



THE ORIGIN AND DEVELOPMENT OF THE MANGIDS DYNASTY

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Annotatsiya: Mang'itlar sulolasi Markaziy Osiyo tarixida muhim o'rin tutgan va asosan hozirgi O'zbekiston hududidagi Buxoro amirligini boshqargan yirik turkiy sulolalardan biri hisoblanadi. Ushbu sulolaning kelib chiqishi Chingizxon imperiyasining inqirozi va Markaziy Osiyoda yangi siyosiy tuzilmalar shakllanishi davriga borib taqaladi. Ushbu maqolada Mang'itlar sulolasining paydo bo'lishi va uning Buxoro amirligida taraqqiyoti haqida ma'lumotlar tahlil qilingan.

Kalit so'zlar: Mang'itlar, Buxoro, O'rta Osiyo, urug'lar, madaniyat, taraqqiyot.

Аннотация: Династия Мангидов была одной из основных тюркских династий, сыгравших важную роль в истории Средней Азии, в основном правивших Бухарским эмиратом, который находится на территории современного Узбекистана. Истоки этой династии восходят к периоду распада империи Чингисхана и формирования новых политических структур в Средней Азии. В данной статье анализируется возникновение династии Мангидов и ее развитие в Бухарском эмирате.

Ключевые слова: Мангиды, Бухара, Средняя Азия, племена, культура, развитие.

Abstract: The Mangid dynasty was one of the major Turkic dynasties that played an important role in the history of Central Asia, mainly ruling the Emirate of Bukhara, which is located in present-day Uzbekistan. The origins of this dynasty date back to the period of the collapse of Genghis Khan's empire and the formation of new political structures in Central Asia. This article analyzes the emergence of the Mangid dynasty and its development in the Emirate of Bukhara.

Key words: Manghids, Bukhara, Central Asia, tribes, culture, development.

INTRODUCTION. The Mangids are one of the Turkic tribes that lived in the Dashti-Kipchak region in the early centuries. Their main occupation was cattle breeding and a nomadic lifestyle. The Mangid tribe migrated in the 14th-15th centuries and practically lived as part of the Golden Horde. During this period, they formed alliances with various political forces and gradually became an independent political force.



Their courageous leaders and military potential played a major role in the growth of the Mangids as a political force. In the 17th-18th centuries, when the internal political situation in the Bukhara Khanate became tense, the power of the Mangids increased significantly. At the beginning of the 18th century, internal conflicts and the struggle for the throne flared up in the Bukhara Khanate. At this time, the leaders of the Mangid tribe, especially Muhammad Rakhimbiy, began to seek to rule the state, taking advantage of their internal conflicts.

LITERATURE ANALYSIS and METHODOLOGY. The Mangits left their worthy name in the history of Bukhara between 1757 and 1920. During the collapse of the Mangit and Kazakh tribal associations and the Shaybanid state, the common name of various tribes with the same name within the Turkic-Mongol tribes: Kipchaks, Mangits, Kanglis, Kungirots, Naimans was “Uzbeks”. Ruzbehon Isfahani wrote about this in his book “Mehmonomai Bukhara”, calling all Shaybanids and even Kazakhs and Mangits by the common name “Uzbek people”. The Mangits living in the territory of the Republic of Uzbekistan are divided into several large and small tribes. The largest ones are: Toqmangit, Aqmangit, Bavurdoq Mangit. Three tribes Mangit, Black Mangit, Kurama Mangit. Small clans: sultans, kozi-kochkars, kushardori, kirasor, temirkhodja, esaboy, guvalak, boygundi, beks, boy, chovkay, ondok, musa, bakirchi, kulatamgali, parcha, kara, toz peshogal, bahadir, kazak, karabagh, nekoz, chol, karabayr, galabotyr, bashkal, chobonchan, oz and others. The emir who ruled Bukhara was from the Tok clan of the Mangits. Due to this, these Mangits enjoyed great privileges in power. The ancestors of the Mangits were Mongol tribes who lived in Mongolia at the beginning of the 13th century. They settled in the Kypchak Steppe during the 13th century. In the 13th-14th centuries, the majority of the Mangits settled between the Volga and Ural rivers. [1]

During this period, under the influence of the Kipchaks, they forgot their own language and adopted the Turkic-Kipchak language. At the end of the 14th century, they formed a separate Mangit Horde. In the middle of the 14th century, the Mangits were called “Nagai” (Nogai). Their horde was called the “Nogai Horde”. In the middle of the 14th century, the Nogai Horde was divided into the Great Nogai and the Little Nogai. Later, the Mangits within the Great Nogai became part of the ethnic composition of the Uzbeks, Karakalpaks, and partly Kazakhs. The Mangits and Kungarots are ethnic groups consisting of various clan-tribal groups. Ethnonyms such as Qiyot, Kipchak, Khitoy, Kangli, Durmon, Kenagas, Saray, Ming, Kirq, Yuz, Lokay, Qoshchi, Naiman, Chimboy, Shunkarli, Qovchin, Chiri, Iyjon, Salur, Bayri, Arhin, Burkut, Barlos, Jaloir, Qarluq, Nukus, Uyshin, Otarchi, Qatagon, Kulan, Arlat, Kushoyokli, Buyruk played an important role in the formation of the Uzbek and other Central Asian Turkic peoples as a people. The Mangyts migrated to the



territory of present-day Uzbekistan in the 14th century. Under the cultural influence of the Uzbeks, who have long lived in Movaraunnahr and have been engaged in agriculture, some of the Mangyts lived in a semi-sedentary manner and were engaged in animal husbandry until the end of the 19th and beginning of the 20th centuries. Most of the Mangits raised Karakul sheep, while the Mangits living in the foothills and mountainous regions of the Samarkand region raised Jaider sheep. The Mangits were also engaged in agriculture. Handicrafts (carpets, colorful fabrics, gray, alacha, kalami) were also somewhat developed. The Mangits' long-pile carpet – julhirs – was famous. The Mangits living in the territory of present-day Uzbekistan were thus assimilated into the Uzbek nation.

The Mangits were a dynasty that ruled the Bukhara Emirate (1757-1920). Its representatives belonged to the Mangit tribe. According to historical research, the Mangits were one of the large Turkic tribes, which originally lived in the 12th-13th centuries between the Dashti-Kipchak, Idil (Volga) and Yayik rivers. At the end of the 14th century, they separated from the Golden Horde and formed a separate Mangid Horde. In the middle of the 15th century, the Mangids were called Nogais (Nogais). From that time on, the Mangid Horde also took the name Nogai Horde (Nogai Khanate). The Nogai Horde was mainly inhabited by Mangids and Kungurats. In the middle of the 16th century, this state was divided into two states: the Great and the Small Nogai. Later, the Mangids, who were part of the Great Nogai, were included in the Uzbeks, Karakalpaks, and partly Kazakhs. The Ashtar Khanate dynasty began with the official accession to the throne of Muhammad Rakhim (December 16, 1756), who succeeded him. Muhammad Rahimkhan was a representative of the Toq Mangit clan of the Uyghur people living in the Karshi region, who had arable land, property, livestock, and large investments, as well as attention and influence among his own tribe and neighboring tribes. In terms of their origin, some Mangits are related to the Ashtarkhanids, Timurids, and Genghisids. Muhammad Rahimkhan is from the Uzbek (Turkish) people and is not related to the Genghisids at all. Representatives of the Toq Mangit clan of the Mangits dynasty enjoyed great privileges in the Bukhara Emirate. [2]

Muhammad Rahim pursued a policy of establishing his absolute rule in the country and ending internal strife. The goal of such a policy was to restore a centralized state. Muhammad Rahim resolutely set about implementing this policy. He summoned all the local rulers to his presence and informed them of his true goal and his program of governance. However, he emphasized that the ongoing internal conflicts and wars were devastating the country, that economic and trade activities were being disrupted, and that if these processes continued, the collapse of the state was inevitable. He warned that any local ruler who did not submit to the central government would be subjected to severe punishment. Muhammad Rahim Khan



subjugated the principalities of Miyonqol, Nurata, Qobodiyon, Baysun, Shahrisabz, and Urgut, which were claiming independence, to himself for four years. At the same time, he pursued a policy of evicting tribes that did not want to submit and were trying to disobey the central government. For example, such a policy was pursued in relation to the Burqut, Kipchak, Yetti Urug, Bahrin, Yuz Kenagas, Sarai and other tribes. In 1754, Muhammad Rahimbiy Otalik and Kokand Khan Erdonabiy, who were equal allies for a while, jointly marched on Oratepa, where the Hissar beks acted on the side of Muhammad Amin Oratepa bek, creating difficulties for the Bukhara army. Later, due to the intrigues of the Hissar bek, the alliance was broken, and all relations between Muhammad Rahim and Erdonabiy were terminated. Later, the Bukhara troops managed to capture Oratepa, which forced Muhammad Amin and the Oratepa bek to flee to Hissar. This situation angered the Bukhara otalis, and they continued to follow the fugitives. [3]

In 1756-1757, Muhammad Rahimbiy captured Boysun in his first campaign, and then Denov Castle. From Denov Castle, he began to organize raids on Hisor. These raids did not stop until the territory was conquered. Muhammad Rahimbiy captured Hisor on the second attempt, and Shahrisabz on the third attempt. With the cessation of hostilities, the khan ordered all the residents who had moved to Hisor from Bukhara, Samarkand and other central cities and regions of the khanate to return to their places. As a result of this event, which testified to Muhammad Rahimkhan's desire to restore permanent life in the main cities of the khanate, 20 thousand families were resettled, which, of course, could not but affect the general revival of urban life. Muhammad Rahim managed to sharply reduce the interference of large landowners in the administration of the state, which had continued until then. However, he could not fully achieve the recognition of the central authority by all the principalities. In 1757, with the support of Muhammad Rahim, Timur Ghazi Khan ascended the throne of Khiva. This significantly strengthened the authority of the Bukhara Khanate. He maintained active diplomatic relations with the Afghan ruler Timur Shah Durrani and the Kokand beks.

According to the Bukhara historian Mirzo Abdulazim Samiy Bostani, he died on the way back from the Gijduvan district. He was buried in the Abu Bakr Tarkhan cemetery at the Mazor Gate, on the banks of the Shahrud River in Bukhara. After his death, Fazil Tura (his daughter's son) and then Ubaydullah Khan were appointed heir to the throne, but the state was actually ruled by his uncle, Daniyalbiy Otalik (1758-1985). Daniyalbiy was familiar to Nadir Shah from the time of his invasion of modern Afghanistan, during which Daniyalbiy joined the Shah's army. Later, in 1740, after the submission of Abulfayz Khan to Nadir Shah and the transfer of power to Muhammad Hakimbiy, Daniyalbiy was appointed bek of Karmana and Miyonqol.



In 1756, he was confirmed in his position by Muhammad Rahimkhan and received one of the highest titles - parvonachi.

In 1757, Muhammad Rahimkhan granted Doniyalbiy the Hissar bek. After the death of Muhammad Rahimkhan in 1758, Doniyalbiy, who inherited power, was content with his paternal title and did not receive the title of khan. Puppet khans were placed on the Bukhara throne, and the state was ruled by the paternal line. Since Muhammad Rahimkhan had no sons, after his death, his young grandson, who was born from his daughter, was declared Fazilbiy Khan. The news of the death of Muhammad Rahimkhan immediately caused a revolt of the regional rulers against the central government. Serious uprisings of the beys of the Nurata and Guzar beys, the so-called “seven tribes” (seven-genus) living in Zarafshan revolted, but were soon suppressed. In other regions, the beys began to fight each other. The entire country, from Miyankal to Shakhrisabz, Guzar, Baysun, Sherabad and Hisor, was engulfed in conflicts. The head of the Yuz tribe, Fazilbi, left Khujand for Oratepa, captured Samarkand, and captured the governor of Samarkand, Barotbi, with all his relatives and friends. From here, the Yuz began to move to Miyankal, where they were joined by Chinese-Kipchaks from the “seven tribes”. A number of cities were captured by the rebels. Local emirs urged Fazilbiy Yuz to go to Bukhara and seize supreme power. Daniyalbiy set out against the rebels with his troops and, having reached Karmana, entered into negotiations with Fazilbiy Yuz. The rebels expressed their readiness to submit on the condition that the younger Khan Fazilbiy be removed. “If the fatherland, who had now encroached on the management of state affairs, were to ascend the throne himself, he would have a good name among the people,” writes one of the Bukhara historians. Based on the agreement, Daniyalbiy returned to Bukhara, overthrew Fazilbiy from the throne and sent him with his parents to Karshi. [4]

The Ashtar Khan Abulgazi Khan (1758-1785) was placed on the throne of Bukhara. The new khan was a puppet, and only coins bearing his name were minted. Abulgazi Khan did not dare to leave the house without the consent of his father. All his duties consisted of dressing in the khan's robe and sitting on the throne in the viewing hall on Fridays. Here, Doniyalbiy and other dignitaries came to him only to pay him a solemn bow. At the end of the ceremony, the khan's robe was taken off and, accompanied by one stirrup, he was sent through the streets of Bukhara to his residence. The khan did not even live in the khan's palace, Ark. Information from sources about the internal situation of the Bukhara Khanate during the time of Doniyalbiy is extremely scarce and contradictory. Abdulkarim Bukhari, one of the Bukhara historians of the first quarter of the 19th century, noted that during the time of Doniyalbiy, Bukhara was cheap, and the country was distinguished by its prosperity.



RESULTS and DISCUSSION. However, according to the reports of the Bukhara historian and Doniyalbiy's son, Muhammad Yakub Bukhari, the condition of the urban and rural population deteriorated significantly during this period. This was due not only to the aggravation of the general political situation in the khanate, but also to the introduction of a number of new taxes that were illegal even in the conditions of that time, that is, not in accordance with the norms of Sharia (yasok, tax, yorgu, etc.). According to Muhammad Yakub Bukhari, Doniyalbiy, like Muhammad Rakhimkhan, did not deeply interfere in state affairs, especially financial matters, but he was generous and humane. In all important state affairs, he consulted with the clergy, and supposedly “did not take a single step” without their consent. According to M.A.Abduraimov, during Doniyalbiy's reign, there was a centralization of power in the state. According to P.P.Ivanov, the role of the central government was weak. The state was actually ruled by the supreme governor Muhammad Davlat and the Bukhara judge Nizamuddin, who mainly cared only about their own wealth and did not take any measures to improve the lives of the population. [5]

Muhammad Rakhim Khan (1747–1758), recognized as the founder of the Mangid dynasty, is a figure who played an important role in the history of Central Asia. As the leader of the Mangid tribe, he exerted a strong influence on the political arena of the Bukhara Khanate and made great efforts to establish an independent state. The foundation of the Mangid state was based not only on military power, but also on political skill and economic strategy. Muhammad Rakhim Khan's appearance on the political scene coincided with the collapse of the Golden Horde state and the weakening of the Ashtar Khanate. While the Ashtar Khanate ruled the Bukhara Khanate, internal conflicts, political instability, and the desire for independence of local authorities intensified. In this difficult situation, Muhammad Rakhimbiy began to actively act in the political arena as the leader of the Mangid tribe.

The assassination of the Iranian Shah Nadir Shah in 1747 created a power vacuum in Central Asia. This event created new opportunities for many local rulers, including Muhammad Rahimbiy. He took advantage of this situation and made a determined move to seize the throne of Bukhara. Rahimbiy initially strengthened his position by weakening the remaining forces of the Ashtar Khans and winning over local tribal chieftains to his side. Muhammad Rahimkhan managed to dethrone the last representative of the Ashtar Khan dynasty, Abulfayzkhan, in 1747. Although he did not declare himself the emir of Bukhara, he practically took full control of the state and began to strengthen state policy. His main goal was to turn the Bukhara Khanate into a strong centralized state, eliminate internal conflicts, and restore the economy. [6]



During the reign of Rahimkhan, a number of reforms were carried out. He paid great attention to centralization in state administration and tried to limit the powers of local authorities. At the same time, measures were taken to strengthen the state, such as increasing military power, effectively collecting taxes, and controlling trade routes. During the reign of Muhammad Rakhim Khan, economic life began to recover in the city of Bukhara, caravan routes were reactivated, and internal discipline was strengthened. Muhammad Rakhim Khan's political successes were associated with his military skill and ability to form tribal alliances. He increased his power by regularly strengthening his troops and forming alliances with local tribes. At the same time, Rakhim Khan also paid great attention to the development of diplomatic relations. During his reign, the Bukhara Khanate established strong diplomatic relations with neighboring states.

Muhammad Rakhim Khan's political skill and military power created a solid foundation for the Mangid dynasty. His actions were aimed at ensuring the independence of the Mangid state, restoring internal order, and ensuring economic development. As a result of these processes, the Bukhara Emirate became a strong state and achieved political stability in Central Asia. After the death of Rakhim Khan, his son Shah Murad Khan ascended the throne and further strengthened the political and economic power of the Mangid dynasty. During Shah Murad Khan's reign, the Bukhara Emirate was further strengthened, state administration was centralized, and economic reforms were continued.

CONCLUSION. As the founder of the Mangid dynasty, Muhammad Rakhimkhan played a significant role in transforming the Emirate of Bukhara into a powerful state. His military power, political skill, and economic reforms laid the foundation for the formation and development of the Mangid state in Central Asia. The state administration in the country was completely based on Sharia law. State administration agencies consisted of central and local systems. In local administration, the regions were governed by beks appointed by the emir, and the beks were in turn divided into amloks. Amloks included several villages in their composition. Amloks were appointed by the bek. The villages were governed by village elder.

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