scientists and sociocultural history researchers. M. H. Dulati was fluent in Arabic and Persian. While in Babur's palace, he studied and analyzed historical documents. M. Dulati used the works of famous historians Jamal Karshi, Rashid ad-Din, Juvaini, Abdrazak Samarkandi and others as the review and analytical basis of his historical works. For example, the work "Tarikh-i Rashidi" describes the history of the descendants of Genghis Khan - the reign of Chagatai and Jochi and the medieval states of Central Asia, as well as information about the formation of the Kazakh people as an ethnic group. There is a particularly valuable work, which contains a number of information about the geographical and toponymic, linguistic and cultural development of the region.

"Tarikh-i Rashidi" contains a lot of information about the formation of the Kazakh Khanate, further events in Zhetysu and Eastern Dasht-i-Kipchak, the fall of Mogulistan, feudal wars, the establishment of friendly alliances between the Kazakhs, Kyrgyz and Uzbeks in the fight against an external enemy. The work also contains a lot of valuable data on the socio-economic situation of Southern and Eastern Kazakhstan in the 15th-16th centuries, on the historical geography of medieval Kazakh Zhetysu, and the urban and agricultural culture of the Kazakhs.

The first manuscripts of these historical and literary works are kept in foreign archives. For example, in the British Museum "Tarikh-i Rashidi", in the library of the University of Tehran, in the Manuscript Fund of the Institute of Oriental Studies, A. Biruni in Tashkent, at the Manuscript Fund of the Dushanbe Institute, East department of Literature of the Asian people's Institute in Moscow, the manuscript collection contains several versions of the manuscript in Persian and Turkish. Divani Lugat At-Turk by Mahmud Kashkari is the only manuscript in the National Library of Istanbul.

Libraries of the countries of the East and Europe contain a number of voluminous written sources with brief descriptions of the history of Central Asia and the Near East at different times. Most of these data are still not in scientific circulation. There are reasons for this, for example, when examining data written in Arabic, Persian, and Chagatai, there was no way to read in that language, and most of the documents were inaccessible.

First of all, it is necessary to collect and analyze information about the sources of medieval Kazakh history which is written in Arabic. In Soviet times many data on the history of the East people were deliberately removed, the content of the studied materials was changed and removed from the national interests of the people.

However, data on the culture and history of the Turkic world was collected during the Ottoman Empire and is still stored in Istanbul. In addition, Western scholars and travelers have carried to Europe with them a lot of valuable information about the history of the East people since the 17th century, as a result of which the manuscripts of the United States and Europe today contain a number of information about the history of Central Asia.

One of the largest centers for the study of the cultural, historical and political history of the people of Eastern Europe in Europe is concentrated in a special fund of the University of Bologna. It contains unique sources in Turkish, Persian and Arabic and is the only version. Databases and photocopies on topical issues of the medieval history of the peoples of Kazakhstan and Central Asia are stored in American universities. The Harvard University book collections contain information about the descendants of Mr. Ulugbek (descendants of Genghis Khan), and the special collections of Indiana University contain microfilms on the history of the peoples of Central Asia around the world.

Works in the Arabic language predominated in the historiography of Central Asia until the 13th century. Arabic language has become the main language of worship and theological literature in Central Asia since the second half of the XIII century. Instead, the usage of Persian and Chagatai languages came to the fore. They were used in Central Asia as the languages of state production and culture until the 1930s.

The Arabographic historical manuscripts that have come to us during the reign of Khulaguid Ilkhanov (1256-1353) were written in Iran. The Hulaguid state covered present modern Afghanistan (except for Balkh, part of the Chagatai dynasty), the Merv oasis, Arab Iraq, Jazira (Upper Mesopotamia), Iran, Azerbaijan, Arran and Shirvan, Armenia, Kurdistan, the eastern part of Asia Minor (Rum) and all mountains of Iran.

In 1295 the Ilkhans converted to Islam and refused to recognize the power of the great pagan khan. The original capital of the Hulaguids was Maragha, then the capital was moved to Tabriz, and from the beginning of the XIV century the sultanate near Qazvin became the capital.

Many works have been written, for example, "Tarih-i Jahangush" ("History of the Conqueror of the World"), "Jami at-Tavarikh" ("Collection of Chronicles"), "Rauzat auli al-albab fi att-tavarik wa al-ansab" ("Chronology") and wise media on genealogy (great people), "Book of Tayziat al-Amsar va Tazjyat al-Asar" ("Book of separation"), "Tarikh-i Guzida" ("Selected genealogy"), "Nuzhat al-Kulub ("The Delight of Hearts.") by order of the ruling dynasty.

This is a detailed historical account written by the Persian Ata-Malik Juvaini describing the Mongol, Hulagu Khan and Ilkhanid conquest of Persia, as well as the history of the Ismailis. It is also considered an invaluable piece of Persian literature. This account of the Mongol invasion of his homeland Iran, written from the accounts of survivors, is one of the main sources on the rapid movement of Genghis Khan's armies through the nomadic tribes of Tajikistan and the established cities of the Silk Road, including Otrar, Bukhara and Samarkand in 1219 and successive campaigns to the death Genghis Khan in 1227 and later.

Jami at-Tavarikh (Collection of Chronicles) is a historical work in Persian, compiled at the beginning of the 14th century by the vizier of the Hulaguid state, Rashid ad-Din, on the orders of Ilkhan Ghazan. Ghazan Khan, who was a polyglot and an expert on history, paid special attention to the history of his own people. In 1300/1301, he ordered Rashid ad-Din to collect all information concerning the history of the Mongols. The main part of the work, called Ta'rikh-i Ghazani ("Ghazan Chronicle"), was presented to Oljeit Khan in 1307. The work was completely completed by 1310/1311. Several people worked on Jami' at-tawarikh under the leadership of Rashid ad-Din himself. First of all, these are two secretaries of the vizier - the historian Abdallah Kashani (who also wrote an independent work "The History of Oljeitu Khan"), and, probably, Ahmed Bukhari. They, apparently, were the compilers of the draft text of at least III section of I part of Ta'rikh-i Ghazani, that is, the history of the Ilkhan state. Emir Pulad Zheng-hsiang, who came to Persia from China in 1286 and was an expert in Mongolian history and customs, also took part in the work. As the poet Shems-ad-din Kashani reports, Rashid ad-Din and Pulad Zheng-hsiang studied together every day, like teacher and student: "the happy emir told, the learned vizier wrote down from his words." Much historical information was received from Ghazan Khan and other Mongols.

Tarikh-i Guzida contains the history of the Islamic world, from the creation of the world to 1329 (729 AH). The introduction includes world creation, followed by six sections. The Mongol invasion is also mentioned. Qazwini compiled a map of the world in Tarikh-i Guzid, indicating the meridians. Qazwini declared the Afghans to be Israelis.

The authors of the manuscripts adhered to traditional forms of composition. A historical manuscript usually consisted of three components:

- I Introduction.
- II Main part.
- III Conclusion.

General history manuscripts usually consisted of several volumes (mujallad), the volumes were divided into large chapters (chapter, article) or parts (parts, notebooks), which, in turn, were divided into sections (chapter, purpose, tobacco) and stories (epics). Individual volumes of works often had their own titles.

A striking example of a manuscript on world history is the work "Jam at-tavarikh". The first volume of the work has its own title "Tarih-i Mubarak-i Gazani" ("Blessed History of Gazanova"), the third volume - "Jam at-tavarikh", as well as "Surat-i akalim va masalik-i" . mamalik ("Climate and Country". Known as "Trails").

The text is based on the structure of the manuscripts, the most popular of which are:

- 1) chronological,
- 2) political-regional,
- 3) thematic.

Timurid manuscripts cover the period of the reign of Amir Timur (1370-1405) and the Timurid dynasty (1370-1506), whose representatives ruled Maverannahr, Afghanistan, Iran, Azerbaijan and Iraq.

Timurid sources include the following works: "Tuzik-i Timuri" (Timur's writings), "Zafarname" ("Book of Victory"), "Muntahab at-tavarikh-i Mu'ini" ("Selected works of Mu'ini"), "Zafar -name-yi Timuri" ("Book of Timur's victories"), "Tarih-i arba 'ulus" ("History of the Four Nations"), "Mu' izz al-ansab fi shajarat Salatin mogul" ("Glorifying the genealogies of the Mongol sultans" book), "Majmu-i Hafiz-i Abru" ("Collection of Hafiz-i Abru [Historical]"), "Mujamal-i Fasihi" ("Collection of Fasikhs"), "Matla 'as-sa` dain wa majma' al-Bahrain" ("The Origin of the Two Constellations and the Unification of the Two Seas"), "Rauzat as-safa` fi sirat al-anbiya` wa al-muluk wa al-khulafa" ("The Garden of Purity in the Biographies of the Prophets, Sovereigns and Caliphs") and others.

Sheybanid manuscripts are represented by historical chronicles, memoirs and biographies. According to the presentation of the material, historical chronicles can be divided into general and family stories.

"Tarih-i Abu-l-Khair-khani" is a work on general history. Authors of dynasty works "Fath-name", "Sheibani-name", "Futuh-at-i khani", "Mihman-name-yi Bukhara" tell about the life of Muhammad Sheibani khan. The works "Zafar-name", "Sharaf-name-yi shahi" dedicated to Abdullah II (1557-1598), the author of "Musahhir al-bilad" describe the years of rule of various representatives of the Sheybanid dynasty and the first successive Ashtarkhanids.

"The History of Abu-l-Khair Khan". Author - Mas'ud bin Xman Quhistani. Information about the author is limited to what he reported about himself in his work. He was the secretary of Suyunch-khoja-khan, the son of

Abu-l-Khair-khan; after the death of Suyunch Khoja Khan, he was with the third son of Kuchkunchi Khan, also the son of Abu l-Khair Khan, Abd al-Latif Khan (1540-1551). The year of his death is unknown. "At least at the time when one of the earliest copies of his work, dated December 10, 1590, was copied, he was no longer alive, as evidenced by the following words of the scribe: "Mas'ud ibn Usman Quhistani... left this fragile world

The essay is written in a rather complex, ornate and elaborate Central Asian Farsi (in the Tajik literary language). The narrative is decorated with numerous poetic inserts, quotations from the Koran, and is replete with complex stylistic figures. The essay details the background to the accession of Abu-l-Khair Khan in Eastern Dasht-i Kipchak, the defeat of his predecessor Jumaduk (Yumaduk) Khan by the rebel emirs, and the accession of Abu-l-Khair Khan to the throne. The text gives separate dates for the Hijra and the twelve-year animal cycle, and also sometimes indicates at what age Abu l-Khair Khan performed this or that action. Since the source records the correspondence of his age to a certain year of the Hijri, then finding out all the other dates fixed by indicating the age of Abu l-Khair Khan is not difficult. V.V. Bartold expressed distrust of the chronology of the history of Eastern Dasht-i Kipchak in the form in which it is recorded in "Ta'rikh-i Abu-l-Khair-khani"

The Ashtarkhanid manuscripts were written about the history of the rule of the Bukhara khans of the Ashtarkhanid dynasty (1601-1753). The territory of the Ashtarkhanid state stretched from the Dashta-Kipchak border to Balkh, including Kunduz, Juzgun (Faizabad), Shebergan and other modern regions of northern Afghanistan. Fergana entered their domain, including the city of Uzgen. They captured the cities of Sairam and Turkestan in the north of the Ashtarkhanids, which is located the Talas valley. The capital of the state was Bukhara.

Ashtarkhanid manuscripts include:

"Imamkuli khan-name" ("Book of Imamkul Khan"), "Bahr al-asrar fi manakib al-ahyar" ("Sea of secrets about noble deeds"), "Aja and tobacco" ("Miracles of rank"), "Tarikh-i Sayyid Rakim" ("Chronicles of Sayyid Rakim"), "Ubaydallah-name" ("Ubaydolla-name"), "Tarikh-i Abu-l-Faiz-khani" ("Abu-l-Faiz" -History khan ").

Types of Ashtarkhanid manuscripts: historical chronicles, historical and literary reference books, biographies. According to the presentation of the material, the historical chronicles can be divided into general and dynastic stories.

"Imamkuli-khan-name", "Ubaydallah-name", "Tarikh-i Abu-l-Fayz-khani" - family tales and Imamkuli-khan (1611-1642), Ubaydallah-khan (1702-1711) and Abu l- Faiza were dedicated to the reign of the Ashtarkhanids Khan (1711-1747).

Bahr al-asrar fi manakib al-ahyar is a large-scale encyclopedic work on cosmography, astrology, mineralogy, plant breeding, veterinary medicine, histological geography and general history until the middle of the 17th century.

"Aja ib at-temeki" is a cosmographic and geographical work with sections on the history of the prophets and astrology.

In the work "Tarikh-i Sayyid Rakim" historical and biographical information about the rulers, spiritual figures, writers of Central Asia is presented in chronological order. In each section, the author follows a certain scheme: a detailed chronicle of the khan and sultan, coming to power, the history of important political events associated with his reign.

The Mangyt manuscripts appeared during the reign of the last ruling dynasty of the Bukhara Khanate, the Mangyts (1753-1920). These include the following works: "Tuhfat al-khani" ("khan's gift"), "Taj at-tavarikh" ("crown of genealogies"), "Khaka ik al-umur" ("true position"), "Tarikh-i Amir Haydar" (" The Story of Amir Haidar "), " At-Takwa Shop "(" The Treasure of Piety "), " Tavarikh-i Pol va Avahir "(" History [...]), "Fath - name-yi Sultani" ("The Book of the Sultan's Victories"), "Tarih-i Amiran-i Mangitiya" ("History of the Emirs of Mangyt"), "Tuhf-E Ahl-e Bahara" ("Gifts for Bukhara People") and others.

Mangyt manuscripts consist mainly of historical chronicles, memoirs, chronicles. According to the presentation of the material, historical chronicles can be divided into general and family ones.

The work "Taj at-Tauarikh" refers to the general history. Dynasty stories: "Tuhfat al-khani", "Tarih-i amir Haydar", "Tavarikh-i avail va avahir", "Fath-name-i sultani", "Tarih-i amiran-i mangitiya", "Tarih-i Mangitia salad", "Salimi's story".

Works as a memoirs are "Haka ik al-umur", "Mahazin at-takwa fi tarih al-Bukhara", "Siyakhat-name-yi Sayyid Ahmad Khoja", "Tuhf-e ahl-e Bukhara".

Chronicles: "Ain at-Tauarikh".

At the beginning of the 18th century, a new state association, the Kokand Khanate (which existed until 1876), emerged in the Fergana Valley. With the formation of the Kokand Khanate, many works on the history of the Khanate were created. The Kokand manuscripts include the following works: "Muntakhab at-Tavarikh" ("Excerpt from history"), "Tarih-i Jadida-i Tashkent" ("New history of Tashkent"), "Khulasat al-Akhval" ("Summary of [Life] content", "Umar-name" ("History of Umarov") and others.

This article analyzes the *jadwal* ([dynasty] table) in the Paris manuscript of Mu'in ad-Din Natanzi's *Muntahab al-Tawarikh-i* and the *Ulus Jochi* section in the Topkapi Palace Library manuscript, (Synoptic Account), probably the same author, as well as "Muntahab at-Tawarikh-i," which has received little attention until now. The author, comparing and examining the information contained in them, reconsiders the issue of "Ak Orda" and "Kok Orda" and the character of "Muntahab at-Tawarikh-i".

As is known, there are some problems with the information of "Muntahab at-Tawarikh-i" about the *Ulus of Jochi*, but from consideration of this article it becomes clear that its author actually owned more than can be found in the text of "Muntahab at-Tawarikh-i", the amount of important information about the *Ulus of Jochi*. On the other hand, it is assumed that the author did not have accurate information about the early history of the left wing. Information about *Ak Orda* and *Kok Orda* at the time of writing, but this information was not accurate. A more accurate comparison and study of the text "Muntahab at-Tawarikh-i" will make it possible in the future to clarify the history of the information contained in them about the *Ulus of Jochi*.

The state of *Khiva* existed until 1920. The *Khiva Khanate* was founded in 1512 by Genghis Khans from *Desht-Kipchak*, *Ilbars* and *Balbars*, descendants of *Sheiban*, the son of *Jochi Khan*.

The Khanate is called *Khorezm* in the data of *Khiwa*. The first capital of the state was *Urgench*, then in 1598 *Khiva* became the new capital of the *Khorezm* state. The *Khorezm* state was named the *Khiwa Khanate* in honor of its new capital in native and foreign historiography.

The *Khiwa Khanate* included the modern territories of western *Uzbekistan*, southwestern *Kazakhstan* and most of *Turkmenistan*. The *Khiva Khanate*, which existed for more than four centuries, left a rich cultural heritage in the form of written monuments, which are an invaluable source for studying the history and culture of the peoples of *Central Asia* and *Kazakhstan*.

Consequently, all valuable data on the history of *Kazakhstan* should be textually analyzed from the original and revised from a new point of view. That is, a careful study of the data will help shape a new history of a sovereign state and future historical knowledge and position. We all know that the systematic history of our statehood is confirmed by written data.

Conclusion. The written heritage, which was born on the territory of ancient *Kazakhstan*, has studied a lot and left many fundamental works by Russian, German, Turkish, French, Hungarian and other foreign scientists. They are also highly valued in our country's science and are widely used in research. Therefore, ancient scientific publications on the history, culture and literature of *Kazakhstan* are great value. They also need special care and diligence.

All this makes written artifacts is necessary to centralize, to keep carefully, and study thoroughly. In addition, within the framework of the state program "Cultural Heritage" adopted in 2004, the country received thousands of archival documents on the history of the country, identified from foreign archives and research institutes. Archivists and scientists within the framework of this program have replenished our country's archive with historical and cultural documents from the scientific institutions, museums, libraries of *Armenia*, the *Arab Republic of Egypt*, *Turkey*, *France*, *Hungary*, *Great Britain*, the *USA*, *Russia*, the *People's Republic of China*, the *Republic of Uzbekistan*. More than 35 thousand historical documents have been revealed, copies of some of them have been found in the departments of rare manuscripts of foreign archives, libraries and research institutions. Most of these documents were collected at the *Central State Archives Fund* in *Almaty*.

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