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## THE CHAGATAI FRONTIER IN ABU AL-FIDA'S WORK «TAKVIM AL-BULDAN»


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**Abstract.** *Introduction.* The work of the medieval Arab scholar Abu Al-Fida «Takvim Al-Buldan» is a valuable historical monument of the XIII-XIV centuries, including information on the geography of the Chagatai ulus. It should be noted that this work is considered completely unexplored in Kazakhstan science, since only some of its fragments have been translated and introduced into scientific circulation. *Purpose and objectives of the study.* The views of medieval scientists will help reconstruct the ideas on the geographical, etymological, toponymic, ethnopolitical history of the Chagatai ulus.

*Materials and methods.* This article examines the cities and settlements located on the territory of the Chagatai ulus, described in the manuscript of Abu Al-Fida «Takvim Al-Buldan». *Conclusions.* The Arab chronicles on the geography of medieval states that existed on the territory of Central Asia are of the greatest interest to modern historians. Since they are the earliest, and therefore truthful. The work «Takvim Al-Buldan» was very popular not only among the contemporaries of Abu Al-Fida, but also among the historians and orientologists of modern Europe.

**Keywords:** Ulus of Chagatai, Arabic chronicles, Abu Al-Fida, «Takvim al-Buldan», historical geography.


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## ӘБУ ӘЛ-ФИДАНЫҢ «ТАҚУИМ ӘЛ-БУЛДАН» ШЫҒАРМАСЫНДАҒЫ ШАҒАТАЙ ШЕКАРАСЫ

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**Андатпа.** *Kіріспе.* Ортағасырлық араб ғалымы Әбу әл-Фиданың «Тақуим Әл-Булдан» еңбегі Шағатай ұлысының географиясы туралы мәліметтерді қамтитын XIII-XIV ғасырлардағы құнды тарихи ескерткіш болып табылады. Айта кету керек, бұл жұмыс қазақстандық ғылымда толығымен зерттелмеген болып саналады, өйткені оның жекелеген үзінділері ғана аударылып, ғылыми айналымға енгізілді. *Зерттеудің мақсаты мен міндеттері.* Ортағасырлық ғалымдардың көзқарастары Шағатай ұлысының географиялық, этимологиялық, топонимикалық, этнополиялық тарихы туралы идеяларды қайта құруға көмектеседі.

*Материалдар мен әдістер.* Бұл мақалада Әбу әл-Фиданың «Тақуим Әл-Булдан» қолжазбасында сипатталған Шағатай ұлысының аумағындағы қалалар мен елді мекендерді зерттеу жүргізіледі. *Нәтижелер.* Орталық Азия аумағында өмір сүрген ортағасырлық мемлекеттердің географиясы туралы араб шежірелері қазіргі тарихшылардың үлкен қызығушылығын тудырады. Өйткені олар ертеректе жазылып кеткен, сондықтан да шыншыл болып табылады. «Тақуим Әл-Булдан» еңбегі Әбу әл-Фиданың замандастары арасында ғана емес, сонымен қатар қазіргі заманғы Еуропаның шығыстанушы тарихшылары арасында да танымал болды.

**Кілт сөздер:** Шағатай ұлысы, араб жынамалары, Әбу әл-Фиданың, «Тақуим Әл-Булдан», тарихи география.

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**Алғыс айту.** Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің «Жаңа дерек көздерін аудару және Алтын Орданың этносаяси тарихын зерттеу» тақырыбындағы бағдарламалық-нысаналы қаржыландыру жобасын жүзеге асыру аясында орындалды (жеке тіркеу нөмірі: BR10965240).


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## ЧАГАТАЙСКИЙ ФРОНТИР В СОЧИНЕНИИ АБУ АЛЬ-ФИДЫ «ТАКВИМ АЛЬ-БУЛЬДАН»


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**Аннотация.** *Введение.* Труд средневекового арабского ученого Абу Аль-Фиды «Таквим Аль-Бульдан» является ценным историческим памятником XIII-XIV вв., включающим сведения по географии Чагатайского улуса. Следует отметить, что данная работа в казахстанской науке считается неизученной полностью, так как только отдельные ее отрывки были переведены и введены в научный оборот. *Цель и задачи исследования.* Взгляды средневековых ученых помогут реконструировать представления по географической, этимологической, топонимической, этнополитической истории Чагатайского улуса.

*Материалы и методы.* В данной статье проводится исследование городов и поселений, находящихся на территории Чагатайского улуса, описанных в манускрипте Абу Аль-Фиды «Таквим Аль-Бульдан». *Выводы.* Арабские летописи по географии средневековых государств,



существовавших на территории Центральной Азии, вызывают наибольший интерес у современных историков, так как они являются наиболее ранними, а значит правдивыми. Сочинение «Таквим Аль-Бульдан» пользовалось большой популярностью не только среди современников Абу Аль-Фиды, но и в среде историков-востоковедов Европы нового времени.

**Ключевые слова:** Улус Чагатая, арабские летописи, Абу аль-Фиды, «Таквим аль-бульдан», историческая география.

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**Introduction.** The famous medieval Arab geographer, historian, military commander Abu Al-Fida is a significant figure in Western Oriental studies. He came from a noble family, was educated in a madrasa, was interested in mathematics, geography, botany, history, logic, arabic. Abu Al-Fida was born in the city of Damascus and given the name Sultan al-Malik al-Mu 'ayyad I 'mad ad-Din Ismail ibn Muhammad ibn Omar al-Ma'ruf Abu Al-Fida' in 672 AH (or November 1273 Gregorian calendar). (Krachkovsky I. Yu., 1957: 386). He moved to the city of Hama to receive a Muslim education. He spent his childhood studying the Holy Quran, then devoted his life to studying other sciences, such as jurisprudence, astronomy, history, etc. He became known for his recordings of all the historical chronicles in which he took part. He fought for the fortress of Markab in Syria and was appointed emir of Hama (Syria) under Sultan Baibars (Lane-Poole S., 1968: P.312). He built many sheds, mosques, madrasas, which for many years served the people. His works were widely studied by German, English and French scientists in modern times. The presented article pays attention to one of the famous works of Abu Al-Fida «Takwim al-Buldan». Many Arab written monuments of the XII-XVI centuries store valuable knowledge on the geography of the Chagatai ulus, the ethnopolitical geography of the Arab countries and the medieval states of Central Asia. It is Takwim al-Buldan that is valuable because it contains information on the geography of Khorezm and Maveranahr. In addition, from this work you can find information about the geographical landscape, nature, flora and fauna of the Middle Ages, and restore the idea of the culture of peoples, crafts, trade relations, etc.

**Materials and methods.** The medieval Muslim geographer Abu Al-Fida has several significant works on the history and geography of Asia. One of them is the Takwim al-Buldan "Arrangement of countries", "تقويم البلدان"), which contains data on the geography of medieval terrain with the values of coordinates arranged in tables. (Abu Al-Fida, 1926: 100). In his work, Abu Al-Fida points out that he found some shortcomings in the works of Ptolomey, Biruni, Idrisi, Istakhri, Ibn Haukal and others. And his main task is to correct them. At the same time, the author based his work on the data of medieval Arab travelers, including Tamim ibn Bahr, Al-Qalqashindi, Ibn Said, Ibn Kutlubug, Al-Dimashqi, Al-Quraishi, Ibn Khaldun, Al-Kafawi, Yakut. Also, Abu Al-Fida described in more detail the journey of Ibn Fatim to the western and Mediterranean coasts of Africa, which Ibn Saeed al-Maghribi considered in part in his Kitab bas al-ar fi-sul wal-Sard. (Vernet J.G., 1957:7-8)

The scientific community knows three manuscript lists «Takwim al-Buldan» one of which is in the National Library of Paris under the code 578. This copy of the manuscript has been partially preserved, there are defects on the sheets, the edges of the page are broken. The author made many comments on the sheets, but they were poorly preserved and it is almost impossible to read them. But in 1665, a copy of this list was made in Leiden, in which the author increased the number of chapters to 25, and one chapter was devoted to Turkestan, which he then deleted. It retains some commentaries, also concerning extracts from Ibn Sa'id's work, which are not preserved in other manuscripts. This copy is also kept in the Bibliothèque Nationale de Paris under number 679. (SMIZO. T.1., 2005:14)

The second list has been preserved in triplicate and is in the Leiden Library, where a copy is kept under the number 678. In this list, the number of chapters has been reduced from twenty-nine to twenty-eight. Over time, some sheets were torn out, and comments were made on the margins of the



existing pages. It is this text that is the most interesting and significant in the opinion of French historians of oriental studies, since Abu Al-Fida himself made many corrections. This list is quite different from others in that it lacks some of the data of the terrain descriptions. Orientalists believe that, having discovered a mismatch with other sources, the author deliberately cut them out. The third copy is in the archive of the Institute of Oriental Studies of the Russian Academy of Sciences in St. Petersburg under the number 594. It also has some differences.

The source contains a variety of material on the political, socio-economic, cultural life of medieval cities in Central Asia and Kazakhstan. The work of the medieval author was the most relevant for that time, since the study of the geography of new countries of peoples was an important and integral part of the historical development of civilizations, and it also confirms the idea of historians about the close relationship between sedentary and nomadic cultures in Central Asia. Oriental scholar Abu Al-Fida began to write his work, in fact, a century ahead of Western geographers-travelers and discoverers who contributed to the emergence of a new era in history, the so-called Great Geographical Discoveries from the XV to the XVII century. In Asia, Arab geographical discoveries occurred earlier from the XII to the XIV century. The study of the history of cities on the basis of comprehensive studies of written, oral and archaeological sources in all their diversity is very relevant today (Reinaud M., 1848:577).

The methods of this study are historiographic analysis, which is aimed at studying the experience accumulated during the historical study of this work. This method is aimed at determining the object and subject of the work under study, clarifying the chronological and geographical framework. The degree of study of the topic will be revealed, which will undoubtedly affect the further goals, objectives and main hypothesis of the study. The historiographical assessment of labor by foreign scientists will be analyzed in order to identify unexplored aspects.

The next is the source analysis, which will be conducted in order to determine the degree of veracity of the study. The potential of this work of a medieval scientist will be revealed. At the first stage, the origin of the source and the conditions accompanying it will be studied, at the second stage, a content analysis will be carried out (Abuseitova M.Kh., 2013: 6).

**Discussion.** This article discusses the work of the medieval scholar Abu Al-Fida “Takwi al-Buldan” in Arabic. The book was written between 1316 and 1321. The work consists of twenty-eight chapters of different volumes and contains tables describing the main cities of the world. In order to explore the region more widely, their geographical coordinates such as latitude, longitude, climate study and other reference records are indicated here. The relevance of the work is that in the process of global climate change, the territory of human settlement changed, due to natural disasters, changes in the riverbed, floods, as well as drought, some medieval cities disappeared from the face of the earth. But in their places, there are untouched areas, when studying which you can learn much more about the history and culture of the medieval period of history.

The first parts of the work were translated and published in 1650. The very first known scholar who began to study the second work of the author was the French orientalist Sylvester de Sacy, holding the post of president of the Asian Community in 1834, he submitted the idea to translate and publish the work «Takwim al-Buldan». At that time, Sylvester de Sacy worked closely with another Dutch scholar, orientalist historian Hendrik Arens Hamaker, who at that time was the custodian of oriental manuscripts in the Leiden Library. Thanks to the joint work of these two scientists in Paris, the first translation of parts of the manuscript «Takwim al-Buldan» «Asian Campaign in the Royal Printing House» («Société Asiatique à l’Imprimerie Royale») was published. Sylvester de Sacy read and translated from Arabic the texts in the content in which they were collected by Abu Al-Fida. In turn, he made an addition to almost 40 sheets, thus leaving behind a fairly scientific legacy, using them for many years his students and followers worked with them. The most famous of Sylvester de Sacy's students were MacGuckin de Slan and Joseph Toussaint Renault. Together they edited and presented to the scientific community the project “Kitab Takwim al-Buldan”. The text contained a lengthy critical introduction, which consisted of 32 pages and commentaries based on the original Arabic text. While working on the launch of the book, Sylvester de Sacy's students studied Arabic geography in detail. After many years of work, Kitab Takwim al-Buldan was published in 1848. In this work, Joseph Toussaint Renaud for the first time gave an outline of the development of medieval Arab geography, which was well received in Western Oriental studies and gave impetus to further development. Having become devoted to the work of Abu Al-Fida,



Joseph Toussaint Renault published translations of the Arab geographer until the end of his life, and also devoted a book to his scientific biography.

Another scholar who studied the works of the medieval Arab scholar Abu Al-Fida is the Turkish scholar Muhammad ibn Ali, nicknamed Sipahizadeh, who translated ancient texts from Arabic into Turkish and formalized all knowledge into a dictionary in Turkish. However, the dictionary had less popularity and recognition among scientists.

In addition, to French and Turkish scholars, this work was translated by other scholars and researchers of the world, for example, the Italian geographer and traveler Giovanni Battista Ramusio, who in 1550 published a three-volume work «Navigation and Travel», in which he translated parts from the work «Takwim al-Buldan». Also, about the work of Abu Al-Fida in 1580 wrote the Flemish geographer Gerard Mercator to his English friend. In 1633, the English scientist John Greaves, working in Holland at Leiden University with the famous Arabist scholar Jacob Golius, translated some parts of Takwim al-Buldan. And in 1770, the orientalist of German origin Johann Jacob Reiske translated the work into Latin. The Norwegian Arabist A. Zeipel studied the Oxford list and translated some data on the Varangians and Rus. In 1817-1819, Heinrich Köhler, having studied the work of Abu Al-Fida, traveled to Germany, France, Italy and the Crimea. In 1883, parts of the texts were also translated by the Assyriologist Stanislaw Huyar. In the twentieth century began reprinting the book Abu Al-Fida, in 1963 reprinted in Baghdad, in 1985 in Frankfurt am Main.

In the environment of Russian Oriental studies, this work was studied by n.m. Karamzin in his book «History of the Russian State», a reference is made to Abu Al-Fida's information on the territory of Khazaria and princes, based on translations into Latin by Johann Jacob Reiske. The Polish historian Orientalist translated the history of Africa into Russian (Karamzin K.M., 1989: 204-205). Russian Orientalists had little interest in this work, until in 1848 an essay was published in the Izvestia of the Russian Geographical Society, which focused on the valuable data contained in this work. After that, translations from Arabic and French were published. A lot of work on the study of the works of Abu Al-Fida was done by V.V. Bartold. He drew a paradigm between the works of Ibn Saeed, Al Idrisi and Abu Al-Fida, concluding that Abu Al-Fida relied on the knowledge of Ibn Saeed and Al Idrisi when writing his essay. This is confirmed by I. H. Kramers and S. Dubler. G. Sarton speaks of Abu Al-Fida as the greatest geographer and discoverer of his time

Conducting a more thorough source analysis, knowing who the Arab geographers were, you can divide real authentic sources from compiled ones, trustworthy from doubtful ones. (Khalidov A.B., 1985: 75). The presence of some borrowings from some Arabic texts to others justifies the authors by the degree of dependence on each other, some political, social conditions, and a unified system of historical development in the region under consideration. For those territories that Abu Al-Fida did not know, the scientist used maps and messages from other medieval Arab geographers. These are maps of Ibn Said, information about the geographical position of Al-Idrisi, «Canon Mas'ud on astronomy and stars» Al-Biruni, «Kitab al-ansab» Al-Samini. In part, Abu Al-Fida refers to the information of travelers of that time. Arabic literature on geography, developed in parallel with other scientific areas, covered the description of the Middle East, India, Asia, Europe, northern and southern Africa (SMIZO, T.2, 2010: 8).

In medieval times, before the depiction of the printing press, books were made by hand, and had the form as they came out of the pen of the author. Sometimes authors of books transferred their works to scribes for their further distribution. But sometimes the authors wanted to adjust their chronicles, made changes and adjustments there, supplemented and removed some sheets. In this regard, the lists differed from each other and are not identical.

«Takwim al-Buldan» is written in Arabic, sewn into a leather dark blue binding and consists of two sections. The first begins with an introduction in which the author describes the planet, the equator, provides knowledge about the existence of seven climatic zones and their location. Under climatic zones, the scientist assumes latitude. When describing the belts, Abu Al-Fida referred to the classical school of ancient and medieval geographers. Krachkovsky I.Yu. believes that his materials are based on the Arab school «Al-Balkhi», under the influence of the «Atlas of Islam» (Krachkovsky I. Yu., 1957: 74).

The author indicates the presence of different regions of the world, describes their size and boundaries. At the same time, it gives an idea of the existence of seas, mountains, rivers, lakes. In his



book, the author makes his own assumptions about what the planet Earth is like. His vision that almost three quarters of the earth's surface is covered with water was subsequently confirmed as a result of multiple round-the-world expeditions. Also in the first chapter, the Arab scholar talks about traveling to the west and east, while if the traveler moves to the west, he will count the number of days one day more than an ordinary person who is in a stationary state, and if he moves to the east, he will arrive one day later, someone who will remain in a static state. This assumption was confirmed after the round-the-world trip of Fergana Magellan and Juan Sebastian in 1519. Then the expedition members were convinced that it was Wednesday, July 9, 1522, but in fact they docked on Thursday, July 10, 1522 (Markov S.N., 1949: 288).

The second chapter contains 28 sections and is devoted to the description of countries such as Egypt, Sudan, Syria, Iraq, Persia, India, China, Armenia, Azerbaijan, Iraq, as well as the Mediterranean Sea and the Atlantic Ocean. In addition, a medieval Arab scholar describes the provinces of Sindh (Punjab), Rum (Asia Minor), Andalusia, Sijistan, Tabaristan, Khorasan, and Khorezm and Maverannahr. (Matveeva V.V., Kubbel L.E., 1985:16) In all three lists, the author first gives a description of the Arab countries, then the Arabian Peninsula, Egypt, the Maghreb, then tells about Spain. The author describes North and South Africa in the second chapter, as well as information about Europe at the end, but not after Spain. According to J. Renaud, Abu Al-Fida considered Arabia the center of the spread of Islam and primarily described those countries that are closer to the equator. After each country, a table is given, as well as some information about the borders, political system, ethnic composition of the population, beliefs and crafts, as well as existing routes. Abu Al-Fida writes that he took the idea of systematizing the data found in the tables from a doctor of Arab origin, Ibn Jazl, who thus systematized diseases and symptoms.

The materials are systematized in the form of tables, which are located on two pages, each of which is divided into ten blocks. The names are written from right to left. The author transferred the description that did not fit into the tables to the comments above it. Abu Al-Fida did not intend to reproduce the exact names on the map of the area, his goal was to correctly designate the astronomical coordinates of latitudes and longitudes, but not to give the correct geographical names to cities, villages, mountains, lakes and rivers. Therefore, the spelling of some names differed from how people of later centuries perceived them. In this regard, J.T. Reno and W. Slan tried to rewrite the work of Abu Al-Fida «Takwim al-Buldan» and give new names to the localities. (Konovalova I.G., 2005: 29) In this case, there is a comment by Abu Al-Fida regarding this, he explains that it is much more important to know the astronomical coordinates of the terrain than the exact name. Although the medieval geographer had some errors in coordinates, this did not diminish his pursuit of science.

**Results.** In Abu Al-Fida's book Takwim al-Buldan, the author describes medieval Central Asia, namely the places of the Chagatai ulus – the lands of Khorezm and Maveranahr. At the same time, the author provides data not only on the geography of the described lands, but also gives data on the historical and cultural heritage and spiritual and intellectual life of the region. Two chapters are dedicated to the individual cities and localities of Khorezm and Maveranahr, which are located at the end of the book. Brief data on Khorezm are given on one page, after which there is information about seven cities, the main of which: the city located on the Amu Darya Kurkanj, Khazarosb, Farab, Daryan, Kas and others. The chapter devoted to Maveranahr includes descriptions of about forty settlements, including Samarkand, Bukhara, Ispijab, Taraz, Kashgar, Balasagun and others. The cities were located along the perimeter of the Chagatai frontier. The study of these two chapters is very relevant for the history of the Central Asian region.

The study of the geography of Khorezm and Maveranahr shifted after Arab scientists began to explore the region. Arab scholars such as Mahmoud Al-Kashgari, Ibn Fadlan, Al-Kashkandi, Al-Idrisi and others wrote about the areas of the medieval territory of Central Asia and Kazakhstan. The data collected by Arab scholars in the IX-XV are perceived as the common heritage of the Islamic world. The main genre of that time was «fada 'il al-Quds», in this vein he wrote the work «Takwim al-Buldan». Next are the characteristics of the medieval settlements of Khorezm:

The city of Kurkandzh (modern Urgench, on the territory of Uzbekistan) is mentioned in ancient chronicles as two cities, one of them is the «Great Kurkandzh», which was located on the west coast of the Amu Darya and the second is the «Small Kurkandzh», located from a large one at a distance of about 10 miles. According to Yakin, «in 606 there were about 10 cities that had elongated markets».



The Arabs called this city Kurkanj, and its small companion Giurjaniya. Between these cities and other Turkic settlements there was a distance of 50 farsakhs.

From the village of Zamashkhar was born an outstanding scientist Mahmud al-Zamakhshari – a major Khorezmian historian, writer, philologist, a prominent dignitary under the Seljuk sultans. His arguments were written in prose and are called «Golden Necklaces». The medieval settlement of Zamashkhar is located on the territory of Turkmenistan. Only some parts of the walls of the mud brick and the gate have been preserved. There is a moat around the city (Tolstov S.P., 1948: 170).

The book «Al-Lubab» speaks about the location in the west of the Amu Darya of another city of Khazarosf, which is located at a distance of 6 farcekh from the city of Kesh (modern Shahrizabz, in Uzbekistan), despite the fact that to the extreme point of Khorezm there are 24 farcekh from it.

In the Middle Ages, there was a flourishing of the development of architectural and construction art, massive and solid buildings and buildings were distinguished by the beauty and brevity of the facade decoration, narrow openings with glass windows were interspersed with multi-colored masks. One of these incredible cities was the city of *Bukhara*. The outside of the city is filled with gardens. In the city incomparable in grandeur and beauty architecture. Around the city there are several settlements that also consider themselves to be residents of Bukhara. There are also fields for agriculture near the settlements. Fields and villages are surrounded by only one wall with a length of 12 farce. Near the Amu Darya there is the territory of Sugda, partially adjacent to Bukhara, the rest belongs to Samarkand.

*Yangikent* is the smallest medieval settlement, on the river that flows into Lake Khorezm. According to Ibn Haukal Yangikent, located near the river al-Shash was located from Khorezm on the territory of 10 levels, while Farab in 20 levels. (SMIZO, T.2, 2010: 99) The distance from Yangikent to Bukhara was about 25 farcehs. Ibn Haukal also reported that Muslims predominantly lived in the city. Currently, there is an ancient settlement Yangikent on the territory of Kyzylorda region of Kazakhstan. Near Yangikent is the small town of Jand on the Syr Darya River.

The cities of Maverahar were: *Ispidzhab*, which is one of the largest cities of the countries of the Rising Sun, is located on the border of the Turks. Many scientists come from this city. In terms of scale, Ispidzhab exceeds one-third of Turkestan. In this city there is a strong citadel, people live in the vicinity of the city. Around the city there are two high walls, which are located at a distance of one farce. In the vicinity of the rivers there are stormy rivers and sprawling gardens. The city is located on a plain. On one side of the town of Ispijab, one-third of the farce is a mountain. As you know, in the following centuries, this settlement became known as Sairam, which for a long time was part of the Chagatai ulus. On one level from Ispidzhab is Usbanikash - one of the villages of Asruta, on the west side the closest to it in nine farcehs is *Ustrushan*.

Also, in tabular form, Abu Al-Fida has explanations about the city of *Taraz*, which is described in the chapter on Maveranahr. At the same time, near the settlement of Taraz was the settlement of Jikl, where Khatib Abu Muhammad Abdurrahman ibn Yahya, who was a preacher in Samarkand during the time of Kadyrkhan, was born. He was referred to by al-Nasafi when he recited to the people the verses, he died in 514. The city of Taraz itself is located on the border of the Turkic peoples, geographically the city is adjacent to the city of Ispidzhab. According to Ibn Haukal, the city was a trading point where Muslims and Turks gathered. There are fortresses around the border of the city.

According to the author of Al-Lubab, *Shalj* is one of the villages of Taraz, which is comparable to the town, and similar to other Turkic towns in which Muslims live. From Shalj to Taraz is a distance of four farcehs.

*Fergana* is a territory with which other regions and districts border. The city of Asbizbulan adjoins its possessions, and the upper Nasya also belongs to it. This area is the first district if you go from *Khujand*. Nasya has sulphurous and southern areas located on green pastures with no mountains. In the book «Al-Lubab» there is information that Fergana is in the direction of the Amu Darya near the Shash region. Fergana still exists on the territory of the Republic of Uzbekistan. Ibn Haukan gives information about the existence near Ferghana of the Huakond settlement, pointed out the author of the book «Al-Lubab», is the first district center of Ferghana, located near the upper Nasya. In the region of Shash there is also the settlement of Shaukash from which many highly educated people come (Al-Maydani, 2017:54).



Another such city was *Samarkand*. According to Abu Al-Fida's description, it was located south of the Sughd valley, above this valley was the immediate city of *Sughd*. This city was one of the most famous cities of that period. The air of that city was the purest, the place was rich in vegetation and gardens. From Sugd to Bukhara the distance was about 8 days, and from Sugd to Samarkand the distance was about 20 farcehs. There were agricultural fields, and there were pastures for animals. There were mountains around the city. The mountains were also near Fergana. In the foothills were deposits of gold and silver, oil, turquoise, yellow copper, etc.

*Samarkand* was presented as a free-standing city surrounded by a moat, in which a river flowed, heading premiere to the city. The fortress had a gate called «Kashsh», which were made of metal with a small inscription. Residents of Samarkand assume that this inscription was made by order of the king of Yemen. The distance from Sanaa (the capital of Yemen) to Samarkand was about a thousand farce. In those days there was a confusion, after which the door was burned and the inscription erased. After some time, the door was restored by Muhammad ibn Luqman ibn Nasr ibn Ahmad, but the inscription was not restored. Near the city of Samarkand there is a quarry where stone was mined, so all the roads in the city are lined with stones. This story was written by Abu al-Fidh in the words of Ibn Haukal.

*Khujand* city is developed and functioning to this day, it is also known to Abu Al-Fida. The distance from Samarkand to Khujand is about seven levels, while from Shash to Khujand is about four levels. Khujand is a big city at the tributary of the Syr Darya. Khujand is located on a plain that is fertile, the fruits grown on it are distinguished by beauty and taste.

Between Bukhara and Samarkand there was a small town of *Carminia*. This city is larger in size and population than *Towauis*. It also surpasses the number of villages surrounding it. The author also gives data that Carminia is in five farces to Dabusia and seven farces to Towauis. In Towais there are many gardens, inside there are rounded walls. It was a river with lots of water around it. In the city there was a functioning market where manuscripts were sold and scientists gathered. But this city was destroyed in the Middle Ages.

The city of *Termez*, which exists to this day, is located in the valley of the Amu Darya River in the very south of Uzbekistan. Most of the roads of this city are lined with bricks. It is a port city that accepted goods in the Amu Darya. However, the inhabitants of the city use the water of the al-Saganiyan River. Near Termez there are many settlements, as well as mountainous terrain. Near Termez there is the town of *Washjurd*. According to As-Samani in this town, located behind the Amu Darya, inns, attractions, and markets sell goods at the most affordable prices.

*Balasagun* is a city located on the borders of the Turkic lands near Kashgar to the Syr Darya River, in many ways similar to other Turkic cities and similar to them. At the time of al-Samani, this city belonged to Muslims, but at the moment that Abu Al-Fida describes it, it belonged to Tatars (Tynyshpayev M.T., 1974: 52)

*Kashgar* is a city located close to the borders of the land of the rising sun. The homeland of many Islamic scholars who have achieved heights in different fields of science and are known in many fields. Kashgar was the capital of Turkestan. As it is written in al-Azizi, Kashgar is a large city populated by people, predominantly Muslims. There is a high wall around the city. As you know, Kashgar on the territory of modern China. Also there is the settlement of *Khotan* – a Turkic city neighboring Chinese settlements. The book al-Azizi states that Hutan is a populous city with fertile land and many rivers.

*Arbinjan or Rabinjan* - the name is mentioned by Arab scholars in two versions of the city of Sugda near Samarkand. Later, the ruler of Khorezm left one variant of Rabinjan. In ancient times, it was a large center of culture, the inhabitants were engaged in cattle breeding and agriculture. They mined gold, copper, bronze. Unfortunately, this city does not exist today.

*Farab* city mentioned by Abu Al-Fida, located on the outskirts of the Amu Darya, closer to Bukhara. Farab was on the way from Khorezm to Maveranahr and belonged to Khorezm, above the city of Shash and close to Balasagun. According to Ibn Haukal, this city was built by the Bukharans, and the city was a trading port on the Amu Darya River. Near the city there were forests, there were lands for agriculture. The people of Farab adhere to the madhhab of Imam al-Shafi'i. In other words, Farab is called Otrar.





The settlement of *Zaamin* is located on the road from Fergana to Sughd. They're flowed rivers, gardens, there were fields for agriculture. The front side of the city overlooks the desert, and the reverse side is directed to *Ustrushan*.

The medieval principality is arranged, the data on which is also given by Abu Al-Fida. Most of the village is occupied by mountains. On the east side it adjoins Fergana, on the west side - Shash city, and on the south side - Kushsh border. The region of Ustrushana in the 9th century was annexed by the Samanids. As-Samani in the book «al-Ansab» mentions Ustrushan as a large developed city behind Samarkand on 5 levels. The main attraction of the city is Najanikt. Currently, the remains of the settlement of Ustrushan are located in the north-west of Tajikistan. Sabat district of Ustrushan, located on the road from Fergana to Shash. There are three farces between the center of Ustrushan and Sabat. Other districts are Zamin and Zark (Abu Al-Fida, 1956: 62).

*Akhsikash* is a city located on the plain in the Shash valley (modern Tashkent region). On one side of the city there were mountains at a distance of one farce, on its northern side a river flowed. The city is adjacent to the Fergana area.

Another city of Fergana was *Kuva*, which still exists in Uzbekistan. Kuva is about the same size as Ahsikash. There is a fortress built in the city, around the city there is a wall surrounding the city. The inside of the town is full of people. There are many gardens in the city that surpass the number of gardens of Ahsikash, and rivers full of water flow. According to eyewitnesses, Kuva was a city with a cleaner nature.

*Kasan* is a settlement that exists on its day in the historical district of Uzbekistan, called Sogdiana. There was a caravan route through the area. Kasan was the main settlement of Fergana. The author of *Al-Lubab* pointed out that Kasan was geographically located behind the Shash valley, near the cities belonging to Turkestan. After Kasan was conquered by the Turks, it was destroyed. This city was the most beautiful place in the area and population.

Also, according to Ibn Said, a message is given about the city of *Karakum*, which was the capital of the Tatars, although there were cities of the Moguls around this city, it was this city that was inhabited by purebred Tatars. Regarding the modern location of the city of *Balasagun*, many scientists claim that this is a ruined settlement located in the modern Zhambyl region (Knut L., 1899: 54). According to the Kazakh scholar Mukhamedzhan Tynyshpaev, this city is located in the Chui valley of modern Kyrgyzstan.

*Paikend* was another town of Maveranahr. Near this small town there were about a thousand inns. Around the city there was a fortified wall as well as a large mosque. These buildings were really high, and reached several meters in height, behind which there was a niche that was decorated with beautiful patterns that many other architectural ensembles could not match. According to Ibn Haukal, there are about a thousand inns in the city. Due to lack of water, as well as an unsuccessful attempt to build a canal, people had to leave this city. Now archaeological excavations are underway on the territory of Paikend.

*Dabusiya* is a disappeared medieval town of Maveranahra, located between Samarkand and Bukhara on the southern side of the Sughd valley. The population of Dabusia is roughly equal to the population of Towauis. The distance from Dabusia to Kushania is about five farces. Dabusiyya is not currently a settlement, but a citadel, moat and mosque are preserved there (Abu Al-Fida, 1956: 62).

The next city described by the medieval historian geographer is called *Nahshab*. This city grew a lot of fruits, vegetables and fruits, it was located in one of the sides of Maveranahr. This city has become the birthplace of many scientists, covering many branches of knowledge. The city is two days long. Today the city bears the name of *Karshi* and is located on the territory of modern Uzbekistan.

*Tunkat* is a town located in the Shash valley, in the interfluvium of the Syr Darya and the Amu Darya. Many scientists also came out of the town of Maveranahra – Tunkat, one of them was Ibn Tunkaty, who moved to Andalusia. According to Ibn Haukal, Tunkat is the center of Ilyak. Ilyak, in turn, is called a deposit of gold and silver, next to which there is a mountain. In the city of Tunkat built a citadel, in the vicinity of flowing rivers, gardens, and residential buildings.

Near Sughd, at a distance from Samarkand, about seven farcekhs is the village of *Ishtikhon*. According to Al Haukal, this village is located separately from Samarkand. A lot of famous people come from there. The city is clean, and the land is fertile, it has built several significant historical



monuments. Amu Darya canals flow, gardens, trees, fruits grow. From *Ishtikhon* to *Kushaniya* the distance is about five farsakhs, to *Samarkand* about eight farsakhs.

The settlement of *Binkas* had a large citadel, which was located on the edge, from the wall the citadel was closed, making it a single whole. In the city there were still neighborhoods, each of which had its own fence. All the houses were surrounded by gardens. Each citadel had two doors. One door was directed to the city and the other to the surrounding area. There was a large mosque in the city. The city was long with one farce. Rivers flowed into the city through the canals, and a large number of fruit trees grew around the city.

*Kushania* is one of the cities in the north of *Sughda*, from which many educated people came. *Kushaniya* is home to the largest number of people, all settlements of *Sughd*. *Kushaniya* is located near the city of *Ishtikhon*. The borders of *Ishtikhon* occupy a length of about 5 levels, and a width of about 1 level. While the territory of *Kushaniya* occupies a length of about 2 levels and a width of about 1 level. But at the same time, *Kushaniya* is the heart of cities for local residents. *Kushaniya* is now considered a disappeared Sogdian city (Reinaud J.T., MacGuckin de Slane W., 2010: 143).

*Huttalian* ancient Sogdian settlement, located behind the Amu Darya, between the rivers *Vakhsh* and *Payanj*. Settlement with clean air. In the valleys of *Khuttalyan* there were gold mines, gold was collected there after heavy rains. In the area of this city there are two settlements *Halyauard* and *Ualyakand*. There are many rivers, trees, plains and land, which is the most fertile. Western scientists have been studying this city since the middle of the 19th century, they were pushed to this by the presence of *Hautalian* coins as part of the treasures of northern and eastern Europe.

The city of *Chaganiyan* (at the source of *al-Saghaniyan*) was larger in scale and size than *Termez*, but *Termez* is richer and larger in population. In *Chaganiyan* there is a fortress, villages and farms of *Termez* take water from the sources of rivers flowing from *Chaganiyan*. In a foreign language, the city is called *Jagonia*. There is a lot of water in the city, behind the city is the Amu Darya River. *Shuman* is a settlement of *Chaganiyana*, which is considered the border line of residence of Muslims. The people of this settlement abstain and relinquish power.

In general, crafts were developed in medieval cities. The masters made objects that were distinguished by high-quality and highly artistic work. Medieval weavers were well versed in the methods of producing fabrics, coffee beans, clothes, harnesses for horses, weapons and jewelry, which were sent along the Great Silk Road. *Khorezm* and *Maveranakhr* began to be Islamized around the 9th century A.D. From Arab countries they transported not only goods, but also preached Islam, spread science and culture. Through trade routes, the culture and life skills of *Khorezm* and *Maveranakhr* were spread. As well as Arab scientists learned about the cities on the *Syr Darya*, *Irtys* and *Volga*. *Khan-Balyk* was mentioned as a city famous for the presence of a large market known among traders. According to *Ibn Saeed*, *Khan Balyk* is a base, mainly for traders. There are silver deposits in the city. South of *Khan Balyk* base are mountains (Reinaud J.T., MacGuckin de Slane W., 2010: 236)

As for the cities above *Maweranahr*, the availability of routes and routes, the scientist fully relies on the information of *Ibn Hawkal*, who in turn borrowed knowledge from *Al-Istahri*. According to *Ibn Haukal*, rivers with fresh water flow into the *Caspian Sea*. There is a peninsula *Siyakhkukh* (modern *Mangyshlak*), on which there were springs with water, trees grew, orchards and animals were born. Also, there were slaves, it was the *Turkic slaves*, according to the author, who were distinguished by their meek disposition and meek temperament.

Knowledge of toponymy is also important. The characteristic of the *Turks of Central Asia* as an ethnos with genetic kinship, as well as close communication ties with each other, is valuable. But it is not clear to others the characteristics of the language.

**Conclusion.** The popularity of the work «*Takvim al-Buldan*» among European scientists in modern times is fully justified. *Abu Al-Fida* meticulously collected information about many cities and settlements of *Khorezm* and *Maveranahr*. Many of them disappeared from the face of the earth, others were conquered by other peoples, but valuable archaeological monuments remained on their territory. Many cities were located on the *Silk Road*, along which goods were sent to other countries, so that treasure keepers around the planet find objects and coins with the tamga of these medieval settlements. Some of the cities described in the work are still developed centers of urban culture, which are home to the modern population of *Kazakhstan*, *Uzbekistan*, *Turkmenistan*, *Tajikistan* and *China*. Often next to the monuments of the Middle Ages, modern skyscrapers are now being erected.



When describing the medieval settlements of Central Asia, Arabic sources often mention the cities of Khorezm and Maveranakhr. And also, often this region is mentioned in Persian, Chinese and European sources. When mentioning settlements, the author most often gives them the name of the city, or a little smaller in size and significance of the settlement. Toponymic information is accompanied by the availability of data on the distance between settlements, while the measure of length is calculated in medieval farce. In this regard, you can imagine the ancient medieval source as the original guide. The location of some cities would be difficult for a layman to recognize if he relied only on the physical coordinates of the terrain, and information on a more detailed description of the stylistic features of archaeological sites would be useful. On the other hand, Abu Al-Fida won respect among the Eastern scientists of that time with his works on geography. He collected information on many cities and published them in an attempt to expand the knowledge available to medieval scientists. This work of Abu Al-Fida «Takwim al-Buldan» surpasses all the scientists of the predecessors of that time. He collected a lot of information not previously described by other scientists, and discovered new geographical areas of interest for the XIV century.

The Chagatai frontier is represented in this work as follows. On the northern border of Khorezm (South Kazakhstan) there were the cities of Farab (Otrar), Taraz, Yangikent, the western border included Zamashkhar (in Turkmenistan), along the southern border there were the cities of Khazarosf (Shakhrisabz), Bukhara, Kurkandj (Urgench), located on the territory of Uzbekistan. The territory of Maveranahr is described from the northern point of Ispijab (Sairam), to the south is Shash (Tashkent), the eastern point through Balasagun was the city of Kashgar, in the west the border passed through Samarkand, Dabusia, Rabanjan and Bukhara, the south covered Karakarum, Karsh, Termez, Shuman.

A different view from the point of view of geography, the nature surrounding the medieval settlements makes it possible for modern orientalist historians to reconstruct the life and culture of people of that time. It provides an opportunity on the one hand to find out what kind of crafts the inhabitants of Khorezm and Maveranakhr were engaged in, whom they were hunting, whether they were fishing, what houses were built from and minarets were built, all this can answer the question of what level of development they had reached by that time. On the other hand, the view of the scientist from the inside shows the developed political, economic, spiritual life of Eastern society. Abu Al-Fida's Takwim al-Buldan, as a historical monument, is itself proof of an advanced civilization in the East, as well as his collected notes by Arab scholars and catalogued in a single catalogue indicate that he was not the only scholar in the East. The interest of Western scientists of modern times confirms the importance of the knowledge that the eastern manuscripts carry. In this regard, this work of Abu Al-Fida deserves the attention of modern scientists in order to introduce new data on medieval geography into scientific circulation.

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### НОВЫЕ СВЕДЕНИЯ О КИРГИЗ-КАЙСАКАХ ИЗ КАЗАНИ: АНАЛИЗ РУКОПИСИ 1796 ГОДА

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**Аннотация.** В свете реализации государственной программы «Архив-2025» автором была выявлена в фондах научной библиотеки им. Н. Лобачевского Казанского федерального университета (г. Казань) рукопись «Краткое описание о положении и состоянии киргиз-кайсацкого народа», датированная 1796 годом. Введение в научный оборот новых исторических источников вносит значительный вклад в изучение культурно-исторического наследия истории казахского народа. Этим определяется актуальность темы. *Цели и задачи статьи* – познакомить широкий круг читателей и ученых с новым историческим документом, раскрыть его содержание, показать значение рукописи для дальнейшего изучения истории Казахстана конца XVIII века. *Заключение.* Анализ документа показывает, что все основные



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