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KEY OFFICIALS IN THE QARAKHANID COURT: SHAPING FOREIGN POLICY

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Abstract. *Introduction.* The history of the Qarakhanids remains a relatively unexplored subject due to the lack of direct Qarakhanid sources and the fragmented nature of information from neighboring states' records. *Goals and objectives.* Delving into the realm of foreign policy and its intricate aspects offers a unique avenue to gain insights into the ambitions and strategies of this dynasty, thereby greatly enriching our understanding of its historical trajectory. *Results.* This article undertakes an examination of the distinct roles and functions associated with positions responsible for the Qarakhanid state's foreign policy activities. The presence and structured hierarchy of roles in foreign policy operations indicate a specific level of sophistication in the organizational structure of a state. This aspect is crucial for understanding the historical evolution of the state. The vizier, khas hajīb, hajīb, biruk, kapugbashi, and yalavar were key figures in the state's foreign policy machinery. Each role had a specific, important function that was not replicated by the others. This element is crucial in the history of the ancient state. Thus, in our detailed analysis of the Karakhanid state's foreign policy, we thoroughly examine the role of the military department in coordinating international relations, its influence on domestic policy, interactions with neighboring states, and efforts to secure agreements that promote the stability and prosperity of the Karakhanid state. *Conclusion.* Through a comprehensive analysis of these positions, the author concludes that every participant in the foreign policy process played a crucial part, collectively contributing to the shaping of the dynasty's foreign policy stance.

Keywords: The Qarakhanids, foreign policy, officials, diplomacy, envoy, hajīb, biruk

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ҚАРАХАНДАР САРАЙЫНДАҒЫ НЕГІЗГІ ЛАУАЗЫМДАР: СЫРТҚЫ САЯСАТТЫ ҚАЛЫПТАСТЫРУ

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Аңдатпа. *Kıpıçne*. Қарахандар тарихы әулеттің өзінен алынған тікелей дереккөздердің жоқтығына және көрші мемлекеттердің деректерінің шашыраңқы болуына байланысты салыстырмалы түрде зерттелмеген тақырып болып саналады. Сыртқы саясат саласын және оның күрделі аспектілерін талдау бұл әулеттің амбициялары мен стратегиясын тереңірек түсінуге бірегей мүмкіндік береді, бұл өз кезегінде олардың тарихи жолы туралы түсінігімізді айтарлықтай байытады. Бұл мақалада Қарахан мемлекетінің сыртқы саясатына жауапты лауазымдардың ерекше рөлдері мен қызметтері талданады. Сыртқы саяси операциялардағы рөлдердің болуы және олардың құрылымдық иерархиясы мемлекеттің ұйымдық құрылымындағы күрделіліктің жоғары деңгейін көрсетеді. Визир, хас хаджиб, хаджиб, бирук, капугбаши, ялавар мемлекеттің сыртқы саяси аппаратының маңызды құрамдас бөлігі болды. Әрбір позиция өзінің маңыздылығы бойынша бірегей және қайталанбайтын ерекше функцияға ие болды. Бұл аспект мемлекеттің тарихи дамуын түсінуде маңызды рөл атқарады. Сондықтан Қарахан мемлекетінің сыртқы саясатын толығырақ қарастыра отырып, біз, қарахандықтардың тұрақтылығы мен гүлденуін қамтамасыз етуге бағытталған халықаралық өзара іс-қимылдарды үйлестіруге жауапты мемлекеттік аппараттың жұмысын және оның ішкі саясатқа, көршілес мемлекеттермен өзара әрекеттесуіне және күрделі дипломатиялық қатынастарға әсерін егжей-тегжейлі көрсетуге тырысамыз. Осы ерекшеліктерді жан-жақты талдай отырып, сыртқы саяси процеске қатысушылардың әрқайсысы әулеттің сыртқы саяси ұстанымының қалыптасуына бірлесіп үлес қосып, шешуші рөл атқарды деген қорытындыға келеміз.

Түйін сөздер: Қарахандар, сыртқы саясат, лауазымды тұлғалар, дипломатия, елші, хаджиб, бирук

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ГЛАВНЫЕ ДОЛЖНОСТИ ПРИ ДВОРЕ КАРАХАНИДОВ: ФОРМИРОВАНИЕ ВНЕШНЕЙ ПОЛИТИКИ

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Аннотация. *Введение.* Караханидская история остаётся мало исследованной из-за отсутствия первичных источников от самой династии и фрагментарной природы данных из соседних государств. *Цели и задачи.* Анализ области внешней политики и её сложных аспектов предоставляет уникальную возможность глубже понять амбиции и стратегию этой династии, что в свою очередь существенно обогащает наше представление об их историческом пути. *Результаты.* В данной статье проведён анализ различных ролей и функций, связанных с должностями, ответственными за внешнюю политику Караханидского государства. Наличие и структурированная иерархия ролей во внешнеполитических операциях указывают на высокий уровень сложности организационной структуры государства. Визирь, хас хаджиб, хаджиб, бирук, капугбаши, ялавар составляли важнейшую составляющую внешнеполитического аппарата государства. Каждая должность имела отдельную функцию, уникальную по своему значению и не дублируемую другими. Этот аспект играет важную роль в понимании исторической эволюции государства. Поэтому при более детальном рассмотрении внешней политики Караханидского государства мы попытаемся подробно представить работу государственного аппарата, ответственного за координацию международных взаимодействий, и его воздействие на внутреннюю политику, взаимодействие с соседними государствами и сложные дипломатические усилия, направленные на обеспечение устойчивости и процветания Караханидов. *Заключение.* После всестороннего рассмотрения этих позиций приходим к выводу, что каждый участник внешнеполитического процесса играл ключевую роль, совместно внося свой вклад в формирование внешнеполитической позиции династии.

Ключевые слова: Караханиды, внешняя политика, должностные лица, дипломатия, посол, хаджиб, бирук

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Introduction

The Qarakhanid realm, spanning the XI to XIII centuries across Central Asia, emerged at the crossroads of diverse cultural and religious currents. Islamic, Turkic, Arab, and Persian civilizations contributed to shaping the Qarakhanids' religious and cultural identity. Simultaneously, the state's proximity to the Chinese Empire had an impact on its economic and cultural dimensions.

The cultural and religious attributes held substantial sway over the customs and practices of the Qarakhanids, extending across the spectrum of their state operations, including foreign policy. Their foreign policy traditions amalgamated Islamic and Turkic influences, exemplified through concepts like jihad and the propagation of Islam, integral to both warfare and diplomatic dealings. Moreover, the Qarakhanids adhered to time-honored principles of honor, hospitality, and deference to elders, elements that bore significant weight in their interactions with other nations.

The Qarakhanid rulers cultivated strong connections with neighboring nations, encompassing nearby Turkic territories, Persian lineages, and the expansive Chinese Empire. Their foreign policy endeavors revolved around forging amicable affiliations, fostering trade relationships, and fostering cultural bonds with neighboring entities. Additionally, their profound reverence for Islamic scholarship led them to seek affiliations with prominent Islamic centers like Baghdad and Mecca.

The existence and hierarchical arrangement of roles within foreign policy operations signify a particular degree of advancement in the organizational framework of a state. This holds significance in exploring the historical trajectory of the state. Therefore, in examining the foreign policy of the Qarakhanid realm, an attempt will be made to portray the functioning of the governmental machinery entrusted with managing international interactions, along with its impact on domestic policies whenever feasible.

Was this phenomenon prevalent in the medieval Turkic realm? How did this dynamic influence the state's reputation? What was the role of individuals within the state's administrative apparatus?

The hypothesis proposes that the distinct functions and attributes of officials within the Qarakhanid state reflect a sophisticated and well-organized system in the state apparatus. These officials, with their specific roles and responsibilities, played a pivotal role in orchestrating a structured and strategic approach to foreign policy. The careful delineation of tasks, such as ambassadors' roles in conveying messages and negotiating treaties, the protocol for receiving foreign emissaries, and the hierarchical positions within the administrative framework, indicate a deliberate and systematic approach to international relations. This suggests that foreign policy in the Qarakhanid state was not haphazard, but rather formulated through meticulous planning and strategic execution, guided by the expertise and coordination of officials in various capacities.

Within this study, our objective is to examine the significance and positioning of officials at the Qarakhanid court in shaping the nation's foreign policy. To achieve this, the initial step involves identifying the role and position of foreign policy activities and those engaged in them within the state's administrative framework, followed by an analysis of their contributions to the state's historical trajectory.

The history of the Qarakhanid state has attracted the attention of numerous scholars over time, encompassing subjects such as the state's evolution, its administrative structure, interactions with China and various Turkic nations, and more. However, a dedicated exploration of foreign policy as a distinct aspect within the state's history, delving into the strategies and endeavors of its key players, remains relatively unexplored. Due to incomplete, fragmented, and scarce sources from within the state, there exists a void in understanding its internal dynamics. Consequently, conducting a comprehensive examination and reconstruction of the roles and actions of those responsible for foreign policy could fill this gap, shedding light on the root causes and outcomes and providing insights into the inner workings of the state.

Materials and research methods

The study draws from the writings of medieval scholars, categorized based on their thematic content. Interestingly, the initial category comprises texts not solely focused on historical accounts, but also on language and philosophy. Notable among these are Mahmud Kashgari's "Diwan lugat at-Turk" and Yusuf Balasaguni's "Qutadgu bilig". While Kashgari's work presents positions and their meanings, Balasaguni's writing delves into their roles and the essential attributes requisite for each role. For broader historical insights and a comprehensive understanding of distinct Turkic communities, the invaluable contributions of Ibn al-Athīr, Bayhaki, Juzjani, Mirkhond, and Nizam al-Mulk's works are indispensable sources.

In investigating this topic, a range of research techniques were employed, including narrative analysis, retrospective examination, historical-genetic exploration, historical-systematic investigation, and comparative study.

Discussion

Research on the Qarakhanids gained momentum in the latter half of the XX century. Notable contributions include R. Genç's "The structure of the Qarakhanid state" and O. Karaev's "History of the Qarakhanid Khaganate". These works are primary references for understanding the Qarakhanid history. R. Genç's study delves into the roles and unique aspects of state administration, ministries, palace staff, and military divisions. This work provides valuable insights into the positions that I explore in my research. Karaev's book, on the other hand, offers a concise overview of the positions within the Qarakhanid state but lacks details regarding their distinct characteristics.

Among the contemporary studies on the Qarakhanids, the works of O.S. Hunkan, M. Biran and D. Duturaeva stand out. While Hunkan delves into the intricate history of the Qarakhanids through narrative exploration and comparative analysis, Biran and Duturaeva focus on Qarakhanid-Chinese relations, relying more on Chinese sources. These works provide an overview of positions, albeit in a broad context.

These studies examine the overall landscape within the Qarakhanid state and do not specifically delve into the foreign policy endeavors of the state apparatus. This lack of focus prevents drawing any definitive conclusions regarding its historical significance within the state's history.

As is commonly recognized, the primary resource for investigating the topic of the administrative structure and hierarchy within the Qarakhanid state is the writing of Yusuf Balasaguni. Balasaguni, being a native of the Qarakhanid realm, possessed an intimate understanding of the state apparatus, encompassing not only its formal hierarchy and positions, but also the ethical and individual attributes of its functionaries. This level of insight was accessible only to an individual who held direct access to the highest echelons of governance. His role as "khas hajīb" provided him insight into the intricacies of this domain. Hence, when delving into the analysis of positions, customs, and protocols in the foreign policy of the Qarakhanid state, the work of Balasaguni emerges as of paramount significance.

The work of Balasaguni lists the following positions, duties of which to a certain extent are in contact with the foreign policy activities of the state: khagan, yugrush (vizier), great hajīb (khas hajīb, ulug hajīb), hajīb, biruk (byiruk, buyruk), etc. The holder of each of these titles, one way or another, played a certain role in dealing with relations with other countries, in organizing ceremonies and observing traditions during receptions, embassy visits or meetings. Judging by the presence of positions cited by Balasaguni in his work, there was an exact hierarchy in the state apparatus and a specific job description for each position. This is also evidenced by the historical past of the state, associated with the predecessors in the person of the Turkic Khaganates, where all the above positions and their functions existed.

Results

Khagan. In foreign policy in the Middle Ages, the ruler played a decisive role in representing his country and making decisions in the international arena. As head of state, he had supreme authority and responsibility for diplomatic relations with other countries.

Foreign affairs held a significant position in the undertakings of the Qarakhanid leader. Diplomatic interactions and negotiations provided the means for the ruler to engage with other nations, forging alliances, addressing disputes, and fostering trade connections. The ruler's capacity to maneuver through the intricacies of global interactions and make astute choices was crucially significant for the prosperity and steadiness of the Qarakhanid realm. The outcomes of his actions and policies extended extensively, influencing the nation's diplomatic standing and connections with other states.

It is widely recognized that within Turkic society, the legitimacy of the ruler's authority was frequently linked to the notion of "qut". Following Turkic custom, "qut" symbolized a divine favor

bestowed by God, granting the ruler the privilege to govern (Genç, 1981: 66). This divine validation enhanced the ruler's status in both domestic and international matters, reinforcing his role as the state's representative. This notion had deeply ancient origins; even in the Hun state, “qut” was an essential characteristic of a leader with charisma (Kafesoğlu, 1977: 250).

However, this notion is evolving, much like other components of pre-Islamic traditions. In the era preceding Islam, the concept of “qut” signified a blessing directly bestowed upon the ruler from the Creator. In the Islamic period, this right is attributed to the leader by the deputy of Prophet Allah. Essentially, the khagan now attains legitimacy through the caliph, serving as an intermediary between the Creator and the people. This is why the title “Mawlya Amir al-Muminin” is conferred upon the khagan, emphasizing his role as the “servant of the ruler of the believers” (Huncan, 2008: 31). This implies that the khagan's authority as the possessor of the “qut” diminished in the eyes of the people, and particularly in the eyes of the aristocracy. There is abundant information concerning conflicts between the Qarakhanid rulers and the religious aristocracy (ulama, theologian scholars), which could have contributed to political discord.

The designation “Mawlya Amir al-Muminin” was similarly conferred upon various Muslim rulers, including the Saljuqs and Ghaznavids. Specifically, the Saljuqs, alongside this title, utilized additional epithets that complemented Amir al-Muminin, such as Yeminu Amir al-Muminin for Toghrul Bey, “Burkhanu Amir al-Muminin” for Alp Arslan and Sanjar, and Kasimu Amir al-“Muminin” for Malikshah, signifying “comrade-in-arms” (Islam Ansiklopedisi, 1995: 156–157). Based on numismatic evidence, it appears that the Qarakhanids had similar designations as well. For instance, Kochnev, in his description of Qarakhanid coins, references the title “Nasir Amir ul-Muminin” (protector, assistant) held by Khagan Sulaiman bin Yusuf bin Harun. This same title was also conferred upon his son Ayub bin Sulaiman, likely inherited from his father. Additionally, Sulaiman's brother Muhammad/Jabrail bin Yusuf bin Harun, as well as another son Yusuf bin Sulaiman bin Yusuf, were bestowed with the appellation “Safi Amir ul-Muminin” (the chosen one) (Kochnev, 144).

As per Balasaguni, a ruler bestowed with the divine “qut” remained accountable to the overarching “tore” law. As long as he adhered to the law and possessed all the requisite qualities of a ruler, the divine “qut” would continue to bestow its favor upon him. This underscores the importance of individual attributes and charm, as the absence of these qualities could result in the departure of the bestowed “qut” (Balasaguni, 1983: 78). Hence, it was crucial for the ruler to possess all the attributes that would contribute to a favorable perception of the state by other nations. A notable instance would be instances where the ruler's character played a pivotal role in the resolution of disputes with neighboring countries. An exemplar of this is the encounter between Yusuf Kadyr Khan and the Sultan Mahmud Sebuktegin of the Ghaznavid dynasty in 1025. According to accounts from Seljuk and Ghaznavid records, Yusuf Kadyr Khan sought an audience with the Ghaznavid sultan due to conflicts with Ali Tegin and appealed for assistance in addressing the matter. In his narrative of this incident, Mirkhond refers to the Qarakhanid ruler as the most preeminent in authority and potency among the sultans of the Turkic realms. (Mirkhond, 2018: 30). The outcome of the Samarkand accord, which established the Amu Darya River as the demarcation line between the Turkic and Persian domains, stems from this assembly. Furthermore, as documented by Juzjani, it was at this very meeting that Yusuf Kadyr Khan's plea led to the Saljuqs being redirected to Khorasan as per his request (Juzjani, 2020: 35). Likewise, various matters were addressed and settled during the course of this accord. This gathering served as proof of the advanced diplomatic ties between the Qarakhanids and the Ghaznavids, where discussions, demands, and compromises led to the resolution of strategically significant concerns for both nations. In this context, Yusuf Kadyr Khan's portrayal as a leader among his people might appear diminished in comparison to the Ghaznavid ruler. However, his capacity to negotiate on strategic matters and safeguard the welfare of his state serve as indicators of his competence. The principal factor contributing to the decline of the Qarakhanids is attributed to the system of appanage governance, resulting in fragmentation.

In contrast to Yusuf Kadyr Khan, another Qarakhanid Khagan, Ahmed bin Khyzyr, struggled to earn the trust of the populace and achieve success as a ruler. Ibn al-Athir's portrayal of him is that

of a despotic figure who engaged in acts of extortion, frequently confiscating the possessions of others (Ibn al-Athir, 1987: 8v. 457). Under Ahmed bin Khyzr's rule, the populace became divided and sought external assistance. This implies that the state experienced a decline in strength and was unable to guarantee the safety of its people and territories. The eventual consequence of such leadership was the involvement of the Saljuqs and the establishment of Qarakhanid vassalage, serving as an inevitable outcome.

Another crucial element regarding the khagan in foreign policy is the system of appanage governance. Under this system, every ruler possessed a designated territory where they operated on behalf of the chief khagan of the entire state. Simultaneously, they exercised independent decision-making authority, without external oversight, in matters pertaining to the domestic and foreign policies of their domain (Kochnev, 2006: 263). This situation significantly complicated the Qarakhanids' relations with other states and frequently led to conflicts both within and beyond the state borders.

Yugrush (vizier). In the hierarchy of the Qarakhanid state, the vizier held a position of paramount significance, ranking just below the ruler. This fact is corroborated by Balasaguni, who illustrates this by narrating the elevation of Aytoldy, a subject of the ruler of Kyuntogdy, to the esteemed post of vizier in recognition of his service. The phrase “Above all, he granted him immense authority” can signify a boundless power that extends beyond the one conferring such privileges (Balasaguni, 1983: 105). As the primary minister and counselor, the vizier possessed extensive powers and obligations, supervising diverse dimensions of governance, encompassing matters like foreign relations. Enjoying the ruler's trust, the vizier wielded command over a range of concerns, encompassing diplomatic affairs. The position of the vizier played a pivotal role in shaping and executing foreign policy, overseeing interactions with external nations, and serving as the representative of the Qarakhanid state in global matters. Their expertise and sway guaranteed the proficient administration of international affairs, ensuring they corresponded with the strategic objectives and preferences of the Qarakhanid administration.

In Kutadgu Bilig, the vizier is metaphorically portrayed as a symbol of happiness, whereas the ruler embodies justice (Barthold, 1963: 127). This implies that the vizier holds the privilege of ensuring happiness within the state.

Yugrush, a Turkic term, was substituted with an Arabic counterpart – vizier – as evidenced by Balasaguni's usage (Karaev, 1983: 247). Evidently, this position and its duties predated the Samanid legacy, as there was a form of vesting authority in the vizier, indicating the conferment of power. The well-established practice of bestowing authority highlights the existence of a historical context that necessitates the passage of a certain period of time. The investiture of the vizier (as seen with Aytoldy) encompassed a seal, standard flag, drum, and chain mail (Balasaguni, 1983: 105). Conversely, when another vizier (Aytoldy's son Ogdylmish) assumed office, he was bestowed a robe, goblet, seal, and horse (Balasaguni, 1983: 154). The rationale behind the contrasting symbols of the vizier's authority in these instances remains enigmatic. In the first scenario, the collection of items for the vizier evokes a warrior's ensemble, symbolizing his allegiance to his tribe (nation) and readiness to defend it. While the standard flag signifies martial honor, the drum serves as an instrument for signaling warfare and marching, and the chain mail embodies a warrior's safeguard. In the second instance, the robe, goblet, and horse illustrate the renown and affluence that accompany the vizier's authority. This transition in the symbolism of power exhibits noticeable alterations. It's as if the nomadic warrior cedes his place to the palace owner, characterized by opulence and ease. This transformation can solely be attributed to the growing interaction with the settled world and the conquest of Mawarannahr, with its advanced urbanized lifestyle, which imparts changes to the mindset of the nomad. A mindset in which dynamism and martial spirit exist alongside steadiness and well-being.

As per Kashgari's account, the vizier was required to possess a black silk canopy, serving as protection against rain, snow, and heat (Kashgari, 2005: 772). This implies that the vizier held distinct privileges and enjoyed a unique status.

The vizier, serving as the leader of the bureaucratic administration, held authority not only in the central part, but also in the provincial areas of the state. Although the sources may not explicitly

mention this, the presence of judicial, tax, and executive systems implies the existence of an entity overseeing their operations (Genç, 1981: 276).

In the historical accounts, the Qarakhanid viziers are mentioned by al-Samani. He recounts the execution of vizier Abu Nasr Ahmad ibn Sulaiman al-Kasani, who served under khagan Ahmad bin Khyzr. Prior to assuming the vizier position, he held the role of chief judge in Samarkand (al-Samani, vol. 10, 320). Another vizier, under Tamgach Khan Ibrahim, as documented by al-Samani, was Abu 'Abd Allah Muhammad ibn Ahmad al-Baraki, known by the epithet Sharaf ar-Ru'asa'. He hailed from Khorezm and was a philologist and poet, having previously served as a judge in Bukhara (al-Samani, vol. 2, 162–163). This suggests that the position of vizier was open to individuals from both religious and scholarly backgrounds.

In contrast to other Turkic realms, the role of the vizier within the Seljuk state held the utmost authority after the sultan, and the state's prosperity was directly linked to the vizier's undertakings (Nizam al-Mulk, 1949: 25). Nizam al-Mulk, serving as a vizier, established a notably robust state structure and wielded influence not just within his own domain, but across the entire region. A comparable framework was prevalent in nearly all Turkic Muslim nations until the era of the Ottoman Empire, including the Middle East in the Mughal realm. Notably, it was only during the rule of Sultan Baibars in Egypt that distinctions emerged with titles such as “katib us-sir”, “naqib ul-juyush”, and “dawadar” (Kafesoğlu, 1977: 369).

Great hajīb (also known as khas hajīb or ulug hajīb) and hajīb. The array of responsibilities of the hajīb encompassed acting as an intermediary between the populace and the ruler, as well as between their nation and external entities. To elaborate, the great hajīb served as a link in orchestrating interactions among diverse parties and in resolving prevalent issues. Beyond personal attributes and professional qualifications, the role of a great hajīb also necessitated a propensity for collaboration and adept communication skills. In contemporary scholarship, sociability pertains to the cultivation of emotional intelligence. An individual's adeptness in both social and professional engagements hinges on their emotional intelligence level. Ultimately, sociability underscores an individual's capacity to effectively engage and leave a positive impact on an interlocutor. Consequently, the significance of the great hajīb's role in fostering and nurturing positive relations between the ruler and the international community, particularly within the realm of foreign policy, remains highly crucial. Balasaguni conveys this sentiment with the following statement:

«With guests or envoys, tasks to arrange,
 Gifts, treats, and honors to exchange.
 Shelter he gives, food he shares,
 Helps the homeless, shows he cares.
 He tends to guests along the road's span,
 He abides by laws, an unyielding plan.

...

Challenges around, both out and in,
 Barriers rise, taming darkness's din. (Balasaguni, 1983: 203).

Especially, the phrase “both out and in” signifies that external matters formed an essential component of the great hajīb's responsibilities. Welcoming envoys, arranging their residence and meals within the country, preparing fitting gifts, maintaining lawful neighborly relations, addressing matters of state security and defense against external threats – these tasks are gleaned from Balasaguni's verses. From this, we perceive the extensive domain under Khas Hajīb's control and the formidable authority granted to him. However, he could undoubtedly wield this authority for a singular purpose – to serve as a link connecting the ruler and the external sphere. This external sphere encompasses all beyond the ruler's palace walls.

Another aspect of this role is its divergence from military attire and expertise. Among the attributes of a great hajīb outlined by Balasaguni, there is an absence of skills necessitating physical and martial training (Genç, 1981: 208). Despite the Qarakhanids' nomadic background, military training was a paramount trait for steppe dwellers. Distinctions existed between the roles of the hajīb in the Saljuqs, Ghaznavids, and the Qarakhanids. This is discernible from the presence of the Turkic

variant of the position's title – “tayangu”, as seen in Kashgari's dictionary within the Qarakhanid context. In contrast, among the Saljuqs and Ghaznavids, it was known as “hajīb” and carried a martial implication. In comparison to other Turkic dynasties, the Qarakhanids maintained a stronger adherence to Turkic traditions than the Saljuqs and Ghaznavids. As previously stated, the role of khas hajīb was unrelated to the Qarakhanid state's military elite. Hence, it is likely that the khas hajībs originated from an intellectual background (Genç, 1981: 208).

Balasaguni himself was granted the position of khas hajīb, and upon completing his work, he presented it to the ruler of Kashgar. During that period, Yusuf Balasaguni held the position of great hajīb. Another illustration highlighting the practice of selecting the Khas Hajīb from an aristocratic lineage is provided by R. Genç, citing Awfi. According to his account, during the reign of Shams al-Mulk, there was a hajīb who possessed both a palace and attendants (Genç, 1981: 205).

The extensive responsibilities of the great hajīb necessitated the presence of aides who would assist him in executing these tasks. Balasaguni reveals that the khas hajīb assumed the role of head over the hajībs, implying that he needed to embody leadership traits (Balasaguni, 1983: 198). When it comes to the attributes and responsibilities of the hajīb, they mirror those of the khas hajīb, encompassing personal and professional aspects. Physical, mental, and spiritual qualities should ideally align with standards of elegance and intellect.

“Graceful allure, love from all he'll find,
Entering, leaving, with poise designed.

...

Devotion deep, a heart of grace,
Outer virtue mirrors inner space.

...

To possess grace and intellect, a presence refined,
Sensible and astute, pleasing purpose defined” (Balasaguni, 1983: 202).

Clearly, adhering to the nomadic steppe code, the state's representation required individuals of the highest caliber both in reality and symbolism.

Biruk (byiruk, buyruk). Biruk served as one of the aides to the great hajīb. Reports suggest his subordination to the great hajīb, but his role was distinctive. His primary responsibility was arranging the seating of attendees at meetings or events based on their hierarchical positions at the royal court (Kashgari, 2005: 358). This position is absent from Balasaguni's enumeration. It appears he regarded it as one of the myriad tasks carried out by subjects who executed the hajībs' directives. Nonetheless, we deem its significance profound for the state, as the obligations tied to this role profoundly impacted the formation of foreign policy. The practice of seating by rank held paramount importance, particularly in dealings with foreign envoys, as it symbolized the depth of diplomatic ties between nations. The positioning and treatment of diplomats during official gatherings conveyed the trajectory and advancement of relations between the Qarakhanids and other states. These protocols and customs functioned as unspoken communication, conveying respect, homage, and acknowledgment of one another's status within the diplomatic arena.

Kapujubashi (head of the palace, kapugbashi), secretary, treasurer, head chef, cup-bearer, castellan, standard-bearer, and squire are the titles of roles presented by Balasaguni in his writing. Their responsibilities primarily revolve around palace matters, centered on arranging and catering to the requirements of its residents.

Yalavaj or yalavar (ambassador). Following palace management, the role of ambassador holds a prominent spot in foreign policy. Balasaguni's arrangement positions the ambassador right after the palace manager, underscoring the significance of their responsibilities. According to Kashgari, “yalavaj” and “yalavar” refer to “messenger of kings”. For this position, he cites the proverb “yash 'ut kuimas, yalavar “ulmas” (Fresh grass does not burn, the messenger does not die) as an example (Kashgari, 2005: 777).

The proverb signifies that an ambassador's role is solely message conveyance, and their immunity holds primary importance. Kashgari references verse 99 of the Quran's “Maida” chapter, which asserts the messenger's duty is solely message delivery. From both religious and traditional

perspectives, it can be inferred that ambassadorial immunity has perpetually held paramount significance. Its breach, whether inadvertent or intentional, could escalate state conflicts. The ambassadorial position itself was regarded as sacred as a prophet's mission.

It's important to note that during that era, there wasn't a consistent ambassadorial role; appointments were made for specific missions and durations. However, the selection of ambassadors was a task approached with immense responsibility and precision. Balasaguni's work illustrates the attributes requisite for a capable ambassador. Even though “Qutadgu Bilig” portrays an ideal state and its exemplary citizens, it offers insights into the mindset and cultural/spiritual traits of the period. Analyzing these aspects allows for an understanding of the nature and objectives of the state's foreign policy endeavors.

Highlighted ambassadorial qualities include intellect and erudition, moral integrity, competence and ingenuity, perceptiveness and sagacity, eloquence and composure, charm and appeal, as well as generosity (Balasaguni, 1983: 210–214). Furthermore, proficiency in backgammon and chess, adeptness in arithmetic, archery, swordsmanship, and familiarity with astrology and its application were considered essential attributes (Balasaguni, 1983: 212).

Ambassadors were designated for various purposes and drawn from diverse backgrounds. According to Hunkan's account, ambassadors were selected from three primary segments. The initial category encompassed representatives of the ruling dynasty, princes and individuals affiliated with the khagan's family. The subsequent group primarily consisted of officials and individuals in elevated roles, including judges, theologians, viziers, hajibs, clerks, and other bureaucratic members. The third category was primarily constituted by merchants and traders who traversed distant regions (Huncan, 2016: 110).

Each member of a delegation undoubtedly played a distinct role in accomplishing the mission. When a representative of the ruling dynasty assigned significance to the delegation, bureaucrats assumed the primary responsibilities for mission execution, and merchants specialized as experts in the terrain, traditions, and customs, essentially serving as guides to foreign lands. An illustration of such delegations can be observed in the embassies of 1035 and 1036. One of these comprised Musa Tegin and a Samarqand faqih theologian, while the second featured Alp Tegin and Bukhara khatyb (theologian) Abdullah Farisi (Bayhaki, 1969: 606, Hunkan, 2016: 111). These delegations were dispatched by the Qarakhanids to the Ghaznavid realm, seeking pardon following Arslan Ilig Yusuf's attack on Ghaznavid territories. This heedless action by the young ruler jeopardized the state's security, prompting concerns of possible retributive actions from the Ghaznavids (Bayhaki, 1969: 607).

The Qarakhanids organized embassy groups with a comparable structure for their interactions with China, typically led by Uyghur leaders due to their linguistic proficiency (Duturaeva, 2022: 66). Instances of this include the years 1009, 1063, and 1077. During their diplomatic engagements with Song China, the Qarakhanids dispatched envoys led by individuals whose names contained the title *sagun*, signifying “leader” among the Karluks (Kashgari, 2005: 379, Duturaeva, 2022: 66). These envoy groups varied in size and composition. For instance, the 1078 delegation, according to Chinese records, consisted of no more than fifty individuals, with only the main ambassadors' names recorded. In contrast, the embassy group of 1025 consisted solely of the ambassador, deputy ambassador, assistant and military commander (Duturaeva, 2022: 67).

Embassies dispatched to China and various other nations served diverse objectives, yet their primary focus was often on addressing economic concerns. This included facilitating trade, safeguarding merchants within the host country's borders, permitting the export of Chinese goods, and more (Biran, 2013: 232, Biran, 2015: 581, Duturaeva, 2022: 78). There were also instances where embassy groups agreed to provide support in conflicts against a third party. For instance, the Qarakhanid delegation of 1009 sought Emperor Shenzong's assistance in quelling Buddhist unrest in the recently annexed region of Khotan (Duturaeva, 2022: 78).

The reception and dispatch of envoys constituted a significant aspect of the state's foreign policy endeavors. When preparing envoys for travel to another nation, a letter containing instructions and the intended message was always crafted. This letter underwent approval by the ruler before being

dispatched on its journey (Bayhaki, 1969: 291). A comprehensive list of gifts was assembled for the recipient ruler and their retinue. In cases involving envoy groups formed for the purpose of arranging marriage alliances, the gifts extended beyond ornamental jewelry and exquisite clothing, sometimes encompassing slaves and animals as well. Accompanying guards were always present to escort the delegation up to the borders of their own state, and upon arrival, they were met by guards from the host country (Hunkan, 2016: 116). The host party received details about the envoy group, including the number of members, their purpose, and the gifts they carried. This information was then relayed to the palace. The embassy delegation took up residence and awaited the palace's response. The duration of this waiting period could span from days to even months, depending on the importance of the mission and the composition of the delegation (Hunkan, 2016: 117). Typically, the message conveyed was answered through a decree issued by the ruler, and these responses were documented in the official historical records of the state (Duturaeva, 2022: 77). These chronicles provide valuable insights into the Qarakhanid state.

Detailed insights into the reception ceremonies for ambassadors within the Qarakhanid state are lacking; however, we can draw assumptions based on information gleaned from Ghaznavid and Saljuq sources. Turkic traditions exhibited similarities across different entities. The reception of ambassadors varied according to the nature of the relationship and the prevailing political circumstances. When relations were amicable, envoys were courteously received in the palace, and with the involvement of the *hajibs*, matters were swiftly addressed. Ambassadors had the opportunity to engage with various officials to gather information. Conversely, during strained relations, ambassadors could be subjected to waiting periods or even punitive measures (Hunkan, 2022: 117–118). During the reception, ambassadors typically bowed to the ruler, verbally conveyed their message, and then submitted it in written form.

In his work “*Diwan lugat at-Turk*”, Kashgari defines the term “*bushug*” as the Sultan's authorization for the envoy's return to his homeland along with the reward he receives (Kashgari, 2005: 353). The concept of “*bushug*” encompassed the essential practice of granting permission for envoys to journey back to their own lands after delivering a message from another country, city, or settlement. This protocol served to ensure rigorous internal control and project an image of orderliness to foreign entities. However, the sources do not explicitly mention such permission. It is more likely that the letter, the agreement endorsed by both parties, and the gifts presented to the ambassador implicitly conveyed the authorization for their return to their home country.

The language employed by ambassadors seemed to exhibit variations from one nation to another. For instance, when ambassadors were dispatched to China, they carried with them a letter that would be subsequently translated into Chinese by interpreters, either within China or en route. It means that a court was run in a Turkic language; letters were written in mother tongue of the rulers and later were translated (Mir-Makhamad and etc., 2021: 197). In her article discussing the Qarakhanid envoys to Song China, Duturaeva notes that the translation of these letters was undertaken by translators associated with Tsongkha, the Tibetan state of Gusiluo, due to their active involvement in Qarakhanid – Song relations (Duturaeva, 2018: 188). As a result, the appeals addressed to the Chinese emperor in these letters were presented in the Tibetan style.

Within the realm of Turkic states, the languages of Turkic, Persian, and Arabic held prominence as international means of communication. Bayhaki, in his writings, underscores on multiple occasions that diplomatic exchanges were conducted in Persian and Arabic. A case in point is the practice of the Ghaznavid sultan sending letters to the caliph in Arabic, consistently supplementing them with a version in Persian (Bayhaki, 1969: 387).

The role of an ambassador stands as one of the utmost revered and esteemed positions within the realm of diplomacy, transcending religious, geographical, and national confines. Irrespective of the origin and cultural context, an ambassador carries a profound duty to advocate for their nation's concerns on the global stage. This role necessitates an elevated level of proficiency, diplomatic adaptability, cultural acumen, and effective communication capabilities.

The ambassador holds the potential to emerge as a pivotal individual in resolving cross-border issues and fostering diplomatic ties among nations. Beyond merely conveying official stances of their homeland, the ambassador is tasked with cultivating trustworthy connections with counterparts from foreign nations. Serving as a conduit between diverse cultures and sets of values, the ambassador contributes to fostering unity and comprehension among nations.

Hence, the role of an ambassador has consistently held extraordinary importance, being regarded as sacred irrespective of considerations such as religion, location, or nationality. Functioning as a crucial diplomatic emissary for their nation, the ambassador possesses the capability to significantly contribute to enhancing cross-border relations and addressing global challenges.

Each of the high positions in the Qarakhanid state played its significant role in the formation and implementation of the country's foreign policy. Foreign policy actions were intricately intertwined with the ruler's role and significance. Serving as the ultimate authority, the ruler delineated overarching foreign policy directions, set objectives, and exercised pivotal judgments on critical matters of international affairs. His stature and sway determined the nature of interactions between the Qarakhanid realm and other countries. The vizier, who occupied a seat next to the ruler, was a key figure with power and responsibility for a number of aspects of government, including participation in diplomatic affairs. His advice and recommendations influenced decision-making in the field of foreign relations.

The vizier, *khas hajīb*, *hajīb*, *biruk*, *kapugbashi*, *yalavar* comprised an essential component of the state's foreign policy apparatus. Each position had a distinct function, unique in its significance and not duplicated by others.

Conclusion

Upon scrutinizing the roles and responsibilities of these positions, it becomes evident that the governmental framework of the Qarakhanids exhibited notable intricacy and advancement considering the medieval era. The administrative structure encompassed not merely an individual but also a harmonious interplay among pivotal roles, thereby facilitating proficient management of both domestic affairs and foreign policies.

As a participant in the global community, the Qarakhanids held a distinct position, particularly among the Turkic states of that era. Amid the perpetual competition for resources and territorial gains, they endeavored to fortify their standing on the international stage. Being a Turkic state, the Qarakhanids aimed not only for survival amidst challenges but also for cultivating constructive ties with other nations, underscoring their dynamic engagement in the contemporary international landscape.

The findings of this research have applicability in examining the Middle Ages' history, international relations, and diplomacy. Specifically, delving into interstate dynamics from the 10th to the XII centuries could address historical gaps concerning Central Asian nations. Moreover, investigating cultural, social, and economic interactions of this era warrants additional scholarly exploration.

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МАЗМҰНЫ

ТЕОРИЯ ЖӘНЕ ӘДІСНАМА

Абуов Н.А., Мәлікова С.З. ӘЛЕУМЕТТІК ТРАГЕДИЯ КОНТЕКСТІНДЕ СОЛТҮСТІК ҚАЗАҚСТАНДАҒЫ ҰЖЫМДАСТЫРУ ЖӘНЕ АШТЫҚ.....	528
Нұртазина Н.Д., Қартабаева Е.Т., Дауытбекова М.К. ҚАЗАҚТЫҢ ИШАНДАРЫ МЕН ӘУЛИЕ ЕМШІЛЕРІНІҢ МҰРАСЫ: ОРТАЛЫҚ АЗИЯ МҰСЫЛМАНДЫҚ-СОПЫЛЫҚ ДӘСТҮРІ АЯСЫНДА ЖАҢАША ЗЕРТТЕУ ПЕРСПЕКТИВАЛАРЫ.....	541

ТАРИХ

Алмагамбетова А., Уста А. ҚАРАХАНДАР САРАЙЫНДАҒЫ НЕГІЗГІ ЛАУАЗЫМДАР: СЫРТҚЫ САЯСАТТЫ ҚАЛЫПТАСТЫРУ.....	558
Бейсембаева А.Р., Абенова Г.А., Мамытова С.Н. XVIII ҒАСЫРДЫҢ 50-ШІ ЖЫЛДАРЫНДАҒЫ АМУРСАНА КӨТЕРІЛІСІ ЖӘНЕ ҚАЗАҚ ЖАСАҚТАРЫ: МҰРАҒАТ МАТЕРИАЛДАРЫНЫҢ НЕГІЗІНДЕ.....	572
Жолдасұлы Т., Тайман С.Т., Құдайбергенова А.И. СОВЕТТІК ОРТА АЗИЯДАҒЫ БАСМАШЫЛАР ҚОЗҒАЛЫСЫНЫҢ ДІНИ СИПАТЫ (1918–1930).....	585
Жумағанбетов Т.С. ҚАЗАҚ ХАНДЫҒЫНЫҢ ПАЙДА БОЛУЫ МӘСЕЛЕСІНДЕГІ ШАҒАТАЙ ҰЛЫСЫНЫҢ ТӨРТ ФАКТОРЫ (ҚАЗАҚ-ШАҒАТАЙ ҚАТЫНАСТАРЫ).....	600
Исмаилзаде С.Д., Жеміс Ж.Ж. XI–XIV ҒАСЫРЛАРДАҒЫ ОҢТҮСТІК КАВКАЗ ҚЫПШАҚТАРЫНЫҢ ТАРИХЫНА АРНАЛҒАН ЗЕРТТЕУЛЕРГЕ ШОЛУ.....	614
Крупко И.В., Бұрханов Б.Б. «АЗ И Я» – ИДЕОЛОГИЯЛЫҚ ТАРИХЫ: АЙЫПТАУДАН ТАЛҚЫЛАУҒА ДЕЙІН.....	626
Қушенова Г.И. ХАЙДУ ЖӘНЕ ТАЛАС ҚҰРЫЛТАЙЫНЫҢ ТАРИХИ МАҢЫЗЫ.....	642
Қаратаев Ә.Ә. ҚАЗАҚ ХАНДЫҒЫНЫҢ САЯСИ-ӘКІМШІЛІК ЖҮЙЕСІ: ҚАНАТТАР, ЖҮЗДЕР, ТАЙПАЛАР ЖӘНЕ ШЕЖІРЕ.....	658
Легкий Д.М., Түрежанова С.А., Саметова Г.С. ҚАЗАҚ АКСР ДЕНСАУЛЫҚ САҚТАУ ЖҮЙЕСІНДЕГІ ҚОСТАНАЙ АКУШЕРЛІК ТЕХНИКУМЫ (1929–1935 ЖЖ.).....	671
Сатенова М.Р., Оразов Р.Е. ТАШКЕНТ ОАЗИСІНДЕГІ ҰЛЫ ЖҮЗДІҢ ДАЛАЛЫҚ ЭЛИТАСЫ (XVIII Ғ.).....	687
Шотанова Г.А., Сатенова М.Р. РЕСЕЙ ИМПЕРИЯСЫНЫҢ ЭМБА ЖӘНЕ ОЙЫЛ БЕКІНІСТЕРІНІҢ БАТЫС ҚАЗАҚСТАН ТАРИХЫНДАҒЫ РӨЛІ МЕН МАҢЫЗЫ.....	702
Эгамбердиев М., Ахантаева Ә., Ахантаева Г. СЫРДЫҢ ТӨМЕНГІ ЖӘНЕ ОРТА АҒЫСЫНДАҒЫ ҚАЗАҚТАРДЫҢ ШАРУАШЫЛЫҚ САЛАЛАРЫ: ДИҚАНШЫЛЫҚ, МАЛ ЖӘНЕ БАЛЫҚ АУЛАУ (XIX ғ. ортасы мен XX ғ. басы).....	714

АНТРОПОЛОГИЯ

Шайкен Ж.А. «ДЫҢ» ТИПТІ ЕРТЕТҮРКІ МЕМОРИАЛДЫҚ-КУЛЬТТІК ТАС ҚҰРЫЛЫСТАРЫН ЗЕРТТЕУ МӘСЕЛЕСІНЕ.....	729
Ярыгин С., Сакенов С., Шульга В. САНДЫҚТАУ ТАУДАҒЫ СТЕЛАЛЫҚ КЕШЕН ЖӘНЕ БЕТТІҢ РЕЛЬЕФ БЕЙНЕСІ (СОЛТҮСТІК ҚАЗАҚСТАН).....	748

СОДЕРЖАНИЕ

ТЕОРИЯ И МЕТОДОЛОГИИ

Абуов Н.А., Маликова С.З. КОЛЛЕКТИВИЗАЦИЯ И ГОЛОД В СЕВЕРНОМ КАЗАХСТАНЕ В КОНТЕКСТЕ СОЦИАЛЬНОЙ ТРАГЕДИИ.....	528
Нуртазина Н.Д., Картабаева Е.Т., Дауытбекова М.К. НАСЛЕДИЕ КАЗАХСКИХ ИШАНОВ И СВЯТЫХ ЦЕЛИТЕЛЕЙ: НОВЫЕ ПОДХОДЫ И ПЕРСПЕКТИВЫ ИЗУЧЕНИЯ В КОНТЕКСТЕ МУСУЛЬМАНСКО-СУФИЙСКОЙ ТРАДИЦИИ ЦЕНТРАЛЬНОЙ АЗИИ.....	541

ИСТОРИЯ

Алмагамбетова А., Уста А. ГЛАВНЫЕ ДОЛЖНОСТИ ПРИ ДВОРЕ КАРАХАНИДОВ: ФОРМИРОВАНИЕ ВНЕШНЕЙ ПОЛИТИКИ.....	558
Бейсембаева А.Р., Абенова Г.А., Мамытова С.Н. ВОССТАНИЕ АМУРСАНЫ И КАЗАХСКИЕ ОПОЛЧЕНИЯ В 50-Е ГГ. XVIII В.: НА ОСНОВЕ АРХИВНЫХ МАТЕРИАЛОВ.....	572
Жолдасулы Т., Тайман С.Т., Кудайбергенова А.И. РЕЛИГИОЗНЫЙ ХАРАКТЕР ДВИЖЕНИЯ БАСМАЧЕСТВА В СОВЕТСКОЙ СРЕДНЕЙ АЗИИ (1918–1930 гг.).....	585
Жумаганбетов Т.С. ЧЕТЫРЕ ФАКТОРА ЧАГАТАЙСКОГО УЛУСА В ВОПРОС ВОЗНИКНОВЕНИЯ КАЗАХСКОГО ХАНСТВА (КАЗАХСКО-ЧАГАТАЙСКИЕ ОТНОШЕНИЯ).....	600
Исмаилзаде С.Д., Женис Ж.Ж. ОБЗОР ИССЛЕДОВАНИЙ ПО ИСТОРИИ КЫПЧАКОВ ЮЖНОГО КАВКАЗА В XI–XIV В.В.....	614
Крупко И.В., Бурханов Б.Б. ИДЕОЛОГИЧЕСКАЯ ИСТОРИЯ «АЗ И Я»: ОТ ОСУЖДЕНИЯ К ОБСУЖДЕНИЮ.....	626
Кушенова Г.И. ХАЙДУ И ИСТОРИЧЕСКОЕ ЗНАЧЕНИЕ ТАЛАССКОГО КУРУЛТАЯ.....	642
Каратаев А.А. ПОЛИТИКО-АДМИНИСТРАТИВНАЯ СИСТЕМА КАЗАХСКОГО ХАНСТВА: КРЫЛЬЯ, ЖУЗЫ, ПЛЕМЕНА И ШЕЖИРЕ.....	658
Легкий Д.М., Туржанова С.А., Саметова Г.С. КУСТАНАЙСКИЙ АКУШЕРСКИЙ ТЕХНИКУМ В СИСТЕМЕ ЗДРАВООХРАНЕНИЯ КАЗАХСКОЙ АССР (1929–1935 ГГ.).....	671
Сатенова М.Р., Оразов Р.Е. СТЕПНАЯ ЭЛИТА СТАРШЕГО ЖУЗА В ТАШКЕНТСКОМ ОАЗИСЕ (XVIII В.).....	687
Шотанова Г.А., Сатенова М.Р. РОЛЬ И ЗНАЧЕНИЕ ЭМБИНСКОГО И УИЛСКОГО УКРЕПЛЕНИЙ РОССИЙСКОЙ ИМПЕРИИ В ИСТОРИИ ЗАПАДНОГО КАЗАХСТАНА.....	702
Эгамбердиев М., Ахантаева А., Ахантаева Г. ОТРАСЛИ ХОЗЯЙСТВА КАЗАХОВ НИЖНЕГО И СРЕДНЕГО ТЕЧЕНИЯ СЫРДАРЬИ: ЗЕМЛЕДЕЛИЕ, ЖИВОТНОВОДСТВО И РЫБОЛОВСТВО (середина XIX–начало XX в.).....	714

АНТРОПОЛОГИЯ

Шайкен Ж.А. К ВОПРОСУ ИЗУЧЕНИЯ РАННЕТЮРКСКИХ МЕМОРИАЛЬНО-КУЛЬТОВЫХ КАМЕННЫХ СООРУЖЕНИЙ ТИПА «ДЫН».....	729
Ярыгин С., Сакенов С., Шульга В. КОМПЛЕКС СО СТЕЛОЙ И РЕЛЬЕФНЫМ ИЗОБРАЖЕНИЕМ ЛИЦА В ГОРАХ САНДЫКТАУ (СЕВЕРНЫЙ КАЗАХСТАН).....	748

CONTENTS

THEORY OF METHODOLOGY

Abuov N.A., Malikova S.Z. COLLECTIVISATION AND FAMINE IN NORTHERN KAZAKHSTAN IN THE CONTEXT OF SOCIAL TRAGEDY.....	528
Nurtazina N.D., Kartabayeva E.T., Dautbekova M.K. THE LEGACY OF THE KAZAKH ISHANS AND HEALING SAINTS: NEW APPROACHES AND PROSPECTS FOR STUDYING IN THE CONTEXT OF THE ISLAMIC-SUFI TRADITION OF CENTRAL ASIA.....	541

HISTORY

Almagambetova A., Usta A. KEY OFFICIALS IN THE QARAKHANID COURT: SHAPING FOREIGN POLICY.....	558
Beisembayeva A.R., Abenova G.A., Mamytova S.N. THE UPRISING OF AMURSANA AND KAZAKH MILITIAS IN THE 1750S: BASED ON ARCHIVAL MATERIALS.....	572
Zholdassuly T., Taiman S.T., Kudaibergenova A. THE RELIGIOUS NATURE OF THE BASMACHI MOVEMENT IN SOVIET CENTRAL ASIA (1918–1930).....	585
Zhumaganbetov T.S. FOUR FACTORS OF THE CHAGATAI ULUS IN THE ISSUE OF THE EMERGENCE OF THE KAZAKH KHANATE (KAZAKH-CHAGATAI RELATIONS).....	600
Ismailzade S.J., Zhenis Zh. REVIEW OF RESEARCHES ON THE HISTORY OF THE KIPCHAKS OF THE SOUTH CAUCASUS IN THE XI–XIV CENTURIES.....	614
Krupko I.V., Burkhanov B.B. IDEOLOGICAL HISTORY OF “AZ I YA”: FROM CONDEMNATION TO DISCUSSION.....	626
Kushenova G. QAIDU AND THE HISTORICAL SIGNIFICANCE OF THE TALAS QURILTAI.....	642
Karatayev A.A. POLITICAL-ADMINISTRATIVE SYSTEM OF THE KAZAKH KHANATE: WINGS, ZHUZES, TRIBES AND SHEZHIRE.....	658
Legkiy D.M., Turezhanova S.A., Sametova G.S. KUSTANAY OBSTETRICAL TECHNICAL SCHOOL IN THE HEALTH CARE SYSTEM OF THE KAZAKH ASSR (1929–1935).....	671
Satenova M.R., Orazov R.E. THE STEPPE ELITE OF THE SENIOR ZHUZ IN THE TASHKENT OASIS (XVIII CENTURY).....	687
Shotanova G.A., Satenova M.R. THE ROLE AND SIGNIFICANCE OF THE EMBA AND UIL FORTIFICATIONS OF THE RUSSIAN EMPIRE IN THE HISTORY OF WESTERN KAZAKHSTAN.....	702
Egamberdiyev M., Akhantaeva A., Akhantaeva G. ECONOMIC SECTORS OF THE KAZAKHS ENGAGED IN THE LOWER AND MIDDLE REACHES OF THE SYR: AGRICULTURE, LIVESTOCK AND FISHING (mid-XIX – early XX centuries).....	714

ANTHROPOLOGY

Shaiken J.A. ON THE ISSUE OF STUDYING EARLY TURKIC MEMORIAL AND CULT STONE STRUCTURES OF THE “MELON” TYPE.....	729
Yarygin S., Sakenov S., Shulga V. COMPLEX OF A STELE AND A RELIEF IMAGE OF A FACE IN THE SANDYKTAU MOUNTAINS (NORTH KAZAKHSTAN).....	748

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