



 **Research Article**

## REVIVAL OF THE AUTHORITY OF THE SAMARKAND PROVINCE DURING THE MANGIT DYNASTY IN THE EMIRATE OF BUKHARA

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### ABSTRACT

While describing the Samarkand kingdom in the 18th-19th centuries in the Bukhara Emirate, we can first of all see that during the Ashtarkhanid dynasty, Samarkand lost a lot of its previous influence, in economic relations, the economic relations of the old Middle Ages were preserved, and in the field of production, the production of traditional handicrafts we need to emphasize that it was superior. There were several areas in the economic life of the city. Based on the analysis of these areas, it will be possible to describe the economic life of the city.

### KEYWORDS

Samarkand province, Zarafshan oasis, districts, Shahmurad, administrative management, bek, amlodkar, Koktash.

### INTRODUCTION

Muhammad Rahimkhan, the founder and first ruler of the Manghit dynasty, officially ascended the throne of the Bukhara Emirate on December 12, 1756, and went to Samarkand in order to give his authority a political tone. According to the work "History of Humuliy" by Sufi and historian Humuliy from Urgut, Muhammad Rahimkhan came to Samarkand specially and sat on the famous Koktash throne. According to Humuli, Muhammad Rahimkhan performed the ceremony of

enthronement on the Koktash throne while he was still working as a father. No one sat on the throne on Koktash after the death of Subhonqulikhan (reign period: 1680-1702) from Ashtarkhani [1].

When Muhammad Rahimkhan became Khan of Bukhara, he paid special attention to the city of Samarkand, which is the second largest city in the country after the capital. It is known that the city of Samarkand was completely destroyed and turned into



ruins in the 20s of the 18th century as a result of the struggle for the throne (the actions of the false khan Rajab Sultan - Rajab Khan) and the invasion of the city by nomadic Kazakhs. These tragedies were so terrible that people returned to the Samarkand fortress only from 1730 and began to build houses for themselves. However, as a result of the invasion campaign of the Iranian king Nadirshah in 1740, Samarkand again fell into the hands of the enemy and became a ruin [2]. After Muhammad Rahim Khan occupied Hisar, he moved several thousand families from here to Samarkand. Muhammad Rahim Mangit made several attempts to revive Samarkand during his reign. So, in the 50s of the 18th century. The irrigation system of Zarafshan, the dam in Dargom was restored, -Ditches were cleaned and partly dug again in the Sharoz district near Pekjikent, as well as from the Karadarya and Akhdarya rivers below Samarkand. Samarkand fortress and city walls were restored.[3]

It is necessary to mention the situation of Samarkand during the time of many rulers. Muhammad Rahimbiy, the son of Muhammad Hakimbiy, who had the honorable task of founding a new Mangit dynasty and state, Muhammad Rahimbiy, the First Manghit ruler, fought against the political disorder that had escalated in the country. He tries to regulate the economic life in the state. Nurota, Kobadiyan, Boysun, Huzor, Panjikent, Urgut, Jizzakh, Zomin and Shahrisabz are subordinated to the central authority. When Muhammad Rahimbiy came to Samarkand, he saw the city empty. By this period, the situation of Samarkand was objectively covered in the works of many historians.

Amir Muhammad Daniyolbi had 12 perfect sons, among them the eldest son and successor Shahmurad (1741-1800) stood out. Shahmurad was the governor of Samarkand from 1780. Shahmurad made a great contribution to the restoration and improvement of

the city of Samarkand. In particular, after the death of his father, after becoming the emir of Bukhara on June 9, 1785, he paid special attention to the improvement of Samarkand.

During the short period of Amir Shahmurad's rule (1785-1800), many madrasahs, mosques, houses and various buildings were built in Bukhara and Samarkand in just 15 years. During this period, the vacant madrasahs in Samarkand and Bukhara were once again crowded with scholars - mullahs. There is enough information about this in the sources. Also, Amir Shahmurad actively participated in the restoration of Samarkand madrasahs. In particular, he rebuilt the two-story Khoja Ahror madrasa, built in 1455 and named "Madrasa Safed" ("White Madrasa"). This madrasa was located in the southern part of Samarkand, in the western part of the main street leading to Sozangaran daha of the city. This building was renovated at the expense of construction materials of the Ko'kaldosh madrasa. By Shahmurad's decree, the Shaibani Khan and Ulugbek madrasahs in Samarkand were repaired and restored, and the damaged parts of the fortress and city walls were also restored. It was during this period that the unique arch-dome network - Chartaq building - was built at the top of the stairs of the Shahzinda mausoleum.

Shahmurad himself drew the layout of the city to be rebuilt. The ditches and gardens in the city have been cleaned. According to Humuli, who studied in Samarkand madrasahs a few years later, Amir Shahmurad built 24 new districts in the city and moved people here from the eastern regions of the country. Amir Shahmurad personally appointed mudarris, muezzin and imam to every madrasah and mosque in Samarkand. Six-sided Chorsu - "Toqi Musaddas" is built in the center of the city. Chorsu was a tall corner building with a high dome in the center and six corridors leading from it. These corridors led to the city



gates of Bukhara, Korizgoh, Sozangaron, Feruza, Ohanin and Hyderabad. This is how the six main gates of Samarkand were named during the time of Amir Temur. He also rebuilt the shrine of Makhdumi Azam located in Dahbed region near Samarkand. The city of Samarkand was very important in the life of the Bukhara Emirate during this period. By the beginning of the 19th century, Samarkand had the appearance of a large city. British spy Mir Izzatulla testified that Samarkand was developing day by day. The socio-economic growth of the city was caused by its convenient geographical location[4]. The city was located in the south of the Zarafshan River, surrounded by high mountains from the north, east and south, and wide fields of crops adjoined it from the west. In addition, the location of the city was a convenient junction for trade caravans coming from China and East Turkestan from the northeast, India from the southeast, Iran and Caspian lands from the west through Khorezm and Bukhara, and Russia from the north.

In Samarkand, the tradition of sitting on the Blue Stone continued in the first half of the 19th century. Amir Haidar (1800-1826), the son of Shahmurad and the grandson of Ashtarkhani Abulfayzkhan from his mother's side, was raised as the supreme ruler on white felt, and he was officially recognized as the ruler by placing him on a blue stone in Samarkand. Ye.K. Meyendorff, who was in Bukhara in the 20s of the 19th century, mentions this incident in his information. According to him, the Supreme Ruler had to go to Samarkand and sit on the Blue Stone in the Madrasa of Mirza Ulugbek to perform the enthronement ceremony. stands When the khan sits down, they raise this felt three times, the ends of which are held by scholars, citizens, fazis and sayyids.

Beginning with Amir Haydar, the rulers of Bukhara added the title of "Said" to themselves. At the

beginning of the 19th century, Amir Haidar refused to obey the central authority of the Bukhara Emirate and was forced to fight against the governors of Shahrizabz, Kitab, Urgut, Miyanqal and Samarkand, who were showing separatist sentiments. At this time, his uncles, Umarbiy and Fazilbi, who opposed Amir Haydar with the help of enemies, occupied Nasaf (Karshi), and a rebellion broke out in Samarkand. According to the historian Mirzo Salimbek, Amir Haydar appointed Davlatbii devanbegi qushbegi (in place of his brother Muhammad Husaynbek) to Samarkand to strengthen the central authority. Davlatbi Qushbegi ruled Samarkand until 1814. Davlatbi Qushbegi built a small madrasa in the Shahizinda complex in 1812. After that, 4 people from the comrades of Amir Haydar were appointed governors of Samarkand region: Ayozbiy, Muhammadbiy, Muhammad Safaribiy, Ibrahim Dodkhoh.

Even during the reign of Amir Nasrullah Bahadur Khan (1806-1860), the seventh ruler of the Manghit dynasty, Samarkand was considered one of the strategically important cities in the emirate. Economic growth in Samarkand was noticeable during the Manghit dynasty. In particular, since the years of Amir Shahmurad's rule, economic life in the city has significantly revived. From the middle of the 18th century to the last quarter of the 19th century, Samarkand remained a major center of craft production and trade in the region. During this period, Samarkand produced different colored silk and satin gauzes with flowers, abr, thread and silk olacha, zandaniche, gray and floral gauzes, and silk shawls. In this period, the weaving of fota was also widespread. For example, according to the data of the 1970s, there were 40 fota weaving enterprises in Samarkand alone. Samarkand was also famous for its jewelers. They made ornaments and jewelry for women from silver and copper, sometimes gold, and covered them with



precious stones. Jewelers used silver to decorate the saddles, including saddles.

Artisans who make the same product are united in special associations. Masters who were members of one union usually lived in one neighborhood of the city[5]. In Samarkand, there were Zargaron (jewellery masters), So'zangaron (needle makers), Charmgaron (tanners), Harroton (woodturners, carpenters), Kulolon (potters), Sharbatdaron (juice makers) and other such neighborhoods. In Bukhara, which is considered the capital of the Emirate, there have been such craftsmen's quarters since ancient times, and they have been preserved to this day.

As during the Timurid period, high-quality paper was produced in Samarkand during the Mangit dynasty. German Vambery (1832-1913), a famous Hungarian orientalist and traveler who visited Bukhara and Samarkand in 1863 in the guise of a "Turkish pilgrim", and at the same time a secret agent of the British Empire, gave a very high assessment of the paper produced in Samarkand and Bukhara at that time [6].

G. Vamberi gave a very high assessment of the work of craftsmen in Samarkand in his works. He gives the following comments about the harness makers in Samarkand: "Samarkand bazaars sell famous leather products, tastefully made saddles, their decoration can bring fame even to a European craftsman."

In the first half of the 19th century, domestic and foreign trade increased significantly. The number of caravanserais and shops in the city is proof of this. At that time, some markets that existed in Samarkand could not be found in other cities. For example, in some sources it is mentioned that there were markets known as "bazari bargi mulberry". For example, there was such a market in Samarkand in the 19th century, and silkworm breeders bought it here when they felt a

shortage of leaves. In the seedling market near the Sherdar madrasa in the city, "Balkhi" and "Khorazmi" varieties of mulberry trees, along with other trees, were sold in large quantities.

Thus, the city of Samarkand was considered the second most important trade and craft center of the Bukhara Emirate in the middle of the 19th century. 1820 A.F. According to Ye.K. Meyendorff, who was in Bukhara as part of the Negri mission, 50,000 people lived in Samarkand at that time [7]. For comparison, it should be noted that at the beginning of the 19th century, approximately 2 million people lived in the Emirate of Bukhara. 60,000 people lived in the capital Bukhara. In the middle of the 19th century, the Emirate of Bukhara was divided into several regions and provinces. The largest regions of the emirate, Bukhara and Samarkand, are divided into districts and other small administrative units. The province and city of Samarkand were governed by a governor appointed by the emir. In the sources, the following information is given about Samarkand in the middle of the 18th century: it was broken and turned into a dry desert. When Rahim Khan, the first of the Mangit emirs, came to conquer Samarkand province (in 1166-1752) there was no one in Samarkand, even the Rabati Khojabandi dam was broken and Samarkand was without water. During this trip (1166 A.H. in the month of Jumad As-Sani), Rahim Khan repaired Rabati Khoja Bandi, and even though water flowed to Samarkand, it did not survive due to the lack of people.

Russian Ivan Kirillov wrote about Samarkand in 1734: "Samarkand used to be a famous and powerful state. Now, except for the madrasah and many books in Arabic and other languages, there is probably nothing left of it." Metropolitan Khrisanf of Novopatrask, who was in Central Asia in 1790, confirmed this situation in the city and noted that "Samarkand is now empty, no matter how hard the arrogant viceroy of Bukhara, who



conquered it, tries to fill it with the population as before, it is useless."

While describing the position of the city of Samarkand in the 19th century, T.S. Saidkulov's statement that "the city was considered the capital of the khanate (emirate)" [8] and the Russian author F. Nazarov's "firstly, due to historical and religious reasons, secondly, the population of the country is the most as the central city of a dense, rich region" is appropriate.

Amir Haydar, who was a king, scientist and mudarris during the Manghit period, was not satisfied with repairing old madrasas and building new ones, showing a great example to others, he also did not spare himself the pursuit of knowledge. During this period, the commentator scholar Qazi ul-Quzzot Abdulhaikhoja, his son Qazi ul-Quzzot Mir Abu Saidkhoja, and his grandson, Mufti Mir Abu Tahirkhoja, the author of the work "Samaria", created and taught in the fields of Sharia, history, and literature at the Sherdar madrasa. [9]

During the Manghit dynasty, the population of Samarkand city gradually increased. In the 1940s, approximately 25-30 thousand people lived in the city.[10] However, although Samarkand is not the capital, it has retained its importance as a center where the official ceremony of sitting on the Blue Stone is held in the city. Thus, the city of Samarkand developed as an important political, economic and cultural center within the Bukhara Emirate between 1756 and 1868. Representatives of the Manghit dynasty and mayors made valuable contributions to the development and beautification of Samarkand. During this period of more than one hundred years, in particular, during the reign of Amir Shahmurad and Amir Haydar, the image of the city changed radically, and the current appearance of the Old City was laid at that time. To sum up, the city of Samarkand, located in the convenient geographical area of Central Asia, is

considered an important political, economic and cultural center of the Bukhara Emirate. From a political point of view, Samarkand is a place associated with the ceremony that literally gave the status of "supreme ruler" to the emirs of Bukhara, but on the other hand, it is more important as a center of internal and external trade, production, and science.

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