



THE ROLE OF TURKIC PEOPLES IN THE POLITICAL AND SOCIAL LIFE OF CENTRAL ASIA IN THE WORKS OF

ABULGHAZI BAHODIRKHAN

Yakubov A.S

Samarkand State Universtiy

ANNOTATION. This article is based on scientific literature, based on the analysis of the works of Abulghozi Bahodir Khan "Shajarayi tarokima" and "Shajarayi Turk" in the first half of the XVI - XVII century, the information on the socio-political, economic and cultural life of Khorezm, the origin of the Turkic tribes is given.

KEYWORDS: socio-political situation, War, Tsar, masterpiece, tribe, Russia, Khorezm, Bukhara, "Shajarayi Turk", "Shajarayi tarokima", Kazakh, Mongolian, Turkmen.

Abulgozhon is a ruler who ruled Khorezm for nearly 20 years (1644-1664). But, judging by the conclusion of Academician Buliboy Ahmedov, he said that "not as a supreme ruler in history (the NE-NE Kings who shook the world in history did not pass, but there was no name left of them), but as a major scientist, his name remained in history. In fact, Abulgozhon was a person with extensive and in-depth knowledge .

"This is the faqqirga," he wrote in his own way, " May the almighty have given something as much as Grace. Three in particular disposes A gave to the craft. Earlier, the law of sipohigarlikniig and or omit nechuk and walk and forge a ban on evil, many birlan walk nechuk walk, little birlan walk nechuk walk, friend's enemy nechuk talk. Second, masnaviyyat and qasuid and gazaliyat and muqaa'at and ruboiyat and all ash'ar fahmlamak, knowledge of the meaning of Arabic and Persian and Turkish dictionaries. Third, this stamp to Adam ahdindin is a little or no more ignorance of the horses and their lives and deeds of the Kings who passed in Arabia, Iran and Turanda and Mongolia."

Abulgozhon 15 Rab'alavval 1012/12 August 1603 year came to the world in Urgench. The month of Ramadan died 1074 / March 1664 year. He was the fourth son of Khiva Khan Arab Muhammad-Khan (rule 1602-1623). But his life did not become as peaceful as the khanzadalar, as peaceful, abundant as the food. Abulgazi was orphaned from her mother at the age of six (Mehmedonu lady; son of the Sheybani memorial was the daughter of the Jungozi Sultan), at the age of 13, the mutual struggles that began for the throne fell on the whirlpool. In 1616 year, the Agha with the Abyssinian Sultan relied on the Chiefs of the elbars Sultan Naman and Uighur tribes (their mothers belonged to the naman tribe), rebelled against his father. Then the Arab Muhammadkhon, usually worried about the circulation between the parents and the children, also added The City of Vezir to his rebellious sons. Five years have passed



since the break-up broke down again, the dispute turned into a war. In 1621 year, there will be a war between Isfandiyor Sultan, the son of Arab Muhammadhan tunghich, and Abulgozi Sultan on one side, and his other sons Habash Sultan, on the other side, and Elbars Sultan, on the other side, next to the Well of the Stone yurt. As a result, the Arab Muhammadhan, isfandiyor Sultan and Abulghazi Sultans were defeated. A mile was drawn into the eyes of the captured Khan (Arab Muhammadhan) and he was taken to Khiva and imprisoned. Soon he was executed here.

After the war, Abulghozikhan first fled to Kot, then to Bukhara, from ashtarkhani to Imamkulikhan (1611 -1642). Other sons of Arab Muhammad: Isfandiyar Sultan, Sharif Muhammad Sultan and Khorezmshah Sultan went to Hazorasp, they hid into his fortified castle. After forty days of siege, Habash and Elbars reconciled with their Agha Isfandiyor, their brothers Sharif Muhammad and Khorezmshah Sultans, allowing Isfandiyor to go on a visit to Mecca, Sharif Muhammad bestowed Kot on the Sultan, and sent twelve-year-old Khorezmshah Sultan and ten-year-old Afghan Sultan to Khiva.

But Isfandiyorkhon did not go to Mecca, he went to Isfahan with a pistol, to King Abbas I (1587-1629) and with his help took the throne of Khiva in 1623 year. Abulgozhon found a message from this and returned to Khorezh OSHA yiliak. Isfandiyorxon gave him the gift of Urgench. But four years later, in 1627, they broke up with Khan and fled to Turkestan, to Eshimkhon (who died in 1929 year). Soon Tursunkhon will take him to Tashkent. He lived in Tashkent for two years, and after the death of Tursunkhan in 1630 year he again went to Bukhara, to Imamkulikhan. Lenin this time he did not stay in Bukhara much. In the year of OSHA, khivalik, who was dissatisfied with Khan, returned to Khorezm again on the call of the Turkmen. Isfandiyorxon (he was standing in Hazorasp at the time of OSHA) went for two months-after arriving he was forced to hand over Khiva to him. Six months later, Isfandiyor took him into custody, accusing him of invading Niso and Darun (an address between Ashgabat and Red arvot), which at that time was under the jurisdiction of the king of Iran, and sending him to Iran as a hostage before King Safi I (1629-1642).

Abulgozi lived in Iran for almost 10 years (1630-1639) in the Taborak fortress, which was located near Isfahan under the hands of special supervisors. In 1639 year on one of the summer days he will be able to escape from captivity. Having suffered a lot, saying two and a half years, in 1642 year the island comes between Uzbeks. The Uzbeks of the island raised their Abulghoz in 1643 year as a Khan. A year later, in 1644 year, he managed to overcome many opponents and take over the throne of Khorezm.

Abulgozhon all sat on the throne of the Khanate for about twenty years. But his life passed in more war-robbing: 1646-1653 years he fought with the Turkmen of Tajan, Bomi baurma (the address on the south-eastern side of the Red arvot), Atrok and Jurjon, 1655-1662 years fought with the Kazakhs of the yayik (Ural), who periodically invaded the country, Kalmyk and Kazakh settlers, 1663-1664 years marched on Bukhara several times.



In 1664 year, Abulgozhan lay in severe trouble, and Toju handed over the throne to his son Anushakhon (1664 - 1674). Soon after the break, in April 1664 year he passed away from the world. Abulghosis in all 60 years, he lived seven months.

There are two historical monuments left from abulgozhan. One is called "Shajarayi tarokima" (it is assumed that it was written between 1658 - 1661 years), which gives valuable information about the origin of the Turkic tribes, in particular the Turkmen tribes. The game briefly describes the history of the legendary king of all Turks Oguz-Khan and his descendants, as well as the origin of the Turkmen seeds (Solur, bayondur, Taka, yovmut, tevachi, Khizr Eli, sari, Ali Eli, Yazir, ersori, etc.). "Shajarayi tarokima", according to Abulgozikhan's own words, is written at the request of Turkmen mullalari, Sheikh and beklariniig. The critical text of this work, the Russian translation, accompanied by a large scientific study, dates back to 1958 Year A.What?Published in St. Petersburg by Kononov (1906 - 1986). Seven copies of this work are known to us in the treasures of the world. Two of them are in Russia, and the remaining five copies are stored in the Shi named after Aburayhon Beruni in Tashkent. They were transferred at different times, only in two of them the name of Secretaries was written. One of these was Mirzo Amon Ibn Ison Khuzari, who copied the copy in 1341 year/ 17 February-19 March 1923 year on Steam (copy number 1223). At the request of the son of the second secretary Muhammadsharifkho'ja Muhammadogli Mullo Boqijan Rahman, it will be known that Rabi al-formerly moved from September 1344/19 to October 1925 (№ 1807) .

The second work of abulgozhan is known under the name "Shajarayi Turk". The main part of this work was written in 1663-1664 years. It describes the socio - political history of Khorezm XVI-the first half of the XVII century .

About the reasons for the writing of "shajarayi Turk", the author himself says: "but the negligence of our ancestors and the widowhood of the Khorezm people, these are two reasons, the fathers of our church Abdullahan (Sheikh Abdullahan II; 1583-1598 years of the Bukhara Khan) (Abulkhayrhan; 1528-1568 years) of our ancestors (Sheikh Yadgorhan; XV century) separated eridin until he came to US dates have reached the end. We thought that this history should be offered to one person, we did not find any worthy person, it was necessary [and] we told ourselves of ul reason."

The work consists of a short alternative and nine chapters: 1) the mention of events that took place from Adam to Mongolian from the ancient Khan of the Turks; 2) the history from Mongolia to Genghis Khan; 3) the history of Genghis Khan from his birth to his death; 4) the mention of the third son of Genghis Khan Ogadoy Khan and his descendants; remembrance of the Khan; 6) from the descendants of Tuluychan, the youngest son of Genghis Khan, those who became kings in Iran (they were called elkhanids in history; they ruled 1256-1336 years); 7) from the descendants of Zhuzhikhan, the son of Genghis Khan, who became kings in Dashti kipchok; 8) from the descendants of Shaibon, the fifth son of Genghis Khan (XIII century), from Movaraunnahr, Crimea, Kazakhstan, and, those who



were King in Kazakh and Movaraunnahr; 9) those who were king in the country of Khorezm from the sheyban generation.

Abulgozhon wrote a part of Chapters 7, 8 and 9 of the work (the history of the events that passed until 1644 year). Chapters 1-6 and the continuation of Chapter 9 (events of 1644-1664 years) were written by the scientist Mahmoud Ibn Mullah Muhammad Urganjiy on the instruction of Anushahan. In this Hakka in the game there is such a note: "it is known that Abulgozhoni paradise place was sick when he reached half by classifying this book, bequeath it to his sons, do not put this book to no-completion, make efforts to the dogmama. Abulmuzaffar and L-Mansur anushahan Ibn Abulgozhikhan the deceased and maghuriyy, bebizoat this servant and kaminayi beistitoat Mahmudiy Ibn Mulla Muhammad Zaman Urganjiyy, have condemned this book as "itmomig'a etkur". Now, if we determine when this sentence was fulfilled. Bunda helps us with the comments of Mahmoud ibn Muhammad Zaman, who added to the wife of the work. The first is that Mahmoud began to continue the work of Urganji, in which he mentioned anushakhan Ibn Abulghazi as a person who had passed away from the world, that is, "the deceased and the maghur". So Mahmoud Urganjiy began to continue the work after the death of the Khan who gave the order. The second interpretation determines the date of writing the work. To'qq it is reflected in the text of the chapter that comes after the small chapter, which is named "the remembrance of the Kingdom of Avaneskhan" in the second chapter. It was included in the book by Mahmud Urganji Hijri 1116/1704-05 with the order of "Moses Muhammadkhon of aliysa", which was the chief Khan in Khorezm. Moses Muhammad was the son of Shahgazi Ibn Abazghazi Ibn Sultanghazi Ibn Elbarkhan. As for his lineage, Abulghazi gives the following information. Dashti kipchaklik Elbarskhon 1512-1513 years drive out the regiments and troops of the Safavids from Khorezm, the Khan rises and calls his uncles from relatives, too, and gives them to manage the districts of the country. Long after that, in 1532 year there will be a massacre between the descendants of the Elbarskhan and his cousin Avanes Sultan and the descendants-Barat urushlar for something not worth it. As a result, the Children of Elbarce will be defeated and all will be forced to go to Bukhara, Samarkand and Tashkent to the presence of the relatives of the sheybanids. From them, it will not come to a conclusion even if Sultan Gazi Ibn Elbars took Khorezm back for a short time with the support of Buhari Khan Ubaydullahkhan. About them Abulghozi gives detailed information. So it turns out that the year 1116/1704-05 of the Hijri" Shajarayi Turk " also ended with his order during the reign of Mohammadhan.

Among the historical data, it is noteworthy that the Sheikh Ulus and its borders, its general condition at the beginning of the XVI century, its socio – political situation in the first half of the XVI-XVII century, its interaction with Russia, the Kazakh and Bukhara khanates are mentioned. For example, about the borders of the Sheyban nation and the time of its formation, the game says: "ul (Botukhan) this journey (military march 1236-1240 years to the Lands of Mojar, Bashkord, Rus and Kuril) you have finished my work" Tedi. Tag'i Shaybonkhan was given to juldu TEB fifteen thousand evlik El... during the UL journey, Olgan gave the land of Kuril (Asli Kelar) from the trophy



regions. Byri gave Elin to the army, and naymam, and snow, and the kidney, [that is] these four noble Elins. Tag'i aydikim, " öltürür yurtung my brother (Orda) drink birlan be among us. In summer, from Irgiz and UR and Ila (rivers) to Ural mountain, yaylag'il the sunrise side of Yayik (Ural River). When it is winter, it is the height of the water of Oraqum, Karakum and Sir, the foot of the water of Chu, the foot of the water of Sari (yellow), Tedi' .

It is known that at the top of the feudal state, which was formed in the 20-ies of the XV century, which was famous for the name of the Syriac Khanate and ruled over the Western Syriac, there were also Khans from the same Sheik dynasty. In the game about the nomads from their last Inn (1563-1598), you can read this...One son of mahmudakhani mazkur is Murtazokhon, the son of an Kuchumkhon... This Nomad reigned forty years in the province of Turo. Long-lived worship. After all, two eyes became nobino. History in 1003/1595, the grandson of The Hand of the Nomad reigned. The Nomads fled and went into the mangit nation. Taqi Haq went to Mercy" .

The game also contains short, but noteworthy information about the Russian people and their relations with Russia. Here are some of them: "six months after [Arab Muhammad] had been in Khon (1602 year), the double bow was tapped and a thousand people of the Kazakhs of yürügan Oros came unaware of the previous day of the cancer and entered the Fortress of Urgench. There were no other people in the city besides Ra'iyatdin. The Khan's army and the sipoh people melted in the lip of the AMU water... [Urus Kazakh] in Urgench, Ra'iyatdin killed a thousand people and a thousand girls took birlan juvon. A thousand cars loaded from Good Goods. Boz and boyagli and Palos and robe and bed-yastuk mundag liked to weed out all of the things. It was seven days before I ordered these. Andin then walked on the lip of the river out of Urganchdin..."And again: "before the year we came into the world, seventeen people in bakhorin would trade Urusga. When there are a thousand Kazakh ores in Double Arc touches. On the way, Anga flies, [alardin] kills two of them, asking for the message of the Urgench from the people who have saved... I'm sorry"

The ethnography presented in the work, namely the information about the Turkic-Mongol tribes, in particular about the meaning of their names, Uzbek, sartlar and Turkmen seeds (yellow, yovmut, Red Bear, ersari, etc.), is also very important. In particular, he said that the tribes that belong to the Turkic tribes and are called by the Turkish name constitute the following large 5 generation (syllable). These are: Uighur, kangaroo/qangli, Kipchak, qalach, qarluq tribes. Then it will be stopped on the other Turkic tribes and seeds: 1.Tekrin or mekrin. Two. Kyrgyz. The three. Gemkemchutes. The four. Forestkat. The five. Nukozlar. The six. They're Tartars. The seven. Ayrat / yesret. Eight. Turn around. The 9. The sheep. Ten. Full. The 11. Bulgochin. The 12. Kermuchin. The 13. Tulengut. The 14. O'rasut. The 15. Kusutmey. The 16. What is it? The 17. Kerayit. The 18. Right. The 19. Standing. Surprisingly, the Abulghazi gives some of these ethnonyms with its etymology .

Abulgazi Bahodirxon is in two large pieces of the Mongols in his book. One is kiyon/kiyot (Nirun), the other is nuguz/nukuz (darlikin). In addition to these, 25 tribes and tribes of the Mongols were mentioned, since they were



included in the ethnic composition of the Uzbek people . "The original word Mongol (Mongol) stands. Avom's language did not come, but the Mongols did. Mung's meaning all Turkish will know: sorrow stands for meaning. Ul's meaning is sodadil, that is, sad soda temak bulur"; " Kipchak-Tan (grain) and ITIL (Volga) and Yoyik (Ural), it is said that between the waters die"; "Kinikli Turkmen birlan melts together öltürürürür. After the fall of the Turkmen Vilayet Isikkul and Chu and Talos; it was a Vatan on the shores of the waters of aylagan, they killed for many years, Tekashkhon (which ruled 1172-1200 years) from the Kings of Urgench took the daughter of a son of qinikli. Turgen horseback riding. Sultan Muhammad Khwarizmshah (ruled 1200-1220 years) gave birth to UL kizdin". The last example: "at the age of thirteen after his death, the Khan of the Golden Horde, who ruled in 1290-1312, became Uzbekhon (1312-1342). Taqi elni has conquered the ancestral program birlan. Gave gifts, making respect worthy of everyone's career. The religion of El-Ulus was converted to Islam... After andin, Elini was born in Uzbekistan."

From the information about the seeds and tribes of the Uzbeks, the name of the seeds and tribes mentioned in the game is very important. These are: Orlot/Arlat, Agor, olayunotli, arrow, aymak, Bashkir, Bayot, tot, totar, iron, turumchi, Turkish, Turkmen, Taka, turbotide, tevachi, Jobi, jomachi, Shepherd, Shepherd, choir, Khidr Eli, Khidr, Khidr, khalaj, dukar, soik, Solur, surxi/surqi, Sakar, saljuq, Sultan, savraki, sovriqi, sovchi, lead, lead, snowdrop, sawdust, Snowdrop, pencil, Kyrgyz, beautiful, boxes, tulip, Mongolian, mangit, Naim, Mundi, Yazir, YAG'ma, yavmut, yurti and B .

Information on the socio-economic situation of the country is also valuable in the work on the fact that Khorezm was prosperous in those times, the time of amudarya changes and its consequences. In this regard, one can cite two examples: "go to Urganchdin Abulkhon (in the southeastern part of the current Krasnovodsk armpit, on the eastern side of the Caspian Sea) at UL time (in the time of Sufyankhon) this ovuldin ul ovulgon borgontek melted. For your mother, the AMU water passed through the bottom of the Urgench fortress, went to the sunrise of abulhon mountain, touched the bottom of the mountain, went to the sunset, and went to the bottom of the Q tarafrulub, and then went to the Oğurcha (in the sheep section of the Amudarya, the location where the water of its southern tributary flows into the Caspian Sea Tag'i ulkim, until the two sides of the Amudaryo went to The Thief, The Garden of the vine and the tree of the vine and melted. High ground melted winch builds. In the time of Molli people's gooseberry and Chibin, one or two locations melted elevations into distant Wells. After laying Chibin melted they will come to the side of the water. There is no end to prosperity and administration." And again: "in the time of your mother (Aminakhan's son Kolkhon) Urgench flourished and the people became peaceful. Behooves was cheapness... Tedi was a bread for a buck." Another example "" the ship at that time (at the time of Avaneskhon) the Urgench birlan walked through the Minister's arasindin".

It is also noteworthy that in Khorezm at that time, along with other crops, bug'doy was also planted a lot, so bread was cheaper. One can cite an example "" before Mizdahkandah (in the period of Arab Muhammadhan), the face of



Burghan's Hori was darkened, the sows were melted. From the top of our Hun Tuk Castle shall dig a ditch. A year ago (in 1602 year) when the Fakhir did not come to the world, there were Saks of coal. At the time of the harvest, the ACARS melted. After a few years, the width of the ditch did not reach the throwing arrow. The chickenpox went to the bottom of his feet. Andin went to Achi tengizina (bitter sea). Lonely sown melted. A man with a horse could not come around ten days bug'doy moved and melted. Ul anda pal-swindler half-shekel silver melted a coin Erina walks. Half a Teva (Tuya) for a coin melted will pay Yuki bug'doy. A harvar (a donkey load) of silver in a shekel will pay bug'doy melted."

From the above example, it becomes known that Amudarya goes to the Caspian Sea from ancient times. But later the river changed its name, it was poured into the Lowland of the Sarikamish. The time of this incident is clearly indicated in the "genealogy Türk". "Thirty years before we came to the world (that is, in 1573 year – m.The e.), – Abulgozhon, - the top of the tower, typical of the AMU water, they say it is a black stallion, build a road to UL Erdin, flow, go to the castle of tuk, and the secret is melted in the thick of tengizina. There was a desert in the city of ul-sebdin."

Other than that you can bring many more examples. In short, "Shajarayi Turk" gives a lot more information about the long past socio-political, economic and cultural life of Khorezm. For this reason, it should be included among the valuable written sources on the history of Khorezm".

In conclusion, it is possible to note the following:

- –In the Khorezm Oasis, works of the genre "Shaybaniyname " appeared from the XVI century. His first example is the work of the late Pilgrim Genghis Khan.
- –When the demonstrators of this dynasty seized power, they began to use various means of legitimacy to legalize it.
- –The founder of the Khorezm School of historiography is literally the Abulghozi Bahodirkhon. In his works, the oral istoriography of the steppe was widely used.
- –At the same time, Abulghazi was able to use the traditions of Persian istoriography and Muslim historiography in his works.
- –The emergence of Turkic peoples in the phase (within the framework) of Islamic historiography in the Turkic (Chag'atoy) language in the Khorezm oasis of abulghazi gave importance to many topics and problems that played an important role in the processes and time of their Islamization.



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