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THE SOCIO-POLITICAL PROCESSES DURING THE RISE TO POWER OF ABULKHAIR KHAN FROM THE SHIBANID DYNASTY

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Abstract. This study explores the socio-political dynamics of the Ulus of Jochi during the early 15th century and the rise of Abulkhair Khan from the Shibaniid dynasty. Amid the fragmentation of the Golden Horde and intense rivalries for power, Abulkhair's ascent in 1430 marked an important moment in the region's political history. Employing critical reviews of sources, comparative analyses, and numismatic evidence, the study reconstructs the chronology of events and evaluates the roles of key figures during this period. It highlights the complex interplay of political factions, including the Shibaniid and Tuka-Timurid lineages and the descendants of Edige. The findings provide valuable insights into the mechanisms of power consolidation during periods of political instability in the Ulus of Jochi and enhance our understanding of the historical processes.

Keywords: Ulus of Jochi, Golden Horde, Shibaniids, Tuka-Timurids, Abulkhair khan, Barak khan

Introduction

The early XV century marked a transformative period in the history of the Ulus of Jochi, characterized by fragmentation and political instability. This turbulent period served as the backdrop for Abulkhair Khan's rise to power. The absence of centralized authority, coupled with intense rivalries among dynastic factions, created a dynamic and complex environment where power struggles reshaped the region's political and social landscape. This study examines the intricate socio-political dynamics and pivotal events that culminated in Abulkhair's reign, with a particular focus on the roles of influential figures, alliances, and conflicts during the 1420s–1430s.

The rise of Abulkhair Khan, a member of the Shibaniid dynasty, was not an isolated phenomenon but rather a reflection of broader historical processes, including the disintegration of the Golden Horde and the emergence of competing power centers within the Ulus of Jochi. The study also explores the crucial role played by Abulkhair's father, Dawlat-Sheikh, whose leadership and strategic alliances laid the groundwork for his son's eventual ascent to power. The analysis delves into the shifting allegiances and contested authority among key

figures, such as the Tuka-Timurid, Shibaniid lineages and the descendants of Edige, to illustrate the intricate political dynamics of this period.

By employing analytical methods to systematize historical data, this paper reconstructs the chronology of significant events and evaluates their impact on the socio-political environment. Through a critical review of written sources, comparative analysis, and numismatic evidence, the study provides a nuanced understanding of the historical context surrounding Abulkhair Khan's rise. This comprehensive approach not only sheds light on the conditions that facilitated Abulkhair's consolidation of power but also underscores the enduring influence of these dynamics on the region's subsequent development.

Materials and research methods

In the course of the research, analytical methods were employed to systematize and interpret historical data. This included reconstructing the chronology of events, studying written sources, and analyzing the influence of key figures on the political processes of the time. To assess the reliability and authenticity of information from written

sources, a critical review was conducted, considering their context, comparing various interpretations, and verifying data through alternative evidence such as numismatic materials. Comparative analysis of sources enabled the identification of the most plausible versions of events and clarified details about the figures of that period, their interactions, and their historical significance. The analysis of references to alliances and conflicts among historical figures facilitated an understanding of their motives and the consequences of their actions. This comprehensive approach provided an in-depth understanding of the political and social processes of the time.

A wide range of historical sources was utilized for the study. Among these were works such as «Bahr al-Asrar» by Mahmud ibn Wali [1], «Kara tavarikh» by Utemish-hadji [2], «Jami at-Tawarikh» by Kadir Ali Bek [3], «Umdet al-akhbar» by Abdulgaffar Qirimi [4], «The Genealogical Tree of the Turkics» by Abulghazi [5], «Matla' al-Sa'dayn wa Majma' al-Bahrayn» by Abd ar-Razzaq Samarqandi [6], «Tarikh-i Kipchaki» by Khojamkuli Bek Balkhi [7], «Tarikh-i Abu-l-Khair-khani» by Masud ibn Usman Kuhistani [8], «Fasikh's Chronicle» by Fasih Khawafi [9], «Pearl Ties» by Bedr al-Din al-Ayni [10].

Numismatic data were also used, that are presented in the works of researchers such as R.Yu. Reva, V.V. Tishin, R.Yu. Savosta, B.I. Leonov [11, 12, 13].

To study the political history and chronology of events, scientific works by scholars such as B.A. Akhmedov, D.N. Maslyuzhenko, A.V. Parunin, Zh.M. Sabitov, and others were examined and analyzed [14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24].

Findings and discussion

To gain a deeper understanding of the history of Shibanid Abulkhair's rule, it is essential to conduct a comprehensive analysis of the events, processes, and conditions that developed in the Dasht-i Qipchaq prior to his rise to the throne. Such a study will help identify the key political and social factors that created favorable conditions for his ascension, as well as clarify

the chronology of significant events that influenced the establishment of his authority.

The political life of the Ulus of Jochi in the 1420s–1430s was strongly influenced by representatives of the Shibanid, Tuka-Timurid dynasties, and the sons of Edige. Several khans ruled simultaneously in different parts of the Ulus of Jochi, competing for power and influence [23].

The sons of Edige played a key role in this struggle, actively supporting some claimants to the throne while eliminating others, depending on the political situation. They not only initiated the enthronement of various khans but also controlled the process of power transitions.

For example, Nuraddin and Qayqubad, the sons of Edige, elevated Shibanid Hadji Muhammad to the khan's throne [23], whereas Mansur, another son of Edige, raised Giyas ad-Din as khan [17, 11]. Later, Mansur elevated Kuchuk Muhammad, Timur's son, to the Sarai throne, and then replaced him by inviting Barak [23]. Gazi and Nauryz, other sons of Edige, also held important positions under Khan Kuchuk Muhammad, exerting significant influence over the khan and his policies. It can be concluded that the sons of Edige were central figures during this crisis period in the Ulus of Jochi.

In the eastern Ulus of Jochi, the Shibanids played a significant role in shaping the political landscape of the region. Particular attention should be given to the role of Abulkhair's father, Dawlat-Sheikh, who, in my view, was one of the most influential figures of his time in the Shibanid Ulus.

His authority and influence are corroborated by several sources indicating his active involvement in the political and social life of the region. He likely served as a vital mediator among various groups of the nomadic elite, which contributed to his high reputation and strengthened his family's position amid a complex political environment.

Dawlat-Sheikh probably played a key role in shaping the leadership qualities of the future khan, and his influence within the Ulus of Jochi laid the groundwork for Abulkhair's subsequent successes.

The information presented in historical chronicles allows us to trace the dynastic line

through which Dawlat-Sheikh inherited power. According to Mahmud ibn Wali, Pulad was succeeded by his heir Aba-Oghlan (Ibrahim), and after his death, power passed to his son, Dawlat-Sheikh [1].

Abulghazi also highlights this period, noting that after Pulad's death, his sons Ibrahim and Arabshah divided their father's domains and jointly ruled over them:

«Ibrahim and Arabshah, dividing their father's domains, camped together in the same land; spending summers at the headwaters of the Yaik and winters at the mouth of the Syr» [5].

This information allows us to conclude that there was an established governance system in the ulus based on succession, ensuring the continued influence of Pulad's family in the region. Thus, the accounts of Mahmud ibn Wali and Abulghazi enable the reconstruction of the process of power transfer within the ulus.

Following Pulad's death, Ibrahim became the leader of the ulus, which encompassed the territory from the headwaters of the Ural river to the mouth of the Syrdarya river. After Ibrahim's death, leadership passed to Dawlat-Sheikh, which strengthened his family's position and laid the groundwork for Abulkhair's subsequent rise.

The role of Dawlat-Sheikh is particularly significant in this chain of events, as his qualities and actions played a key role in consolidating his family's power. His characterization in the works of Mahmud ibn Wali portrays him as an influential leader with the ability to unite relatives, tribes, and troops. Mahmud ibn Wali writes: «When the ruling hand of the sovereign of the domain of Aba-Oghlan (Ibrahim) proved too short [to reach] the land of his existence, the greater of the two celestial lights [- his sons] Dawlat-Sheikh-Oghlan became the founder of the foundations [of governance] and the one whose commands were obeyed. He treated relatives, tribes, and all the troops with kindness and friendliness» [1]. This description highlights not only Dawlat-Sheikh's elevated status but also his ability to connect with various groups, contributing to the consolidation of power and strengthening his position.

Thus, it can be asserted that Dawlat-Sheikh played a leading role in the Shibanid Ulus. His authority extended not only over internal territories but also to neighboring regions, making him a significant political figure of his time. His governance was characterized by an effort to maintain stability in relations with various groups, which strengthened his position in the ulus and created favorable conditions for the successful ascension of his son, Abulkhair.

In «Bahr al-Asrar», Dawlat-Sheikh and his father Ibrahim are referred to as oghlands, indicating their high social status but also their lack of a khan's title [1]. This observation suggests that despite their influence and leading role in Pulad's ulus and the Shibanid Ulus as a whole, Ibrahim and Dawlat-Sheikh remained subordinate to the reigning khans of their time.

Dawlat-Sheikh's subordination to the reigning khans is further corroborated by Mahmud ibn Wali, who noted that Dawlat-Sheikh considered it obligatory and essential to refrain from any acts of rebellion against the reigning khans [1]. This detail underscores his political caution and his commitment to maintaining stability amid the complex internecine struggles within the Ulus of Jochi.

It is also worth mentioning Khizr Khan, the brother of Dawlat-Sheikh and uncle of Abulkhair. According to «Kara Tavarikh», Khizr held the title of khan [2]. Based on the above, it can be assumed that Dawlat-Sheikh was subordinate to his brother. However, by the time Hadji Muhammad was elevated to the khanate throne in 1419 and subsequently took control of the Shibanid Ulus [23], Khizr had either passed away or lost his power, as he is not mentioned in the sources from that period.

After Khizr's departure from the political scene, the Vilayat of Tura, with its center in Chingi-Tura, likely came under the influence of Dawlat-Sheikh. This assumption is supported by several arguments. According to «Kara Tavarikh», Khizr, the brother of Dawlat-Sheikh, was the khan in the Vilayat of Tura [2]. Additionally, from «Tarikh-i Abu-l-Khair-khani» [8], it can be noted that Khizr's son, Bakhtiyar Sultan, joined the army of Abulkhair Khan only after the capture of Chingi-Tura by Abulkhair, and the city recognized the authority

of Daulat-sheikh's son without resistance. From this information, it can be inferred that Ching-Tura was dependent on representatives of Ibrahim's ulus, at least since the time of Khizr, the son of Ibrahim. Thus, we can conclude that Abulkhair's father, Dawlat-Sheikh, was not only the leader of Ibrahim's ulus and a figure of significant influence in the Shibanid ulus, but he also extended his influence to the Vilayat of Tura with its center in Ching-Tura. His role underscores the importance of this figure in the political structure of the Shibanids and lays the foundation for his son Abulkhair's future rise to power.

Let us examine the political situation in the eastern Ulus of Jochi before Abulkhair's ascension. According to information provided by Al-Ayni, in 828 AH, the lands of the Dasht, with Saray as their center, experienced a complex political environment and instability. He describes the situation as follows: «In the Dasht lands, whose capital is Saray, there was great disorder due to the absence of a senior figure to take charge; several individuals of the khan lineage and others had taken over. Each ruled their region, but none managed it as they should; however, Muhammad Khan gained the upper hand among them» [10].

This description highlights the lack of central authority to maintain order and the sharp internal conflicts among contenders for the throne. Numismatic evidence corroborates this picture of instability. From 1424 to 1426, rulers frequently changed in Saray, as reflected in coinage. Coins were minted in the names of both Khan Muhammad and Devlet-Berdi [13].

By 829 AH, coins were being minted in the name of Ghiyas ad-Din II, indicating his political rise. The earliest coinage of Ghiyas ad-Din II is recorded in Bulgar [12], suggesting his expanding influence. Qirimi reports that Ghiyas ad-Din II, along with Mansur, the son of Edige, seized the throne of Sayin khan [4]. Based on the above, it can be concluded that Ghiyas ad-Din II and Mansur took control of Saray in 1425–1426.

Meanwhile, Barak Khan, who was also vying for supremacy in the Ulus of Jochi, undertook actions to strengthen his position. In 1425, he seized the orda of the Shibanid Hadji

Muhammad and took control of his ulus [23]. Barak Khan then advanced into the Sygnak region, which at the time was under the control of the Timurids.

Abd al-Razzaq Samarqandi notes: «In 828 AH, Barak Oghlan seized the orda of Muhammad Khan, the Uzbek king, and, having taken control of the ulus, in 829 AH, he advanced into the Sygnak region and to the borders of Mirza Ulugh Beg's domains» [6].

Barak's movement into the Sygnak region in 829 AH was justified by him by his claims of historical rights to this territory. He asserted that Sygnak belonged to him by right, referencing his grandfather, Urus Khan, who, Barak Khan claimed, had constructed a structure in this city. In his address to Ulugh Beg, he stated: «The pastures of Sygnak, by law and customary right, belong to me, as my grandfather Urus Khan erected a structure in Sygnak» [6]. These claims by Barak Khan sparked a conflict between him and Ulugh Beg, exacerbating the political situation in the region.

In my opinion, following Hadji Muhammad's loss of the Shibanid ulus in 1425, new claimants to the khanate began to emerge among the Shibanids. One such contender, I believe, was Mahmud Khoja, who, as noted by Utemish-hadji, «... was a worthy khan. He fought against the Vilayat of Tura, the tumen of Kongrat, and another tumen of Sajiut, put them to flight and conquered them. From his lineage in this branch came Dust Sultan, also called Atguchi Tubai Sultan. He left behind two sons. There were no other descendants. After Tughlugh Sheikh invited the aforementioned Mahmud Khoja ...» [2].

This information highlights the military successes of Mahmud Khoja, which allowed him to attain a prominent position among the Shibanids during this period. Particularly noteworthy is the account of Mahmud Khoja being invited by Dawlat-Sheikh (Tughlugh Sheikh), which can be seen as recognition of his authority and political significance. Such recognition underscores Mahmud Khoja's considerable influence and his role in the eastern Ulus of Jochi following Hadji Muhammad's loss of power.

Simultaneously, another contender for power among the Shibanids, Jumaduk, emerged on the political stage of the Ulus of Jochi. Sources mention that in 829 AH, despite his father still being alive, a group of individuals elevated Jumaduk to the throne [25]. Thus, in 829 AH, Jumaduk became khan.

It seems that around this time, Dawlat-Sheikh, Abulkhair's father, passed away. B.A. Akhmedov, referencing Mahmud ibn Wali, notes that after Dawlat-Sheikh's death, Jumaduk usurped power in the ulus: «Since the fortunate prince [Abulkhair Khan] had not yet reached maturity and the rise of his magnificent star was still some days away [from power], Jumaduk Khan, son of Sufi Oghlan, whom the books call Yumaduk, rolled up the sleeve of usurpation [and] applied the hand of deceit, hindering the affairs of the heir to the throne [Abulkhair Khan]. Through this, by laying a web of treachery in his path, he captured the hearts of relatives, members of nomadic tribes (ashayer), and other warriors. Seeing that power had slipped from his hands, Abulkhair Khan, along with others, recognized the power of [Jumaduk Khan]» [14].

In my view, after the death of Dawlat-Sheikh, Abulkhair's father, in 829 AH, a group of elites who were unwilling to recognize the authority of Khan Mahmud Khoja decided to elevate Jumaduk to the throne. Considering that Mahmud Khoja, according to Utemish Hajji, fought against «the vilayat of Tura, the tumen of Kongrat, and the tumen of Sajiut» [2], it can be concluded that not everyone supported him as khan.

Thus, in 829 AH, part of the Shibanid ulus backed Jumaduk, and he was elevated to the throne. In addition to his own ulus, Jumaduk took control of the territory previously under Dawlat-Sheikh's rule. These events highlight the complexity of the political situation in the Shibanid ulus during this period and the necessity of seeking compromises among various factions vying for power.

To clarify the localization of the uluses, it is worth noting that according to our study the ulus that was controlled by Dawlat-Sheikh stretched from the headwaters of the Ural River to the mouth of the Syrdarya. Additionally, we

concluded that Dawlat-Sheikh extended his influence to the vilayat of Tura, with its center in Chingi-Tura. Considering Utemish-hadji's account that Mahmud Khoja conquered the vilayat of Tura [2], it can be assumed that this region was not under the control of Jumaduk Khan.

According to the conclusions of N. Umbetov, Jumaduk's own ulus was located in the middle and lower reaches of the Syrdarya, extending to lake Ak-Kul, situated in the southern part of present-day Kostanay Region in Kazakhstan, and also bordered the Sygnak region of that time [23].

Thus, after Dawlat-Sheikh's death, his son Abulkhair recognized the authority of the new khan, Jumaduk. In my opinion, this authority was also recognized by Waqqas and Abbas, the sons of Nuraddin, son of Edige. According to information from Utemish-hadji and Qirimi, their father, Nuraddin, together with Qayqubad, relocated to the Tura region after Edige's death [2, 4].

Since this vilayat was initially governed by the Shibanid Khizr and later, as we believe, was under the influence of his brother Dawlat-Sheikh, it can be assumed that Nuraddin's sons had good relations with Dawlat-Sheikh and subsequently with his son Abulkhair. This is further corroborated by Qadirgali Jalairi, who mentions the strong friendship between Waqqas and Abulkhair [3]. Therefore, we can conclude that Waqqas and Abbas resided in the territories of Dawlat-Sheikh's ulus and, along with Abulkhair, recognized the authority of Jumaduk Khan.

In 830 AH the Shibanid Mahmud Khoja was already in control of Bulgar, as evidenced by a coin discovered in Tatarstan. This find can be confidently attributed to the period following the Bulgar minting of coins under Ghiyas ad-Din, approximately in 830 AH [12].

Thus, by 1428, there were two khans in the Shibanid ulus: Mahmud Khoja and Jumaduk. Considering that Jumaduk served as an envoy for Barak Khan to Ulugh Beg during the winter of 1424–1425 [26] and that earlier, in 1420, his father Sufi-Oghlan was mentioned as an envoy from Barak Khan [14], it can be assumed that

Jumaduk remained dependent on Barak Khan even after becoming khan.

Furthermore, this dependence is likely supported by the words of Mahmud ibn Wali, who noted that Abulkhair Khan declared the independence of his state from the descendants of Tuka-Timur, who ruled in the Golden Horde at the time. B.A. Akhmedov also suggested that Jumaduk was dependent on the descendants of Tuka-Timur [14].

During this time, Barak Khan became embroiled in numerous conflicts. On one front, Barak opposed the Timurids, striving to maintain control over key territories such as the Sygnak region. On another, he had to contend with the sons of Edige, Gazi and Nauryz, as well as Khan Kuchuk Muhammad, who united forces after the death of Mansur, Edige's son, who had been killed by Barak [23].

Additionally, in my view, Barak faced a further threat from Mahmudeq (Mahmud), the son of Hadji Muhammad, who sought revenge for his father and aimed to reclaim lost positions. Qadirgali Jalairi notes that, according to legend, Barak killed Hadji Muhammad shortly after Mansur's death [3].

N.Umbetov, in his article, concludes that a battle took place in late 831 AH (summer-autumn 1428) between Barak on one side and Kuchuk Muhammad, Gazi, Nauryz, and Mahmud Sultan on the other [23]. In this battle, Barak Khan was killed, significantly altering the balance of power in the region.

Abd al-Razzaq Samarqandi reports: «A messenger arrived again from Maverannahr and reported that among the Moghuls, Mahmud-Ghazi had killed Sultan Mahmud-Oghlan» [27]. Fasih Khawafi also writes about the execution of Sultan Mahmud by Muhammad Ghazi in Moghulistan in 832 AH [9]. It is possible that Sultan Mahmud was killed by (Kuchuk) Muhammad and Ghazi Bek or by Muhammad Ghazi, who, according to «Tarikh-i Abu-l-Khair-khani», was an associate of the Shibanid Mahmud Khoja [8]. Such hypotheses are discussed in the article by R.Yu. Reva and V.V. Tishin [12]. Zh.M. Sabitov, referencing Abd al-Razzaq Samarqandi, suggests that Sultan Mahmud was the son of Edige [17]. However, this assumption is questionable due to the

epithet «Oghlan» attached to the name of the individual who fought against Barak Khan and was killed by Mahmud-Ghazi in Abd al-Razzaq Samarqandi's account [27].

All these events highlight the depth of political instability of the time and demonstrate how personal ambitions, dynastic disputes, and conflicts between individuals shaped the complex and volatile power dynamics in the Ulus of Jochi in the early 15th century.

According to Utemish-hadji and Qirimi, Ghazi bek, the son of Edige, subsequently began to persecute and oppress Barak's supporters and people who had fallen under his control, holding them responsible for Mansur's death. Due to this oppression by Ghazi bek, Barak's people and close associates, led by Turdy-Khoja bek, decided to kill him [2, 4].

In my view, the situation surrounding Ghazi bek was exploited by his opponents to achieve their own political goals. These opponents were likely Waqqas and Abbas, the sons of Nuraddin—brother of Ghazi bek. According to Utemish-hadji and Qirimi, their father, Nuraddin, along with Qayqubad, separated from his brothers (Mansur, Ghazi bek, and Nauryz) and migrated toward Tura [2, 4]. This may indicate a possible rift in their relations.

Utemish-hadji also writes about Waqqas being killed by Mansur's sons—Timur bek and Ten Sufi bek—and about the hostility between Mansur's sons and Waqqas [2]. This suggests the presence of an overt or covert enmity between Mansur and his supporters (including Ghazi bek and others) on one side and Waqqas and Abbas on the other. From this, it can be inferred that Waqqas and Abbas sought to take leadership of the Manghit el.

I also hypothesize that Abulkhair, a friend of Waqqas, supported Turdy-Khoja Bek and his rebels. His likely goal was to eliminate Ghazi bek, replace him with Waqqas and Abbas, and thereby secure their support to strengthen his own power. However, Abulkhair's actions apparently provoked resistance from Jumaduk Khan, who likely viewed the rise of Abulkhair and Waqqas as a threat to his own authority.

This could explain Jumaduk Khan's war against the rebels, as reported in «Tarikh-i Abu-l-Khair-khani» and «Tarikh-i Kipchaki».

However, these sources describe Abulkhair's role differently. In «Tarikh-i Kipchaki» [7], he is depicted as being on the side of the rebels, while in «Tarikh-i Abu-l-Khair-khani» [8], he is portrayed as an ally of Jumaduk Khan.

I assume that Abulkhair supported the rebels. This opinion is based on the following arguments:

First argument: Jumaduk Khan seized power in Dawlat-Sheikh's ulus. In my opinion, this could not have been acceptable to Abulkhair, as he regarded himself as the legitimate heir of his father, Dawlat-Sheikh. Losing control over the ulus posed a threat to his political ambitions, compelling Abulkhair to seek ways to weaken Jumaduk's influence.

Second argument: The removal of Ghazi bek and the establishment of Waqqas and Abbas as leaders of the Manghit el would have strengthened the position of their ally, Abulkhair. According to Qadirgali Jalairi, after Ghazi's death, control of the ulus passed first to Afas (Abbas) and then to Waqqas [3]. Thus, an alliance with Waqqas and Abbas granted Abulkhair significant influence in the region.

Third argument: Utemish-hadji notes that after Ghazi's assassination, the rebels were invited by Khan Abulkhair and became his nukers [2]. This indicates that Abulkhair provided them refuge and incorporated them into his ranks, thereby bolstering his military and political potential.

Fourth argument: According to Qirimi and Utemish-hadji, the leader of the rebels was Turdy-Khoja [2, 4]. After Ghazi's death, Turdy-Khoja was located in the area of Jaytar-Jalkin (Jitar), as noted in «Tarikh-i Abu-l-Khair-khani» [8]. «Tarikh-i Kipchaki» also mentions that after Ghazi's death, the rebels were in the same area of Jitar. According to «Tarikh-i Kipchaki», this location was the birthplace of Abulkhair, suggesting that the rebels may have joined his people [7].

Fifth argument: According to «Tarikh-i Abu-l-Khair-khani», Turdy-Khoja is not mentioned as having fled to Jumaduk Khan; instead, it is written that he remained in the area of Jaytar-Jalkin. Subsequently, the rebels, who were with Jumaduk Khan after Ghazi's assassination but became disillusioned with

him, fled to Jaytar-Jalkin [8]. If Turdy-Khoja was the leader of the rebels, the question arises as to why, after Ghazi's death, they went to Jumaduk Khan without their leader.

In my opinion, the rebels did not go to Jumaduk Khan after Ghazi's assassination but instead headed to Jaytar-Jalkin (Jitar), where they were invited by Abulkhair. We believe that those who fled from Jumaduk Khan, as noted in «Tarikh-i Abu-l-Khair-khani» [8], were not the rebels but rather represented Abulkhair and his supporters. This is supported by information from «Tarikh-i Kipchaki», which states that after Jumaduk Khan learned of Abulkhair's alliance with the rebels, Abulkhair, along with part of his army, fled to the Jitar (Jaytar-Jalkin) region [7].

Thus, considering all the arguments presented, I conclude that Abulkhair was an ally of the rebels. In my view, the primary cause of the conflict between Jumaduk Khan and the rebels was Jumaduk Khan's desire to prevent the strengthening of Abulkhair and Waqqas's positions to secure his own power.

Ultimately, a battle took place in the Jaytar-Jalkin region between Jumaduk Khan and Abulkhair, who had allied with the rebels. With Jumaduk Khan's death, Abulkhair gained the opportunity to reclaim his father's ulus and ascend the throne. This event marked an important stage in Abulkhair's consolidation of power and his strengthening of influence in the eastern Ulus of Jochi, significantly impacting the region's subsequent political situation.

As discussed above, Abulkhair, having fled from Jumaduk Khan and joined the rebels who killed Ghazi Bek, achieved victory over Jumaduk Khan in the battle of Jaytar-Jalkin (Jitar). Based on the death of Khan Barak in late 831 AH (summer-autumn 1428), it can be assumed that the battle between Abulkhair and Jumaduk Khan took place in 1429.

According to «Tarikh-i Abu-l-Khair-khani», after Jumaduk Khan's death, Abulkhair spent the winter at the command of Alasha Bahadur, the kalantar of a large aimag [8]. In my view, this occurred during the winter of 833 AH (1429–1430). Thus, it can be assumed that the deaths of Ghazi Bek and Jumaduk Khan took place in 1429. According to Zh.M. Sabitov,

these events occurred in the second half of 1429 [18].

Masud Kuhistani writes: «Alasha Bahadur and other kalantars of that large and notable tribe respected and honored that powerful sultan» [8]. Zh.M. Sabitov suggests that the mentioned Alasha could be identified with Alasha, the ancestor of the Kazakh clan Alasha from the Alshyn tribe [18]. According to genealogical records (shezhire), this Alasha was the son of Sultansiyk, son of Kydyrkozha, son of Asankozha, son of Kydyuar, who, in turn, was the son of Alau [18, 28]. In another genealogical record, his lineage is presented as follows: Alasha – son of Sultansiyk, son of Kydyrkozha, son of Kydyuar, son of Alau [18, 29]. Alau Alshyn is mentioned among the emirs of Khan Janibek, indicating his mature age during the period of 1342–1357 [18].

In 833 AH (based on the above, in 1430), Abulkhair ascended to the throne as ruler, returning, according to «Tarikh-i Kipchaki» [7], to the "main yurt," or, according to «Tarikh-i Abu-l-Khair-khani» [8], to his el or ulus. The question of what exactly was meant by the «main yurt» in «Tarikh-i Kipchaki» [7] remains a subject of scholarly debate. A.V. Parunin, in his work, questions whether the «main yurt» in «Tarikh-i Kipchaki» referred to the prince's command or Jumaduk's ulus [15].

In my opinion, it referred to the ulus of Dawlat-Sheikh. It should also be noted that the period from Abulkhair's departure from Jumaduk Khan to his ascension to the throne can, in my view, be considered a time of his qazaqlyk. We believe that he established himself as ruler in the territories of his father Dawlat-Sheikh's ulus, as well as the ulus of Jumaduk Khan and his father Sufi Oghlan.

Thus, Abulkhair's rise in 1430 marked an important stage in the political history of the region. This event reflects not only Abulkhair's personal ambitions but also the broader trend of

restoring centralized authority amid the deep political crises of that time.

Regarding the exact date of Abulkhair Khan's ascension to the throne, researchers offer the following perspectives:

A.G. Nesterov considered 1428 the most likely date, suggesting that a year later the khan marked the subjugation of Chingi-Tura by issuing coins [19]. However, in one of his later publications, the date was revised to the spring of 1429 [20]. A similar date was proposed by D.M. Iskhakov [24, 30], and Z.Ya. Boyarshinova also places the beginning of Abulkhair's rule in 1429 [31].

M.G. Safargaliev identified 833 AH as the year Abulkhair Khan's ascension [22], a date also supported by B.A. Akhmedov [14]. S.G. Klyashtorny and T.I. Sultanov, like M.G. Safargaliev, indicated 833 AH as the start of Abulkhair's reign but mistakenly listed the Gregorian equivalent as 1428–1429 [21].

In determining the date of Abulkhair's accession to the throne, Zh.M. Sabitov suggests that Abulkhair established himself as ruler in 1430 [18]. D.N. Maslyuzhenko, drawing from Kukhistani's work, dates the event to the spring of the same year [16]. Additionally, a more precise indication of the start of Abulkhair's campaign—«When the sun, illuminating the world, with the help of the generous ruler, moved from the houses of winter to the house of Aries» (March 1430)—was presented by the authors of «Materials on the History of Kazakh Khanates of the 15th–18th Centuries (Extracts from Persian and Turkic Sources)» in their commentary on Masud Kukhistani's work [32]. This study was extensively analyzed by D.N. Maslyuzhenko [15].

I also conclude that Abulkhair ascended to the throne as ruler in the spring of 1430, following the aforementioned chronology of events and the work of Masud Kukhistani

Conclusion

In summary, the Jochi Ulus experienced a deep political crisis and fragmentation during the 1420s–1430s, driven by intense struggles for power among various factions. These conflicts

were exacerbated by the absence of a unified central authority and the unwillingness of any faction to support the khans proposed by their rivals. The political landscape of the Jochi Ulus during this period was dominated by several

major factions, each striving to strengthen its influence by promoting its own claimants to the khanate, significantly complicating efforts to restore stability in the region.

By the end of the decade, several powerful factions emerged among the rivals in the Jochi Ulus. One faction included Mansur, Ghazi, and Nauryz, who elevated Ghiyas ad-Din to the throne, later supported Kuchuk Muhammad, and subsequently invited Barak Khan to take the Sarai throne. The second influential group, in my view, formed after Barak Khan's death, consisted of Waqqas and Abbas, the sons of Nuraddin, who supported Abulkhair.

The split among Edige's descendants, in my opinion, began during the time of Nuraddin and Qayqubad, who moved toward Tura after their father's death, while their brothers Mansur, Nauryz, and Ghazi headed toward the Muscovite vilayat. This division, I believe, led to the formation of new competing factions, each vying for power in the Jochi Ulus. During the 1420s–1430s, the western Tuka-Timurids of the Jochi Ulus also posed significant competition in the struggle for the Sarai throne and spheres of influence. Their battles for power further destabilized the Jochi Ulus, complicating the consolidation of authority and intensifying inter-factional conflicts.

Amid these constant clashes, no single group was able to establish long-term dominance, contributing to the further weakening of the Jochi Ulus as a unified political entity.

One of the key figures in the political history of the Jochi Ulus during the 1420s–1430s was Barak Khan, the son of Kuyurchuk and grandson of Urus Khan. He achieved victories over the Shibanid Hadji-Muhammad, competed for power with other Tuka-Timurids, captured vast territories of the Jochi Ulus, and took the Sarai throne both independently and by invitation from Mansur, the son of Edige.

Barak Khan's authority was strengthened by the support of influential figures such as the Timurid Ulugh Beg, Mansur (son of Edige), and several Shibanids, including the dependent Jumaduk. However, his efforts to maintain power faced resistance from other khans and were further complicated by the instability of

his alliances, particularly with Ulugh Beg and Mansur.

His alliance with Ulugh Beg, which initially bolstered his position, eventually turned into a confrontation that became a one of the key factors undermining his political stability. Similarly, his relationship with Mansur, son of Edige, was marked by contradictions. While he initially gained Mansur's support, their relationship ended tragically, with Barak killing his former ally. Despite his ambitions and temporary successes, Barak was unable to achieve long-term consolidation of power.

The state of political instability caused by internecine conflicts and the absence of centralized authority in the Jochi Ulus during the 1420s–1430s created favorable conditions for new contenders for the khan's throne to emerge. The rise of Abulkhair in 1430 marked a significant milestone in the region's political history. This event not only reflected Abulkhair's personal ambitions but also signified a broader trend toward the restoration of centralized authority amidst the deep political crises of the time.

Dawlat-Sheikh, Abulkhair's father, played a crucial role in strengthening his family's position in the Shibanid ulus. His authority, influence, and ability to unite diverse groups created favorable conditions for Abulkhair's eventual rise.

Following Hadji-Muhammad's defeat by Barak in 1425 and the subsequent loss of his power, fragmentation in the Shibanid ulus only deepened. Consequently, several figures, including Hadji-Muhammad, Mahmud Khodja, Jumaduk, and later Hadji-Muhammad's son Mahmud (Mahmudek), competed for power. After the death of Dawlat-Sheikh, Abulkhair faced a challenging political situation as his ulus was usurped by Jumaduk. However, with the support of Waqqas, Abbas, other elite representatives, and factions opposing Ghazi bek, along with his own strategic actions, Abulkhair managed to strengthen his position. His victory over Jumaduk Khan allowed Abulkhair to reclaim control over his father's ulus and seize territories previously under Jumaduk Khan's authority.

Abulkhair's ascension to the throne in 1430 marked the beginning of a new era of governance and the process of consolidating power in the region. This paper also clarified the chronology of events preceding Abulkhair's ascension to the Khan's throne, defined the

boundaries of the ulus, and analyzed the role of key figures who significantly influenced the political processes in the region.

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СОЦИАЛЬНО-ПОЛИТИЧЕСКИЕ ПРОЦЕССЫ В ПЕРИОД ВОСХОЖДЕНИЯ К ВЛАСТИ АБУЛХАИР ХАНА ИЗ ДИНАСТИИ ШИБАНИДОВ

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Аннотация. В данном исследовании изучаются социально-политические процессы в Улусе Джучи в начале XV века, в период восхождения к власти Абулхаир хана из династии Шибанидов. На фоне распада Золотой Орды и ожесточённой борьбы за власть восхождение Абулхаира в 1430 году стало важным моментом в политической истории региона. На основе критического рассмотрения источников, сравнительного анализа и нумизматических данных исследование восстанавливает хронологию событий и оценивает роль ключевых исторических лиц данного периода. Особое внимание уделяется сложному взаимодействию политических групп, включая Шибанидские и Тука-Тимуридские линии, а также потомков Едиге. Полученные результаты предоставляют ценные сведения о механизмах консолидации власти в условиях политической нестабильности в Улусе Джучи, а также способствует более глубокому пониманию исторических процессов.

Ключевые слова: Улус Джучи, Золотая Орда, Шибаниды, Тука-Тимуриды, Абулхаир хан, Барак хан

ШИБАН ӘУЛЕТІНЕН ШЫҚҚАН ӘБІЛҚАЙЫР ХАННЫҢ БИЛІККЕ КЕЛУ КЕЗЕҢІНДЕГІ ӘЛЕУМЕТТІК-САЯСИ ҮДЕРІСТЕР

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Аңдатпа. Бұл зерттеуде XV ғасырдың басында Шибан әулетінен шыққан Әбілқайыр ханның билікке келу кезеңіндегі Жошы ұлысындағы әлеуметтік-саяси үдерістер зерттеледі. Алтын Орданың ыдырауы және тақ үшін қызу күрестер аясында 1430 жылы Әбілқайырдың билікке келуі аймақтың саяси тарихындағы маңызды кезеңі болып табылады. Дереккөздерді сыни талдау, салыстырмалы зерттеу және нумизматикалық деректерді қолдану арқылы оқиғалардың хронологиясы қалпына келтірілді, сол кезеңдегі маңызды тарихи тұлғалардың рөлі бағаланды. Ерекше назар Шибанид және Тоқа-Темір әулеттерінің өкілдері мен Едіге ұрпақтары арасындағы саяси топтардың күрделі өзара әрекеттестігіне аударылады. Алынған нәтижелер Жошы ұлысындағы саяси тұрақсыздық жағдайында билікке келу механизмдері туралы құнды мәліметтер береді және тарихи үдерістерді тереңірек түсінуге мүмкіндік береді.

Түйін сөздер: Жошы Ұлысы, Алтын Орда, Шибанидтер, Тоқа-Темірлер, Әбілқайыр хан, Барак хан