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ADABIY ALOQALAR, QIYOSIY TILSHUNOSLIK VA ADABIYOTSHUNOSLIK

AZIZ MUSHTARIY!

Jurnalimizning ushbu soni turkiy dunyoning boy til merosini global istiqbol nuqtayi nazaridan ko‘rib chiqadi. Maqolalarning asosiy yo‘nalishini turkiy dunyoning integratsiya jarayoni, global taraqqiyoti, umumiy alifbo va til birligi borasidagi sa’y-harakatlar tashkil etadi. YUNESCOning Samarqandda bo‘lib o‘tgan 43-Bosh konferensiyasida qabul qilingan “15-dekabr – Butunjahon turkiy tillar kuni” qarori turkiy dunyo madaniy merosining jahon miqyosida tan olinishidagi tarixiy burilish nuqtasi bo‘ldi. Ushbu sonda Xiva xonligi yodgorligi bo‘lmish “Kalila va Dimna-i Turkiy” qo‘lyozmasidan tortib, “Alisher Navoiy” romanining matnlararo manbalarigacha bo‘lgan ko‘plab mavzular turli jihatlardan tadqiq etilgan. Kognitiv tilshunoslik doirasida o‘zbek va rus tillari o‘rtasidagi funksional bog‘liqliklar hamda frazeologik birliklar, Ozarbayjon dialektologiyasining izlari, qirg‘izchadagi qishloq xo‘jaligi metaforalari va etnografik tadqiqotlar fanlararo yondashuv asosida tahlil qilingan. Adabiyot va tarix nuqtayi nazaridan esa Chingiz Aytmatov ijodi hamda zamonaviy she’riyatda ayol obrazining mafkuraviy in’ikosi o‘rganilgan; Janubiy Orol bo‘yining markaziy shahri Qo‘ng‘irotning rivojlanishi va Rossiya imperiyasi arxivlaridagi “tarjimonlik” masalasi yoritib berilgan. Tahririyat hay’ati sifatida turkiy dunyoning ma’muriy, ijtimoiy va lisoniy rivojlanishiga xizmat qiluvchi ushbu boy ilmiy merosni sizlarga taqdim etayotganimizdan g‘oyat mamnunmiz.

TAHRIRIYAT

DEAR READER!

This issue of our journal explores the deep-rooted linguistic heritage of the Turkic world from a global perspective. The central themes of the articles focus on the integration processes of the Turkic world, its global trajectory, and ongoing efforts toward the establishment of a common alphabet and linguistic unity. The resolution adopted at UNESCO’s 43rd General Conference in Samarkand to declare December 15 as World Turkic Languages Day stands as a historic milestone, affirming the cultural heritage of the Turkic world on a global scale. In this issue, a wide range of topics is examined in depth, ranging from the Kelile ve Dimne Türkī manuscript, a legacy of the Khiva Khanate, to the intertextual sources of the modern Ali-Shir Nava’i novel. Through an interdisciplinary approach, we analyze the functional links and phraseological structures between Uzbek and Russian within the framework of cognitive linguistics, the traces of Azerbaijani dialectology, as well as agricultural metaphors and ethnographic studies in the Kyrgyz language. From a literary and historical perspective, the ideological reflections of female figures in the works of Chingiz Aitmatov and contemporary poetry are scrutinized. Furthermore, the historical development of Kungrad, the central city of the Southern Aral region, and the crucial issue of interpretation reflected in the archival materials of the Russian Empire are brought to light.As the Editorial Board, we take great pride in presenting this collection, which sheds light on the administrative, social, and linguistic evolution of the Turkic world.

EDITORIAL BOARD

SEVGİLİ OKUYUCU!

Dergimizin bu sayısı, Türk dünyasının köklü dil mirasını küresel bir perspektifle ele almaktadır. Yazıların ana eksenini; Türk dünyasının entegrasyon süreci, küresel yolculuğu, ortak alfabe ve dil birliği çalışmaları oluşturmaktadır. UNESCO‘nun Semerkant’taki 43. Genel Konferansı'nda alınan “15 Aralık Dünya Türk Dili Günü” kararı, Türk dünyasının kültürel mirasını küresel ölçekte tescilleyen tarihi bir dönüm noktası olmuştur. Bu sayımızda, Hiva Hanlığı yadigârı Kelile ve Dimne-i Türkî yazmasından, modern Ali Şîr Nevâî romanının metinlerarası kaynaklarına kadar pek çok konu farklı boyutlarıyla incelenmiştir. Bilişsel dilbilim bağlamında Özbekçe ve Rusça arasındaki işlevsel bağlar ile frazeolojik yapılar, Azerbaycan diyalektolojisinin izleri, Kırgızcadaki tarım metaforları ve etnografik çalışmalar disiplinlerarası bir yaklaşımla analiz edilmiştir. Edebiyat ve tarih perspektifinde ise Cengiz Aytmatov ve modern şiirde kadın figürünün ideolojik yansımaları irdelenirken; Güney Aral bölgesinin merkez şehri Kungrad’ın gelişimi ve Rus İmparatorluğu arşivlerindeki “tercümanlık” meselesi gün yüzüne çıkarılmıştır. Yayın Kurulu olarak; Türk dünyasının idari, sosyal ve dilsel gelişimine ışık tutan bu birikimi sizlerle buluşturmanın kıvancını yaşıyoruz.

YAYIN KURULU

УВАЖАЕМЫЙ ЧИТАТЕЛЬ!

Данный выпуск нашего журнала рассматривает огромное языковое наследие тюркского мира в глобальной перспективе. Основное направление статей составляют процессы интеграции тюркского мира, его глобальный путь, а также исследования в области создания единого алфавита и языкового единства. Решение о провозглашении «15 декабря – Всемирным днем тюркского языка», принятое на 43-й Генеральной конференции ЮНЕСКО в Самарканде, стало историческим поворотным моментом, закрепившим культурное наследие тюркского мира на мировом уровне. В данном номере с различных ракурсов проанализировано множество тем: начиная от рукописи «Калила и Димна-и Тюрки», наследия Хивинского ханства, до интертекстуальных источников современного романа об Алишере Навои. С междисциплинарной точки зрения исследованы функциональные связи и фразеологические структуры узбекского и русского языков в контексте когнитивной лингвистики, следы азербайджанской диалектологии, сельскохозяйственные метафоры в киргизском языке и этнографические работы. С позиций литературы и истории рассматривается идеологическое отражение образа женщины в творчестве Чингиза Айтматова и современной поэзии, а также освещаются вопросы развития города Кунград — центра Южного Приаралья и проблемы «переводческого дела» в архивах Российской империи. Редакционная коллегия выражает гордость за возможность представить вам этот богатый материал, проливающий свет на административное, социальное и лингвистическое развитие тюркского мира.

РЕДАКЦИОННАЯ КОЛЛЕГИИ

TURKIY XALQLAR TARIXI

THE CENTRAL CITY IN THE SOUTHERN ARAL REGION: KUNGRAD (XVII-XIX CENTURIES)

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Abstract: This article provides an extensive historical analysis of the development of Kungrad, the geostrategetic and cultural hub of the Southern Aral region between the 17th and 19th centuries. Situated in the fertile lands of the Amu Darya delta and serving as a pivotal node on the Silk Road, Kungrad was not merely a commercial outpost but also a vibrant center for regional governance, advanced craftsmanship, and cross-cultural exchange. The study delves into the autonomous structure and evolution of the “Aral Ulus,” a political entity representing the collective will of the Karakalpaks and Aral Uzbeks amidst complex relations with the Khanates of Khiva and Bukhara. The socio-economic fabric of the city, the strategic control of waterways, and the transformation within this basin where steppe culture intersected with sedentary life are presented as cornerstones in the construction of Karakalpakstan's historical identity. Furthermore, the article aims to affirm the significance of the region's administrative traditions and intellectual heritage within modern Central Asian historiography.

Key words: *Southern Aral Region, Kungrad, Aral Ulus, Silk Road, Amu Darya Delta, History of Karakalpakstan, XVII-XIX Centuries.*

JANUBIY OROL BO‘YIDAGI MARKAZIY SHAHAR: QO‘NG‘IROT (XVII-XIX ASRLAR)

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Annotatsiya: Ushbu maqola XVII-XIX asrlarda Janubiy Orolbo‘yi mintaqasining geostrategik va madaniy markazi hisoblangan Qo‘ng‘irot shahrining rivojlanish jarayonini keng

qamrovli tarixiy nuqtai nazardan tahlil qiladi. Amudaryo deltasining unumdor yerlarida joylashgan va Buyuk Ipak yo‘li chorrahasida muhim bo‘g‘in vazifasini o‘tagan Qo‘ng‘irot; o‘z davrida nafaqat savdo bazasi, balki mintaqaviy boshqaruv, yuksak hunarmandchilik va madaniyatlararo muloqot markazi bo‘lgan. Tadqiqot doirasida Xiva va Buxoro xonliklari bilan murakkab siyosiy aloqalarda bo‘lgan, qoraqalpoqlar va Orol o‘zbeklarining siyosiy irodasini ifodalagan “Orol ulusi” (Orol egaligi)ning avtonom tuzilishi va evolyutsiyasi chuqur o‘rganilgan. Shaharning ijtimoiy-iqtisodiy tuzilishi, suv yo‘llarining strategik nazorati hamda dasht madaniyati bilan o‘troq hayot kesishgan ushbu havzadagi o‘zgarishlar Qoraqalpog‘iston tarixiy o‘zligini shakllantirishdagi asosiy omillar sifatida talqin etiladi. Shuningdek, maqola mintaqadagi ma’muriy an’analar va intellektual merosning zamonaviy Markaziy Osiyo tarixshunosligidagi o‘rnini tasdiqlashni maqsad qiladi.

Kalit so‘zlar: *Janubiy Orolbo‘yi, Qo‘ng‘irot, Orol ulusi, Buyuk Ipak yo‘li, Amudaryo deltasi, Qoraqalpog‘iston tarixi, XVII-XIX asrlar.*

GÜNEY ARAL BÖLGESİNDE MERKEZİ BİR ŞEHİR: KUNGRAD (XVII-XIX. YÜZYILLAR)

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Özet: Bu makale, XVII-XIX. yüzyıllar arasında Güney Aral bölgesinin jeostratejik ve kültürel merkezi olan Kungrad şehrinin gelişim sürecini kapsamlı bir tarihsel perspektifle ele almaktadır. Amu Derya deltasının verimli topraklarında konumlanan ve İpek Yolu güzergâhında kilit bir düğüm noktası teşkil eden Kungrad; döneminde sadece ticari bir üs değil, aynı bölgesel yönetim, ileri zanaatkârlık ve kültürlerarası etkileşimin kalbi olmuştur. Çalışma kapsamında; Hive ve Buhara hanlıkları ile karmaşık siyasi münasebetler içerisinde bulunan, Karakalpaklar ve Aral Özbeklerinin siyasi iradesini temsil eden “Aral Ulusu”nun özerk yapısı ve evrimi derinlemesine incelenmektedir. Şehrin sosyo-ekonomik dokusu, su yollarının stratejik kontrolü ve bozkır kültürü ile yerleşik hayatın kesiştiği bu havzadaki dönüşüm, Karakalpakistan'ın tarihî kimliğinin inşasındaki temel taşlardan biri olarak sunulmaktadır. Ayrıca makale, bölgedeki idari geleneğin ve entelektüel birikimin modern Orta Asya tarihyazımındaki yerini tescil etmeyi hedeflemektedir.

Anahtar kelimeler: *Güney Aral Bölgesi, Kungrad, Aral Ulusu, İpek Yolu, Amu Derya Deltası, Karakalpakistan Tarihi, XVII-XIX. Yüzyıllar.*

Introduction

The history of the Southern Aral region, situated at the confluence of major Eurasian trade routes and shaped by the dynamic environment of the Amu Darya delta, presents a unique field for scholarly investigation. During the XVII–XIX centuries, the city of Kungrad emerged as significant administrative, economic, and cultural center within the Aral possession, a territory inhabited predominantly by Aral Uzbeks and Karakalpaks. Despite their importance in regional politics and trade, these settlements have received comparatively limited attention in Central Asian historiography.

The growing geopolitical tensions among the Khiva and Bukhara khanates, the migration of large groups of Karakalpaks from the Syr Darya, and the increasing integration of the region into transcontinental trade network profoundly shaped the historical trajectory of the city. Kungrad developed into a key urban hub with established markets, caravanserais, craft quarters, irrigation systems, and administrative institutions. Its strategic location enabled the flow of goods between Khiva, Bukhara, Russia, Kazakhstan, and the Caucasus, transforming the city into a vibrant commercial and political node.

This article aims to provide a comprehensive examination of the socio-political structure, economic development, urban morphology, and cultural interactions that characterized the central city of the Southern Aral region during the XVII–XIX centuries. By drawing on written chronicles, archival materials, travelers’ reports, cartographic data, and local oral traditions, the research reconstructs the historical landscape of the Aral possession and highlights its role in broader Central Asian history. The article contributes to a deeper understanding of the region’s urban development, tribal relations, and long-term historical transformations.

Main Part

Kungrad is one of the oldest cities in the lower reaches of the Amu Darya, one of the central cities along the international Great Silk Road. The city Kungrad has become a place of trade and culture, connected with the surrounding villages by waterways and land. Built by members of the Kungrad tribes, who have lived in the region for a long time, this city is mentioned in many written sources and its history is an integral part of the history of the Aral (Kungrad) possession (1625-1811).

In the 17th century, for the first time in the work of Abulgazy Khan, the term Aral was used in the sense of the branches of the Amu Darya and the islands between them. According to Abulgazy, in 1627, three thousand Uzbeks gathered here. Abulgazykhan had various contacts with them. In 1643, the Aral people brought Abulgazy from Mangyshlak and made him khan for them. From there he ascended to the Khiva Khanate in 1645 [1.9].

At the end of the 17th century, Musa Khoja Biy Yakub, then his son Satemir was Khan to the Aral people, and fought against Shergazy Khan (1713-1727), the khan of Khiva. Musa khoja was killed in 1712 during a battle with the khan of Khiva. It’s recorded in written references that instead of him, his 14-year-old son, Satemir, was brought from Bukhara and was a khan to the Aral people [2.135]. The cities of Chimbai, Kungrad, and Khojeli, located close to the Aral Sea, were under the control of the Aral Sea. For example, according to Gladyshev, in the first half of the XVIII century, the Aral people lived from the confluence of the Amu Darya near the Aral Sea to the Shylpyk [3.72]. In the 18th century, the peoples around the Aral Sea lived detached from the Khiva Khanate. Its capital, Kungrad, in the 18th century, the growth of trade culture was comparable to the great Khorezm kingdom’s center Gone Urgench in the medieval century [4.69,89-178]. During this period, the Aral Uzbeks and the Aral Karakalpaks occupied a prominent place among the Aral people. For example, in 1740, Nadirshah hired 6,000 people from each of the Aral Uzbeks and Karakalpaks [5.46-51]. These data show that in the 40s of the XVIII century in Khorezm the Karakalpaks formed a main part. Writings dating back to the 18th century show that some Uzbek tribes came to the Aral Sea. A map drawn by Dubrovin in 1729 shows the city of the Aral people in the Aral Sea region. According to K. L. Zadykhina, it may be the modern city Kungrad [6.325].

The city Kungrad has been carrying out cultural and trade relations with the peoples of Kazakhstan, Russia and the Caucasus through the old long way crossed the Ustyurt. Ambassadors,

traders, and other travelers from Europe traveled through Kungrad to Gone Urgench, Khiva, Samarkand, Bukhara, and other major cities in Central Asia, from trade centers, to settlements and the places where the craftsmen lived. In the cities of the Amu Darya basin, blacksmithing, cast iron, jewelry and carpentry, weaving, embroidery, Shiite weaving, ceiling weaving, mardan weaving, jurt weaving and various branches of handicrafts are developed. Their products are exported to domestic and foreign markets. Representatives of the peoples of Kazakhstan fields and the Volga region also visited the markets of Central Asia. Their first market was Kungrad. In turn, the craftsmen and traders of Kungrad went to Russia, especially to the cities of South Ural and Volga and made trade. The city Kungrad also played an important role in the mutual trade, cultural and friendly relations between the local peoples of Central Asia and Kazakhstan. They transported fish, cotton, livestock products (leather, wool, butter, etc.) across the Amu Darya by ship, as well as by land with cart caravans to the cities of Gone Urgench and Khiva. They brought back textiles (satin, linen, buz, etc.). This situation turned the city Kungrad into a great shopping center. At the same time, the city Kungrad was the center of various political and historical events [7.11].

It’s the first city on the Russia-Khiva trade route to receive diplomatic caravans, travelers and traders. It’s urban-type accommodation for nomads who came from the Ustyurt to trade. This is the first large oasis for everybody on the road to Khiva and Bukhara after the Karakum Sands. The city Kungrad is an administrative center, where the administrative apparatus and administration are located. At the beginning of the XVIII century, the exact location of Kungrad is not clear - according to folk legends, several places are shown. B.V. Andrianov connects the construction of Kungrad with the second half of the XVIII century [6.44-55]. According to Ya.Gulamov, in the XVII century references Kungrad was a small fortress, and only in the late XVIII and early XIX centuries it became a very special city [6.216]. Later Kungrad considered Khojeli, Mangyt and Kipchak cities as his property [8.106].

In the eighties of the XVII century, during the reign of Arangkhan (1687-1688), a part of the population of the cities of Mangyt and Kungrad under the leadership of Muhammad was taken over by the khan of Khiva. Aranghan gave Muhammad the title of Atalik [6.313].

During the reign of Khiva khan Yadgarkhan, the Aral Sea was ruled by the Karakalpak sultan Esim [9.65]. During the reign of Khiva khan Shergazykhan (1715-1728), the Kungrad and Mangyt tribes of the Aral possession under Sherdalybiy raised Shakhtemir, son of Musakhan, to the throne.

In the XVIII-XIX centuries there are written descriptions of the city Kungrad. For example, in 1740 D. Gladyshev who came to Kungrad, wrote that members of the embassy mission had returned from Khiva, “and they had reached the town Kungrad, living in yurts on the Aral possession, and a wall had been built around them, crossing the Ulu-Darya.” Five years before the conquest of the Central Asian khanates by the Russian Empire the famous traveler A. Vamberi wrote the following about Kungrad: “The city looks poorer than the settlements in the south and mainly is famous for its bazaars, there neighboring nomads sell large quantities of cattle, oil, felt carpets, camel and sheep wool. They also trade in large quantities of dried fish imported from the shores of the Aral Sea with other parts of the Khanate.”[10.69]. Also it is known that members of the D. Gladyshev embassy mission drew a map from Orenburg to Khiva, which shows the Aral Sea, rivers, lakes, canals of the Amu Darya and Syr Darya, roads, settlements, especially the contours of Kungrad. The map was used in the XVIII-XIX centuries. Russian historian Tatishchev handed over one of the card versions to the English merchant Genvey. He took the map from Ya. Khanykov in Russia in 1753, published in London almost 100 years before [11.49]. Khiva

historians Munis and Agahi did not compile khanate maps, but they often recalled the Irdar route, which led not only from Bukhara to Russia, but also from Kungrad (the city, sometimes possession) to Bukhara. The name of the road is thought to be related to the name of Mount Erdar, which is located on the road from Khiva to the Emba River [10. 372].

B. Grigorev writes according to Feodor Grushin and G.I.Danilevsky’s story, who were captives in Khiva that the Aral Sea region lasted until 1805. Tore Suwpy was its ruler at that time: he was killed by one of the courtiers by trickery [12.13] and Berdibek, who had killed him, ascended the throne, and was replaced by his son Kutlymurat Biy. This event took place in 1241 AH (1826), during the reign of Allakulikhan (1825-1842). Kutlik Murat Biy, who was appointed to the postion of governor by the rulers of Khiva, was mainly very independent. His subordination was manifested only in the payment of taxes; moreover, he had infinite power. This policy was continued by Muhammad Fena, the grandson of the Sufi Tore. In 1858, he even claimed complete independence from the Khiva Khanate. For this reason, the city Kungrad was ruled by its famous people in the forties of the XVIII century, and among them were Berdalybek, Bek Nazar biy, Balta atalyk, Raman kuly biy and Avaz inak, mentioned by lieutenant Gladyshev [13. 1-71].

In 1740, Nadirshah conquered Khiva. However, representatives of the dissatisfied Qiyat, Kungrad, Nukus, and Uyghur tribes united to overthrow Nadirshah. The tribes of the Aral people, such as Nokis, Kiyat, and Kungrad, built fortifications on their own and strengthened their independence. At the end of the XVIII century, at the beginning of the XIX century, the city Kungrad became a larger city with a larger population and land and the center of the Aral government. Murad Inak came from Bukhara in 1787 and conquered the Mangyt fortress, where he raised Abdurahman khan as the sultan of the Karakalpaks. He attacked the fortress of the Nukus tribe. The prediction of the location of the city Kungrad is based on the zoning scheme developed by a member of the mission of Colonel G.I. Danilevsky, a second-class officer and topographer Zelenin (Figure 1). This is a special document that will help to restore the general layout and topography of the city. Also, the information provided by Danilevsky helps to better understand the research by Zelenin: “Kungrad occupies 204.5 versts in the northern - western part of Khiva, surrounded by the old gardens and the khan's residence. It consists of the governor's house, his 2 assistants’ house, also seven mosques, 315 shops and several small houses. The fence of the 4-verst-long wall is located between the Khan-jap “Khan Canal” and the Amu Darya. Next to it, close to the river, and there is a wall, which produces a quadrangle, the ends of which touch the shore”. At that time, these walls belonged to the ancient Kungrad walls, which were independent from Khiva even during the reign of Muhammad Rahim Khan and was controlled separately. Similarly, the morphology and topography of the city Kungrad facilitated the defense of the city: in the east there is the Amu Darya, in the west the Khan-Jap canal, and in the north and south there are reserves [18]. Its area is small, the frame is compact, it was different from other khanate cities, where there was little housing. N. Galkin, who came to Kungrad in 1858-1859, noted that there was a caravanserai here. In the market quality dishes, fruit, bread, felt, sheepskin, and traditional garments made from local fabric were sold. Galkin identified about a hundred shops. He also saw the remains of walls that once descended to the river [14.183].

In the early 60s of the XIX century, the Hungarian orientalist A. Vamberi came to Kungrad. According to him, the city markets were famous. The nomads around it sold a lot of cattle, brought butter, felt, camel and sheep wool. In addition, Kungrad traded with other parts of the khanate and especially supplied them with dried fish from the Aral Sea [30.129]. In addition to the governor, there was a atalyk, a centurion, a khoja, a chieftain, and a servant. When the Khiva khan began his

military campaign, the people of Kungrad hired 600 servants under the leadership of Kutli Muradbek. There was also a prison in the city.

The wealthy townspeople of Kungrad built strong fortresses like in Khiva. They were four-cornered (quadrangle) small fortresses, surrounded by half-minarets in the corners and high walls with gates in the south. Inside, there were courtyards, dwellings and buildings. Although the main façade is well-decorated, the walls and half-minarets are decorated with simple decoration, carved or pressed into wet plaster. The door is decorated with decorative teeth. The courtyard is surrounded by fields and small gardends.

We do not know the exact population of “the Aral people” in Kungrad and its environs. In the 40s of the XVIII century, according to Gladyshev, about 40 thousand people lived in the Aral Sea [34. 45]. B. Grigorev gave the number 100,000 in 1859 [12.11]. A. Vamberi wrote about the connection of Kungrad with four villages - Kiyat, Nogai, Sarsar, Sakar. According to N. Veselovsky, at the end of the XVIII century and the beginning of the XIX century the population of the city Kungrad and its environs reached 100,000 people [15.257]. Probably, the reason for such population growth in the middle of the century was the arrival of many Karakalpaks from the Syrdarya [16.24-25]. In 1873, Colonel M.G. Chernyaev, who took part in the Khiva march, counted 3,000 houses in Kungrad [17].

Kungrad was the first city to receive any ambassador, merchant or traveler came to Central Asia. The city Kungrad has also become a center of the people's liberation movement in the struggle against its enemies. The Kungrads along with other peoples lived in the lower reaches of the Amu Darya, around them, were self-ruled for a long time without joining any khanate in Central Asia. The city Kungrad is considered to be the center of that power. This power was overthrown by the Khiva Khanate in 1811 and the peoples of the Kungrad area were subjugated to the Khiva Khanate. The city Kungrad and its environs were the center of any liberation movement, as well as were convenient to cattle breeding, farming, fishing, hunting, handicrafts [18.12].

The city Kungrad is mentioned in many historical sources. It is said that for a long time the city was based by the Kungrad tribe. The city itself was named after the people. The name of tribe is used like “Kungrat” in the Russian spelling for not confusing, and the term “Kungrad” is used for the name of the city [19.336]. Later, in the scientific literature, there is a version that the main name of city Kungrad was called Aral, and the city Aral (as a central city of Aral possession) is located instead of the present Kungrad [39. 52-55].

Ulydarya was a main branch of the Amudarya. The canal flows from the Amu Darya through the Kungrad, and the residential part of the city is protected by a wall. However, from this description it is not clear the number of population and occupation of the population, the height of the city walls, the area of the city, the different buildings and so on. According to the document in 1824, “Kungrad is located below … on the bank of the river, a kilometer away, there is a khan's courtyard with gardens and fields, there were not slaves, but Karakalpaks worked, about three thousand yurds were located. It is possible that this was connected with the house of Kungrad Begi Kutlymurat, built outside the city, because the khan's palace was located in the central section of Kungrad, surrounded by a mud wall and consisted of three courtyards [20. 103].

According to Vamberi, the possession of Kungrad begins with the Afakshuja cemetery, where the forest ends (Vamberi called the thick forest) and the gardens and fields begin. The traveler saw the city Kungrad on the evening of the 5th day after sailing from Khiva along the

Amu Darya, “then ... passed by the ruins of the fortress built by the pirate Torebek in the time of Muhammad Amin (1845-1855) [10.69]”.

They were taught by the akhuns who graduated the madrassas of Khiva and Bukhara. These akhuns and many of the mullahs who learned from them collected and copied old books and manuscripts and distributed them throughout the country. In the city a lot of story-tellers, famous poets and dzhyraus are increased.

Conclusion

The historical development of Kungrad and the surrounding urban center’s of the Southern Aral region between the XVII and XIX centuries demonstrates the multifaceted character of regional governance, economic activity, and cultural life. As the administrative core of the Aral possession, Kungrad played a decisive role in regulating trade, managing local affairs, and mediating political relations with Khiva, Bukhara, and neighboring tribal groups. The city’s markets, craftsmanship, livestock production, and river-based transportation systems contributed to its emergence as one of the most influential economic hubs in Karakalpak territory.

The findings of the study reveal that the region’s evolution was shaped not only by internal sociopolitical dynamics but also by external factors such as shifting trade patterns, regional rivalries, and large-scale migrations, particularly the resettlement of the Syr Darya Karakalpaks. These processes enriched the cultural landscape of the area, facilitated urban expansion, and strengthened the role of local leaders who sought autonomy from external powers.

In conclusion, the cities of the Southern Aral region represent a distinct historical phenomenon in Central Asia. Their strategic geographic location, participation in long-distance commercial networks, and adaptive urban infrastructure positioned them as vital centers of interaction between nomadic, sedentary, and semi-sedentary communities. Understanding their history deepens our knowledge of the broader transformations that shaped Central Asian society during the early modern period. The research underscores the need for further archaeological, cartographic, and archival studies to fully uncover the complexity of the region’s urban and cultural heritage.

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BULLETIN OF THE INTERNATIONAL JOURNAL “TURKOLOGICAL RESEARCH”

In order to implement programs and projects developed to accelerate the relationship envisaged at the summit of the Organization of Turkic States held in Samarkand, as well as to coordinate and highlight the research work carried out in the field of Turkic studies, the International Journal “Turkological Research” at Samarkand State University named after Sharof Rashidov passed the state registration. The journal is intended to publish the results of scientific research in the field of Turkic languages and dialects, the history of linguistic and literary relations of the Turkic peoples of Central Asia, the socio-cultural field. There are such headings as a young researcher, memory and our anniversaries. Articles written in Uzbek, Turkish, Russian, English and all Turkic languages are accepted.

The scientific journal is based on the decision of the Higher Attestation Commission of the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan dated May 8, 2024 and numbered 354/5; It is included in the list of scientific publications that are recommended for candidates to receive the Doctor of Philosophy (PhD) and Doctor of Science (DSc) academic degrees in the fields of history and philology to publish their scientific results due to their theses.

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REQUIREMENTS FOR ARTICLES:

- The article is presented on 8-10 pages;
- Article structure:

1. The text of the article should be prepared in Times News Roman font, size 14, left: 3 cm, right: 1.5 cm, top and bottom: 2 cm; in A4 format in 1.15 intervals.
2. The title of the article, surname, name and patronymic of the author (authors) are indicated in full and written in capital letters.
3. Position, academic title, place of work (study), region, republic, telephone number, email address and ORCID number of the author (authors) are indicated in full.
4. The abstract should consist of a brief content and importance of the article, results.
5. At the beginning of each article, there should be an annotation in 2 other languages (optionally selected from Uzbek, English, Russian and Turkish) in addition to the language in which the article is written.
6. The abstract should be no more than 120-150 words.
7. At the bottom of the abstract, 7-10 keywords should be given that illuminate the content of the article.
8. The article should be prepared in the following form:

a) Introduction;
b) Main part;
c) Results and Discussions;
d) Conclusions;
e) List of literature (References) – in alphabetical order;
f) Citations are given in brackets in the form of the author's surname - date of publication - page (Muminov, 2020: 25);
g) Figures, drawings, tables, diagrams are designated in Arabic numerals as “Figure”. Signs or pointers are placed under the figure, in the next line, in the middle and highlighted in bold.

- The topic of the scientific article submitted by the author (or co-authors) must correspond to the journal's columns.
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“TURKOLOGIK TADQIQOTLAR” XALQARO JURNALINING AXBOROT XATI

Davlatimiz tomonidan olib borilayotgan ijtimoiy-ma’rifiy, ilm-fanni rivojlantirishga qaratilgan siyosat, Turkiy Davlatlar Tashkilotining Samarqandda o‘tkazilgan sammitida ko‘zda tutilgan o‘zaro aloqalarni jadallashtirish bo‘yicha ishlab chiqilgan dastur va loyihalarni amalga oshirish hamda turkologiya sohasida olib borilayotgan ilmiy-tadqiqot ishlarini muvofiqlashtirish va yoritish maqsadida Sharof Rashidov nomidagi Samarqand davlat universitetida “Turkologik tadqiqotlar” xalqaro jurnali ta’sis etildi. Jurnal turkiy til va shevalar, Markaziy Osiyo turkiy xalqlari lisoniy va adabiy aloqalari tarixi, ijtimoiy-madaniy sohalarda amalga oshirilayotgan ilmiy-tadqiqot ishlarining natijalarini e’lon qilishga mo‘ljallangan. Jurnalda muharrir minbari, tadqiqotlar, ilmıy axborot, taqriz va e’tirof, ilmiy anjuman, yosh tadqiqotchi, xotira, yubilyarlarimiz kabi ruknlar mavjud. O‘zbek, turk, rus, ingliz va barcha turkiy tillarda yozilgan maqolalar qabul qilinadi.

Ilmiy jurnal O‘zbekiston Respublikasi Oliy ta’lim, fan va innovatsiyalar vazirligi huzuridagi OAKning 2024-yil 8-maydagi 354/5-sonli rayosat qarori asosida tarix, filologiya fanlari bo‘yicha falsafa doktori (PhD) va fan doktori (DSc) ilmiy darajasiga talabgorlarning dissertatsiya ishlari yuzasidan dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlar ro‘yxatiga kiritilgan.

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2. Maqola sarlavhasi, muallif(lar)ning familiyasi, ismi va otaismi to‘liq holatda katta harflar bilan yozilishi kerak.
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БЮЛЛЕТЕНЬ МЕЖДУНАРОДНОГО ЖУРНАЛА “ТЮРКОЛОГИЧЕСКИЕ ИССЛЕДОВАНИЯ”

В целях реализации программ и проектов, разработанных для ускорения взаимоотношений, предусмотренных на состоявшемся в Самарканде саммите Организации Тюркских Государств, а также координации и освещения научно-исследовательской работы, проводимой в области тюркологии, Международный журнал Самаркандского государственного университета имени Шарофа Рашидова «Тюркологические исследования» прошел государственную регистрацию. Журнал предназначен для публикации результатов научно-исследовательских работ в области тюркских языков и диалектов, истории языковых и литературных связей тюркских народов Средней Азии, социокультурной области. Есть такие рубрики, как молодой исследователь, память и наши юбилеи. Принимаются статьи, написанные на узбекском, турецком, русском, английском и всех тюркских языках.

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7. Внизу аннотации должно быть 7-10 ключевых слов, освещающих содержание статьи.
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a) Вступление (Introduction);
b) Основная часть (Main part);
c) Результаты и обсуждение (Results and Discussions);
d) Выводы (Conclusions);
e) Литература (References) – в алфавитном порядке
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g) Рисунки, чертежи, таблицы, схемы нумеруются арабскими цифрами и обозначаются как «Рисунок». Знаки или указатели размещают под рисунком, в следующей строке, посередине и выделяют жирным шрифтом.

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“TÜRKOLOJİ ARAŞTIRMALARI” DERGİSİNİN BÜLTENİ

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- Makale 8-10 sayfada sunulur;
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1. Makale metni Times New Roman yazı tipinde, 14 punto büyüklükte, sol kenarından 3 cm’lik, sağ kenarından 1,5 cm’lik, üst ve alt kenarından 2 cm’lik boşluk bırakılarak, tek sütün olarak, 1,15 satır aralığında, A4 boyutunda hazırlanmalıdır.
2. Makalenin başlığı, yazar(lar)ın soyadı, adı ve baba adı tam olarak büyük harflerle yazılmalıdır.
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