

COVERAGE OF THE BUKHARA EMIRATE DURING THE REIGN OF AMIR NASRULLOH IN CONTEMPORARY SOURCES

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Abstract: This study analyzes sources that illuminate the social, political, and cultural life of the Bukhara Emirate during the reign of Amir Nasrullah (1860-1885). Amir Nasrullah, in his policy, sought to preserve the independence of the Bukhara Emirate, while simultaneously introducing elements of modernization.

Keywords: Amir Nasrullah, Mangit dynasty, Tuhfat ulhani, Navodir ul-vagoe, Ahmad Kalla, Ravzat us-safo, ataliq, koshbegs, palace officials and akobirs.

Абстракт.

Данное исследование анализирует источники, освещающие социально-политическую и культурную жизнь Бухарского эмирата в период правления Амира Насруллаха (1860-1885 гг.). Амир Насруллах в своей политике стремился сохранить независимость Бухарского эмирата, одновременно внедряя элементы модернизации.

Ключевые слова: Амир Насрулла, династия Мангит, «Тухфат улхани», «Наводир улвагое», Ахмад Калла, «Равзат ус-сафо», аталык, кошбеги, дворцовые чиновники и акобиры.

The second half of the 19th century saw complex political and social processes in Central Asia. From the mid-18th to the early 20th centuries, a number of historical works were created by Central Asian authors that are of great importance for studying the history of the Bukhara Manghit dynasty. The majority of these works were written in Persian and are currently preserved in manuscript collections in the cities of Tashkent, Dushanbe, St. Petersburg, and Kazan. [1].

The history of the decline of the Ashtarkhanid dynasty and the early period of Manghit rule is reflected in Muhammad Wafa's (1689-1769) work, "Tuhfat ul-Khani." "Tuhfat ul-Khani" was the first historical work dedicated to the history of the Emirate of Bukhara. After Muhammad Wafa, a number of historians illuminated the period of Manghit rule in their works. Bukhara historians Mullo Ibodullo and Mullo Muhammad Sharif, who lived in the second half of the 18th and the first half of the 19th centuries, wrote a work entitled "Tarihi Amir Haydar." A shortened version of this work, by an unknown editor, has reached us. "Tarihi Amir Haydar" was written on the basis of important and reliable sources. The work has not yet been published or translated into other languages.

Another Bukhara historian, Mir Olim Bukhari, wrote a historical work entitled "Fathnomayi Sultani," in which he describes the events that took place during the reign of the emirs Shahrmurad, Haydar, and Nasrullo. This work has also not yet been published.

Ahmad Donish, a prominent thinker, poet, and writer of the 19th century, is among the prolific scholars who worked in the field of history. He was born in 1827 and died in 1897. In the 1850s, Ahmad Donish was accepted into the service of Emir Nasrullo. In 1870, he resigned and engaged in creative and scientific work [2]. Ahmad Donish traveled to St. Petersburg three times (in 1857, 1869, and 1874) as part of the embassies of Emir Nasrullo and Emir Muzaffar, and became closely acquainted with Russian life. These trips greatly influenced the scholar's worldview. Ahmad Donish realized that Bukhara was extremely backward compared to Russia. He believed that society could be rebuilt by improving the existing laws and regulations. These views of the scholar are reflected in his work "Navodir ul-Vaqoe" (1875-1882). Donish advised the emir to rebuild the affairs of state administration. The emir was enraged by this and, in the late 1870s, removed Donish from the capital and sent him to Guzar as a qadi. For historians, Ahmad Donish's work "Tarjimayi Xoli Amironi Bukhoroyi Sharif" is important. This work describes the events that took place during the reign of emirs such as Daniyal, Shahmurad, Haydar, Nasrullo, and Muzaffar. The Persian-Tajik text of the work and an abridged Russian translation were published in Dushanbe.

Ahmad Donish's socio-political views are expressed in works such as "Navodir ul-Vaqoye" and "Risolayi Mukhtasare az Tarikhi Saltanati Khonadoni Mang'itiya" (briefly "Risola"). Donish dedicated his "Risola" to the history of the rule of the Manghit dynasty in the Bukhara Khanate. The work covers almost a century and a half of history, from the reign of Amir Daniyal (1758–1785) to the reign of Amir Abdulahad (1885–1910). Ahmad Donish's most important work is "Navodir ul-Vaqoye," which discusses many socio-ethical issues.

Amir Nasrullo's ascension to the throne took place on Thursday, at the end of the month of Ramadan in 1242/1828. The world was filled with pure and clear colors. This emir was an autocratic, decisive, ruthless, and business-like ruler. During his reign, he punished anyone who participated in sedition and rebellion among the people, and those who acted with malice. He showed great favor to the well-wishers of his state. Following in his father's footsteps, he paid attention to the development of religion and science.

Amir Nasrullo's family situation is very poorly covered in historical sources. No work provides detailed information about this. Only some sources provide information about his children.

Amir Nasrullo had sons named Muzaffar, Akram, and Malikxon Tura. Muzaffar ascended the throne of the Emirate after his father. Akram is believed to have been Muzaffar's younger brother. Malikxon Tura was not physically strong. He went to India, lived there, and had many children.

Nasrullo Khan enjoyed the company of beautiful young men and boys. He often gave positions to people of this type. There were many handsome young men in his presence. The emir would only turn to scholars and intellectuals when necessary. Although the emir himself did not openly violate Sharia law, he placed his sins on the shoulders of the scholars. As written in a new chapter of "Ravzat us-Safo," according to the fatwa of Mufti Namangoni, Amir Nasrullo considered pleasure-seeking permissible and pederasty justified. The emir was well-informed about the people, the army, and the scholars. He protected everyone appropriately. He did not

discredit the elders of the people without reason. During his time, all citizens, subjects, and soldiers lived in peace, tranquility, prosperity, and abundance.

As a result of Amir Nasrulloh's reforms in the administrative and political spheres, people from various strata of society joined the government. During his 33.5 (34, 35) years of rule in the Bukhara Emirate, Amir Nasrulloh replaced many officials who were heads of clans and tribes with young and energetic people from lower classes in order to strengthen state power. He appointed more Tajiks and foreigners to the most important positions and ranks. He removed court officials and dignitaries who put their own interests above the interests of the state and the people from their positions, and took strict punitive measures against them. During Nasrulloh's reign, the sphere of influence of Muhammad Hakimbiy, who helped him ascend the throne, grew. A. Burns, who traveled to Bukhara in 1831–1833, wrote that the two brothers of the vizier were governors of two large provinces, 13 of his sons were governors of various provinces and districts, and one of his sons would take his place in the future, taking the position of vizier. H. Vamberi (a spy of the British Empire) who came to Bukhara also wrote that thousands of slaves served in Hakimbiy's large property. Later, by order of Amir Nasrulloh Khan, Hakimbiy was handed over to the Sharia court (qozikhona). He was accused of embezzling state funds and oppressing the people, and was dismissed from his post. He was first exiled to Karshi, then to Nurata. He was executed in 1840. However, Nasrulloh Khan did not punish his family members.

Amir Nasrulloh abolished the position of "otaliq" (guardian/mentor) in the state and entrusted the powers under the authority of the country's prime minister to the person who held the position of "qo'shbegi" (vizier). From the time of Amir Nasrulloh, the "qo'shbegi" was considered the second person in the Bukhara Emirate after the emir.

In conclusion, the relations between the Bukhara Emirate, the Kokand and Khiva Khanates, and the nomads were a complex structure based on mutual interests, and these relations influenced the political and economic situation in Central Asia. Each state developed its relations with the nomads in pursuit of its own interests, which strengthened social and cultural exchange in the region. These relations also led to political changes in Central Asia in the late 19th century.

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