

M.Karlibaev^{1*} , A.Idrisov¹ ¹Karakalpak Research Institute of Humanities of the Karakalpak Branch of the Academy of Sciences of Uzbekistan

Nukus, 230100, Republic of Karakalpakstan

E-mail: makset@gmail.com

NORTH-SOUTH: THE ARAL-CASPIAN CORRIDOR OF INTERETHNIC CONNECTIONS

Abstract

This article provides information on the role, history, significance, and development of the North-South corridor connecting the Aral and Caspian Seas. The purpose of the article is to examine the history of Islamization and political and cultural development, as well as interethnic relations between the Aral-Caspian corridor. It highlights the continuous political and cultural importance of this corridor, especially its various influences on ethnocultural processes and the exchange of goods and ideas. Special attention is given to the role of Islam as a unifying force among diverse ethnic groups. The inclusion of the Aral Sea region, particularly Khorezm, into the Golden Horde strengthened Islamization. It gave new impetus to the spread and development of Hanafi theology across a vast, ethnically diverse area. The article discusses the spread of spiritual culture and Islam in Khorezm, Ustyurt, and the regions along the Volga and Ural rivers. It also presents a scholarly analysis of representatives of Sufi teachings, their teachers and students, and their contribution to the development of Islamic scholarship. For instance, the life and work of scholars such as Muhammad ibn Shihab al-Kerderi (8th/14th centuries), a disciple of the Khorezmian legal scholar Sayyid Jalal al-Din ibn Shams al-Din al-Gurlani, are described. The article concludes that Islam, which spread through the North-South corridor via the Aral and Caspian Seas, became the common spiritual religion of the peoples inhabiting the territories of Khorezm and the Golden Horde during the medieval period.

Keywords: History, Khorezm, Aral region, Golden Horde, Middle Ages, Islam.

Introduction

The peoples of Central Asia and its bordering regions are closely connected by historical, cultural, and ethnic processes that have shaped this vast territory for centuries. While the processes of migration along the East-West route and vice versa, along with all related factors (political, economic, religious-cultural), have been the focus of researchers for several centuries, attention should also be paid to the south-north corridor of interethnic relations. South-North connections, more precisely, the connections of peoples along the Aral-Caspian corridor, as scientific research shows, have ancient roots. In his work "Geography," Ptolemy described a route stretching from the Sea of Azov through the lower Volga steppes south of the Aral Sea to Khwarazm and the Amu Darya. Furthermore, he described the route from Khorezm to the "land of the Seres," and further southeast [1]. India has always attracted the attention of the northern peoples, as evidenced by the recent comparative past. Migrations of peoples occurred, with diverse impacts on ethnocultural processes and the exchange of goods and ideas. Issues related to such exchanges also include religion and related aspects.

Religion played a unifying role, bringing together different ethnic groups. In the Middle Ages, Islam became the religion of almost the entire population of the Golden Horde. The Aral-Caspian Corridor of Interethnic Relations once again acquired significance. In particular, Khorezm played an essential role in spreading the ideas of Islam and Sufism in the Dasht-i Kipchak steppe.

Khorezm maintained ancient trade and economic ties with both nomadic outlying regions and distant peoples - the Khazars and others. With the diversion of the Amu Darya River towards the Aral Sea along the eastern shore of the Ustyurt Plateau (approximately in the 9th-11th centuries), agricultural production increased and, accordingly, trade relations between Ustyurt and settled Khorezm were revived. The first instances of attracting nomads to Islam occurred on the developed coast, which bordered the nomadic steppe of the Islamic region. The settlement of the

Ustyurt Plateau by the Oghuz, their participation in the trade and cultural exchanges that took place in the coastal zone, contributed to the penetration of Islamic ideology among them, as evidenced by written sources from the 9th-10th centuries (Marvazi's reports about the Turkmens) and archaeological data [2]. The first instances of attracting nomads to Islam occurred in the developed chink, which bordered the nomadic steppe of the Islamic region.

Islamization is also occurring among other nomadic and semi-nomadic tribes. The Kipchaks living within the borders of Khwarezm were also drawn into the cultural and political life of Khwarezm, which influenced the spread of Islam among them (through the migration of merchants and spiritual leaders). The Southern Ural Kipchaks migrated periodically (seasonally) to the Ustyurt Plateau, naturally coming under the cultural influence of Khwarezm.

Research materials and methods

The article examines interactions in the Aral-Caspian region during the Middle Ages, particularly scientific and cultural connections. The primary sources for this study are based on works by various scholars, including Mahmud ibn Sulayman Hanafi Kafawi's "Kata'ibu a'lamil ahyar min fuqaha'i mazhabin nu'manil mukhtar"[3], Mustafa ibn Abdullah Osmani's "Sullamul wusul ila tabaqatil fuhul"[4], Muhammad ibn Ali Shawkani's "Al-Badr al-Tali" [5], Mustafa ibn Abdullah Haji Khalifa's "Kashf al-zunun"[6], Shihabuddin Marjani's "Mustafad al-akhbar"[7] and others. Additionally, the works of contemporary scholars were extensively utilized for comparative analysis of the main topic, including A. Muminov's "The Hanafi School in the History of Central Asia"[8], M. Karlybayev's "Some Data from Foreign Historiography on the History of the Karakalpakhs"[9], Devin DeWeese's "Husayn Khwarazmi: A Central Asian Sufi at the Beginning of the 15th Century"[10], and Kalmurza uulu U.'s "Khorezm Hanafi School" [11]. These sources provided information on connections established through the Aral-Caspian route. Specifically, sources discussing the religious needs of the peoples of the Ural region and the efforts of Khorezmian scholars to address them were analysed comparatively using a complex set of historical methods.

Results and their discussion

In Ulanbek Kalmurza uulu's book "The Hanafi School of Khwarezm," the following lines are cited: "Throughout historical processes, the Khwarezmian scholarly school has been a primary source of legal and religious reference not only for the Khwarezmian region but also for the Muslim communities residing in the northern Dasht-i Qipchaq area. The Muslims of Dasht-i Qipchaq relied on the opinions of Khwarezmian scholars when resolving jurisprudential issues they encountered. The geographical location of Dasht-i Qipchaq, especially the Bulgar region, being far from the equator and relatively close to the pole, caused difficulties in determining times for worship, such as prayer and fasting. In these regions, the absence of time for the night and Tarawih prayers during certain periods of the year posed jurisprudential challenges, leading to new issues in Islamic jurisprudence. Muslims who travelled to various parts of the world to promote Islam were astonished when they encountered such extraordinary phenomena, and travellers, geographers, and scholars documented these natural phenomena in amazement. The Khwarezm school of Islamic jurisprudence, faced with such new and unusual circumstances, strived to find solutions while adhering to the fundamental principles of Islamic law and developed rules adapted to the specific conditions of the northern geography" [12].

The inclusion of the Aral Sea region, including Khwarezm, within the Golden Horde served as another impetus for the strengthening of Islamization and the spread and development of Hanafi theology across a vast geographical space with diverse ethnic compositions.

Religious scholars played a significant role in this process. Among them, Rashid ad-din Ismail ibn Mahmud ibn Muhammad al-Kerderi "compiled his work 'Mafatih ul-aqfal fi sharh ul-faraid ul-Uthmaniya' in 771/1369-1370" [6.- 230]. Its meaning is "The keys to the locks, which are the commentary on the book of Usmanian Inheritance Science." This book was completed in

771 AH (1369 CE) " [7. - 86]. The scholar's nisba "Kerderi" indicates that he is from the Aral Sea region.

Rashid al-Din al-Kerderi was one of Burhan al-Din Marghinani's teachers. This was stated by Minhaj al-Din Ibrahim ibn Sulayman Sarai in his commentary on Burhan al-Din Marghinani's book on inheritance called 'Usmani' [8. -125].

"The full name of this book is given by Shihab al-Din Marjani in his book 'Mustafad al-akhbar' as 'Mafatih al-aqfal fi sharh al-faraid al-Uthmaniya'."

"Abdullah ibn Ismail ibn Mahmud ibn Muhammad al-Kerderi, son of Ismail al-Kerderi, has a book dedicated to Hanafi jurisprudence called 'Al-Shafi.' This person was also known by the title Shams al-A'imma" [8. - 122].

Another person from the Aral Sea region is Muhammad ibn Shihab al-Kerderi (8th/14th century). He was a jurist of the Golden Horde and a student of Sayyid Jalal al-Din ibn Shams al-Din al-Gurlani, a scholar from Khwarezm.

Muhammad ibn Shihab was the tutor of his son, Hafiz al-Din Muhammad ibn Muhammad ibn Shihab al-Khwarezmi al-Kerderi. He is known by the title Ibn al-Bazzazi (died 1424). In turn, Hafiz al-Din al-Kerderi taught another famous theologian, Siraj al-Din al-Haji al-Tarkhani. He played an essential role in the spread of the Hanafi school in the Golden Horde, especially in Crimea and the Volga region [7. - 229-230].

"He travelled to the city of Crimea and lived there for two years. In Crimea, he engaged in discussions with scholars and jurists and held scientific conferences with them. His intellect, acumen, and knowledge astonished the scholars and served as an exemplar" [4. - 236].

According to the book "Sullumul Usul," "His students in Crimea included Muhyiddin Kafiyjiy, Sirojuddin al-Qrimi, and Sharafuddin al-Qrimi" [4. - 236].

According to the book "Badrut toli," Muhyiddin Kafiyjiy's full name is "Muhyiddin Muhammad ibn Sulayman ibn Sa'd ibn Mas'ud al-Rumi." He was given the nickname "Kafiyjiy" because he studied Ibn Hajib's grammar book "Kafiya" extensively. He was one of Imam Suyuti's great teachers" [5. - 171-173].

According to the book "Tuhfatul latifa," Sirojuddin al-Qrimi's full name is "Sirojuddin Ahmad ibn Abdullah al-Qrimi al-Khorezmi." He lived in Crimea and Khorezm. He died in a caravan on the way to Mecca while travelling from Hajj to Medina.

According to the book "Sullamul usul," Sharafuddin al-Qrimi's full name is "Sharafuddin ibn Kamal ibn Hasan ibn Ali ibn Muhammad ibn Ahmad al-Qrimi, al-Hanafi." He died in 847 AH in Edirne. He first lived in Crimea, then migrated to Syria, and later was summoned by the Ottoman Sultan Murad Khan to his presence, where he lived with great respect and honor. He has a book called "Sharhul manar" [12. - 163].

In 806 AH (1403 CE), he arrived in Kerder from Crimea and wrote his world-renowned book, "Fatawa Bazzaziya" [4, P.236]. "In his book 'Kataib al'am al-akhyar,' Kafawi states that Hafizuddin Kerderi completed the 'Ujra' section at the end of his book 'Fatawa Bazzaziya' in 806 AH" [3. - 256].

"The scholar known by the title Ibn Arabshah, Ahmad ibn Muhammad, came to study under Hafizuddin Muhammad al-Kerderi for four years. He learned the sciences of fiqh, usul, ma'ani, and bayan from this person" [13].

Later, he went to the land of Rum. There, he held scholarly meetings with Shamsuddin al-Fanari. It became known that he was superior to al-Fanari in the science of furu'" [4. - 236]. Scholars say that because he was highly knowledgeable in both rational and religious sciences, his words always prevailed.

The role and significance of Muhammad ibn Shihab al-Kerderi in Central Asia, and indeed throughout the history of Islam, are evident in the fact that his students gained authority even in Baghdad, the centre of the Islamic world. For example, Shams al-A'imma al-Kerderi's student Zahir ad-din Muhammad ibn 'Umar an-Nawjabadi/Nushabadi al-Bukhari (died 1284) taught at one

of the al-Mustansiriya madrasas in Baghdad [Muminov 2015: 234]. At one of the madrasas in Aleppo, another person from Kerder taught - Badr ad-din 'Abd al-Ghafur ibn Luqman al-Kerderi (died 1166-1167), who was a student of Abu-l Fadl al-Kirman. Taj ad-din 'Abd al-Ghafur ibn Luqman al-Kerderi also taught at the al-Haddadiya Madrasa in the same city [8. - 237].

The renowned orientalist scholar A. Muminov cites many theologians from Central Asia, especially those from Khorezm, including those who played a significant role in the development of Islamic jurisprudence [8. - 238]. The Khorezm school of Islamic jurisprudence has historically been an important scientific source for the geography of the Dasht-i Qipchaq. Traces of this influence can be seen in the widely circulated fiqh texts and issued fatwas in the region. Indeed, some of the rulings cited in Kerderi's work "Fatawa Bazzaziya" are among the clear examples of this interaction. In particular, although the fatwa stating that the Isha and Tarawih prayers were no longer obligatory was not legally binding on Muslims, many believers followed it because the scholarly and jurisprudential authority of Central Asian jurists was dominant among the Kazan Tatars. This demonstrates that the Khorezmian jurisprudential tradition maintained its strength for a long time not only within its geographical boundaries but also among the Turkic-Islamic societies of the north, and was recognized as a scholarly authority in these regions. Thus, the Khorezm school of Islamic jurisprudence, in addition to its regional interpretation of the Hanafi school, has formed a field of institutional and practical influence in broader Islamic geography" [11. - 189].

The main role in scholarly exchange belonged to the city of Sarai, the center of the Golden Horde. It can be assumed that, at the time, Sarai was not only a political but also a cultural centre of a large state.

Professor A. Muminov notes that one of the prominent representatives of Kerderi was the theologian Hafiz ad-Din Bazzazi (full name Hafiz ad-Din Muhammad b. Muhammad b. Shihab al-Kerderi al-Bazzazi), later known as al-Khwarizmi and al-Hanafi. He was one of the most famous jurists of the first quarter of the 15th century and the author of several major works on fiqh. Furthermore, it is known that he was a student of Husayn Khwarizmi, a leader of the Kubrawiya order. Al-Bazzazi al-Kerderi died in Anatolia, having come through Crimea and Sarai, and "soon became one of the most influential theologians of Rum." Al-Kerderi al-Bazzazi actively participated in political life and in Astrakhan. Destruction of Urgench in 1388 may have contributed to his migration. The activities of Hafiz ad-Din Bazzazi are further evidence of the close ties between Khwarazm and the steppe, as well as the important role of Khwarazmian society in Sarai" [10.- 54-55].

Another scholar is Mahmud al-Kerderi al-Sarai. His full name is Mahmud ibn Ali ibn Umar al-Bulgari as-Sarai al-Kerderi. It is known that this person lived in the fourteenth century and wrote a book titled "Nahjul faradis" in the Turkic language. According to some scholars, he was born in 1297.

According to research by Tatar scholars, his father was one of the city's sheikhs in Sarai. His grandfather, Umar, was also a sheikh [14].

According to the attribute "Al Kerderi," this person was born or educated in the land of Kerder; and according to the attribute "as-Sarai," he lived in Sarai, the capital of the Golden Horde state, and wrote this book there.

In later periods, the famous Sufi sheikhs of Khorezm: Muhammad Narindjani, Suleiman Haddadi Musavi, Najmiddin Kubra, Hakim Ata Suleiman Bakirgani, and others became widely known, and their tombs became pilgrimage sites.

Professor Devin DeWeese emphasizes the importance of Khorezm as a "base" for Sufis active among the Golden Horde nomads [15]. They were not direct "teachers," but rather individuals who "reflected Islam," and even after their death, their graves became symbols of sainthood and emotional faith. Indeed, it is known that the most magnificent and select tombstones from the Golden Horde period, preserved in Khorezm, were installed over the graves of great Sufis. Some of them died before the Mongol invasion (Abdullah an-Narinjani, who died in 973-

974; the tombstone was erected in 1320), Najmiddin Kubra (who died in 1218 or 1221; his tomb was built by Qutlug Temur no later than 1330). Others lived during the Golden Horde period but were buried with honour; for example, Sheikh Alaeddin Khivaqi (died in 1303; his tomb and mausoleum were built in 1318), Pahlavon Mahmud (died 1324 or 1326; Khiva), and others [16].

At the end of the 18th - beginning of the 19th centuries, economic and religious life revived in the Khiva Khanate. The pirs and sheikhs of the Khorezm branch of the Naqshbandi-Mujaddidi order: Khuday Quli Khorezmi, Ayd Muhammad Khorezmi, Idris Turkmani, Muhammad Niyaz Quli, Muhammad Sharif Ishan Bulgari Khorezmi, Uildan Bulgari Khorezmi, and others achieved great fame [17]. Many spiritual leaders of the Kazakh steppe (Beket Ata, Sultan Upi, etc.) had close spiritual ties with Khorezm.

Conclusion

This article explores the role of the Aral–Caspian corridor as a south–north axis of cultural and religious exchange in the medieval Islamic world, with special attention to Khorezm and the Hanafi scholarly tradition. While east–west connections in Central Asia have been widely studied, the significance of the Aral–Caspian route in linking Khorezm with the Dasht-i Qipchaq and the Golden Horde has received less attention. Drawing on medieval sources such as the works of Kafawi, Haji Khalifa, Marjani, and others, as well as modern scholarship, this study highlights the spread of Islam and Hanafi jurisprudence among nomadic and semi-nomadic peoples of the steppe.

Khorezm served as both a commercial hub and an intellectual centre, providing religious guidance to Muslim communities in the northern steppe, where unique geographical conditions posed new jurisprudential challenges. Kerderi scholars, including Rashid al-Din al-Kerderi, Hafiz al-Din Bazzazi, and Mahmud al-Kerderi al-Sarai, played a central role in shaping Islamic thought across a wide area. Their works, such as *Mafatih al-aqfal* and *Fatawa Bazzaziyya*, circulated broadly and influenced religious practice not only in Khorezm but also in Crimea, the Volga region, Anatolia, and even Baghdad. The city of Sarai, capital of the Golden Horde, further served as a major center of scholarly exchange.

In addition to jurisprudence, Khorezm was a base for Sufi activity, particularly the Kubrawiyya and later the Naqshbandi-Mujaddidi orders, whose sheikhs maintained close spiritual ties with nomadic societies. The article concludes that Khorezm's Hanafi school, through its adaptability and authority, became a key intellectual and spiritual bridge between Central Asia and the wider Islamic world.

REFERENCES:

- 1 Kruglov E.A. Ufa Archaeological Herald "The Southern Urals in the System of Transit Routes of the Great Silk Road" 2023. 88 p.
- 2 Amirov Sh. Prerequisites for the Spread of Islam among the Nomads of the Ustyurt Plateau // Archaeology of Uzbekistan during the Years of Independence: Achievements and Prospects. Samarkand. 2016. - P. 90-93.
- 3 Kafawi, Mahmud ibn Sulayman Hanafi "Kata'ib a'lam al-akhyar min fuqaha' madhhab al-Nu'man al-mukhtar," manuscript book, kept in a library under the Ministry of National Education of the Republic of Turkey. Page 256, 332 p.
- 4 Uthmani, Mustafa ibn Abdullah "Sullam al-wusul ila tabaqat al-fuhul," Istanbul, "Maktabat Irsika," 2010, Volume 3, 236 p.
- 5 Shawkani, Muhammad ibn Ali "Al-Badr al-Tali'," Cairo, "Dar al-kutub al-islamiyya," 2012, Volume 2, P.171-173.
- 6 Haji Khalifa, Mustafa ibn Abdullah "Kashf al-zunun," Beirut, "Dar ihya al-turath al-hadith," 1999, Volume 2, 1250 p.
- 7 Marjani, Shihabuddin, "Mustafad al-akhbar," Kazan, 1897, Volume 1, 86 p.
- 8 Muminov A. The Hanafi School in the History of Central Asia. Almaty: Kazakh Encyclopedia, 2015. - 400 p.
- 9 Karlybayev M. Some Data from Foreign Historiography on the History of the Karakalpaks (Part 2) // Bulletin of KKOANRUz. 2008. No. 2. P. 80-85.
- 10 De Weese Devin. Husayn Khorezmi: A Central Asian Sufi of the Early 15th Century (translated from English) // From the History of Sufism. Tashkent: Fan, 1991. - P. 48-69.
- 11 Kalmurza uulu U. "Khorezm Hanafi School" Ankara "Oku Okut Publications," 2025. P.83-84.

- 12 Uthmani, Mustafa ibn Abdullah "Sullam al-wusul ila tabaqat al-fuhul," Istanbul, "Maktabat Irsika," 2010, Volume 1, 163 p.
- 13 Tamimi, Taqiyuddin ibn Abdul Qadir "Tabaqat al-saniyya fi tarajim al-hanafiyya," "Dar al-Rifa'i," 1983, 138 p.
- 14 Minnegulov Kh. Records of Different Years (Tatar Literature: History, Poetics, and Interrelationships). Kazan: Idel-Press, 2010. 407 p.
- 15 DeWeese D. Mapping Khwarazmian Connections in the History of Sufi Traditions: Local Embeddedness, Regional Networks and Global Ties of the Sufi Communities of Khwarazm.// Eurasian Studies. 2016.- P. 37-97.
- 16 Babadjanov B., "Social Semantics of the Epigraphy of Golden Horde Khorezm Tombstones," Archaeology of Kazakhstan No. 2 2023. 216p.
- 17 Frank Allen. Bukhara and the Muslims of Russia: Sufism, Education and the Paradox of Islamic Prestige. Brill's Inner Asian Library. Vol. 26. Leiden-Boston. 2012. 94 p.

СОЛТУСТИК-ОҢТУСТИК: АРАЛ-КАСПИЙ ЭТНОСАРАЛЫҚ БАЙЛАНЫСТАР ДӘЛІЗІ

Аннотация

Мақалада Арал және Каспий теңіздері арқылы байланысқан Солтүстік-Оңтүстік дәлізінің ролі, тарихы, маңызы мен дамуы туралы ақпарат берілген. Мақаланың мақсаты Арал-Каспий дәлізінің исламдану және саяси-мәдени даму тарихын, этносаралық байланыстарын қарастыру болып табылады. Бұл дәліздің әрқашанда саяси-мәдени маңызға ие болғандығы, әсіресе, этномәдени процестердің және тауарлар мен идеялар алмасуға әр түрлі әсер еткендігі айтылады. Соның ішінде ислам діні әртүрлі этникалық топтарды біріктіре отырып, біріктіруші рөл атқарды. Арал теңізі аймағының, оның ішінде Хорезмнің Алтын Орданың құрамына енуі исламдануды нығайтуға және Ханафи теологиясының әртүрлі этникалық құрамдары бар кең географиялық кеңістікте таралуы мен дамуына тағы бір серпін берді. Хорезм мен Үстірт, Еділ өзені бойы мен Жайық өзені аралығындағы рухани мәдениеттің, ислам дінінің таралуы баяндалады. Онда суфизм ілімінің өкілдері ұстаздары мен шәкірттері туралы, олардың ғылыми ілімнің дамуына ықпалдасқаны ғылыми сарапталған. Атасак, Алтын Орданың заңгері және Хорезмдік Сайид Джалал ад-Дин ибн Шамс ад-Дин әл-Гурландидің шәкірті Мұхаммед ибн Шихаб әл-Кердери (8/14 ғғ.) сынды ғұламалардың өмір жолдары баяндалады. Қорытындысында Арал және Каспий теңіздері арқылы байланысқан Солтүстік-Оңтүстік дәлізі аймағындағы дамыған мұсылман діні ортағасыр дәуірінде Хорезм мен Алтын Орда территориясындағы халқының рухани ортақ дініне айналды.

Негізгі сөздер: тарих, Хорезм, Арал аймағы, Алтын Орда, ортағасыр, ислам.

СЕВЕР-ЮГ: АРАЛО-КАСПИЙСКИЙ КОРИДОР МЕЖЭТНИЧЕСКИХ СВЯЗЕЙ

Аннотация

В статье рассматриваются роль, история, значение и развитие Северо-Южного коридора, соединяющего регионы через Аральское и Каспийское моря. Отмечается, что этот коридор всегда имел важное политико-культурное значение, особенно влияя на этнокультурные процессы, обмен товарами и идеями. Целью статьи является рассмотрение истории исламизации и политико-культурного развития, межэтнических связей Арало-Каспийского коридора. Особое внимание уделяется роли ислама как объединяющей силы для различных этнических групп. Включение Аральского региона, в том числе Хорезма, в состав Золотой Орды способствовало усилению исламизации и дало новый импульс распространению и развитию ханафитской теологии на обширной территории с многоэтническим составом. Рассматривается распространение духовной культуры и ислама в регионах Хорезма, Устюрта, вдоль реки Волга и в междуречье Урала. Научно проанализирована деятельность представителей учения суфизма, их учителей и учеников и вклад в развитие религиозного знания. В качестве примера приводится жизненный путь таких ученых, как Мухаммад ибн Шихаб аль-Кердери (VIII/XIV вв.) — ученик хорезмийца Саида Джалал ад-Дина ибн Шамс ад-Дина аль-Гурлани, юриста Золотой Орды. В заключении подчеркивается, что ислам, распространённый в районе Северо-Южного коридора через Аральское и Каспийское моря, в средневековый период стал общей духовной религией народов, населявших территорию Хорезма и Золотой Орды.

Ключевые слова: история, Хорезм, Приаралье, Золотая Орда, Средневековье, ислам.

REFERENCES:

- 1 Kruglov E.A. Ufa Archaeological Herald "The Southern Urals in the System of Transit Routes of the Great Silk Road" 2023. 88 p. [in English]
- 2 Amirov Sh. Prerequisites for the Spread of Islam among the Nomads of the Ustyurt Plateau // Archaeology of Uzbekistan during the Years of Independence: Achievements and Prospects. Samarkand. 2016.- P. 90-93. [in English]
- 3 Kafawi, Mahmud ibn Sulayman Hanafi "Kata'ib a'lam al-akhyar min fuqaha' madhhab al-Nu'man al-mukhtar." manuscript book, kept in a library under the Ministry of National Education of the Republic of Turkey. Page 256, 332 p. [In Arabic]
- 4 Uthmani, Mustafa ibn Abdullah "Sullam al-wusul ila tabaqat al-fuhul," Istanbul, "Maktabat Irsika," 2010, Volume 3, 236 p. [In Arabic]
- 5 Shawkani, Muhammad ibn Ali "Al-Badr al-Tali," Cairo, "Dar al-kutub al-islamiyya," 2012, Volume 2, P.171-173. [In Arabic]
- 6 Haji Khalifa, Mustafa ibn Abdullah "Kashf al-zunun," Beirut, "Dar ihya al-turath al-hadith," 1999, Volume 2, 1250 p. [In Arabic]
- 7 Marjani, Shihabuddin, "Mustafad al-akhbar," Kazan, 1897, Volume 1, 86 p. [In Tatar]
- 8 Muminov A. The Hanafi School in the History of Central Asia. Almaty: Kazakh Encyclopedia, 2015. - 400 p. [in English]
- 9 Karlybayev M. Some Data from Foreign Historiography on the History of the Karakalpak (Part 2) // Bulletin of KKOANRUz. 2008. No. 2. P. 80-85. [in Russian]
- 10 De Weese Devin. Husayn Khorezmi: A Central Asian Sufi of the Early 15th Century (translated from English) // From the History of Sufism. Tashkent: Fan, 1991. - P. 48-69. [in English]
- 11 Kalmurza uulu U. "Khorezm Hanafi School" Ankara "Oku Okut Publications," 2025. P.83-84. [In Turkish]
- 12 Uthmani, Mustafa ibn Abdullah "Sullam al-wusul ila tabaqat al-fuhul," Istanbul, "Maktabat Irsika," 2010, Volume 1, 163 p. [In Arabic]
- 13 Tamimi, Taqiyyuddin ibn Abdul Qadir "Tabaqat al-saniyya fi tarajim al-hanafiyya," "Dar al-Rifa'i," 1983, 138 p. [In Arabic]
- 14 Minnegulov Kh. Records of Different Years (Tatar Literature: History, Poetics, and Interrelationships). Kazan: Idel-Press, 2010. 407 p. [in English]
- 15 DeWeese D. Mapping Khwarazmian Connections in the History of Sufi Traditions: Local Embeddedness, Regional Networks and Global Ties of the Sufi Communities of Khwarazm.// Eurasian Studies. 2016.- P. 37-97. [in English]
- 16 Babadjanov B., "Social Semantics of the Epigraphy of Golden Horde Khorezm Tombstones," Archaeology of Kazakhstan No. 2 2023. 216p. [in English]
- 17 Frank Allen. Bukhara and the Muslims of Russia: Sufism, Education and the Paradox of Islamic Prestige. Brill's Inner Asian Library. Vol. 26. Leiden-Boston. 2012. 94 p. [in English]

Information about authors:

Makset Karlibaev – **corresponding autor**, doctor of Historical Sciences, Professor, director Karakalpak Research Institute of Humanities of the Karakalpak Branch of the Academy of Sciences of Uzbekistan Nukus, Republic of Karakalpakstan

E-mail: makset@gmail.com

ORCID: <http://orcid.org/0000-0002-7884-804X>

Abdurakhman Idrisov - doctoral student of basic doctoral studies Karakalpak Research Institute of Humanities of the Karakalpak Branch of the Academy of Sciences of Uzbekistan, Nukus, Republic of Karakalpakstan

E-mail: idrisov.abduraxman@bk.ru

ORCID: <https://orcid.org/0009-0000-7812-3068>

Информация об авторах:

Максат Карлыбаев – **основной автор**, доктор исторических наук, профессор, директор Каракалпакского научно-исследовательского института гуманитарных наук Каракалпакского отделения Академии наук Узбекистана г. Нукус, Республика Каракалпакстан

E-mail: makset@gmail.com

ORCID: <http://orcid.org/0000-0002-7884-804X>

Абдурахман Идрисов – докторант Каракалпакского научно-исследовательского института гуманитарных наук Каракалпакского отделения Академии наук Узбекистана г. Нукус, Республика Каракалпакстан

E-mail: idrisov.abduraxman@bk.ru

ORCID: <https://orcid.org/0009-0000-7812-3068>

Авторлар туралы мәлімет:

Мақсат Карлыбаев - негізгі автор тарих ғылымдарының докторы, профессор, Өзбекстан Ғылым академиясының Қарақалпақстан бөлімшесінің Қарақалпақ гуманитарлық ғылыми-зерттеу институтының директоры, Нөкіс қ., Қарақалпақстан Республикасы

E-mail: makset@gmail.com

ORCID: <http://orcid.org/0000-0002-7884-804X>

Абдурахман Идрисов - Өзбекстан Ғылым академиясының Қарақалпақстан бөлімшесінің Қарақалпақ гуманитарлық ғылыми-зерттеу институтының докторанты, Нөкіс қ., Қарақалпақстан Республикасы

E-mail: idrisov.abduraxman@bk.ru

ORCID: <https://orcid.org/0009-0000-7812-3068>