

## Activities and Financial Status of Bukhara Mangit Rulers in The Years Of Independence

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### ABSTRACT

*In this article, articles on the personality and socio-political activities of the rulers of Mangit in Bukhara, the financial and economic situation, the source significance of the periodicals of independence have been scientifically studied and analyzed on a new methodological basis.*

***Key words:*** *Oriental Manuscripts, Emirate, Character, Personality, Treasure, Economic Life, Mosque-Madrassa, Research, Written Monument, Trade, Customs, Economic Status.*

### I. Introduction

This article is a scientific study and analysis of articles in the periodicals of independence about the personality and socio-political activities of the rulers of Mangit in Bukhara and the financial and economic situation of the emirate.

The area where we live is one of the regions rich in written monuments. Manuscripts and rare documents related to our history are kept in scientific institutions, museums and archives as a cultural and spiritual heritage. Some of them are from private collections.

Thanks to independence, many articles about the history of the Motherland and the personalities and socio-political activities of the rulers of Bukhara Mangit began to appear in the press. In this regard, it is possible to note the scientific articles of historians, museologists, archivists, mystics on the history of our country. When articles on history are published in our press, it is necessary to give different views on a particular issue, to clarify the truth through debate. We need to warn people of the real truth by interpreting historical events, the activities of individuals. Our society is nourished by the springs of history. If we look at the pages of periodicals published in Bukhara, we see that most of the popular scientific articles about the socio-political activities of the rulers of Bukhara were written on the basis of manuscripts. Manuscripts written in Central Asia, including Bukhara, have both formal and informal aspects in their transfer to foreign countries. The formal side of the issue includes manuscripts donated during intergovernmental relations between the countries, while the informal side includes manuscripts taken as a result of private trade, voluntary visits. Another case of "migration" of manuscripts is that manuscripts and historical documents from the palaces of Bukhara, Khiva and Kokand khanates were confiscated and taken to the capital of the Russian Empire. Part of the library of the Bukhara Emirate

was taken to Afghanistan. Nevertheless, the golden manuscript heritage of our history is being translated by our historians and published in the press.

## II. Main Part

Main part: in the articles of historians H. Turaev, Sh. Hayitov, G. Kurbanov, K. Rajabov, the political activity of the rulers of Bukhara Mangit is in the center. The Mangits and Kenagas are two rival tribes in Movaraunnahr who have always been in conflict with each other. The Kenagas lived in the city of Shakhrisabz, and the Mangit tribes in Karshi and its environs. Muhammad Rahimkhan was a representative of the "Oy eli toq mangit" tribe who lived on the Karshi side. He had arable lands, property, livestock and large investments, as well as attention and prestige among his own tribe and neighboring tribes. In terms of their origins, some mangits are associated with the Ashtarkhanids, Kenagas, and Timurids. In 1753, Muhammad Rahimkhan began his reign by putting the emirate's crown on his head. Various Tajik, Afghan, Uzbek, Turkish, Arab, Iranian, Kalmyk, Kyrgyz, and Armenian tribes living in the territory of the Bukhara oasis lived in peace and harmony during this period.

As for the opinions of the emirs of Mangit about the personality of Daniel: he was not only a pious and pious man, but also a memorizer of the Qur'an. He used to copy the Qur'an with his beautiful calligraphy and give it to people as a gift. The salary was two coins with Bukhara coins. He did not keep maids and slaves in the palace. His wife did the housework. According to records, Amir Daniel did not have a shoe to wear on the day of Eid al-Adha at the feet of his son, and complaining about this, he went to his father. It is also narrated that Amir Daniel wrote a letter to the bayt ul-mal (treasury) asking him to pay a portion of his monthly salary in advance for the purchase of Eid. Baitul-mal officials wrote a reply to Amir Danielbi: "Be patient until the end of the month." Amir Daniel, who read this answer, fainted. After a while, he looks at his son and says, "You will be able to celebrate Eid without shoes. But I can't guarantee I'll get you a shovel by the end of the month." Amir Danielbi ruled for 28 years. He was buried in Bahauddin Naqshband Cemetery. He had two sons, the eldest of whom was Shah Murad, known by the nickname "Paradise."

Amir Shah Murad was dressed in poverty. Sallasi was from Karbos. In the early days he did not wear the royal crown. He was wearing a simple chase and a maxi. He held the title of khanate as a stranger, did not go to the wedding of akobirs, and did not accept anyone's gift. All he ate was bread and tea, a meal of moshova, watery dough, and a quarter of a week's meat was considered a woman's pension. He reigned for 16 years, died at the age of 61, and was buried in the tomb of Haji Habibullo and Hazrat Imlo Rahmatullo in the Joybar guzar of Bukhara. Amir Sayyid Haydar ascended the throne. He was an enlightened scholar, a pious and generous ruler, who taught science to four hundred students and showed kindness to the poor poor. He was respected by scholars and mashayiks. He had seven sons and eight daughters, according to sources. One of his sons, Nasrullah Khan, the governor of Karshi, the other, Amir Umarchan, the governor of Karmana, and the third, Amir Hussein, ascended the throne fifty-six days after the death of his father, Amir Haydar.

After that, his brother Amir Sayyid Umar ruled in Bukhara for eighty days, after which power passed to Sayyid Nasrullo. The internal political processes of the Bukhara Mangit rulers are described in the article "Monetary reform in Bukhara" by museum critic G. Kurbanov. [1]

It was noted that in the VII-XX centuries in the territory of Bukhara the coin was a determining factor in the financial value of goods. Masudbek carried out monetary reform in 1270-1271 and changed

the appearance of silver coins. According to EA Davidovich, a leading expert in the field of Oriental coinage, during the reign of Ulugbek the coinage of copper coins was in Bukhara, and Bukhara metal coins were replaced by paper coins in 1919-1920. In 1904-1905, Amir Abdullah Khan issued copper coins with the denominations "2" and "32". It was noted that the first stage of the monetary revolution in Bukhara ended with the issuance of copper coins with the denomination "4" and "8" during the changes in the monetary system in Russia after the First World War in the context of rising prices. [2]

The author notes that the Uzbek translation of Amir Muzaffar's Letter to the Greek Sultan of Rome (Turkey) was first published under the heading "Unread Pages of History" by historian H. Turaev, who studied the important aspects of the Mangit rulers in foreign policy. [3] The article states that Amir Muzaffar, the ruler of Bukhara, was the first in the Central Asian khanates to seek official assistance from foreign countries about the Russian invasion. The letter was delivered to the Greek sultan by a man named Porso Hodja Sudur. The article also says that similar letters were sent to Britain and France via Turkey. It is known that Amir Muzaffar's letter to the Greek sultan asking for military assistance did not go unanswered, and the sultan sent a letter to Amir Muzaffar giving his advice, although the military did not send him. However, the author points out in his article that it is unknown in which scientific institution the reply letter of the Greek sultan is kept and whether it has reached us in general. The official removal of the Central Asian manuscripts was initiated by the Russian ambassadors. In 1818, the Asian Museum was established in St. Petersburg, the capital of Russia. The staff of this museum took the initiative in collecting Oriental manuscripts. Later, Central Asia, including Bukhara, became an object of collection of ancient manuscripts for Russian diplomats, orientalist and tourists. The Russian orientalist AG Tumansky managed to find a very rare manuscript "Hudud ul-alam" in Bukhara in 1882, and it was taken to St. Petersburg, and at the same time this manuscript is kept in St. Petersburg and is an invaluable monument. [4]

There is a lot of information about the socio-political activities of the ruler of Bukhara Amir Muzaffarkhan in the articles published in the press by K. Rajabov, Doctor of Historical Sciences, a leading researcher of the Academy of Sciences of Uzbekistan.

Amir Muzaffarkhan's personality, his place in the history of Bukhara Ahmad Donish's "History of the Sultanate of Mangitia", Sadriddin Aini's "History of the Mangit Amirs of Bukhara", Mirzo Tavorihi Muttaqadimin and Muttaahirgen by Sayyid Mansur Olim "(Translated from Persian by H. Turaev. Bukhara Publishing House, 2004. pp. 50-51). The article notes that the country lost its independence during the reign of Amir Muzaffarkhan. History has shown that in the first years of Muzaffarkhan's rule, justice was done. Taxes have been reduced, corrupt officials have been removed from office. Unfortunately, in recent years, separatist sentiments have intensified in some provinces and principalities. However, by this time the aggression of the military forces of the Russian Empire had intensified. From this point of view, Amir Muzaffarkhan was required to have great organizational, military ability and diplomatic skills in order to conduct domestic policy properly. But Amir Muzaffar failed to fulfill his historic mission, and the Bukhara state fell into a semi-colonial state. Had the author of the article used Mir Sali's "Tarihi salatini mangitiya" to evaluate the work of Amir Muzaffar, the shortcomings in the work of the ruler would have been more fully revealed. Indeed, there is interesting information in this play about the Emir's intention to leave the country and the actions that prevented him from doing so.

This work is one of the important sources in the study of the history of seals in Arabic script and

their copies. The character of seals during the reign of Amir Muzaffarkhan is mentioned in the article of the museologist G. Kurbanov "On the example of Bukhara seals of the late Middle Ages". It should be noted that the seals in Arabic script and their copies are important sources in the study of the history of Uzbekistan, but it is the collection of about a hundred thousand documents in Uzbekistan that has not yet been studied and published. G. Kurbanov spoke about the sealed copies of the Mangit dynasty. In the article we want to dwell on the seals of the time of Amir Muzaffarkhan. Seals of the Mangit period have been found to be a type 7-circular shape. Exactly the 7th type corresponds to the period of Muzaffarkhan. In the time of Muzaffarkhan, there were 12 seals of the same type, that is, in the form of a circle, and it was possible to distinguish the seals by the decoration of the frame. [5]

Historian Sh. Hayitov's article "Buildings of Amir Abdullah Khan in the Russian Empire" gives a detailed account of the personality and activities of Abdullah Khan. As a teenager, his hobbies were hunting deer and bears on mountain slopes, a serious type of running sport. However, in 1882, Abdullah Khan suffered from a serious foot disease and was unable to play sports. Abdullah Khan will be crowned on November 4, 1885 at the Ark Building. In 1894, due to the clash of religious separatist forces in Bukhara, the emir left for Karmana. [6]

In the article "Tatar intellectuals in Bukhara" the author Sh. Hayitov partially reflects the activities of Abdulahadkhan as a ruler in the domestic and foreign policy, which focused more on the occupation of Amir Abdulahadkhan. He writes that Amir Abdullah Khan visited Bogchasarai and Sevastopol in 1883, met several times with Ismailbey Gaspirinsky (1851-1914), the founder of the Jadid movement, and the editor of the Tarjimon newspaper, and was sympathetic to his development activities. According to archival sources, Amir Abdullah Khan sponsored the construction of hotels, takya, khanaqah, rabot, courtyards, houses, shops, madrasas, mosques in Mecca and Medina. At the beginning of the 20th century, the total value of the property donated from the Emirate of Bukhara to the cities of Medina, Mecca and Istanbul was 735,000 soums. During the reign of Amir Abdullah Khan, reforms were carried out in the military sphere, trade and transport companies were launched. Railroad, telephone and telegraph came in. According to the historian K. Rajabov's article "Amir Abdulahadkhan" or "Ojiz" ruler, [7] at that time there were a number of shortcomings in the spiritual life of the state. Drug abuse, promiscuity, and gambling were rampant in society, along with bribery and extortion among officials. According to the article, Amir Abdullah Khan is working hard to eliminate such defects. Cannabis smoking, poppy drinking, drunkenness are strictly prohibited. It also said that the slave trade, which had existed in the country until now, was officially banned from imposing corporal punishment on prisoners.

N. Naimov, a member of the Union of Journalists of Uzbekistan, tried to reveal Amir Abdullah Khan's relations with the Russian authorities as a special object of research. According to his article "Mosque of the Emirate of Bukhara in St. Petersburg" [8], Abdulahadkhan appealed to His Highness the Russian Emperor Nikolai Alexandrovich to build a mosque in St. Petersburg. Emir Abdullah Khan agreed to buy a plot of land in the heart of St. Petersburg at the expense of the Bukhara treasury for 312,000 Russian rubles. Russian architect NV Vasilev will start construction in the oriental style from granite stones on the basis of the project. Arriving in St. Petersburg on February 10, 1909 on the occasion of the 25th anniversary of the reign of Abdullah Khan, the first marble brick was laid by Abdullah Khan himself on the foundation of the mosque. In the 1950s, the author acknowledged that the mosque had been opened and handed over to the St. Petersburg Muslim community.

Historian Sh. Hayitov in his book "Memories of the Road" by Qori Yuldash Pulatov, who served as the Minister of Public Education in the government of the Bukhara Soviet People's Republic, says that the mosque was built in St. Petersburg, the capital of Tsarist Russia, for Muslim traders and foreigners to perform one of the rules of Islam. [9]

The last ruler of the Mangit dynasty, the Emir of Bukhara, Emir Sayyid Alimkhan, focused on the expansion of trade, industry, agriculture, mosques and schools. He showed kindness to scholars and emirs. The army increased wages several times, cut finances. Mir Arab Madrasa, Chor Minor, Masjid Attor, Minorai Kalon and some large and small mosques have been repaired.

The second main part of the article assesses the financial and economic situation of the Bukhara khanates in the local press during the period of independence, and provides information about the internal and external relations of the emirate during the colonial period.

Over the past quarter of a century since the independence of the Republic of Uzbekistan, a number of things have been done and are being done about the desire of our people to be interested in their history. Information on the financial and economic situation in the Emirate of Bukhara is given in local historical research of the independence period. The second basis of the article is the information on the economic and financial situation of the Emirate of Bukhara, the money in circulation, underground and surface resources, trade relations, ie the economic and financial situation.

In Russia, Bukhara goods, including fabrics and clothing, were in high demand. For example, during the reign of Amir Nasrullo, Bukhara zandan fabric and hand-made yarn were taken to Russia and Orenburg.

It is well known that the minting of money by a dynasty or a person who came to the top of the state was taken as one of the main factors indicating his dominance in the region. The information on the currency and financial aspects of trade in the Emirate of Bukhara is included in the "Catalog of Central Asian Coins" published in 2001 in Tashkent. In particular, during the reign of Muhammad Rahimkhan, he minted gold and silver coins and carried out monetary reforms in the emirate. During the reign of Amir Haydar, gold coins were minted (1 gold was equal to 4 rubles of the Russian Empire at that time, 1 coin was equal to 20 kopecks)

In the second half of the 19th century, gold coins were minted in the Emirate of Bukhara, coins made of silver, and coins called copper (chaka) were minted. Until the beginning of the XIX-XX centuries in Bukhara the miri unit (1 miri was equal to 5 kopecks of the Russian Empire at that time) was also used in trade. Miri did not denote a currency in relation to gold, but was in circulation and represented  $1 / 4.1 / 2$  of a certain amount of money. For example, when it is called quarter or half gold, it is used as miri-tilla or du-miri-tilla. The miri was also used as an independent currency made of an alloy of copper with silver (30 per cent), with four miri equal to one coin. [10]

The Emirate of Bukhara, with a population of 2.7 million at the end of the 19th and the beginning of the 20th centuries, was included in the Protocol of the Russian Ministry of Foreign Affairs on January 19, 1910 on the Bukhara issue, entitled "Relations between Russia and Bukhara in 1868", "Trade Relations and 1873". "Agreements. No document mentions Bukhara's vassalship. It is a full-blooded independent state. [11] However, the defeat of the Emir of Bukhara by Russia, the annexation of part of the Samarkand, Kattakurgan, and Zarafshan oases to Turkestan, and the main part of the Zarafshan River, further reduced the needs of the Turkestan Governor-General. As a result, Bukhara will be forced to submit to Russia financially and economically.

Dependence on the economic and financial situation of the emirate began with the sul treaty sent by the governor-general to the Emir of Bukhara. According to the agreement:

1. Russian citizens have the right to free trade in Bukhara.
2. Russian merchants were allowed to build caravanserais in the cities of Bukhara.
3. Russian traders controlled the collection of customs duties. [12]

At the beginning of the XIX-XX centuries, the territory of the Bukhara Emirate consisted of underground and surface resources, fertile lands suitable for agriculture and the whole territory of the Emirate consisted of 27 principalities, 11 estates, 85% of the population was engaged in agriculture. Since the 1980s, American cotton has been grown alongside local cotton in the cotton industry, which is the mainstay of agriculture. For the first time, a Russian merchant, S. Mazov, rented 30 desiatins (1 desiat equals 1.09 hectares) of land from the Emir of Bukhara and grows American cotton.

Russian entrepreneurs were interested in the abundance of mineral resources in the Emirate of Bukhara, such as coal, oil, gas, gold, and the under-exploration of their reserves. From the summer of that year to August 1904, he tried to get permission from the Emir of Bukhara to seek permission to search for gold deposits in the emirate. However, Amir Abdullah Khan noted that according to the 1873 agreement, gold mining and processing in the emirate would be given only to citizens of Russia and Bukhara. Thus, the efforts of the French engineer were in vain. In this sense, it is difficult to fully agree with the opinion that the Emir of Bukhara unconditionally followed the instructions of the Russian government.

Doctor of Historical Sciences, Professor Halim Turaev's article "The Seventh Ruler of the Dynasty" describes the economy of the emirate as follows: On November 4, 1885, Amir Abdullah officially ascended the throne of Bukhara. The general situation in the emirate required serious changes. How did Amir Abdullah inherit from his father? The economy of Abgor. The Russo-Bukhara wars, as well as the peasant uprisings within the Bukhara Emirate (Baljuvan in 1885, Nurata in 1898, Karshi) destroyed the country's economy. Part of the villagers had left their homes and moved to neighboring Afghanistan, Kashgar, and Turkestan in search of a better life. After Samarkand fell from the control of the Bukhara Emirate to the Russians, the water supply of the Bukhara oasis became more difficult. Amir Muzaffar's treasury did not have enough energy to build new waterworks. No matter how much Ahmad Donish (1827-1897) cared about water supply, his proposals were not taken into account by Amir Muzaffar. Amir Abdullah ordered the closure of part of the prisons in the emirate. The terrible dungeon of the prison in Bukhara was buried. Amir Abdullah sought to boost the country's economy and finances.

He made changes in the zakat system in order to boost the economy of his country. During his time, trade flourished. A branch of the Trans-Caspian railway reached Bukhara. Post, telegraph and telephone services were introduced. Amir Abdullah was interested in establishing good relations with Russia. After crowning the Emirate, he traveled to St. Petersburg twice, in 1892 and 1906. He wrote the details of the trip in his "Journey". His two "Journeys" have reached us and are currently kept at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan.

On February 24, 1896, a special decree on the "gold industry in the Emirate of Bukhara" was issued, approved by the Governor-General of Turkestan. [13] For example, paragraph 1 states that all Russian citizens have the right to explore and explore for gold deposits in the free, unexplored lands of the Bukhara Emirate.

Paragraph 33 of the decree states that the defendants were deprived of the right to mine gold if they

were found to have concealed the mined gold and not handed it over to the treasury of the Emir of Bukhara. In 1894, the Russian-Bukhara customs system was established. In the same year, the Emirate of Bukhara was included in the trade system of Russia. In 1894-1895, the customs of Karshi, Caliph, Guzar and Patta-Gissar were opened. [14]

Bukhara, Karakul, Zandane, Permast, Gijduvan, Vardonze, Vobkent, Shafirkan and Yorteppa districts had judges appointed by the emir, and the judges were directly subordinated to the kazikalon.

In addition to the underground resources of the emirate, the Russian colonialists also became interested in products such as cotton, astrakhan wool. In particular, according to the agreement signed with the Emir Muzaffarkhan in 1868, they had an important right, such as trade in the territory of the emirate. At the same time, according to the 1873 agreement, Russian citizens were given the right to engage in handicrafts permitted by Sharia law on an equal basis with the citizens of Bukhara. This paved the way for the exploration of mineral resources in the emirate.

Until the end of the 19th century, due to the lack of technical specialists in the Bukhara Emirate, handicrafts and production were at a low level. By 1905, 9 ginneries were launched in the Emirate. In particular, in Shakhrisabz, Kattakuran and other cities of the Bukhara emirate there were workshops for smelting cast iron and copper. However, these workshops were small and they specialized in making various dishes from cast iron. They were able to partially meet the demand of the population for such products.

At the end of the 19th century and the beginning of the 20th century, in the Bukhara Emirate, after the completion of field work in the eastern Bukhara region, farmers began to wash the golden sands.

In 1894, the first State Bank was opened in the new Bukhara (Kogon). As of 1915, the capital of these banks amounted to 20.5 million soums. [15] With the advent of commodity-money relations in Bukhara in 1920, trade and handicrafts also revived. The capital of the emirate, Bukhara, has become a shopping center. The Bukhara market was popular all over the East. The fair of the market can be seen in the fact that it is full of Shanghai, Rangoon, Indian and European goods. Or in the 1920s, the trade turnover of old Bukhara amounted to 20 million soums. In general, the percentage of technical crops planted in the emirate has exceeded that of the advanced provinces of Russia. [16]

### III. Conclusion

During the years of independence, many articles covering the history of the Motherland were published in the press. Many articles on the personal qualities, internal and external and socio-political activities of the rulers of Bukhara Mangit were written in response to the demands of the time. The need to form an objective opinion in the public about the Amirs of Mangit also increased the need to write such articles. However, the scientific objective analysis of articles in periodicals is the responsibility of future researchers. Carrying out a comparative, scientific, objective analysis of them is a requirement of the time.

It should be noted that Bukhara has undergone various stages of development in its nearly 3,000-year history, and for many centuries has been known as the capital of various dynasties and states, as a center of science. It is true that the issue of the financial and economic situation of the Emirate of Bukhara is becoming increasingly important.

Historical information about the financial and economic situation of the Bukhara Emirate in the late XIX - early XX centuries was published in periodicals during the years of independence.

One of the important tasks facing historians of Uzbekistan is to study many issues of the history of economic and financial development of the Bukhara Emirate.

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