

## INTERNAL (FORMULAR) ANALYSIS OF LETTERS

### ABSTRACT

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**Abstract.** *In ancient history, letters had a great role in the exchange of information between countries and the transmission of information. In this article, the following types are studied in the field of diplomacy studying official documents: working with letters (epistolography), historical correspondence and their types. In particular, sources in the direction of epistolography[1] serve to enrich the reality in historical works in terms of content and facts. This direction of the source contributes to the development of such fields as diplomacy, paleography, sphragistics, and we can know that they relied on their achievements.*

**Keywords:** *epistolography, archive, letter, khanates of Central Asia, intitulation, invocation, international correspondence, protocol, eskhotokol, divanbegi, kushbegi*

It is known that the correspondence of the period in the history of our statehood, which came into circulation under the name of "Era of the Khans", helps to illuminate the history of mutual relations between the Bukhara Emirate, Khiva and Kokan Khanates. Letters have been studied within the field in studies of diplomacy and general diplomatic (documentary) studies[2]. In particular, the study of letters is being studied on the basis of periodical (dynastic) or personal correspondence until today. O.D.Chekhovich and B.A.Kazakov, two Soviet scientists who studied the Middle Ages in the field of documentary studies, focused on the types of documents and their structure[3]. For example, O. D. Chekhovich noted 34 types of historical documents in his article. In addition, the scientific works of a number of scientists who studied the foreign policy of the khanate based on the study of letters: P.P. Ivanov, M. Yoldoshev, E. Yu. Bregel, T. Nematov, A. Shaykhova, I. Nizomiddinov serve as a guide.

By the time of independence, letters related to medieval history and the period of the Khanate were used in the research works of D. Yusupova, M. Khairullaev, N. Allaeva, G. Sultonova, O'. Sultonov, U. Abdurasulov, O. Mutalov, F. Otakhonov and M. Ismailov. . In particular, D. Yusupova's articles provide information on manuscripts related to the foreign relations of the Bukhara Emirate period. In the book published under the editorship of M. Khairullaev, he studied the relations between the embassy and the correspondence between them during the time of the khanates in comparison with historical works. In her monograph, N. Allaeva gave information about problematic issues in the relations between the Bukhara and Kokan khanates of the Khiva Khanate. In her article on this issue, G. Sultanova spoke about the relations between the Bukhara and Khiva khanates and the factors that influenced them. O'Sultonov's monograph provides information about Muslim diplomacy and types of letters.

Abroad, in this direction, Yu. Paul, M. Sarai, M. Sefatgol, K. Nobuaki, and L. Neubai have also made conclusions about the role of letters in Central Asian khanates and their mutual relations in their research.

There are documents waiting to be researched in this direction, and they are kept in the collections of the National Archives of Uzbekistan, such as fund I-125, list 2 "Khiva khanate

office", fund I-126 "Bukhara Qushbegi archive", correspondence about political, social and economic relations between the khans is preserved. In addition, among the rare manuscripts of the Institute of Oriental Studies named after Abu Rayhan Beruni, there are letters collected by the court officials and their copies. In particular, works such as "Maktubot", "Munshaot va Manshurot"[4], "Munshaot va yorlikot"[5], "Maktuboti Amir Haydar"[6] contain the letters sent by the emir of Bukhara to the rulers of Russia, Turkey, India, as well as to Khiva and Kokan khanates.

According to the structure of letters, official documents are included. In medieval diplomacy, correspondence was created in a special genre called tarasul or morosalat[7]. At the same time, letters are distinguished from other documents in documentary studies by their artistic feature. In medieval letter genres, the addressee expressed his attitude to the addressee following diplomatic rules and writing with respect. In addition, the letter depended on the skill of the munshis to properly organize their inner experiences into suitable words. The impact, artistic and aesthetic level of letters often depended on the eloquence of the letter writer and his ability to use them in his place.

Correspondence during the Khan period was divided into international, local and personal correspondence[8]. International correspondence was written by the most influential secretaries and munshis of the palace in beautiful handwriting and on quality paper. Also, letters were written in Persian and Turkish languages. Few letters have survived as original documents to this day. However, correspondence between the khans is also mentioned in the samples of the collections of letters collected by the palace munshis themselves. In addition to writing the letters of the rulers, the munshis copied them and brought them in book form. In this, they copied and saved, and on the other hand, young clerks were taught using letters on various topics as models. Manuscripts written by the munshis of the Bukhara Emirate have arrived to this day. Mirakshah, Mulla Zahid and Muhammad Tahir Vahid munshis, who served during the Ashtarkhani and Manghit periods, collected the correspondence of the Emirate with the Ottomans, the Russian Empire, Khiva and Kokan khanates in the collection entitled "Maktubot, munshaat va manshurot". Most of the letters belonging to the period of Amir Haydar were written and collected by Mirza Sadiq (Jondori) munshi. Based on the theory of studying letters as an official document and the methodology[9] of studying official documents, letters are divided into internal and external parts. The internal content of the correspondence between the Central Asian khanates: consists of *introduction, main part and conclusion*[10]. The letters between the Khans do not differ much in terms of form, the difference in most cases can be linguistic. Because in the khanates of Bukhara and Ko'kan it was performed in Persian-Tajik, and in the khanate of Khiva in Turkic (Chigatai) language. The internal structure and functions of the letters are analyzed below.

**Preface (appeal) part of letters.** The introductory part of the internal order of letters is conditionally composed of four parts. The first part of the letter, "invocation" (*invacatio*), begins with the attributes of God and praises the Creator[11].

Among the documents, in the mutual correspondence of the Khans of Khiva and Bukhara (هو الحير) - [Huwa al-khayr] - "Blessed Allah", (حسبجانه تعالى) - [Haq Subhana ta'ala] - "Haq Subhana ta'ala", (الله تعالى هو الحير) - [Allahi ta'ala huwa al-hayr] - Elements characteristic of Muslim documentary studies such as "Blessed be Allah the Exalted" are presented.

In the part of letters known as "*intitulation*" it is determined who sent the document. This part may not always appear in letters. Who is sending this letter was announced when the ambassadors of

that country arrived. However, in some cases, in the letters sent as a group, it is noted who is sending them. Such letters are mentioned in the letters sent by the Turkmen clans living in the border areas of Bukhara and Khiva Khanates. Such as: “*Бе жанобе хон Хазар ва Така арзи ихлос дошт...*”, “*Бе жанобе хон хазрати мо ва амуре мо арзи дошт гуламони жонсипор... Калон ва Хазар, жамоайи Эрсари..*”[12]

In the “*inscription*” part, it is determined to whom the letter is being sent. It is also characterized by sending letters to the ruler, state officials. The position and title of the official is understood based on the references used in the letters. If addresses such as *olijjoygoh*, *rafi'joygoh* are used in relation to the ruler, it shows that the title of *amoratpanoh* belongs to *devonbegi*, *parvonachi*, *inok*. The use of *Vazoratpanoh* title belongs to “*ataliq*”, “*kulli qushbegi*”[13]. It is mentioned in the letters that such references are not always applied to people in the same way. In addition, the letters used references such as “*our uncle*”, “*our brother*”, which expressed the relationship of kinship and close neighborhood. Such as: “*Great Uncle Rahim Quli Khan*” - [Great Grandfather Rahim Quli Khan] - (طغايه كرامى رحيم قلى خان), “*Great Uncle Muhammad Amin Khan*” - [Great Uncle Muhammad Amin Khan] - (طغايه كرامى محمد امين خان), [Sayyid Muhammad Khan] - (برادر كرامى سيد محمد خان)[14].

“*After our greetings have arrived...*” - [Ba'd az tabligi kalam...] - (بعد از تبليغ كلام), “*After the greetings of friendship have been delivered...*” - [Ba'd az eblog'i kalam] - (خلام ابلاغ از بعد) made up of greeting parts.

As a result of studying the letters of the Mang'it, Kungirod and Ming dynasties in the Khanates, the “**main part**” of the letters deals with a specific issue. But there are also such letters, in which the content is not reflected, and it is reported that it is delivered orally by the person carrying the letter. This complicates research by not fully reflecting historical reality. In this case, it will be possible to reach a result by studying and comparing historical works and their information.

The main part also consists of several sections. The internal parameters of such letters conform to the pattern of legal documents such as “*sale*”, “*inheritance*” and “*endowment*” in the field of diplomacy. However, international correspondence is somewhat different from them. The purpose of writing the letter is stated in the preamble. In most letters, this part is not presented in its entirety, but its content is combined with the parts in the following places. The parties informed each other about the situation on their side in the relations between the states in the parts of publication and narration. It was also reported that the latest news is being conveyed, praising God. The letters sent by Bukhara emirs Nasrullah Khan and Muzaffar Khan to Khiva Khans Rahim Quli Khan and Sayyid Muhammad Khan contain such parts. In it, he stated his condition: “*After our greetings have arrived, let the hearts receive (fill) good things and let their memories be enlightened, praise be to Allah (Alhamdulillah wal-minnah*[15]), *the conditions on this side are peaceful and calm. There is no regret and no remorse*”

الله والمنه احوالات اين جانب به بعد از تبليغ كلام خيريت انجام ملحوظ ضمير و مكشوف خاطر بوده مى دارد كه الحمد بدرجه عاقبت وخرمى در گذر بوده ملالى و اكراهى واقع نيست

In the narration part of the letters, the basis of the goal is passed. It was about a certain issue between the countries. This part explains the reasons for the addressee's activities or military actions. One of them is mentioned in parts of his fathnama to Khan of Khiva, Sayyid Muhammad Khan, about the march of Amir Muzaffar to the territory of Kolab: he noted as: “*...according to this, attention was paid to marching towards Kolob with unrelieved soldiers. And we crossed the*

*Vakhsh river*. كولا ب معطوف داشته از دریای و خش عمود نموده بنابراین با لشکر فیروزی اثر عنان عزیمت بجانب بودیم.

There is another part of the letter that mentions the person who brought the letter and the person who brought it on the other hand. The names of the ambassadors and representatives will be identified through the samples of the letter "We have sent the siyadatpanoh Shah Khoja Sadr, the hero and winner Avaz Muradbi and Muhammad Musa Mutawwali for the blessing and blessing."

سیادتپناه شاه خواجه صدر را بر فاته امارت و مبارزت پناه عوض مراد بی و از برای فاتحه خواندن و مبارکبادی نمودن محمد موسی متولی فرستادیم

In the final **Eschatocol** part of the internal analysis of the letters, the *datum* (the place and time of writing), the *appreciation* (the religious formula of the conclusion of the transaction), the *subscription* (signature) and the *singilla* (seal) [16] are studied.

The dates of the letters are written in the Hijri year and indicated by the names of the months of the Muslim calendar: جمادی الثانی ۱۲۷۴ – 1276 Jumadul Sani month.

The authenticity of the letters can be explained by the seal of the person who sent the letter. Unlike other legal documents (judiciary, endowment), seals were placed on the back of the paper in the international correspondence of medieval documentation. Also, the seals were of different shapes, almond-shaped, rectangular, oval and circular.

In conclusion, the letters serve as a source for our study of the political and social life of the Central Asian khanates, their mutual relations, and the events that took place in the region. At this point, it is necessary to note another complex, fragmentary aspect of the letters, in particular, the fact that the text of the letter as a separate source cannot provide a complete picture of the historical reality [17]. This makes it difficult for us to draw objective conclusions from the data. For this reason, it is necessary to compare them with similar sources.

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