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The Sacral Geography of Kazakhstan and Central Asia in Arabic-Script Manuscripts

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Abstract

The research is aimed at the study and analytics of Arabic manuscripts in the history of Kazakhstan and Central Asia. In the framework of the programs “Spiritual places of of Central Asia” (“The Sacred Geography of of Central Asia”) some of the Arabic-script manuscripts about the sacred historical places of Kazakhstanand Central Asia, with a description of the most interesting facts and events associated with them, have been investigated. Meanwhile, most of the Arabic-script monuments, containing various and significant information on the history of certain our cities and regions from ancient times to the early modern age, are still unresearched. Therefore, historians of Central Asia will have to study the Arab sources in fully. Every historian not only of Kazakhstan and other Central Asian countries are acutely aware of this responsibility. Because they specifically understand that all historical data of medieval Central Asia have been preserved in this language.

Introduction

The program article of the President of the Republic of Kazakhstan NursultanNazarbayev “Looking into the Future: Modernizing the Public Consciousness” not only complements the Message of the Head of State on the Third Modernization and constitutional reform, it sets the tasks that should become the core of further political and economic transformations in our country. As NursultanNazarbayevnoted, “since 2004, the program“Cultural

heritage” was implemented, and “in 2013 we adopted the program “People in the flow of history”, which allowed us to systematically collect and study documents, dedicated to the history of our country, from the world’s leading archives (Nazarbayev, 2017). And today we must start more extensive and fundamental work”.¹

In connection with the abovementioned, today the Kazakhstan’s and Central Asian orientologists face an important and responsible task - the introduction into scientific use of original source materials that contain valuable and factual material on the history and culture of the Kazakh people. To do this, it is necessary to popularize the numerous historical facts that we receive from various sources, and, at first, from written manuscripts of the past that have reached us in the form of hundreds of thousands of manuscript books. There is a rich historical literature in the Eastern languages, where the centuries-long history and culture of the peoples of our region were reflected.

Among the written manuscripts of the Middle Ages and modern era, related to the history of Kazakhstan, a special place is occupied by hand-written books written using Arabic-script. The study of the Arabic-script manuscripts has an important socio-political significance.

In order for practical implementation of the “Native land” program, the first priority task is to organize a serious study of local history, which involves study of the regional history of Kazakhstan. Arabic-script written manuscripts contain various and significant information on the history of our specific cities and regions from ancient times until the 20th century.

Literature review

The study of arabic-script scripts has several directions. For example, Khiva sources in the Chagatai language contain numerous data on the history of Western Kazakhstan in the 13th - the beginning of 20th centuries. The Khanate of Khiva was founded in 1512 by Chingizids from Desht-i Qipchaq, Ilbars and Balbars, who were descendants of Shiban, the son of Juchi Khan. The Khanate of Khiva, which existed for more than four centuries, left behind a rich cultural heritage in the form of written manuscripts. In the works “Chingiz-name” of Utemisha-haji, “Shajara-yi Turk va Mogul” of Abulgazi Khan (1643-1663) and Muhammad Anush Khan (1663-1687), “Tawarikh-i Khorazmshahiya” of Mulla Babadzhan, “Firdaus al-Iqbal” of Shir-Muhammad Munis (1778-1829) and Muhammad Riza Agahi (1809-1874), the writings of “Riyaz al-Dawla”, “Zubdat al-Tawarikh”, “Jami al-Waqiati Sultani”, “Gulshani Dawlat”, “Shahidi Iqbal” of Muhammad Riza Agahi, and the works “Shajara-yi Khorazmshahi”, “Khorazm Tarikhi” of Muhammad Yusuf Bayani (1859-1923) contain extensive information on the history of the Kazakhs who lived on the territory of the Khanate of Khiva and in neighboring countries.²

Method

In the article, along with the methods of historico-comparative and traditional characteristics of the study of linguistic data, the following methods are used: a component-linguistic analysis, ethnolinguistic, semantic, etymological analyzes. Through complex analysis in the depth of the content of the word,

¹In 2009, the President of Kazakhstan at a meeting of scientists from Central Asian countries urged researchers to study manuscripts in Arabic.

²Khan Shiban is the seventh descendant of the great Genghis Khan. He ruled in Central Asia in the early 16th century. When he ruled the Arabic language had popularity in his Palace (Ahmedov 2015, pp. 110-116)

data with ethno-cultural colors are revealed and they reveal the essence of the ethnos, determine the place of the regional word in the culture of the ethnos.

Results and Discussion

Part of the Western territory of modern Kazakhstan was part of the the Khanate of Khiva.³ In this regard, the introduction into the scientific use of information from Khiva sources on the political, socio-economic, cultural history of the Kazakhs of the Khanate of Khiva is also necessary for studying the history of this region of our country.

Kokand sources contain information on the history of South Kazakhstan. The author of the manuscript “Tarikh-iJadida-yiTashkand” (“The New History of Tashkent”) Muhammad Salihdomla Rahim Kara-khoja-ugli worked on his work for 25 years and completed it in 1888. “Tarikh-iJadida-yiTashkand” contains valuable factual material on the socio-economic history of the Tashkent vilayet of the 18th-19th centuries. Historical information is presented in chronological order, and, in general, all events are marked by dates. “Tarikh-iJadida-yiTashkand” consists of two volumes. The first volume is devoted to the history of Islam, the history of the countries of the East, from ancient times to the 15th century. The second volume is devoted to the history of the Khanate of Kokand from the end of the 15th century until the 80s of 19th century. The second volume of work is divided into three chapters. The first chapter contains the history of Fergana from 1526 to 1805. The second chapter describes the history of Tashkent, Ferghana, Bukhara from 1805 to 1876. The third chapter is devoted to the historical topography of Tashkent, the description of climate, agriculture, occupation of the city and its environs. Although Muhammad Salih devoted his work to the history of the city of Tashkent, he describes its history in close connection with the historical events taking place in the region, including the history of Desht-i Qipchaq, the description of its geographic and climatic conditions. Especially valuable are the information on the description of the cities of Turkestan, Sayram, Sygnak, Aulie-Ata. Muhammad Salih, describing the above-mentioned cities, also mentions historical events relating to them, the names of their rulers, and the role of the above-mentioned cities in the political, economic and cultural life of the population of the region.⁴

The composition “Khulasat al-Ahwal” (“Summary of the circumstances”) was written in 1866 in Tashkent by Abu Ubaidallah Muhammad ibn Sultan-khoja, known as Ishan-khojakariTashkandi. “Khulasat al-Ahwal” as a historical source contains numerous information on the history, economic and cultural life of the Khanate of Kokand, as well as facts from the life of historical personalities of that era. The essay contains valuable information about a major uprising of the Kazakhs in Aulie-Ata.

Kokand hand-written books contain interesting factual data about the Kazakh tribes living in the territory of the Central Asian khanates, about the tribal composition of the Kazakh population of certain regions.⁵

Among local authors on the history and culture of Kazakhstan, special attention should be paid to the study of the works of KurbanaliKhalidi. Khalidi was

³ Khiva is a city in Uzbekistan. In the middle ages, many scientists lived in the city who studied Arabic, (Kumekov 1987,p. 65).

⁴Muhammad Salih was a professional historian. As a historian he did not belong to any political group. He tried to accurately convey the information in his book. Mostly he relied on his vision of where he was(Derbisali, 2010, p.78).

⁵Kokand is a city on the territory of Uzbekistan. The works of the Kokand group of historians play an important role in determining the historical events of the region (Mano,1977, p. 59).

born in 1846 in the city of Ayaguz, located on the trade route connecting Semipalatinsk with Zhetysu region. According to his genealogy, the most ancient of his ancestors is Turkmen Baba.⁶ During the rule in Khiva of AbulgaziBahadur Khan (1643-1663), Turkmen Baba left the khanate and arrived to settle down in the village of Sarda in the Kazan governorate. In Sarda three sons of Turkmen Baba were born: Baymuratkul, Muhammad-Kadyrkul and Bikbau. Bikbau was the grandfather ofKhalidi, who was the father of Kurbangali. Khalidi was a merchant and haji.KurbangaliKhalidi grew up in Ayaguz, where he received his primary education in the madrasah, his teacher wasShaykh al-Islam Akhand, the son of Muhammad-Sadyk, the son of Ismail. Later he continued his education in Semipalatinsk.

One of his teachers was Mulla Malik, the son of Muhammad-Rahim Shama. Mulla Malik served as the imam of the seventh mosque and taught at the madrasah at this mosque. According to the description of KurbangaliKhalidi, he was an educated person; he paid much attention to such subjects as history and geography. Mulla Malik had a great influence on the formation of KurbangaliKhalidi as a historian. KurbangaliKhalidi also attended the classes of Abd al-Jabbar, the son of Ubaidulah and Kamal al-Din, the son of Muhammad Rahim, held in the madrassas at the eighth mosque. Abd al-Jabbar was from the Chistopol district of the Kazan governorate and studied in Bukhara.

In 1871, KurbangaliKhalid officially received the rank of Imam, and in 1874 was appointed as imam of the Tatar mosque in Chuguchak, the center of Tarbagatai district of Xinjiang. At the same time, he taught at the local Tatar madrasah and remained in the post of Imam until the end of his days until 1913. KurbangaliKhalidi witnessed how in 1874 Chinese troops captured the city when they suppressed the Dungan revolt there. In 1881, he became the chief judge for local Turkic Muslims. In 1897-1898, he made a hajj, traveling to Mecca from Chuguchak through Omsk, Moscow, Warsaw, Vienna, Budapest, Sofia, Istanbul and Syria.

The works of KurbangaliKhalidi were published. The first work was published in Kazan in 1889 under the name “Tarikh-iJarida-yiJadida” (“The New Historical Notes). The composition is devoted to the description of the pilgrimage to holy places, which he accomplished in 1885 from Chuguchak to Eastern Turkestan.

The second work of KurbangaliKhalidi “Tawarikh-iKhamsa-yiSharqi” (The History of the Five Eastern) was published in Kazan in 1910. To write this work, the author needed more than twenty years of dedicated work, careful collection of written and oral sources. Possessing Arabic, Persian and Turkish languages, KurbangaliKhalidi managed to attract a wide range of Eastern written sources for research. To collect the material, he specifically traveled to Kazakh auls, where he studied the public life and everyday life of the population on-site, talked with local residents. At his request, educated local residents provided him with information in written form on various issues that were interesting to him.

“Tawarikh-iKhamsa-yiSharqi” is also of great interest, as a sample of the literary language, which was used in Kazakhstan at the beginning of the 20th

⁶KurbangaliKhalidi was fluent in Arabic. He translated many historical works about the history of Central Asia. According to him, he continued the traditional way of ancestors. Because his great-grandfather Abulgazi Bahadur Khan was also a historian.(Beisembiev,2009,p. 118).

century. This work is written in the Turkic language with numerous inserts and sentences in Arabic, Persian and Turkish languages.

The work of KurbangaliKhalidi is of great importance for the study of questions of history, chronology and genealogy. Noteworthy are the separate chapters of the work devoted to the study of the problem of the ethno genesis of the Kazakh people. KurbangaliKhalidi gives a historical and comparative analysis of information from the genealogical and folk legends of Kazakhs with the information from eastern written sources. The special section contains original information from the life and activities of Kazakh rulers.

The sections devoted to the ethnography and ethnic history of the Kazakh people differs by exceptional details. From the author's information, it is necessary to highlight such data as the settlement of Kazakh tribes, the description of Kazakh customs, rituals and beliefs.

"Tawarikh-iKhamsa-yiSharqi" is one of the valuable sources for studying the history of Kazakhstan's culture. KurbangaliKhalidi mentions the names of poets, quotes their poems, statements, and describes the historical era associated with their activities. Separate chapters of the book are devoted to the historical and comparative analysis of the Turkic languages, their mutual influences with Arabic and Persian languages. In "Tawarikh-iKhamsa-yiSharqi" there are various materials on the lexicon of the Kazakh language, samples of oral folk art. KurbangaliKhalidi in his book pays special attention to the interaction of the Turkic and Arabic languages. According to him, they complement each other in the context of the transfer of meanings (Ahmedov, 2006, p. 116).

The work contains a wealth of geographic material, including information from travels of KurbangaliKhalidi. His notes on the history of cities, fortifications and large settlements were based, mainly on personal observations and impressions, in conversations with the local population with the use of information from written sources.

All his works testify to the profound knowledge and breadth of the author's interests. KurbangaliKhalidisubscribed for historical literature, magazines and newspapers published in Russia and Turkey. He was familiar and corresponded with the famous historians Riza al-Din, the son of Fakhr al-Din, the editor-in-chief of the journal "Shuro", and Ahmed Midhat, a Turkish scholar and educator.

KurbangaliKhalidi wrote another work, codenamed "Biographical Dictionary" of famous people of his time. The main attention is paid to the scientists and Sufis of Semipalatinsk and Chuguchak. It should be noted that Semipalatinsk was under the control of Tsarist Russia, and Chuguchak under the control of the Qing Empire. In the 19th century, Semipalatinsk became a religious center for receiving Muslim education in East Kazakhstan. Nine madrasahs were actively developing and operating here. The Muslim community of East Kazakhstan was poly-ethnic, the basis were Kazakhs, Sarts, Uzbeks, Shala-Kazakhs, Dungans, Tatars. The population of Semipalatinsk, basically, consisted of Muslims. This work is a valuable source for the spiritual culture of Kazakhs, oral stories that existed in the Kazakh Steppe, were preserved and used by KurbangaliKhalidi without any changes.

In the hand-written book "Muntakhab al-Tawarikh" ("Extracting from Stories") Haji Muhammad Hakim-khan (1803-1845), a well-known historian, writer, geographer, traveler and educator, the events are described that took

place in East Central Asia. “Muntakhab al-Tawarikh” is the most important source on the history of Kazakhstan and Central Asia of the 19th century. The author divides his book into two parts. The first part is devoted to the history of the cities of Afghanistan. The second part is devoted to the history of Central Asian cities. And also compares similar moments of two neighboring cultures (Haji, 2006, pp.39-40). The author describes in detail the events that took place in the Khanates of Bukhara, Kokand, and Khiva, Afghanistan. The essay contains detailed information on the travels of Hakim-khan, lasting for seven years.

The city of Shamaï (Semey) was the first city during the travel of Khakim-khan through regions that were subordinate to Russia. As Hakim-khan writes, from Shamaï to Omsk there were four days of the travel. The city of Semipalatinsk was built by Colonel Stupin in 1718. However, the city, built on the bank of the Irtysh, was repeatedly flooded. Therefore, the city was gradually moved away from the river. Since 1745, the city of Semipalatinsk became part of the Siberian governorate, and since 1782 the city received the status of a district town.⁷ In the city on both sides of the river there were customs houses and trading houses. Here, merchants from Central Asia were engaged in trading operations. In 1822, the city of Semipalatinsk entered the newly formed Omsk governorate. The travelers were impressed by the beautiful layout of the city and the wide streets. Hakim-khan was especially astonished by houses, skillfully built of wood. He especially notes the cleanliness and order in these houses, draws attention to the fact that they have windows with large glasses inserted in them.

It should be noted that the Arabic-script handwritten books are important sources on the historical geography of Kazakhstan. According to sources, one can form an idea of the boundaries of Desht-i Qipchaq, its population and the peculiarities of its climate. The information from sources about the Caspian and Aral Seas, information on mineral resources are unique.

Creative investigation of the rich written legacy of the past centuries has an important role in studying the history of spiritual culture of the Kazakhs. Manuscripts in the Persian and Chagatai languages have occupied a special place among other written sources related to Kazakh history. They contain important information regarding different aspects of history of spiritual culture of Kazakhs.

Narrative works describe activities of the Kazakhs who belonged to the Central Asian Sufi orders of Yassaviyah, Kubraviyah, and Naqshbandiyah. Yassaviyah is one of the earliest Sufi tarikats which was founded by Ahmed Yasavi (1041-1167), whose name is linked to the spreading of Islam to the Turkic nomadic environment. Hagiographic manuscripts enumerate such successors of Ahmed Yasavi as Mansur Ata, Abd al-Malik Khoja, Taj Khoja, Sayyid Ata, Sufi Muhammad Danishmand Ata, Hakim Ata, Zengi Ata, Uzun Hasan Ata, Ismail Ata, Ushak Ata, Sadr Ata, and Almumin Baba.

From the very beginning Sufism had unified the Arab-Muslim culture with the local culture of Central Asia, and thereafter skillfully adapted to culture and traditions of local population. Partially preserving pre-Islamic beliefs under the Muslim banner, the Sufi achieved their goal—spread of Islam’s influence.

The narrative works in the Persian and Chagatai languages reveal Islam’s increasing influence upon the spiritual development of nomadic society. They

⁷ The book of Hakim Khan was one of the last written in Arabic about the history of Central Asia (Yakubovsky, 1951, p. 147).

contain an unusual insight into relations of secular and clerical leaders. They reveal the increasing role of the clergy in cultural and political life of nomads. Central Asian historical and hagiographic writings contain valuable information on the sacral geography of Kazakhstan. For example, in the historical work of Sharaf al-Din 'Ali Yazdi "Zafar-name", the construction of the mausoleum of the Khoja Ahmed Yasavi, which together with other sacred places "form the skeleton of our national identity", is colorfully described.

It is said in the work "Zafar-name" that after visiting city of Yasi for the pilgrimage to the tomb of Shaykh Ahmed Yasavi, there was the highest degree of Amir Timur (1370-1405) "to build the highest building over this sacred mazar: its dome must be built in such a way that the inner side in circumference will be one hundred thirty ghaz. Thus, in diameter it must be about forty one ghaz. After the construction, the building must have an appropriate height, the walls and the dome must be decorated with colored tiles, doors should be made of an alloy of seven different metals, in the middle must be built huwz, its surface also must be covered by the alloy of seven metals. Marble stone must be brought from Tabriz and settled on the grave and must be skillfully handled and decorated with unusual carvings. Assign responsibility for the completion of construction on the Mawlana 'Ubaydullah Sadr. In accordance with this order the construction must be completed within one year."⁸

Represent certain interest and information hagiographic works, narrating about the life of Saints, cult places and sacred objects. The Arabic-script manuscripts contain information about medieval towns that were cultural and spiritual centers of medieval Kazakhstan, its important role in spreading Islam among the nomadic population and the names of Muslim scholars who worked in these cities.

For example, Sayram, a medieval Southern Kazakhstan city, was located on the Great Silk Way. It had three names: Madinat al-Bayda, Isfijab and Sayram. The first name was Arabic. Up to the 13th century the city had been known as Isfijab. Some Oriental sources call it Ispidjab. The city's area of influence covered the whole cultural area of Arys River and its tributaries and reached the Talas valley to the east. Sayram was the capital city of the district that included such well-known medieval cities as Taraz, Farab, Kulan, Suyab, Shavgar, Sauran, Sygnak, Yangikent.

During more than a thousand years of its existence the city of Sayram had been not only a prominent trade centre, but also served as an important strategic point in Central Asia. Sayram was the border city of Samanid dynasty and, just as every other fortified Muslim city, was made up of a citadel, shakhristan (the city itself) and rabat (suburbs). Both shakhristan and rabat were surrounded by walls, had four gates and a number of bazaars, among which was the popular cotton fabrics bazaar.

Akhmed ibn Iakhyab ibn Jabir al-Balazuri was the first to write about Isfijab's Turks and the Arabic conquest of the region in his manuscript "Futukh al-Buldan".⁹ Al-Balazuri's reports are very important in the history of Kara-

⁸Sharaf al-din Ali Yazdi was not a contemporary of the great commander Amir Timur. But he was the Palace historian of his son Shahrukh. He describes in detail the beginning and end of the construction of the mausoleum of Ahmed Yasavi in Turkistan. According to his book, the construction of the mausoleum began in 1397 and ended in 1405, (Sharaf, 1972, p. 112).

⁹One of the first historians who reported the arrival of Arab conquerors in Central Asia is al-Balazuri. Following his data, we can assert that the largest city in Central Asia, Tashkent was conquered by the Arabs in 711 (National Center of Archeography and Source Studies, 2007, p. 64).

Khanid Khanate (840 – 1212). According to Kara-Khanid sources, the first ruler of the dynasty, Bilge Kul Kadyr Kagan was engaged in a war with one of the Samanidamirs. According to al-Balazuri, that amir was Nuh ibn Asad (who died in 842). In 840 Nuh ibn Asad launched an attack on against Turks and, having captured Isfijab, surrounded it with a wall that encircled vineyards and farmland. He appointed a ruler from the local nobility, who established a dynasty of his own. Isfijab was the only city in Transoxania upon which kharaj tax was not levied.

Yaqut ibn Abdullah al-Rumi al-Hamawi wrote in his encyclopedia “Mu’jam al-Buldan” in 1224 that Isfijab was a large city in Transoxania, bordering on Turkistan that had its own district, villages and towns with fertile lands, lots of trees and gardens and irrigation water. One could not reach Transoxania or Khorasan without passing through the border area of Isfijab. That was the reason it did not have to pay taxes. Instead, the money was spent on arms and city improvements.

One of the remaining ancient memorials in Sayram is the citadel that, according to Arabic sources, was in ruins in as early as the 10th century. The citadel is located in the center of Sayram and is a rectangle with long sides facing north and south. There are remains of an old fortress surrounded by a wide moat and earthen walls. The Karaul-Tepe hill towers in the east, with a path to a cavern, now is non-existent, which was going from its top. There are a number of other caverns in Sayram, including the one under Khyzr mosque which is believed to have been a site for prayers.

There are many sacred places in Sayram, although only small heaps of rocks remain in the place of some. Others have been rebuilt. Amir Timur ordered an obelisk to be built at the burial site of Sayyid Khoja-khan Ata, the son of Auliya Ata.¹⁰ Later amir Nauruz Barak Khan built a new stone obelisk that survived to present days.

All the existing mausoleums deserve special attention as reminders of prominent people of different ages, such as Hazrat Abd al-Aziz Baba – one of the first to convert into Islam, Hazrat Sayyid Badr al-Din Ispijabi, Hazrat Mawlana Lutfallah Sayrami, also known as Baba-yi Mashvarat. He was a student of Hazrat Qazi Bayzavi (died in 1292) and wrote seven books on tafsira, fikh, usul and tarikat.

For many centuries Sayram played a huge role in the spiritual life of the North-Eastern Turkistan. The city, located at the border between settled and nomadic cultures never joined either, but was influenced by both.

Abu Sa’d ‘Abd al-Karim ibn Muhammad al-Samani (1113 – 1167) wrote in his “Kitab al-Ansab” that Isfijab was home to many famous scientists and khadis scholars. He notes Abu ‘Ali al-Hasan ibn Mansur ibn ‘Abdallah ibn Ahmed al-Mu’addib al-Mukri’ al-Isfijabi, who passed on khadis recorded from al-Khasan ibn Ali al-Maydani al-Samarkandi and Muhammad ibn Yusuf al-Samarkandi.

Out of Sayram came Akhmed Yasavi, and his parents and close relatives are buried there. Yasavi is credited with spreading Islam among the Turkic nomads. His teachers included Arslan Bab, Khyzr, Shihab al-Din Sukhravardi and Abu Yusuf Khamadani.¹¹

¹⁰ Amir Timur was a fan of sacred places. Sayram has many shrines of the Islamic world. Therefore, many rulers of Central Asia often preferred to be in Sayram (Haji, 2006, p.79).

¹¹ Sayram was a key spiritual city not only in Kazakhstan and Central Asia. Many descendants of Arab missionaries lived in the city. Sayram had one of the largest libraries in Central Asia. There are all the manuscripts preserved in the Arabic language (Ahmedov, 2015, p. 91).

Among all manuscripts that describe the spread of Islam among nomads the one that deserves a special note is the text named “Tazkira-yiUwaisiya” that is listed in the Bodleian Library under the code Pers. 54. A detailed study of this text by an unknown author and its translation into Kazakh would help us learn more about the activities of UwaisiyaSaints, many of whom were born in Sayram.

Their leader, Khoja Muhammad Sharif, who also came from Sayram, was very popular among the people of Kashgar in the 16th century, led the Uwaisiya order and had the title of Hazrat the Great Khoja. His life is covered in the text by unknown author named “Tazkira-yiKhoja Muhammad Sharif”.¹² He was a spiritual mentor and an advisor to Chagatai ruler Abdal-Rashid Khan. He lived in Yarkend and died there in 1565. The Saint was buried in Besh-Arik, near Yarkend.

Some texts have unique references to Nakshbandiya, Yasaviya and Kubraviyatarikats who lived in Central Asia and promoted their teachings among nomadic Kazakhs and Kyrghyz. Certain texts are biographies of Jakhriya-yiSultaniyatarikat that worked in Turkistan and nearby nomadic areas and contain unique information important for assessing the role of their Saints in the political life of Central Asia (Omarbayev et al., 2020).

Conclusion

This study was aimed at the analysis of Arabic manuscripts on the history of Kazakhstan and Central Asia. Almost the whole history of medieval Central Asia was written by Arabic authors. They give invaluable information about the life of Kazakhs and other peoples of Central Asia. Identifying these historical resources and putting them into scientific use requires a lot of effort. First of all, specialists of the Arabic language. In Kazakhstan, in recent years, the trend of mastering the Arabic language is increasing. The state also cares about this issue. Annually allocates scholarships to study the Arabic language. There is no doubt that in the future they will contribute to the study of the history of the medieval peoples of Central Asia. Thus, is being formed a new page in the history of this region.

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¹²Sairam's spiritual leaders spread throughout Central Asia to promote Islamic teachings. Khoja Muhammad Sharif was one of them. He was the leader of Islam in Kashgar now in China (Kumekov, 1987, p.84).

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