

THE COLLAPSE OF THE NOGAI KHANATE AND ITS INFLUENCE ON THE SOCIO-POLITICAL LIFE OF THE KARAKALPAKS

Ilauatdinov R.
Karakalpak State University

Abstract:

The article highlights the social and economic life of Karakalpaks from the second half of the 16th century to the 30s of the 18th century.

Keywords: Nogai Horde, Sheikh Mamai, Karakalpaks, Jayik and Jem.

Introduction

By the middle of the 16th century, the state union called the Nogai Horde, which was a powerful political force, began to falter from the inside. After the death of Nogai emir Sheikh Mamai in 1550, a brutal struggle began among Nogai rulers for control of the central power in the Horde. In one period of a difficult political situation, the occupation of the Khanate of Kazan in 1552 and the Khanate of Astrakhan in 1556 by the Russian state deprived the Nogai Horde, which was in a state of internal political crisis, of military-political associations and economic partners. This situation led to a further decline in the Horde's difficult situation and the exacerbation of unrest. As a result of the bloody wars of Yusup and Ismail for the throne, it ended with Yusup's death in 1555. In addition, for two years (1557-1558), a great famine occurred in the country due to the fact that the crops did not ripen, which made the conditions of the Nogai Horde even more difficult [1, 20]. During the years of Amir Ismail's rule, there was unrest in the Horde, and brutal disputes for power, thus the Nogai Horde was practically divided into 3 independent sections that almost did not recognize the central authority: the Big Horde, the Small Horde, and Altiul ulisi hordes were formed. After Amir Ismail's rule (1555-1564), the political situation did not change during the reign of Tinakhmed and Oraz. In 1577, with the capture of Saraychik by the Russian prince Serebyan, the Nogai Horde ceased to exist as a unified state union. The Great Nogai Horde moved from the lower reaches of the Ural to the right bank of the Volga, while the Small Nogai Horde or Qazi ulis under the leadership of Qazi moved to the Crimea and the lands up to the upper reaches of the Sea of Azov. The Nogai Horde, led by the six sons of Sheikh Mamai and historically named Altiul Ulisi, settled in the lands along the Jayik (Ural) and Jem (Emba) rivers in the east to the Syr Darya [4, 51]. The subsequent history of the people of Karakalpak is related to this Altiul ulis, and the people of Karakalpak lived in Altiul ulis.

After the death of Sheikh Mamai, who ruled the Nogai tribe in the 1550s, Altiul ulis separated from the Nogai tribe after the quarrel between his relatives, Yusup and Ismail. The six sons of Sheikh Mamai - Khasim, Khan, Bek, Biybek, and Akmyrza, together with their ulis, separated from the main power of the Nogai and settled in the far east of the Nogai Horde along the banks of the Jayik (Ural) and Jem (Emba) rivers in the east, they settled in the lands up to the Syr Darya. They became a somewhat weak, but significantly independent political union from the central power of the Horde [5, 37]. The first use of the term «Altiul» («Шесть Сыновей», «у шти Шти Сынов») was determined by the Russian historian V.V. Trepavlov from the letter written by the



son of Sheikh Mamai, Bek, to the Russian Tsar Ivan IV (Grozniy) in August 1581. After the death of Khan Mirza and Sheikh Mamai in 1549, five brothers remained, after the death of Khasim in 1555, four brothers, and after the death of Akmirza in 1580, three brothers remained. However, the residents of the ulis continued their activities with the former term, that is, the name of the ulis «Altıul» [6, 21]. According to the well-known scientist Kamal Mambetov, the foundation of Altıul ulis was formed by the Karakalpaks, which consisted mainly of six tribes, Muyten, Kongrat, Kitay, Kypchak, Keneges, and Mangit. After the weakness of the Nogai Horde, they began to call themselves Karakalpaks by their former ethnic names and expressed their opinion, that's why it is not for nothing that the lines in the Karakalpak folklore begin with «Nogaylı elinde» ("In the land of Nogaylı") [3, 12-13].

In the second half of the 16th century, the political situation in the Big Nogai Horde was quite stable. However, at the end of that century, the struggle for the principality intensified, and it ended with the assassination of Orazmuhammed the principal. The former small hordes begin to divide within themselves again. In the first thirty years of the 17th century, a section of the Oirats - the Torgavits - took advantage of this situation and occupied the place of the former Nogai Horde. One part of the Nogai moved to the west - to the Crimean Khanate, while another part joined the Kazakh population.

The rest of the section had to pay taxes to the rulers of the Edil Kalmyks. In general, as a country, the Nogai Horde disappeared from history in the 30s of the 17th century. In 1623, the Karakalpaks, who were on their way to Turkestan and Khorezm, their historical homeland, from the Edil and Jayik valleys, were attacked by the tribes led by Ho-Urluk on the banks of the Jem (Emba) river, and a small part of the people died there. Therefore, this event has remained in history with the name «Massacre Along the Jam» [5, 41]. Although a part of Ulis was absorbed into the Kalmyks and Kazakhs, the main part of the people managed to join the Karakalpaks living along the banks of the Syr Darya.

The historical documents called «Materials on the history of the Karakalpaks» preserved in the St. Petersburg branch of the Institute of Oriental Studies of the Russian Academy of Sciences date back to 1609 and describe our ancestors who lived in the Ural-Volga region with the term Karakalpaks. If we pay attention to those documents, the number of Karakalpaks who lived there was not small and they actively participated in the socio-political, economic, and cultural life of Russia. Among the Karakalpaks in the Ural-Volga region, famous people, elders, emirs, and heroes came out and they are visible in the historical documents of that time [8, 35-36].

At the beginning of the 18th century, the peoples along the Volga, including Tatars, Bashkirs, etc. rebelled against Russian tyranny. In October 1707, 120 km from Ufa near Yurantaya, the rebels won the victory in a 10-day riot between the soldiers of Aldartarkhan and Kusyum and the punitive military. Encouraged by this victory, the rebels tried to restore the Khanate of Kazan. To raise the spirits of the people, the leaders of the uprising wanted to solve the problem of finding a future ruler. They contacted Sultan Murat of Karakalpak and promised to give him the Khan's throne if he would restore the Khanate of Kazan. Murat came to the rebels to receive military support. He went on a long and arduous journey in a group of 30 people to gain the support of Crimean Khan Davlet-Girey and Sultan Ahmet II of Turkey. Sultan Murat visited Crimea and Turkey. But Davlet Girey and Akhmet Sultan, who were on good terms with Russia, did not help the representatives of the Tatars and Bashkirs. No one recognizes Murat as a future Khan. As for the future fate of



Murat, he was indeed a brave and brave soldier. On the way back, he managed to get 1600 Kuban Tatars to rise. With their help, he occupied the city of Terek in February 1708 and besieged the fortress for 10 days. The government troops led by Astrakhan commander Petr Apraksin crushed the rebels. Murat, who was wounded, was taken prisoner. He was first tortured in Astrakhan and then sent to Kazan, where after severe torture he was hanged [8, 22-23].

In 1710, the rebels started their struggle again. In 1711, the Karakalpaks came to the aid of the rebels, and the struggle for freedom continued. This time the rebels marched to Ufa, but it failed. In the fall of 1717, the uprising on the banks of the Volga flared up again. This time, the rebels were thrown into the Kazan province. Cavalrymen of Kazakhs, Karakalpaks, Tatars, and Bashkirs joined the ranks of the rebels. The rebels were led by Seyt Batir. This riot lasted until the spring of 1718. Seyt's name was mentioned in historical documents until April 1722, after which he was not mentioned.

The participation of Karakalpaks in the above-mentioned rebellions and political events indicates that their number was quite large in the Urals and Volga.

References

1. Камалов С. Қарақалпақтардың халық болып қәлиплесиүйи ҳәм мәмлекетлигиниң тарийхынан. –Нөкис.; 2001.
2. Камалов Қ. Қарақалпақ халқының тарийхы ҳаққында жаңа дәреклер (екинши басылым). –Нөкис.; 2021.
3. Мәмбетов К. Қарақалпақтардың этнографиялық тарийхы. –Нөкис.; 1995.
4. Мәмбетов К. Қарақалпақтар шежиреси. –Нөкис.; 1993.
5. Трепавлов В.В. История Ногайской Орды. –Казань.; 2016.
6. Трепавлов В.В. Алтыулы: остатки Ногайской Орды в казахский степях). –Вестник Евразий, Выпуск 2, ; 2001.
7. В. Имамов. Запрятанная история татар. Набережные Челны., 1994,
8. Қазақстан (қазақ ели) тарихы. Қазақстан XIII – XVIII ғасырлардың алғашқы ширегінде. 2-кітап. Оқулық. Қазақ университети баспасы. 2017
9. Kenesbek o'g'li, Q. A. (2024, April). QORAQALPOG'ISTONDA HAVO YO'LLARINING XALQ XO'JALIGIDAGI AHAMIYATI. In Proceedings of International Conference on Scientific Research in Natural and Social Sciences (Vol. 3, No. 4, pp. 362-366).
10. Турганбаев А., Илауатдинов Р. Историческая Наука О Печенегах Как Предках Каракалпаков //Journal of Intellectual Property and Human Rights. – 2023. – Т. 2. – №. 12. – С. 18-22.

