

## History of the Chigatay Nation in Arabic Sources

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### ABSTRACT

This article is devoted to the historiography of the Mongols, or rather, the Chagatai people in the Arabic sources of the XIII-XV centuries. The peculiarity of this is that, unlike the Persian authors who served the Mongols, the Arab historians, travelers and especially the Mamluks of the Mamluk period wrote reliable information based on the historical documents available to their contemporaries and intellectuals and their interactions with the Mongols.

**KEYWORDS:** *Mongols, Khagans, Arabic sources, labels, manuscripts, Chaghatay ulus, Movaraunnahr, XIII-XV centuries, Arab historiography*

### Introduction:

When the sources involved in the study of the Mongol period were studied in research, it was found that their amount was much wider than the opinion available in science. The peculiarity of most of them is that all the people of the conquered lands of this period and their close descendants, with the exception of the authors who served the Mongols, not only described what they saw or heard from their ancestors, but also the great fate of the foreigners. As a disaster they were able to evaluate it from different points of view.

It is known that one of the main tasks of source studies is to solve the problems of the creation of a particular work, its ideological direction, the author's original attitude to the events and individuals, and so on. This allows you to look at the source as a whole work, to determine its level of reliability, to evaluate each piece of information based on the general concept of the work.

While the Mongol conquests continued, there was little Arabic, and almost all of the histories created after the establishment of Mongol rule were in Persian. For this reason, the Mongols, in particular, the rule of the Chigatays, their almost a century-and-a-half policy in the region, the written sources on the system of government can be divided into the following two groups: 1. Works written by Arabic historians and travelers; 2. Sources in Persian.

We can include the following in Arabic works that tell the story of the Mongols:

### 1. Chronicle of Ibn al-Asir "al-Kamil fi-t-Tarikh" ("Perfect History").

Ibn al-Asir (1160 -...) created the last version of al-Kamil, written in the early thirteenth century, in 628/1231. This twelve-volume work in Arabic is one of the most valuable sources on the history of the Near and Middle East from the spread of Islam to 628 / 1230-31. The last volumes of the chronicle also contain the history of the Khorezmshah-Anushtegin dynasty and the events of the Mongol invasion. Many of the events that took place in Central Asia are based

on the stories of people who fled here and went to Western countries.

Although he did not personally witness the events of the Mongol invasion, he was a contemporary of them, a traditional Arab chronicler, and carefully recorded the stories of witnesses. It is important that he usually refers to his data sources, which makes his records reliable. Ibn al-Asir did not pay much attention to the history of the Mongols. After all, only a part of his work, which has a specific feature of world history, which is standard for Arab historiography, is devoted to the history of the Mongols. Therefore, for those who conduct research on the example of Mongol history, this work is mainly useful in studying periods such as the Mongol invasion of Central Asia and the devastation in Movaraunnahr.

### 2. Shihabiddin Muhammad ibn Ahmad al-Munshi an-Nasavi's work "Sirat as-sultan Jalal ad-din Mengburniy" ("Details of the life of Sultan Jalaliddin Manguberdi").

An-Nasavi was in the service of local governors during the Mongol invasion (until 1224) and also took part in battles against the Mongols.

An-Nasavi began writing the book in 639 / 1241-42. It is in Arabic and consists of an introduction and 108 chapters. The first four chapters tell the story of the Mongols and Genghis Khan's rise to power, and are largely based on this chronicle of Ibn al-Asir. The work was written after the death of Sultan Jalaliddin (1231). It is written in an anti-Mongol mood and is important as a witness and participant in the events. Al-Nasavi's affiliation with the upper echelons of the Khorezm state apparatus makes much of his information invaluable to historians. They provide access to the political life of the Seljuk rulers on the eve of and during the Mongol invasion.

### 3. Jamal al-Qarshi and his work Al-Mulhaqat bis-Surah (Appendices to the Dictionary of Surah).

One of the sources describing the history of Central Asia in the XIII and early XIV centuries is Jamal al-Qarshi (ca. 1230-1303) "al-Mulhaqat bi-s-Surah". The work was written in the Chigatay ulus (1227-1370) during the reign of Chapar ibn Qaydu ibn Qistay ibn Oktay, the successor of Qaydu, who ascended the throne in 1302. Today, the author is the only Central Asian scholar whose work has survived as a medieval historian. He recorded the information as a witness to the events.

The work of the scientist, written in about 1302, contains a lot of autobiographical information about the religious and secular life of the Mongol period, the centers of Islamic culture, scientists and nobles of Central Asian cities. Also, given that the information about the rule of Chigatay and his descendants in Central Asia is given in a weak way in other sources, the reports in al-Mulhaqat bi-s-Surah are important in filling these gaps.

Of course, the author does not hide the fact that he received some materials from people he knew and trusted. For example, in the grammatical part, he made extensive use of al-Azhari's al-Tahzib, al-Jawhari's al-Sihah, and Sirojiddin al-Sakkaki's Miftah al-Ulum and others. There is no mention of which sources were used to provide historical information. Only the account of the history of the Qarakhanid dynasty states that Abdulgaffar al-Alma'i used the work "History of Kashgar" (XI century). An analysis of Jamal al-Qarshi's geographical data shows that in the second half of the 13th century, the political, economic and cultural ties of the cities of East Turkestan had already played an important role in the life of the region.

Although sometimes the events he tells are in the form of anecdotes, this information also gives us an insight into the way of life of scientists of this period.

A large part of the historical material is devoted to the chapter "The Mongol Khanate and the mention of their history", which is also important information for us. The difference of this information is that the scientist himself, being in the service of the Mongols, recorded many historical facts as a witness and evaluated the event with his own views. The author emphasizes that he met with Kaidu twice. He divides the Mongol khans who ruled in his time into five groups and lists the territories allotted to them, naming each of them.

According to VV Bartold, this work includes a chapter on the cities of Bolasogun and Samarkand (according to Sh.H.Vakhidov, also about Bukhara). BA Ahmedov also provides information about the copies stored in the libraries of foreign countries (England, France, Germany). However, this information has been somewhat negotiated, and so far suspicious reports that there are other copies of the work abroad have not yet justified themselves.

#### 4. Al-Umari and his work "Masalik al-absar fi mamalik al-amsar" ("Methods of looking at countries with large cities")

Shihab ad-Din Ahmad ibn Yahya al-Umari ad-Dimashqi (1301-1349) was an Arab scholar, writer, geographer, historian, and encyclopedist during the Mamluk rule in Egypt. His centuries are among the primary sources in the study of the history of the Mamluks of Egypt and Syria. Much of the information presented in his works is not found in any of the other authors.

He received his education in Egypt. Al-Umari, a son of the official's family, is named after him as a descendant of 'Umar, the second Islamic caliph. His father held an important position in the office of the Mamluk Empire. He inherited the position of secretary to the sultan of Egypt from his father and began his career as his father's assistant. He had the opportunity to get acquainted with the archives of the Mamluk Palace. Because of his client's weight, he didn't want to be in public service. He was a man who was independent of his mind and actions and survived all forms. In 1337 he was removed from office and imprisoned. After his father's death in 1337, his brother was appointed chief of staff. In 1339, al-Umari was released from prison and appointed to his father's old post, but in 1342 he was again removed from office and replaced by another.

Al-Umari devoted the rest of his life to science. He studied at-Tarif bi-l-Mustalah al-Sharif, a comprehensive study of the principles of Mamluk governance, and the encyclopedic

collection of administrative practice, Masalik al-absar fi mamalik al-amsar (Ways to look at countries with large cities - B.S. ) writes his book.

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The work consists of five books. The four chapters and two parts of the second chapter of the third book relate to the history of the Mongols. Some translations of the work have been made in Western and Russian sources.

#### 5. Maqrizi and his work "Kitab al-mawaiz wa al-itibar fi zikri al-hitat wa al-asar" ("Education and comments on the display of districts and monuments")

Taqi ad-din Abul-Abbas Ahmad ibn Ali al-Maqrizi (1364-1442) was born in Cairo, in the family of Banu-l-Maqrizi (a tribe of Maqrizis), emigrants from the Lebanese mountains. He was a lawyer according to the traditions of the Shafi'i sect, and worked as a judge, muhtasib, and teacher in madrassas. While in Damascus (1408-1418) he taught in a madrasa, was in charge of the waqfs. When he returned to Cairo, he devoted himself entirely to science.

The greatest works published by Maqrizi - "Kitab as-suluk li ma'rifat duval al-muluk" ("Book of methods of knowing the ruling dynasties") are dedicated to the history of the Ayyubids and Mamluks. The exposition in it dates back to 1440. Parts of the work on the Golden Horde have been translated into Russian and published by VG Tizenhausen. Although the author's Kitab-al-mawaiz wa-l-itibar fi zikr al-hitat wa al-asar ("Book of Doctrines and Editions in the History of Neighborhoods and Monuments") is a three-part work entitled The Historical and Geographical Commentary of Egypt, In addition, there is a lot of valuable information about Yasa in the section on relations between the Mongol khans and the Mamluks.

Although Maqrizi is one of the greatest historians of the Middle Ages, his work is not always flawless. However, it is

important to study his works because of his diligence, far-sighted interest, and great attention to the social and demographic side of history. He was also the founder of a special historical school represented by Al-Aini, Ibn Hajar al-Asqali, Ibn Tajiberdi, al-Sahawi, as-Suyuti and Ibn Iyas.

In 1826 he translated the work of Sylvester de Saci Makrizi into French by facsimile.

## 6. The story of Ibn Battuta's "Travels"

Shams ad-Din Abu Abd Allah Muhammad ibn Abd Allah ibn Muhammad ibn Ibrahim al-Lavati at-Tanji (1304 - c. 1377) is another scholar who wrote about the Chigatay khans while the Mongols remained in Central Asia. In scientific works, he is often referred to as Ibn Battuta.

In 1326, he made a pilgrimage to Mecca. He will then travel to the Middle East, Iran, North and East Africa. Then he went to the Golden Horde, and in 1333 came to the northern regions of Central Asia - the capital of Khorezm, Urgench. Then he will go to Bukhara, Samarkand, Termez, Balkh, Herat, Kabul, Nishapur, Mashhad, and from there to India. He stayed in India for 8 years and lived and worked in the palace of Sultan Muhammad ibn Tughluq (1325-1351), the patron saint of scholars, poets and travelers.

Ibn Battuta rightly became a great traveler of his time in terms of the scale of his travels. The work was written in its own words in 1355 and completed in 1356. The book was abbreviated as "Travelogue" by Muhammad ibn Fath Allah al-Bayluni in the 17th century and is known in Europe in this form.

Academician I.Yu. Krachkovsky recognized Ibn Battuta as "the last great tourist to travel to all Muslim countries".

Ibn Battuta's attention to detail about the lifestyles, dress culture, customs and beliefs of different peoples led him to be recognized by some scholars not only as a tourist, jurist, historian, but also as one of the first anthropologists of the Middle Ages and by some as an ethnologist.

Ibn Battuta's work is more important to us in describing the life of the Tarmashir period. The reason is that his journey dates back to the years when he and his brother Kebek Khan were on the throne. However, it is also possible to observe that historical information is presented in a similar way to an anecdote. In some cases, on his way from Central Asia to India, he does not hide the fact that most of his books and correspondence depicting historical events were drowned when he crossed the river, and then rewrote history, especially the history of Movaraunnahr. Because of this, the information in it sometimes makes the researcher think. However, even in this case, given the fact that the work contains a great history, and some of the information in it is not found in other authors, the above ideas do not remain relevant and increase its value.

In short, in describing the history of the XIII-XV centuries, the sources written in Arabic showed that there were not many. The existing ones also mainly cover the periods when the Mongols first entered the region, and it appears that they were created outside the territory of the Chigatay Nation or far from the capital. However, if the sources are involved in the study as a whole, it is possible to find answers to many questions not only about the Mongols, but also about the Chigatay nation.

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