

## **“Warlike Muhammad” or Abu Urus-khan at-Turki al-Uzbeki**

The researcher of the eastern anthroponimics A.G.Gafurov writes: “There are occasions when an infant has any prominent national characteristics. They saw a special sign in it, and the sign was depicted in the name ... All the nations of Central Asia, also Tatars and Kazakhs often called a fair haired child (“similar to a Russian) [Gafurov 1971, p. 28] as Urus ‘Russian’ ” [Gafurov 1987, p. 5–6]. But, chronologically earlier and geographically far from Rus the use of this anthroponym implies, in A.G.Gafurov’s opinion, another etymology. “It is surprising, as an Orientalist writes, that the word Urus formed a part of a complex name Urusmuhammad. Such combination was impossible for a Muslim name if the component Urus would mean “Russian” [Gafurov 1971, p.28]. In author’s opinion, this name means not “Russian Muhammad”, but “warlike Muhammad” [Gafurov 1971, p. 27; Gafurov 1987, p. 197]. Thus, a Turkic name Urus means “warlike”, literally “battle”. It is as if confirms the name Urusbahadur [Gafurov 1987, p.197].

However, early chronology and distant territory of Rus of the steppe of the Syr Darya region did not interfere present Genghisides to have a clear idea how Russians looked. Rashid ad-din, who finished his composition in the very beginning of XIV century, described the appearance of Chapar, Kaidu’s son in the following way: “he is very skinny and plain, face and beard are similar to the Russians and Circassians; he is of a middle height and thin”. It is worthy to note that Chapar’s power “with Russian beard” was argued by his brother Urus [Rashid ad-din 1960, p. 14].

Contemporary historians, researchers of the epoch of Urus-khan remained at the first etymology – Russian [Klyashtorny, Sultanov 1992, p. 198; Isin 1999, p. 38].

In various scientific-popular editions of Kazakhstan this name still continues to be written in different ways: Yrys, Arys, Oris, Urys, Urus and so on.

The writing of this name looks differently in Medieval Persian-language compositions (Urus, Ars and others). Arab Ibn Haldun calls him for the first time Ahl-khan, then Urud-khan. There is no order in the coins of Urus-khan himself – Urus, Arus, Urs, Ursh.

It is considered fixed that a Muslim name of Urus-khan – Muhammad [Isin 1999, p.39]. On this basis, the full name of this governor, according to A.I.Isin's writing, was Orysmuhamed. A researcher considers the transformation of the name in the oral sphere from Orysmuhamed through Orysmambet into Ormambet, explaining the wide spread of the representatives of people's tragedy connected with the death of this khan, not only of Nogay Ormambet (Urmagmet) biy in 1598. In his opinion, the name of Nogay Ormambet emerged in analogy with the name Or(ys)muhamed. Another variant of the name, a historian continues, his counterpart Oruzmuhamed has. A.I.Isin draws attention to the fact that in several sources of the Timurid circle the name of Urus-khan was written as Oruz, which was possible to read as Oraz [Isin 1999, p.39].

The report of the sources, confirming the presence of alike name were given in T.I.Sultanov's work [Sultanov 1976, p. 43]. The researcher brings the opinion of the Medieval Arab author al-Kalkashandi "perhaps, Muhammad is his name, Urus is his nickname" and points to the fact that in the "letter of the secretary of Egyptian sultan as of 776 (1374/75 y.) he was called Muhammad" [Sultanov 1976, p. 48]. In al-Muhibbi's letter book to which T.I.Sulatnov refers, the following is reported: "In the last decade of Rabi al-avval in 776 (early September 1374) I was given (that is the author – K.U.) the task to write a letter to Muhammad khan, on

the Uzbek land, residing Uzbek's place for giving to the ambassadors of the high yard with greetings, expression of friendship and request to report and so on" [al-Muhibbi 1884, p. 343–344]. It was a response letter to Muhammad khan. Below this author explains what Muhammad this is the issue about. In the section "Correspondence with Mamay" it is reported that: "They say that he (Mamay – K.U.) ruled the Uzbek lands. Puls (copper coins) of Urus-khan were minted with the title "as-sultan al-adil Urus-khan" – "sultan legal Urus-khan" [Savelyev 1858, p.434-438]. This issue in this source is about Muhammad Bulek, not about Urus. Al-Kalkashandi did not know about the existence of Muhammad Bulek, ascribed the name Muhammad to Urus, and led astray the contemporary historians.

But probably, the single proof of the presence by Urus the name Muhammad is the reference of Natanzi to the fact that Timur-bek-khan, in other words, Timur-Malik-khan, the Toktaki successor, was Muhammad-khan's son [Natanzi 2004, p. 77]. As it was noted, Timur-Malik was the seventh (second, first?) Urus-khan's son.

And if it is not like that, his name was written as Muhammad Urus, but not Urus Muhammad. A Muslim name of the governor was written in front of the usual name.

In conclusion, we will bring one interesting fact. The name of Urus-khan was mentioned in the volume 4 of the "huge 6-compendium of statements and notes from different, mainly Arabic writings on the notable historical personalities" of the Tatar thinker of XIX century Shah-butdin Mardzhani. By the chance given, I would like to express gratitude to V.V.Trepavlov for the indication to this interesting extract from Mardzhani's work "Rus-khan at-Turki al-Uzbeki" [Mardzhani 1999, p.70; Mardzhani 2003, p.125]. Thus, "complete set of the

Muslim “onomastikon”, in the name Urus-khan allows to confidently characterize him as a “faithful Muslim”.