

Movarounnahr during the Mongol Rule

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ANNOTATION

In the first quarter of the thirteenth century, when the Mongols invaded Movarounnahr, a period of crisis began in the life of the people of this ancient cultural land.

KEYWORDS: Movarounnahr, Mongol Rule.

Herman Wamberi spoke of the atrocities of the Mongols on the people of Movarounnahr: *"...exterminated its inhabitants, reduced a way of life that had had a high level of culture for many centuries to such barbarism, that this horror destroyed its glorious past and its future prospects"*. [1]

Historian **Ibn Asir** (1160-1234), who was a living witness of Mongol invasion, wrote the following *"The Mongol invaders showed no mercy to anyone, brutally murdered women, men and children, ripped open the bellies of pregnant women and cut off the heads of unborn babies. No city survived their destruction. They turned every place into ruins, when they passed by something, they plundered it, burned everything they saw as bad"*. [2]

From the early 13th century, Genghis Khan attempted to conquer neighbouring countries and khanates. For example, the Gobi desert tribes were conquered before 1206 and Siberia and Eastern Turkestan were occupied during 1206-1211. One of the Mongol warlords, Kublai, invaded the northern regions of Ettiuv and approached the borders of the Khorezm Shah state. By 1211, the Uighur lands had been conquered and Genghis Khan began his assault on China. In 1217 all lands north of the Huanghe River passed to the Mongols. In 1218 the western part of Ettiuv, one of the strategically important regions, was captured. Genghis Khan was able to centralise his state by conquering the aforementioned territories. Genghis Khan also began a campaign against one of the largest states in Central Asia, the Khorezm Shahs. [3]

During this period, the state of Khorezmshah fell into a difficult situation due to internal strife and began to decline. Its ruler, Muhammad Khorezmshah, was unable to take decisive action against the mutual conflicts that had arisen in the system of government. [4] In particular, Muhammad Khorezmshah's official policy was not supported by his mother Turkon Khotun and one of the large Kipchak tribes, which led to the emergence of permanent opposition forces with political status. Also the governors and viceroys, who consisted of local rulers, did not reckon with the central authority and oppressed the people. This situation caused public discontent and led to unrest. [5]

The invasion of Baghdad by Muhammad Khwarazm Shah in 1217 forced the Caliph Nasir to ask for help from Genghis Khan through special envoys. This action by Caliph Nasir hastened the invasion of the Mongols into the lands of Movarounnahr[6].

Mirzo Ulugbek in his "History of the Four Nations" quotes the following: *"...the entire*

population of Otror was banished to the desert and executed. Hisar was wiped off the face of the earth. Part of the survivors, the rayats and artisans, were arrested and some were taken into slavery". [7]

In February 1220 the army of Genghis Khan has arrived to Bukhara. Bukhara was conquered after 12 days of siege. After the Mongols captured the city, which was burned and the ashes scattered, they completely destroyed the defenders of the city. According to the historian Rashididdin, Genghis Khan's troops who invaded Bukhara opened the city barns and looted the grain. The chests containing copies of the Koran, transcribed in a rare calligraphic style, were used as stables for horses. [2]

The scholar-historian **Mirhond** in his work "*Ravzatu-as-safo*" ("**Garden of Purity**") mentions that 1 million forty-seven thousand people were exterminated from Nishapur and its surroundings. [8]

Alauddin Bukhari in his work "*Khairatu l-Fukaha*" states that the scholars left science and became engaged in professions at the expense of paying the fee of "*Majuz*" [3] .

Horezmshah, knowing that he would be defeated, fled to the island of Ashura in the Caspian Sea, and there he appointed his eldest son Jalaluddin as heir to the throne and died in December 1220[9].

In the beginning of 1221 the army of Joji, Chigatoi and Oktoi occupied Gurganch, and the Mongols put to the sword all men and children. The Amu dam would break and Gurganch would be flooded. The city's centuries-old masterpieces of spirituality, valuable manuscripts, libraries where books were kept and all unique artefacts were destroyed. [3]

The Mongols, who had conquered the main cities of Movarounnahr, during 1221 undertook an offensive into Khorasan and conquered one after another such cities and fortresses as Balkh, Termez, Marv, Nishapur, Herat and Mozandaran.

Genghis Khan gathered a large army and personally opposed Jalaluddin Manguberdi. On November 25, 1221 a battle took place on the bank of river Sind (Indus). In this battle, Jalaluddin Manguberdi showed courage and stunned the Mongol ruler. "*Whichever direction the horse ran, it stained the ground with blood. If Zola's son had seen this battle, he would have kissed Sultan Jalal's hand.*" Although Genghis Khan's army was outnumbered, his main forces on the battlefield were in disarray. However, 10,000 warriors in the ambush decided the outcome of the battle in Genghis Khan's favour. Jalaluddin got on his black horse and dashed at the Mongols one last time, then drew the reins and threw himself off a high cliff into the Sindh River. Jalaluddin crossed the river and went to the other side. His four thousand warriors also succeeded. [10]

Jalaluddin Manguberdi suddenly appeared in Afghanistan, India, Iran and areas beyond the Caucasus, gathered the people's troops and fought the Mongol invaders. He died in the territory of Azerbaijan in August 1231. [11]

Before his death, Genghis Khan divided the vast territories he had occupied between his sons. China and Mongolia - Ogadai, Tuli touched Khorasan, Iran and India, and Chigatai touched a large land from Movarounnahr to Eastern Turkestan. [1]

Chigatai was the most respected among the sons of Genghis Khan. Chigatai was against Islam and urged people to comply with demands that were not in accordance with Shariah.

Despite the large territory ruled by Chigatoi, the Chigatoi ulus was established after his death. Alugu Khorezm, the grandson of Chigatai, who practically founded the Chigatai Khanate, conquered Western Turkestan and Afghanistan and ruled Movarounnahr. [3]

It became increasingly difficult for the Mongols to rule the peoples of the occupied territory under a single ruler, which subsequently began to cause various protests. This situation began to occur between the khans of the Golden Horde and the territories under their control. Despite this, Khan Tokhtamysh (d. 1406) Uzbek Khan had warm relations with Elkhans, Azeris, Caucasians, Turkish Mamluks and Ottomans and was able to establish strong relations in all aspects. [1]

The Chigatai Mongols, accustomed to a nomadic way of life, could not adjust to the sedentary life of our country for a long time. In 1266, Mubarakshah was the first of the Chigatai khans to openly embrace Islam. [12]

Scholars played a major role in the acceptance of Islam by the Mongols. In particular, Botuhon's younger brother, Berka Khan, adopted Islam under the influence of the mystic scholar **Sayfiddin Boharzi** (1190-1261). The Mongol khans called him '*Shaykhul-Olam*'. Bukhara from this period was called "*Bukhara Sharif*". Surkutoi Begi, the mother of Munga-Kagan, built the Khaniyya Madrassah in Bukhara, entrusted its management to Boharzi and donated the revenues as a fund. [13]

The science and culture that flourished in Movarounnahr in the ninth and twelfth centuries, as well as the developing industry and agriculture, were destroyed by the Mongol invasion. Large palaces and structures lost their former appearance and turned into ruins. Trade links along the Great Silk Road were severed and the region was left for a long time unable to recover. Most of the population was exterminated, some joined the Mongol army and some were driven into Mongolia as labourers. Although the Mongols conquered large territories in Asia and Eastern Europe, it is observed that the situation in their own country became weaker and weaker. Genghis Khan and his successors were the only ones who got rich from plundering. These wars resulted in the complete dependence of the Mongol nomadic, pastoralist and lower classes on the capitalists. As a result, due to the shrinking population, weakening and lack of productive forces in the Mongol land, mutual divisions took place. From the middle of the 14th century until the second half of the 16th century, Mongolia was divided into large areas, and the country remained in a vortex of constant wars. In Movarounnahr, this crisis lasted for almost one hundred and fifty years. The first half of the 14th century was the last period of these crises, although there was relative development. [2]

By the first half of the 14th century the process of settlement of Mongols in the Chigatai ulus accelerated, and serious changes took place in their social life. **Kebek-khan** (1318-1326), one of the Chigatai khans, tried to establish strong connections with local nobility and scholars of Movarounkhr, and to lead a settled life. After conversation with jurist and preacher Badruddin Maidani Kebek-khan began to take care of jurist and all Moslems. [9] He built a special residence for himself in two farsakhs from the ancient city of Nasaf located in the Kashkadarya oasis. This settlement was named Karshi (palace) and became one of the central cities of the Chigatai ulus. Kebek Khan carried out reforms in the administrative and economic spheres to centralize the nation and strengthen its political position. At first he divided the country into districts and introduced the order of governing them through viceroys. [14]

Because of the different units of the monetary system of Movarounnahr and neighbouring countries, serious problems arose in economic relations. To put an end to such problems, Kebek Khan carried out monetary and administrative-economic reforms. Dinar and dirham were minted in the same way as in neighbouring Iran. The introduced monetary units had been in circulation under the name "*kepek*" since the time of Tamerlane. This put an end to the confusion in currency circulation, the illegal actions of local officials and merchants. [15] As a result, internal trade was regulated and foreign trade relations improved.

The Mongol rule, along with other towns of Movarounnahr, suffered heavy losses in Nasaf, and for the first time in its history it was only recognised as the capital since the time of Kebek Khan. Although the city of Nasaf was honoured as the capital for a short time, its political, military and economic importance was great. Before sea routes were known, important caravan routes passed through this region, connecting Afghanistan and India, Russia and Europe, and thanks to the control of the Chigatai tribe, the city's borders were expanding and the development of economic and cultural relations was growing. [1]

The Mongols who settled in the occupied territories gradually settled down and adapted to the local way of life. The process of Turkisation amongst the Mongols intensified, and at the same time the conversion to Islam accelerated.

Meanwhile, the Mongol khans Tarmashirin and Kazan ruled the throne of Movarounnahr. Tarmashirin was the brother of Kebek Khan and ruled Movarounnahr from 1326 to 1334. Among the Mongol khans, Tarmashirin was the first to embrace Islam and was nicknamed "*Alauddin*". He was also a just king in his place. [1]

In 1333, Ibn Battuta, an Arabian traveller, having visited Movarounnahr, specifically noted that he met **Tarmashirin Khan** (1334-1376) of the Chigatai tribe in a mosque. By this time, a relative political stability established in the Movarounnahr has led to the revival of economic life, the revival of cities, crafts, trade and agriculture, destroyed during the Mongol invasion. Stately buildings, mosques, madrasahs, houses, mausoleums, minarets and palaces began to rise among the ruins of the city. The city markets are crowded. Andijan, Karshi and Urgench were renovated and became centres of trade and crafts. Cities such as Samarkand, Bukhara, Shosh and Termez began to form and regained their former status. During the second half of the 13th and beginning of the 14th centuries, as a result of the revival of economic life in the cities and villages, the branches of science, literature, art and culture, which suffered a crisis during the Mongol invasion, began to recover. During this period, the construction and architecture related to urban development were developed first of all. [3]

Mausoleum of Bayonkulikhan (1346-1358) built in Bukhara is one of the typical monuments of that period and was constructed in the middle of XIV century near the tomb of Sheikhu Olam Sayfiddin Boharzi. The building of the mausoleum consists of a sanctuary decorated with fine patterns and glazed tiles, and a small bandstand. The mausoleum of Sayfiddin Boharzi is also considered one of the monuments of this period. [3]

Among the ancient centres of Movarounnahr, Khorezm has begun its revival. The mausoleum of Sheikh Mukhtar Wali in the area is a historical monument built in the late 13th and late 14th centuries, it was built in 1287 after the death of Sheikh Mukhtar Wali. A domed hut was built over the tomb, later extended by a room. The mausoleum was rebuilt from bricks of different sizes, and four doors, elegantly decorated with wood carvings, have survived to this day. The 62-meter high tower in Old Urgench is a unique monument of 13th century

architecture. The mausoleums of Najmuddin Kubro, Torabekhanim and Muhammad Bashar [9] are among the rare monuments of the 14th century.

The cultural revival and improvement has also begun in Samarkand. The tomb of Qusam ibn Abbas, the mausoleum that forms the main part of the architectural ensemble of the famous Shahizinda, has also been restored as one of the finest examples of architecture. The Shahizinda complex serves as a unique creative workshop for the city, combining new architectural solutions and a variety of patterns. It combines stylistic characteristics of local architectural schools before Amir Temur (before 1370) and new styles that came to the field after the victorious campaigns of Sahibkiran. [16]

The Mongol khans who ruled the Movarounnahr area paid attention to creative people, although there were few of them in the spiritual life. As a result, some of them lived in Mongol palaces and wrote various titles for them, including "*Chingiznoma*" and odes. But the level of these odes did not acquire great historical and scholarly significance. Nevertheless, scientifically and literarily unique works written in the first half of the 14th century belong to this period. For example, "*Qisas al-Anbiyo*" ("**The History of the Prophets**") by Nasiruddin Rabguzi, "*Oghuznama*" reflecting the features of the Turkic language, "*Mukhabbatnama*" written by Khorezmi, Nizami Ganjavi's epic "*Khusraw and Shirin*" depicting scenes of nature related to the life of the Golden Horde, Saifi The works related to Turkic languages, such as Saadi Shirazi's translation of "*Gulistan*" by Saroi, and "*Tuhfat azzakiya fi-l-lugh at-Turkiyya*" (**The Gift of Wit in Turkic Language**), dedicated to the Turkic languages belong to those centuries. Sheikh Sharifi's book "*Muin al-murid*" ("**Murid's Helper**") was written in Khorezm in 1313 and is considered a unique literary monument reflecting information about Uzbek khans of the Golden Horde. [1]

Some progress was made in the development of historiography in the thirteenth and fourteenth centuries. The "*Tarikhi Jahonkusho*" ("**History of World Conquests**") by the historian Juweini, "*Tabakoti Nasiri*" by Jujoni, and "*Jomeu-t-tawarikh*" (**The Collection of Histories**) by Rashididin Fazlullah are valuable sources for in-depth study of the history of the Mongol conquest and rule.

The late thirteenth to mid-fourteenth century was characterized by the partition of Movarounnahr into small lands hostile to each other and by the ambition of the Mongol khans to reconquer all of Movarounnahr. Finally, Amir Temur, one of the Barlos emirs, came onto the scene of history from the oasis of Kashka. Temur entered the political arena of Movarounnahr and the reign of Genghis Khan's descendants ended. The last generations of Genghis Khan in Movarounnahr were divided among themselves and the political situation became complicated. Under such circumstances the reign of Amir Temur began, who again established a strong state in a short time. Though Karshi witnessed political struggle during the time of Tamerlane, the construction of constructions in the region and beautification of its surroundings began. During the time of Tamerlane and his descendants important socio-cultural changes took place around Nasaf, and the city became a major cultural centre in Central Asia and was developing at a rapid pace. These positive processes were later recognised as the second "*Eastern Renaissance*" [1] in history.

Conclusion

Thus, during the centuries under study, Movarounnahr was in the maelstrom of socio-political invasions, and scientific and spiritual activity declined sharply. The Mongol invasion of Movarounnahr completely undermined the development of the region. This crisis lasted for almost one hundred and fifty years. From the sixties of the 13th century a relatively established socio-political stability in Movarounnahr gave rise to a revival of many industries. Especially during the reigns of Kebek and Tarmashirin, the last Mongol khans to rule the throne of Movarounnahr, there was a relatively moderate situation. Kebek Khan built himself a palace in the city of Nasaf and named it Karshi. Before the 14th century the town was called Nasaf. The location of Nasaf at the crossroads of the Great Silk Road led to the rapid growth of the city in the spheres of trade, crafts, agriculture and cattle breeding.

Finally, the emergence of Amir Temur on the stage of history brought creativity, culture, and science to Mowarronnahr. The foundations of major structures were laid in the cities. For example, the "**Blue Palace**", "**Bibihanim Madrasah**", "**Shahi Zinda**" (Mausoleum of the Living King), "**Ulugbek Madrasah**", "**Go'ri Amir**" (Amir Temur Mausoleum), "**Bog'i Chinor**" (Windy Garden), "**Bog'i Shamol**" Buildings, towers, palaces and gardens such as "**Bog'i Shabadali**", "**Bog'i Dilkusho**" (Garden of the Heart), "**Bog'i Behisht**" (Paradise Garden) were built. Wide roads, bridges, caravan routes, bazaars, shops, bridges to the Zaravshan, Amudarya and Syrdarya were built, and canals were dug around the city. The construction of madrasas, mosques, houses and shrines was also innumerable.

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