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THE MEANING OF THE WORD «KAZAKH» IN FOREIGN SOURCES

What is the origin of the word “Kazakh” and what does it mean? Researchers differ on this point. In the article, the author focuses on the meaning of the term “Kazakh” in medieval sources and its meaning. The word “Kazakh” is also analyzed in a number of studies based on the works of foreign researchers. The Kazakh word is presented in the domestic historiography as a double word, a term born from the combination of two words, and according to foreign researchers, it is expressed in the form of a noun derived from a verb. The Kazakh word is represented in the sense of “Kazakhness”, robbery. Some German scholars have suggested that the word “Kazakh” has been used since the 15th century to refer to even the aristocracy. In this article, the author focuses on the concept of “freedom-loving, independent person” rather than the term “Kazakh” as “fugitive, homeless.” He also suggested that the term “Kazakh” should be more accurately defined as “struggle for the future, the struggle to strengthen the unity of the people” than “robbery, piracy.” Because, according to the author, almost all historical figures and historical figures who followed the path of “Kazakhness”, gradually became the founders of a new state.

Key words: kazakh, kazakhness, campaign, power, robbery, state

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Шетел дереккөздеріндегі «қазақ» сөзінің мәні

«Қазақ» сөзінің шығуы қай кезеңнен бастау алады және қандай мағына береді? Бұл пікірге қатысты зерттеушілер пікірі сан алуан. Мақалада автор «қазақ» терминінің орта ғасырлық деректерде қандай мағынада айтылғаны және оны оның қандай мәнде қолданылғанына тоқталады. «Қазақ» сөзіне қатысты сонымен қатар шетелдік зерттеушілердің еңбектеріне сүйеніп, бірқатар зерттеулердегі аталмыш терминнің зерттелуіне сараптама жасалынады. Қазақ сөзі Отандық тарихнамада қосарланған сөз, яғни екі сөздің бірігуінен дүниеге келген термин ретінде ұсынса, ал шетел зерттеушілерінің пікірінше етістіктен туындаған зат есім түрінде баяндалған. Қазақ сөзі «қазақшылық», яғни тонаушылық мағынасында ұсынылған. Ал кейбір неміс зерттеушілері XV ғасырдан бастап «қазақ» сөзі тіпті ақсүйектерге, яғни хан тұқымдарына қатысты қолданылған деген болжамда айтқан. Автор өз мақаласында, «қазақ» терминіне «қашқын, қаңғыбас» дегенге қарағанда, «еркіндік сүйгіш, тәуелсіз адам» деген ұғымға тоқталған. Сондай-ақ «қазақ» терминіне «тонаушылық, қарақшылық» дегеннен гөрі, «келешек үшін күрес, халық бірлігін нығайту жолындағы күрес» деген анықтама нақтырақ болады деген пікір ұсынады. Себебі, автор пікірінше «қазақшылық» жолын жүріп өткен тарихи қайраткерлер мен тарихи тұлғалардың барлығы дерлік, жүре келе жаңа бір мемлекеттің негізін салушыларға айналған болатын.

Түйін сөздер: қазақ, қазақшылық, жорық, билік, тонаушылық, мемлекет.

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Значение слова «казах» в зарубежных источниках

Каково происхождение слова «казах» и что оно означает? Исследователи расходятся во мнениях по этому вопросу. В статье автор акцентирует внимание на значении термина «казах» в средневековых источниках и его значении. Термин «казах» также анализируется в ряде исследований, основанных на трудах зарубежных исследователей. В отечественной

историографии слово «казах» определяется как сложное, то есть этот термин, является сочетанием двух слов. По мнению зарубежных исследователей, оно выражается в форме существительного, образованного от глагола. Слово «казах» представлено в значении «казаковать», то есть грабить. Некоторые немецкие ученые предполагают, что термин «казах» использовалось еще в XV веке для обозначения аристократов или ханов. В своей статье автор акцентирует внимание на понятии «свободолюбивый, независимый человек», а не на термине «казах» как «беглец, бездомный». Он также предложил, чтобы термин «казах» был более точно определен как «борьба за будущее, борьба за укрепление единства народа», чем «грабеж, пиратство». Потому что, по мнению автора, почти все исторические деятели и исторические личности, которые шли по пути «казачества», постепенно становились основателями нового государства.

Ключевые слова: казах, казачество, поход, власть, грабеж, государство.

Introduction

In the 15th century, the Kazakh word appeared in the oral literature of many Turkic-speaking peoples in the Kipchak steppes and became widespread in the sense of a political vagrant or border pirate.

Modern turkologists and historians offer their definitions of Kazakh and Kazakh terms. Barthold defines the Kazakh ethnonym as «a free and independent person, a wanderer, an adventurer» or «a person who was separated from his state, tribe or country and had to renounce them for a certain period of time.» Barthold also notes that the meaning of the Kazakh word has a broader meaning in Russian than in Turkic languages. It means «a person who has no family or property, even if he does not lead a piracy or homeless life» (Barthold, 1968:363). In the work of Vasily Vasilyevich Radlov, the ethnonym “Kazakh” is defined as “a free, independent man, an adventurer, a savage” (Radlov, 1963:535). Gerhard Dörfer, who studied the term “Kazakh” used in Turkish and Persian works, described it as “a bandit, a vagabond, who roamed freely without obeying any ruler” (Doerfer, 1963:462).

In the works of orientalists

Ahmed Zeki Walidi Togan, a Turkologist, gives a more precise definition of the word “Kazakh” in his work “Bugünkü Türkili (Türkistan) ve yakın tarihi” [Today’s Turkestan and its recent history]. In the work of a scientist «O vakte kadar «Kazak» adı, ekseriya siyasi bir maksatla, bir isyan neticesinde ailesiz (boydak) halde ve bazan da aile ile birlikte cemiyetten uzaklaşarak dağ ve saharalara çekilen ve fırsattan istifade ederek hükümet işlerini ele alana kadar el ve kabilenin himayesinden dışarıda dolaşan sergüzeştçilere; Türk kavimlerinde ergenlik çağıma eriştiğinde erkek çocukları hayata alıştırmak için saharaya çıkarmak gibi adetlere göre ve yahut alelade eşkıyalık maksadıyla elinden ayrılanlara itlak olunmuştur» (Zeki Velidi Togan, 1981:37)

The word “Kazakh” appears in some Tatar sources in the form of a compound verb “Kazakh chikmak” or “be Kazakh”. Ottoman scholars Khalil Inaljik and Victor Ostapchuk defined this phrase. Researchers also noted the importance of this political activity in the Turkic nomadic society. Khalil Inaljik called it an “attempt to take advantage of an opportunity to defeat his opponents and regain power.” (Inalcık, 1980:452) Victor Ostapchuk describes the word “Kazakh” as “people or groups dissatisfied with the rule of law” and “Kazakh Chikmak” as an attempt to leave the country and go out with their partners in order to improve their lives materially and politically (Ostapchuk, 1982:109)

Some German scholars have also studied the meaning and significance of the word “Kazakh”. In her article “Kasakentum, eine soziolo-gisch-philologische Studie”, Annemarie von Gabain agrees with Barthold and Zeki Validi Togan’s conclusions about the word “Kazakh”, suggesting that the word “Kazakh” has been used for the aristocracy since the XV century. According to Annemarie von Gabain, the political goal of the Kazakhs was to secede from the state, individually or with their supporters, to wander the steppes without the support of their country or tribe, to conquer new lands and establish power. Annemarie von Gabain also notes that among the political figures who passed the path of “Kazakhness” were Zhanibek Khan, Kerey Khan, Amir Temir, Babur and Muhammad Shiban Khan (Gabain, 1979:161). Another German scholar of Central Asian history, Wolfgang Holzward, studied the Turkic data of the 16th century and gave a full definition of the word “Kazakhness”. According to the scientist, “Kazakhness” is a way of life that is constantly on the move. This is different from the order of cyclical grazing, ie war or looting. In particular, Holzward is a period when the heir, without obeying the political order of the word “Kazakh”, strengthens his leadership talent and ability through looting, guerrilla warfare, and gathers loyal friends and supporters. The word “Kazakh” is defined as a

member of a gang involved in robbery and robbery (Holzwarth, 2002:150)

Stephen Frederick Dale refers to the word “Kazakh” as “political vagrant” and to the word “Kazakhness” as “the way they walked in order to regain their lost power or in the struggle for inheritance and power,” as Babur did (Dale, 2018:99). In Maria Eva Subtelni, the word “Kazakh” is defined as “a bandit, a robber, a vagabond, a guerrilla warrior,” and the word “Kazakh” is often referred to as “a young heir to the throne during the invasion, or forced to flee due to social or political circumstances.” The last candidates for the khan’s succession (Subtelny, 2007:29).

In Central Asian sources

The word “Kazakh” first appears in the Central Asian sources in the “Zafer nama” by Sharaf ad-Din Ali Yazdi. The chapter on Amir Timur’s fourth invasion of Moghulstan reads, “Amir Timur’s son Omar-Sheikh was abandoned by a whole military unit led by Qamar ad-Din and sided with the Mongols. This group was called “*hazāra-i qazāq*”, meaning the divided thousand” (Urinboev, 1972:157).

In general, scholars of Central Asian history use the word “Kazakh” to mean “pirate” or “vagrant.” One of such authors is Utemis Haji, who wrote the history of Jochi Ulus in his work “Chingiz Nama”. This work was written in the Turkic-Chagatai language in Khorezm in 1550. Chingiz Nama gives a lot of information about the Kazakh years of Toktamys Khan. According to oral tradition in the Kipchak steppe, Toktamys sought political asylum under Amir Temir when the ruler of the Jochi Ulus, Urus Khan Toktamys, killed the sultan’s father. Utemis Haji Toktamys also describes the actions of the sultan in the summer of the following year:

“In short, Sultan Toktamys started a Kazakh campaign and marched against Urus Khan ...” (*al-qişsa Tohtamış Oğlan qazaqlap yürüp Hänniing elidin yılqı sürär erdilär vä el çapar erdi...*) (Kamalov, 2009:155).

It is understandable that Utemis Haji used the word “Kazakh” in the sense of the word “pirate” here, after Toktamys launched a campaign of plundering the nomadic tribes of Urus Khan and began to act Kazakh (*qazaqlap yür-*) (Lee, 2017:40). The historian of the Iron Dynasty Muin ad-Din Natanzi in his work *Muntahab at-Tauarikh-i Muini* writes about the Kazakh life of Jafar Berdi, the son of Toktamys Khan (*dar ān navāhī dar şūrat-i qāzāqī mī-gardad*) (Lee, 2017:41). He could also strengthen Jafar Berdi’s political power by attracting new

supporters: “Jafar Berdi, the son of Toktamys Khan, was joined by many groups of people, bandits and Kazakhs, and he too ascended the throne.” (*jam’ī az mardum va aubāsh va qāzāq biJabbār-Birdī bin Tūqtāmish payvasta-and va ū nīz quvvatī paydā kardā-ast*) (Lee, 2017:44).

The most famous of the sultans of the Temir dynasty, who followed the Kazakh way of life before coming to power, and the last ruler of this dynasty who ruled Khorasan, was Sultan Hussein Baikara (1469-70 and 1470-1506). Among the various Central Asian sources there is information about his Kazakh days. For example, *Muizz al-Ansab fi Shajarat al-Ansab*, a chronicle of Genghis Khan and the Timur Dynasty, published in Persian between 1426 and 1427 and written until the last days of the Timur Dynasty, is described in the section on Hussein Sultan Baikara “*Ayam-i-Cossacks* ” or “*Kazakh days* ” (Kubo, 1997:22).

Kamal ad-Din Abd ra-Razzak Samarkandi’s “*Matla-i sa’dain wa-mayma-i-bahrain*”, written in Persian about the history of the Iron Dynasty in 1304-1470, tells about the Kazakh days of Sultan Hussein Baykara:

“Sultan-Hussein, who was a Kazakh in the Kipchak steppes, went on a campaign to Khorezm, and the emirs and generals who were in the region at that time could not resist even his individual campaigns.” (*Mīrzā Sulṭān-Ḥusain ki dar Şhāraf-i Dašt-i Kipchak muddati qazāq būd darīn vilā bi-jānīb-i khvārazm’azīmat nimūd va umarā va sardārān ki darīn ṭaraf būdand yik ḥamla tāb-i muqāvīmat-i ū nayāvārdand*) (Smarkandi, 1941:265).

This story is narrated in *Mu’in ad-Din Muhammad Isfizari’s Rauzat al-Jannat fi ausaf-i madinat al-Hirat*:

When Sultan Hussein, a “Kazakh” in the Kipchak steppes, marched on Khorezm, local emirs and commanders were unable to repel his attacks (*Mīrzā Sulṭān-Ḥusain ki dar Dasht-i Qipchāqqatrāq mī-gasht, darīn furşat bi-khvārazm āmada, sardārān va gardan-kishān-i īn navāhī tāb-i ḥamla-i maukib-i ū nayāvārdand*) (Smarkandi, 1941:201).

Information about the Kazakh days of Sultan Hussein Baikara can be found in the history of Uzbekistan. Kamal ad-Din Ali Binai’s work in Persian, *Shaibani Nama*, states: “Murza Sultan Hussein became a ‘Kazakh’ and marched to the border areas.” (*Sulṭān-Ḥusain Mīrzā qazāq shoda bar aṭrāf-i mamālik-i tākht mī-āvārd*). Abdullah bin Muhammad bin Ali Nasr, in his Chagatai-Turkish book *Zubdat al-Asar*, which deals with general historical events up to 1525, states: “He was a fugitive in the border areas for about 12 years and

did Kazakhness.” (*neçä muddatlar qazaq yosunluq on iki yil ol navāhida qazaq yürür*) (Lee, 2017:213).

Sultan-Hussein Baykara’s Kazakh days are mentioned in two other Turkic sources written during the Chagatai dynasty. Alisher Navoi (1441-1501), who served Sultan Hussein Baikara in Herat, in his work *Majalis al-nafa’is*, described his hostile campaigns and said that “he did a Kazakhness.” In his memoirs, Zahir ad-Din Muhammad Babur, a relative of Sultan Hussein Baykara, also gives information about the Kazakh days of Sultan Hussein. (*Qazaqliqlarda bir martaba Gurgān suyini üzdürüp keçip birpāra Özbāgni yaḥšī basti*) (Ganiyeva, 1961:439)

Zahir ad-Din Muhammad Babur, one of the most famous rulers of the Timur Dynasty, lived through the days of Kazakhness before coming to power and founding the Timur Dynasty in India. In “Babyr Nama” Babur uses the word “Kazakh” to describe the difficult period he went through. For example, about his wedding, which took place in 1500-1501, before the conquest of Samarkand, he says: “Later, one day, when I was Kazakh, she came to me in Khujand and we got married.” (*Songra qazaqliqlarda Hujandqa keldi. Alipedim*) Babur also says of the events that followed the capture of Kabul in 1504-1505: “I joined them when I was going through my Kazakh days, and I divided some of the young soldiers who were with me in difficult times with my commanders and feudal lords.” (*Özümbilä qazaqliqlardabilä bolupkelgānbeḡlārgä vä yigitlārgä ba’zisiḡakentvä tuyuldekberildi*) (Beveridge, 2017:213)

Babur also uses the word “Kazakh” in his autobiography to describe “robberies”. For example, he says, “In the winter of that year, some soldiers who could not march with us asked permission to go to Andijan.” *Uşbu qiş sipāhīlardin ba’zisi bizing bilä qazaqliqlarda yürüy almay Andijāngabarmaqqa ruḡşat tilādilār*) (Beveridge, 2017:215). Babur also said that “some Mongols left us in Osh and went on a raid on the outskirts of Andijan.” (*bir neçä Moḡul Oşdinbizdin ayrilip qazaqliqqa Andijānning girdiḡä kelgān egändürlār*) (Beveridge, 2017:216).

Babur also used the word “Kazakh” to describe brave young men. For example, the Mongol scholar Tolun-Hajji, who was his trusted companion, is described as a “brave, young Kazakh” (‘*ajab mardāna va qazaq yigit*). Elsewhere, Tolun Haji’s troops are called “Kazakh guys” “qazaq yigitlār” (Beveridge, 2017:217).

The word “Kazakhness” used by Babur, Sultan Hussein Baykara, and other Central Asian political refugees is also found in the work of Abu Talib

al-Husseini, who translated Amir Temir’s Persian-language work *Malfuzāt-i Timūrī* into Turkish. Written in the 16th century, the author states, “When Amir Temir’s army was attacked by the powerful army of his former ally, Amir Hussein, he had three plans. The first plan is to follow the path of Kazakhness, the second is to attack Amir Hussein’s army from captivity, and the third plan is to leave the country. Here the author uses the word “Kazakh” in the following sense: “I should not sit still and engage in robbery and rob everyone who is caught. That’s why I have to follow the path of “Kazakhness”. From the author’s words, it is clear that Kazakh actions were different from military campaigns and political emigration. Another important fact is the life experience of Amir Temir al-Husayn, who, as a result of social and political difficulties, fell into the path of “Kazakhness” and was forced to lead a fugitive, homeless or pirate lifestyle (Stewart, 2016:86)

Abu Talib al-Husseini repeatedly uses the word “Kazakh style” in the sense of guerrilla warfare and looting. For example, when Amir Temir met with his ally Amir Hussein and a much stronger Mongol army, Timur tried to escape from the big battle and divide his army. However, according to Abu Talib al-Husseini, Amir Hussein opposed this, saying, “Do not divide the army, but move forward and strike at the enemy.” Amir Hussein told Amir Temir, who was trying to persuade him to do the right thing, “We should not fight them like this. He suggested that they be beaten “in the Kazakh style.” At that time, Temir received a request from the residents of Samarkand, which was under siege by the Mongols. This is stated in the work:

“However, first I have to decide whether to immediately liberate Samarkand, thereby saving the property, life and conscience of Muslims, or to conduct night raids on the Moguls in the Kazakh style and to plunder the surrounding areas.” I was thinking. “As it is known, Amir Temir entered Samarkand after hearing that the Mongols had contracted plague and became very weak. Therefore, you do not need to use any of the above options. In his subsequent campaign against Amir Hussein, Temir said he acted in a Kazakh style: “My opinion was immediately supported by the brave and courageous soldiers, but Ali Yusuri and my emirs will win if we first strengthen Bukhara and then defeat the enemy in a” Kazakh style. “After this agreement, I left three hundred “Kazakhs” in Bukhara and went against the enemy. When we reached their camp, we captured several horses and camels. Then I distributed them to my people ... “ (Tarih-i Rashidi, 2015:87).

Weiss Khan (1418-1421 and 1425-1429) was one of the Central Asian rulers who followed the Kazakh way of life and became a fugitive and a bandit until he came to power and became the ruler of the Mongols. Weiss Khan is the maternal grandfather of Babur.

Muhammad Haidar Dulati's book "Tarih-i Rashidi" written in 1546 states that at a young age Weiss Khan became a Kazakh due to the difficult situation between him and his cousin, the Khan of Moghul Sher-Muhammad:

"When Weiss Khan came of age, he lived in the palace of his brother Sher-Muhammad Khan. Dissatisfied with being in the shadow of his brother, he left the country and embarked on the path of "Kazakhness" (*Sultān VaisKhān... chūn bi ḥadd-i tamyīz resīd dar javār-i 'amm ki Shīr-Muḥammad Khān bāshad, būd. ān būdan ū-rā girān āmad. az vay mufāriqat nimūd va bi-rasm-i qazāqī bar aṭrāf bar-āmad*) (Tarih-i Rashidi, 2015:90)

Mohammad Haidar Dulati in his work "Every famous and ambitious young man of Moghulstan joined him" (*dar ulūs-i mughūl harjavānī ki mashhūr būd va dā'iyamand, pīsh-i ū mī-raft*). At that time, these "Kazakhs" "traveled in the border areas of Sher-Muhammad" in the "Kazakh style" (*bi-rasm-i qazāqī dar ḥudūd va ḥavāshī-i Shīr-Muḥammad Khānmī-gasht*). Mohammad Haidar Dulati goes on to say, "Weiss Khan did not stop the looting until Sher Mohammad Khan (with his own death) died and came to power." (Bi-al-jumla hamchunīn dā'im dastburd vafāt kard. khāniyat bā Vais Khān qarār yāft). [19, 87 6.] It should be noted that the act of "Kazakhness" can be used as an effective tool to stay out of political power, to form a new army for the persecuted, and even to rise above their rivals. Sultan Said Khan (1514-1533) was one of the Mongol khans who, like Weiss Khan, followed the path of Kazakhness. According to Muhammad Haidar Dulati, Sultan Said Khan, after losing the battle with his brother Mansur Sultan, decided to embark on the path of "Kazakhness" in Moghulstan: "After defeat on the battlefield, Sultan Said Khan decided to engage in Kazakhness in Moghulstan." (*Sultān Sa'īd Khān chūn az jang-gāh bar-āmad va khvud-rā qarār dād ki dar Mughūlistān qazāqī karda bi-sar barad*). However, Sultan Said Khan was unable to carry out his plan and was replaced by his mother's brother, Babur, in Kabul. Therefore, it can be seen that Mohammad Haidar Dulati distinguishes the "Kazakh" way of life from a simple attempt to escape. In Central Asia, "Kazakhness" was used on the basis of the lifestyle of a free man or a nomad living in foreign lands (Tarih-i Rashidi, 2015:112)

Muhammad Shaibani Khan was another representative of the Temir Dynasty, who conquered Mauerennahr and Khorasan in the first decade of the XVI century and experienced the period of "Kazakhness" in Central Asia. Kamal ad-Din Binoi's "Shaibani Namas" (History of Muhammad Shaibani Khan) and "Tauari-i Guzida-yi-Nusrat-Namada" (History of Genghisids before the formation of the Shaibani Uzbeks) tell about the history of Muhammad Shaibani Khan and his supporters. – provides detailed information about the days of "Kazakhness", when they attacked other ethnic groups in order to gain food, when necessary, sought refuge from powerful rulers and took refuge in the steppes of Maurennahr and Kipchak. Shaibani Nama, published in Persian, describes only the Buddhist days of Muhammad Shaibani Khan without the use of the word "Kazakh" or "Kazakhness", while Tauarikh-i Guzida-yi Nusrat-Nama, written in the Chagatai-Turkic language, describes Muhammad Shaibani Khan as a Kazakh. indicated. According to this information, Muhammad Shaibani Khan and his troops "were together in many looting and robbery days in the Kazakh days and were not separated from each other at all" (bu qazaqlıqda köp gardışlarda ayrıлмаğánturur). Also, in "Tauarikh-i guzida-yi nusrat-nama", describing their path, Muhammad Shaibani called the khan and his companions Kazakhs (qazaqlar) (Berezin, 1851:273).

In the above-mentioned works, the days of "Kazakhness" of Abulkhair khan (1428-1468), the grandfather of Muhammad Shaibani khan, are also mentioned. Kamal ad-Din Binoi begins the "Shaibani nama" with the heroes and emirs who were with him in the days of Kazakhness and were loyal to him (Berezin, 1851:275). During the Kazakh days, his trusted emirs, who were with Abulkhair, were superior to the emirs who joined him from all sides after the conquest of the state. (jam'i dıgar az umarā-yi khān-i buzurg ki ba'd az fath-i mamālik az aṭrāf āmada-and). Another important point is that Kamal ad-Din Binoi presents the khan's Kazakh days as an integral part of the formation of the Uzbek state (dynasty), based on the fact that "most of the rulers sacrificed their lives to enthrone him" during the Kazakh days. (jamā'atī umarā ki dar zamān-i qazāqī jān sipārīhā karda-and va sabab-i daulat-i khānī shuda-and), and "the above-mentioned group was loyal to Abulkhair during his difficult times and helped him to conquer the country (īn jamā'at ki sābiqanzikr yāft, dar zamān-i qazāqī vafādārī nimūda-and va mamālik gushūda-and) (Akramov, 1967:16).

The Tauarikh-i Guzida-i-Nusrat-nama also tells about the days when Abulkhair fought shoulder to shoulder with him when he was a Kazakh, his amirs who were with him and his companions who came after him and became the governor. As it is written in “Shaibani nama” “Abulkhair’s Kazakh allies took a sword in his difficult days and allowed the khan to come to power” (*qazaqliqda qilič basip... sabab-i bu hānlar bular turur taqi davlat birqarār bolganda*). [21, 18 6.] Thus, the history of nomadic Uzbeks in the early 16th century gave political significance to the days of Kazakhism experienced by Abulkhair and his trusted companions, he also described it as a step towards the formation of the Abulkhair state, and in the above-mentioned Temir Dynasty, he tried to describe the word “Kazakh” on the basis of simple raids or looting.

In post-Mongolian Central Asia, the socio-political phenomenon of the Kazakh word was not used only in connection with the activities of individual leaders and their supporters. According to Kamal ad-Din Abd ar-Razzak Samarkandi, nomadic Uzbeks from the Kipchak steppes raided, demanding, robbing the territory of the Temir Dynasty. “On some days, part of the nomadic Uzbek troops were Kazakhs and plundered the territory of Mazanderan.” (*gāhī jam tazlashkar-i Uzbakqazāqshudabi-vilāyat-i Māzandarānmī-āmadandvahrjā dast- andāzī kardabāz-mīraftand*). In some places, Samarkandi also called these pirates “Uzbek-Kazakh” (Uzbak-iqazāq) (Akramov, 1967:19)

In Tarih-i Rashidi, Mohammad Haidar Dulati explains how the word “Kazakh” was applied to nomadic Uzbeks who separated from the Abulkhair dynasty. They were called Kazakhs and this name was given to them “(*chūn īshān avval az ān mardum-i bisyār gurīkhtha judā shudand va muddatī bī sāmān va sargardān mī-būdand īshān-rā qazāq*)

guftand īn laqab bidīshān muqarrar shud) (Tarih-i Rashidi, 2015:87).

On the other hand, Mahmud Ibn Wali explains another reason why the separated people became “Kazakhs”. He said that the nomadic Uzbeks, led by Kerei Khan and Zhanibek Sultan, who had separated from Abulkhair Khan and went to a foreign country and were the commanders of looters near the border, said: “When they first came to Moghulistan, they plundered Kalmyk and Kyrgyz tribes. The name “Kazakh” was used for a group of robbers in the border areas » (*chūn dar ibtidā-yi vuşul bi-Mughūlistān rūzgār bi-tākht va tārāj-i aqvām-i Qalīmāq va Qirghīz mīguzarānīdand va dar havāshī-i mamālik bi-gurg-rubāyī mashghūl būdand ism-i qazāq bar ān tājīfa īlāq yāft*) (Tarih-i Rashidi, 2015:89).

In conclusion, the ethnonym “Kazakh” is found in many historical sources and was widely used in the XV century. Data and research give different opinions and conclusions about this ethnonym. In our opinion, the term “Kazakh” is more accurately defined as “freedom-loving, independent” than “fugitive, homeless.” Also, the definition of the term “Kazakh” is more precise than “robbery, piracy”, “struggle for the future, the struggle to strengthen the unity of the people.” This is because almost all the historical figures and historical figures who followed the path of “Kazakhness”, gradually became the founders of a new state. For example, Abulkhair Khan founded the “Nomadic Uzbek” state, and Babur formed the Babur dynasty in India. Khans Kerey and Zhanibek followed the path of Kazakhness and founded the “Kazakh Khanate”. Based on these historical foundations, we can fully say that “Kazakhness” is not an act of looting, but a school of life that strengthens the sultans in the process of founding a new state and strengthening the unity of the nation.

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