



THE ORIGIN OF THE MANGITS AND THEIR CAPTURE OF THE POWER OF THE BUKHARA KHANATE

Akbar Zamonov

*Phd In History, Senior Researcher Head Of The "History" Department Of Kimyo International University
In Tashkent, Uzbekistan*

ABOUT ARTICLE

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Abstract: In this article, the origin of the Mangit dynasty, which founded the Bukhara emirate, its original territories, the facts related to its entry into Movarounnahr, and the growing political influence of clan elders during the Shaybanid and Ashtarkhanid dynasties are analyzed based on the sources. There is also talk about the division of the Mangit tribe into several sections and branches, and about the bekjamis, which are a network of emirs. The article also reveals how the representatives of this Mangit clan came to power in Bukhara instead of the Ashtarkhanids.

INTRODUCTION

The majority of genealogical trees, which are related to this subject, connect Mangits to the legendary Mongolian clan of "borchygyn" - direct descendants of Genghis Khan. Many chronicles state that Mangits initially lived on the territory of Mongolia and moved to Dashti Kypchak at the beginning of the 13th century, during the military campaigns of Genghis Khan. Overall, the fact that the representatives of the Mangit dynasty connected their origins to Genghis Khan can be considered an attempt to legitimize the claims to the throne. Orientalist Vasiliy Bartold emphasized that this dynasty spoke the Turkic language [2: 400].

As it was mentioned before, Mangits moved to central Dashti Kypchak in the 13th century. Dashti Kypchak was granted as an "ulus" to Genghis Khan's eldest son Jochi and a state that appeared here was called "Ulus of Jochi" or "Golden Horde". Part of the Golden Horde, where Mangits resided, was called "Ulus of Mangits". Edigu Uzbek, who was a "tumanboshi" of Mangit origin, was declared an "ulusbiyi of Mangits" in 1392. Several years later, he stopped obeying the royal court and started conducting an independent policy (for instance, he formed an alliance with Amir Temur and participated in wars as a part of his army [14: 130]). Thus, an independent state called "The Nogai Horde" appeared in the ulus of Mangits.

At the end of the 15th century - the beginning of the 16th century, Mangits came to Movarounnahr together with Shaibani Khan. At the beginning of the 16th century, a smaller part of the Mangits settled in Khorezm as part of the Shaybani brothers Elbars and Bilbars army. By doing so, the Mangits participated in the formation of two Uzbek states - the Khanates of Bukhara and Khorezm.

LITERATURE REVIEW

There are few integrated studies related to the coming to power of a new dynasty, the Mangits in the Bukhara Khanate, and the establishment of the emirate. Nevertheless, scientists such as V. Barthold, A. A. Semyonov, A. Ziya, Q. Rajabov, A. Jumanazar, J. Shodiyev [15] have carried out certain studies on some aspects of the subject.

RESEARCH METHODOLOGY

This article used scientific research methods such as historicity, systematization, comparative, statistical, problem-chronological, and interdisciplinary approaches, as well as the principles of objectivity.

ANALYSIS AND RESULTS

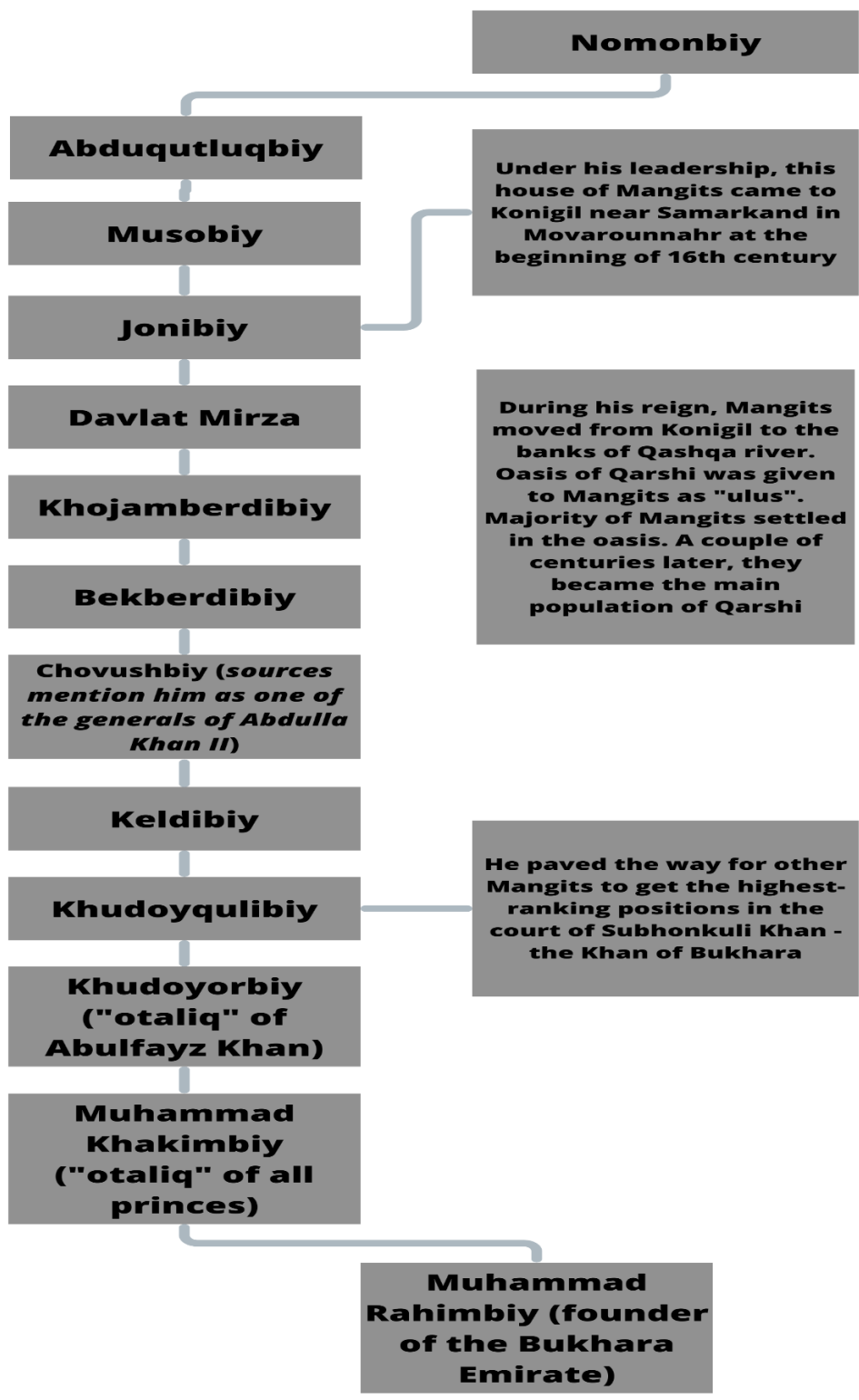
According to the sources, the Mangits first came to power during the period of Shaibani Khan, in 1500-1501. After the death of Shaibani Khan (1510), they left Movarounnahr and returned to Dashti Kipchak. After two years, they returned to Movarounnahr with Ubaydullah Khan (1533-1540). In Dashti Kipchak, the leader of Mangit clan was Nomonbiy [7: 56]. After his death, his son Abduqutluqbi became the elder of the tribe. After his death, his son Musabi, after his death his son Jonibiy, and then his son Davlat Mirza became the elder. Jonibiy had two sons, the eldest was Davlat Mirza and the youngest was Qurban Mirza. During this period, Jonibiy came to Movarounnahr with Ubaydullah Khan and settled in the Konigil reserve of Samarkand. At that time, the Mangit clan was accompanied by the representatives of the Kenagas, Jiyut, and Kurama tribes. Their elder was Davlat Mirza. After his death, he left two sons: Khojamberdibiy and Saidollabiy.

Both of them went to Langar and became the followers of Pirim Sheikh Azizon, and moved from Konigil to the banks of the Kashka River (the Mangits were given the Karshi oasis as an ulus. Many Mangits settled in the oasis. A couple of centuries later they become the main inhabitants of the city of Karshi). The Tokmangit community is from the Saidollabiy lineage, and the emirs (Bukhara emirs, Mangits) are from the Khojamberdibiy lineage. Thus, Khojamberdibiy's son is Bekberdibiy, his son is Chavushbi, his son is Keldibi, and his son is Khudoikulibiy [6: 99]. Khudoykulibi paved the way for Mangits to begin to rise to the highest positions of the Khanate.

Muhammad Ya'qub Bukhariy, in his book "Gulshan ul-Muluk", writes the following about the Mangits: "The Mangits now have twelve thousand (taking into account that the work was written in 1828, these times are meant. - A.Z.) houses and divided into several clans (Tokmangit, Karamangit, Akmangit, etc.). The first, Tokmangit, they are people with thousand houses, and they are [also] divided into four clans. The first group is sultans, they have three hundred houses. The clan of the Sultans itself has two sects. The first is Bekjami; the emirs (emirs of Bukhara) are from this faction. They have two hundred households. The second is a Boyjami. They are the nobles of Mangit, and they are the people of hundred households" [7: 55-56].

The influence of some begs, especially the chieftains of the Mangit clan, within the Bukhara government, increased tremendously from the period of Subhonkulikhan (1681-1702) of Ashtarkhanid dynasty. Gradually, the increasing influence of the officials from the house of Khudoykulibiy Mangit also weakened the power of Abulfayz Khan. During the reign of Subhonkulikhan, Khudoykulibiy was one of the notable people of Kesh region and was a toksabo. Ubaidullah Khan promoted him to the post of

devonbegi and appointed him the governor of Shahrissabz province. He ruled as the governor of this region for 10 years. Khudoykulibiy died during the reign of Abulfayz Khan [6: 100]. His father's position was occupied by his eldest son Khudoyorbi. The Mangits tried to take part in the political games in Bukhara from Karshi [1: 41]. However, hierarchically, they stood below the clans such as katagon, olchin, naiman [10: 32].



At the beginning of the 18th century, the situation changed. In 1712, Khudoyorbi, the elder of the Mangits, was appointed as the father of the Khan of Bukhara, Abulfayz Khan [1: 41]. He died in Chiroqchi in 1718 [1: 42]. After him, his son Muhammad Hakimbi takes the position of father [3: 489].

The novel of «Gulshan ul-muluk» states: «After Khudoyorbi's death, his son Hakimbi was brought to the khan, he was given the job of "parvonachi" and sent to Shahrisabz. But the kenagas did not pay attention to the decision given by the khan and declared Ibrahimbi Kenagas from their community as the governor. Khudoyorbi returned to khan and received the title of "devonbegi". The people of Shahrisabz did not accept him once again. Then he stayed in Chiroqchi for a while. The tribes of Kenagas and Karamangits complained about Hakim Devonbegi to the khan and expelled Khudoyorbiy Oталиq from Chirakchi» [7:56].

Thus, in the Bukhara Khanate (and later, in the emirate as well), the Mangit-Kenagas rivalry turned into a war that exhausted the khanate for many years. This further weakened the power of the khan, who was in crisis, and led to the increase in the influence of the tribal leaders, and the influence of Abulfayz Khan.

It is worth noting that Mangits and Kenagas also competed for the position of "otaliq". For example, during the patriarchate of Ibrahimbi Kenagas, Daniyol - "otaliq" of the royal court - came to Bukhara and became khan's close assistant. Most of the Mangits went to Karshi, but Muhammad Hakim Devanbeg, the son of Khudoyorbi, stayed in Bukhara, in the khan's palace [1: 42-44]. After the death of Doniyol Oталиq, the title of "otaliq" and the reign over Shahrisabz, Samarkand, and Miyanqal passed into the hands of Ibrahim Kenagas Oталиq. According to the sources, Hakimbi came to Shahrisabz from Bukhara after his father's death to serve Ibrahim Kenagas Oталиq. In 1720s, when Ibrahimbi rebelled against Abulfayz Khan, he went to khan's palace in Bukhara and was promoted to the position of "otaliq", and after that, his influence increased day-by-day [1: 62-63]. For example, in 1733 he was granted the governance of Karshi [10: 34]. During the reign of Muhammad Hakimbi Abulfayz Khan, they achieved several successes in the fight against the rebels who opposed the state power. Muhammad Rahim, who used this in a positive way, continued to strengthen his activities aimed at seizing state power.

Muhammad Hakimbiy, who was the grandson of Khudoykulibiy, had a strong support thanks to his family, because several descendants of Khudoyorbi had a certain influence in the country and were good political assistants to Hakimbiy. Sources describe the descendants of Khudoykulibiy up to Muhammad Hakimbiy in the following order: Khudoyor Oталиq, the fourth son of Khudoykulibi, had five sons: Hakim Oталиq, Shukurbiy (died in 1737), Bahadir Parvonachi, Iskeldibiy, Doniyolbiy. Hakimbi had four sons: Badalbiy (died in 1738), Muhammad Rahimbiy, Yovqoshtibiy (died in 1752), Barotbiy (died in 1759). Some sources say that Hakimbi had five sons, and the name of Qurbanbiy (died in 1727/28) is also mentioned [7:57].

The attacks of the neighboring countries made the already difficult situation in the Bukhara Khanate even more difficult. In addition, as a result of Nadirshah's attack in 1740, the khanate became dependent on Iran. The above factors formed an anti-Khan sentiment. During this period, the influence of the leader of the Mangit tribe, Muhammad Rahimbiy, was high, and the conspiracy against the Khan was carried out by this person [5:130]. According to the 18th-century historian Mu'in's work "Zikri te'dodi podshohoni o'zbek", the core of this conspiracy began 2-3 years after Nadirshah's conquest. Mu'in describes it like this: "Two years after this event, Hakimbiy Oталиq died (Hakimbiy Oталиq died in 1743-1744 - A.Z.). Muhammad Rahimbiy, who heard about his death in Iran, took permission from the Shakh and came to Bukhara to mourn his father. He stayed for some time, expressed his condolences,

took the title of "otaliq" and went back to the Shakh. In historical 1158 (1745) Ibodullah, a Chinese-Kipchak kali surkhi ("kali surx" means "red bald". Perhaps, it was the nickname of Ibodullo Chinese. But Mirza Salimbek, while describing this incident, stated that it happened on the holiday of "Guli surkh". – A.Z.) raided Bukhara. Hearing this, Nadirshah sent four of his commanders with twenty thousand cavalry to Bukhara to repel him. Muhammad Rahimbek also asked the king for permission to go to Bukhara again, and he was given permission" [6: 98].

Nadirshah's generals came to Bukhara by the way of Balkh, while Muhammad Rahimbek came by the way of Marv. He executed Abulfayz Khan and wanted to take his place and become Khan. According to Mirza Salimbek, Muhammad Rahimbek came to Bukhara before Nadirshah's generals and met his brothers, tribal leaders [4: 283-284]. Of course, it was natural that Muhammad Rahimbek discussed his political goals with his relatives during this meeting.

At that time, the news spread in Bukhara that Nadirshah was dead". The Iranian generals attacked Bukhara with a large force, besieged it for a long time and caused a lot of damage to the city. Among the local officials, Muhammad Aminbek Hisari, Olimbek Kenagas, Gaibullabiy, Togay Murad Barqut, Muhammad Khoja Naqib gathered and discussed whether it would be wise to send Abulfayz Khan to Iran and hand him over to the Iranian army [9:114]. On the other hand, it was recognized that his existence caused many unpleasantness, and the execution of the khan could relieve the people of Bukhara from their troubles and stop the siege of the Iranian army. In 1747, according to this decision, Abulfayz Khan was executed in one of the cells of the Mir Arab madrasa [13: 30-31.].

Shortly before this incident, the leader of the rebellion, Ibodullabiy, who heard that four generals of Nadirshah - Hasan Khan, Behbud Khan, Shahquli Khan and Salim Khan, were coming to Bukhara, managed to escape from Miyanqal towards Tashkent. The commanders followed him to Jizzakh and then returned to Bukhara. When it became known that Abulfayz Khan had been executed, the Iranian soldiers stationed in Bukhara were dissatisfied with the death of Nadir Shah's father-in-law and a Genghisian descendant, and began to prepare for a rebellion. At first, they blamed Muhammad Rahimbek and asked, "Why did you do this without the permission of the king?" Muhammad Rahimbek replied: "Your king is dead. You are also my prisoners," he answered. As a result, the two sides clashed with each other, and the Iranian generals fought in the city for several days. In June-July 1747, they surrounded Bukhara with their artillery. Muhammad Rahimbek strengthened the defense by repairing the city walls and gates with the help of city artisans. After believing the death of Nadir Shah, the Iranian generals made peace with Muhammad Rahimbek and returned to Iran, elevating the son of Abulfayz Khan to the throne of Khan in place of his father [6: 98]. Thus, Abulfayz Khan, who officially ruled the khanate throne for 36 years, was killed in a tragic way in 1747.

Having taken control of the power, Muhammad Rahimbek placed Abdulmomin ibn Abulfayz (1738-1751) on the throne of Khan. Although he ruled in 1747-1751, in reality, the real power was in the hands of Muhammad Rahimbek. He married his daughter off to Abdulmomin and ruled the country in the position of "otaliq". In any case, the khanate's official authority belonged to Abdulmomin for three years. In 1751, Abdulmomin Khan, who started interfering in the administration of Muhammad Rahimbek, was removed from the government. Muhammad Rahimbek again appealed to the people and promoted Ubaydullah Sultan from Urganch Sultans to the title of the Khan. In some sources, it is written that Ubaydullah Khan, the youngest son of Abulfayz Khan, was placed on the throne. The khanate's official authority belonged to him for three years. After that, Muhammad Rahimbek removed him from power. Although Ubaydullah Khan (III) ascended the throne in 1751-1754, he did not have real power.

On December 16, 1756, Muhammad Rahimbiy, a member of the Mangit family, was declared Khan (1756-1758) by religious scholars and officials. But he considered himself to be a "noib ul-hukumat", i.e., the ruler's deputy [12: 36]. By doing so, he officially ended rule of the Ashtarkhanid dynasty. This dynasty was replaced by a new dynasty of Mangits, and this process continued until 1920. The history of the Mangit era of the Bukhara Emirate is covered in various local sources and scientific literature. For example, Mirza Olim Mahdum Haji, in his work entitled "History of Turkestan", describes the succession of representatives of the Mangit dynasty to the throne as follows: after Abu-l-Fayzkhan, the Genghisian descent was ended and Abu-l-muzaffar Rahim Khan ibn Hakimbi ibn Khudoyar ibn Khudoyguli of the Mangit clan became king and took control of Shahrisabz, Hisari Shodman, Kolab, Khojand and Tashkent. His minister was the Iranian State Governor, and the entire country was under his control [8:167]. The founder of this dynasty was Rahimbiy ibn Hakimbiy ataliq ibn Khudoyorkhan ibn Khudaikuliy biy ibn Keldiyar ibn Chovush.

Muhammad Rahimbi's accession to the khanate throne was evaluated by the historians of that time as an important political event. Muhammad Rahimbiy sat on the khanate throne in Bukhara, then he intentionally came to Samarkand and sat on the famous Koktash throne [11: 270]. Historian Khumuli writes that Muhammad Rahim sat on the throne of Koktash while still working as an "otaliq" – so called title of a parental guardian. For information, it should be said that after the death of Subhonquli Khan (1681-1702), no representatives of Ashtarkhanids sat on the throne on Koktash.

According to the sources, the founder of the Mangit dynasty, Muhammad Rahimbi, who married the daughter of Abulfayz Khan and became the son-in-law of the Ashtarkhanids, was also placed onto a white felt and enthroned. The four corners of the thick felt were occupied by representatives of four major Uzbek clans - Mangit, Otarchi, Bahrin, and Saray. In addition, descendants of four great religious scholars dynasties - Makhdumi Azam Kosoniy, Sayid Ota, Khoja Muhammad Islam Joyboriy, and Khoja Ahror - held the edge of the felt [10: 39-40]. So, Muhammad Rahimbiy, who officially became the ruler of the state, ruled on the throne of Movarunnahr (Bukhara) for two years.

CONCLUSION

In conclusion, it is worth saying that during the Shaibani and Ashtarkhani dynasties, the chieftains of several Uzbek clans, who participated in the administration of the country, gained a certain influence due to mutual competition, political struggle, and services to the ruler. In the end, when the power of the khan weakened and his influence became equal to that of the chieftains of the tribes and clans, they initially became "puppet khans" in the hands of the chieftains. Later, they were completely deprived of power and created the ground for the clan elders to found a new dynasty.

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