

ACADEMICIA

ISSN (online) : 2249-7137

ACADEMICIA

An International  
Multidisciplinary Research  
Journal



Published by  
**South Asian Academic Research Journals**  
A Publication of CDL College of Education, Jagadhri  
(Affiliated to Kurukshetra University, Kurukshetra, India)

**ACADEMICIA**

An International Multidisciplinary Research Journal

ISSN (online) : 2249 –7137

Editor-in-Chief : Dr. B.S. Rai

Impact Factor : SJIF 2020 = 7.13

Frequency : Monthly

Country : India

Language : English

Start Year : 2011

Indexed/ Abstracted : Scientific Journal Impact Factor (SJIF2020 - 7.13), Google Scholar, CNKI Scholar, EBSCO Discovery, Summon (ProQuest), Primo and Primo Central, I2OR, ESJI, IJIF, DRJI, Indian Science and ISRA-JIF and Global Impact Factor 2019 - 0.682

E-mail id: saarjournal@gmail.com

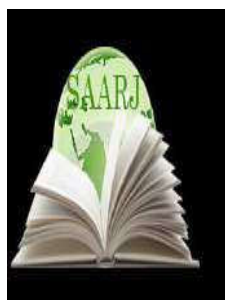
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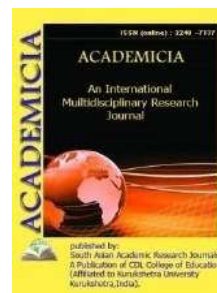
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**ACADEMICIA**  
**An International**  
**Multidisciplinary**  
**Research Journal**  
 (Double Blind Refereed & Peer Reviewed Journal)



**DOI: 10.5958/2249-7137.2020.01886.8**

**EDUCATION IN THE EMIRATE OF BUKHARA (BASED ON THE  
 LIFE AND WORK OF THE RULERS)**

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**ABSTRACT**

*This article reveals the personal human qualities of Muhammad Rahimkhan, Amir Shohmurod, Amir Haydar and Amir Alimkhan, the emirs of Bukhara from House of Mangit, as well as their contribution to the field of education.*

**KEYWORDS:** *Ruler, Education, Upbringing, Example, Will, Justice, Nationalism, Decree, Homeland, Nostalgia.*

**INTRODUCTION**

In the middle of the 18th century, the Bukhara Khanate was replaced by the Bukhara Emirate. The Emirate period (1753-1920) began with the reign of Muhammad Rahimkhan, originally from the Mangit clan, who called himself a "khan", and continued to Amir Alimkhan, the last representative of the dynasty. It is known that during the years of Soviet rule, educated on the basis of communist ideology and class theory, the khans and emirs were incapacitated by such unscientific ideas as "illiterate", "butcher", "ignorant", "obsessed with wealth and throne". However, local, original sources, while reviewing the manuscripts, made sure that the rulers also displayed as many positive aspects as possible as leaders and individuals.

In this article, we have tried to somewhat analyze the exemplary aspects of personal, positive qualities in education of the Mangit emirs of Bukhara, such as Muhammad Rahimkhan (1753-1758), Amir Shohmurod (1785-1800), Amir Haydar (1800-1826), Amir Abdullah (1885-1910), Amir Alimkhan (1910-1920). Historians of the Mangit period Muhammad Sharif, MirzoSadiqMunshi, Mir Abdulkarim, Mir Hussein Miri, Muhammad YaqubDaniolbiy, Khumuli, Mirzo Shams Bukhari, Ahmad Donish, AbduraufFitrat, Hashmat, SadridinAyni, etc., spoke

about emirs in their historical and educational works, one who looks at such works makes sure that there are positive evaluations on the emirs. Although Muhammad Rahim Khan, the first representative of the Mangit dynasty, was not fully aware of Islamic spirituality and enlightenment, he was a strong-willed man, a skilful military commander, and a man of justice. [6.309-310] No matter how much personal initiative Rahimkhan took in the field of religious and secular sciences, he was busy with military operations and public administration for a long time and failed to achieve his goals. He set a personal example in this regard, focusing on the aspects of physical training, showing willpower in human upbringing.

According to his nephew Shahmurad Miri, a historian, at the age of 8 he became the prince of Karmana and later Karshi. He learned the secrets of martial arts from Muhammad Doniyolbi, his otalik. In the first half of the day, he studied jurisprudence (Islamic law), and in the afternoon, he memorized the surahs and verses of the Qur'an. At the age of eight, he fully memorized the Qur'an. [6.321.325. 3.150.162] Amir Shahmurad studied jurisprudence (Islamic jurisprudence) from a young age and after his maturity, he created the collections "FatvoyiahliBuhoro" (Fatwa of the People of Bukhara) and "Ayn ul-Hikma", which contained all the fatwas and rules of the Hanafi school of Islamic jurisprudence. These collections played an important role in systematizing the legal norms of that period. These collections have not yet been studied in terms of the history of statehood and have not been translated from Persian into Uzbek. The conference "Majlisi Amir" organized by Shahmurad played an important role in increasing the legal literacy of the population [9.20-21].

Amir Abdulahad (1885-1910) was the highest-ranking among the Emirs of Bukhara, who earned the rank of an adjutant general. During his reign, skillful diplomatic relations were maintained with the government of the Russian Empire. Amir Abdulahad paid great attention to creative work. He even managed to build buildings abroad, building a palace in Yalta, a mosque in St. Petersburg, a khanaqah, shops and mills in Mecca and Medina. During his time, "bedilkhanliklar" were organized in the palace, and he wrote poems under the pseudonym of "Ojiz" [10.45,48].

Amir Abdulahad fought against greed, bribery, drug addiction, homosexuality, dovecote, quail, gambling, which were widespread in the society. Deeply aware of the vices of human morality, he issued decrees regulating the judicial system. He fired greedy, corrupt officials. He abolished cannabis smoking, marijuana consumption, homosexuality, the slave trade, executions, and corporal punishment. In 1886 he closed part of the prisons, and the place of execution in Bukhara was buried. During the reign of Abdulahad Khan, the first Jadid schools were opened, where modern education and secular knowledge were imparted. In 1897 the school of MullaJuraboy was opened, in 1907 the school of the Tatar intellectual NizomiddinSobitov, and in 1908 the schools of local JadidsAbduvahidMunzim and SadriddinAlini were opened. Although these schools were closed under the pressure of fanatical mullahs, during the time of Amir Abdulahad, children and youth continued to be educated in private home schools in the evenings [8.14-15].

We found it necessary to dwell on the activities of Amir SayidAlimkhan, the last representative of the Mangit rulers. Amir SayyidAlimkhan notes in his memoirs that until 1896 he received military education at the cadet school in St. Petersburg, the capital of the Russian Empire. The period of study at the military academy was 7 years, and the future emir graduated from this school in 3 years, which means he finished the academy successfully and passed the exams. He

learned the science of governing the state from his father Amir Abdulahad Khan. He managed the principalities of Karmana and Karshi and gained enough experience in this regard. [4.7,8.]

Along with paying attention to landscaping and construction, Amir Alimkhan issued a number of fatwas and decrees on behalf of the government for the economic, spiritual and enlightenment development of the country in 1910-1916. In those days, wealthy officials and merchants held lavish weddings and spent thousands of dollars in the air. The big merchants held a "merchant's wedding" for three days after the wedding, with a special emphasis on the end of the ceremonies of holding kupkari, organizing such events as "clothes sharing" and "distribution of sugar and confectionery", he released a special decree to end such nonsense. On June 5, 1916, he issued a fatwa declaring that extravagance at weddings, in particular the distribution of sugar, was unacceptable. With this decree and fatwa, wedding days were shortened, goat games, distribution of sugar, wearing coats, etc. were stopped, and cooking of 4-5 kinds of meal and "fruit distribution" during the festivities was prohibited. Amir Alimkhan paid special attention to women's health, especially in the field of healthcare. In 1911-1912, a women's workshop and maternity hospital were opened in Bukhara by the direct decree of the Emir. In 1913-1916, outpatient clinics and hospitals were built in dozens of principalities of Bukhara.

Amir Alimkhan received the rank of general from the Emperor of the Russian Empire Nicholas II (1894-1917) as a military official. In many Russian cities, Russian officials and officers repeatedly greeted him with respect and gave him the respect he deserved.

After the overthrow of the Emir's regime in Bukhara by the Bolsheviks in September 1920, Amir SayyidAlimkhan retreated to East Bukhara (now Surkhandarya Province and the Republic of Tajikistan-O.A.) and fought against the Soviets for six months. Defeated in unequal battles, the emir crossed the Chubek tributary, a crossing of the Panj and Vakhsh rivers, on March 4, 1921, with 100,000 men from Tajikistan into neighboring Afghanistan, and arrived in Kabul in May of that year. Then began his 23-year exile. [2.193-196] Amir Alimkhan lived in the Fatuh fortress near Kabul and had 37 sons and daughters. Amir Alimkhan actually lived under house arrest in Afghanistan. He could not go 11 km from Kabul. Every action and activity of the Emir was under the control of both British and Soviet government spies. Amir Alimkhan hired English teachers from British India, HodjaKaromatullah and HodjaRahmatullah, to educate his 16 sons and 21 daughters (12 sons and 10 daughters of the Emir were alive in the early 1990s). There are poets and writers, journalists, medical workers, economists and intellectuals working in the trades professions among currently living children and grandchildren of the Emir in Afghanistan, Turkey, Saudi Arabia, Pakistan, Iran, Germany, USA, (there are relevant data on the fact that the Emir's descendants are 3,000 abroad-O.A.). We are far from claiming that there were no negative features in the character of Amir Alimkhan. However, it is known that there are many qualities that can be learned from him. Amir was a strong, articulate, strong-willed person. In the Afghan capital, Kabul, he celebrated the country's Independence Day (JushanHoliday-O.A.) every year. The Emir of Afghanistan, Amanullah (reigned 1919-1929), had introduced a European dress code for such celebrations. Amir Alimkhan went to the festivities in Bukhara national costume and stood in one word, he liked to walk in national costume, was a strong archer, organized "creative nights" and "bedilkhanliklar" in Fatuh fortress. [1. 410,420,445] Amir SayyidAlimkhan was a fan of the art of national music, skillfully performed classical melodies on the dutar and tanbur, and lived a lifetime of love and longing for the homeland.

**To conclude**, it is not necessary to look for the identity of the Bukhara Mangit emirs in the interpretation of the literature written during the years of Soviet rule. The real information about them can be understood through a thorough study of the manuscripts of local historians. We hope that in the future new research will be created on the exemplary aspects of these rulers.

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