



# Education In The Emirate Of Bukhara (Based On The Life and Work Of The Rulers)

Akhmadov Olimjon Shodmonovich

Bukhara State University, Teacher of The Department of Pedagogy

DOI: <https://doi.org/10.47134/bai.v2i1.3779>

\*Correspondence: Akhmadov Olimjon Shodmonovich

Email: [ahmadov-olimjon@mail.ru](mailto:ahmadov-olimjon@mail.ru)

Received: 06-11-2024

Accepted: 14-12-2024

Published: 29-01-2025



**Copyright:** © 2025 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

**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 Manghit, as well as their contribution to the field of education. As well article examines the development of pedagogical ideas introduced by the new enlighteners in Bukhara from the late 19th century and the 30s of the 20th century and to develop scientific and practical recommendations for incorporating their progressive views into the modern educational process. Moreover, clarified that in the late 19th and early 20th centuries, the main focus in the Bukhara Emirate was on religious education, while the teaching of secular knowledge remained secondary, and that the Jadids, recognizing their lag behind the world in terms of science and education, saw this as one of the most significant reasons to initiate a radical reform of the education system.

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

## Introduction

During the mid-18th century, a significant transformation occurred in Central Asia when the Bukhara Khanate was succeeded by the Bukhara Emirate. This political shift marked the beginning of a new era, spanning from 1753 to 1920, which was initiated under the leadership of Muhammad Rahimkhan. Hailing from the Manghit clan, he proclaimed himself as “khan” and laid the foundation for a dynasty that continued until the rule of Amir Alimkhan, the last sovereign of the Emirate.

The historical perception of the Bukhara emirs, particularly during the Soviet era, was heavily influenced by the prevailing ideological framework of communist thought and class theory. Under these narratives, the rulers of Bukhara were often depicted through a negative lens, labeled with pejorative terms such as “illiterate,” “butcher,” “ignorant,” and “obsessed with wealth and power.” These characterizations were largely driven by political motives rather than objective historical analysis.

However, a closer examination of indigenous historical records, particularly manuscripts and contemporary accounts from the time, reveals a more nuanced understanding of these rulers. While they undoubtedly had flaws and limitations, as any

leaders do, they also exhibited qualities of effective governance, strategic leadership, and contributions to the cultural and social fabric of their state. Many of them played crucial roles in maintaining political stability, fostering intellectual growth, and overseeing infrastructural developments within the Emirate.

This reevaluation of the Bukhara Emirate through local sources allows for a more balanced perspective, challenging Soviet-era historiographical biases and providing a clearer picture of the complexities surrounding its rulers and their administration.

## **Methodology**

In preparing the article, methods used in pedagogical research were used, such as literature analysis, historical, chronological approach, periodization, logical comparative analysis, analysis and synthesis, synchronous and diachronic approach, adequate study of the topic, observation, generalization, questionnaire, test, interview, pedagogical experiment, and mathematical and statistical processing

## **Result and Discussion**

After the overthrow of the Emir's regime in Bukhara by the Bolsheviks in September 1920, Amir Sayyid Alimkhan 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. 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, Hodja Karomatullah and Hodja Rahmatullah, 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 (Jushan Holiday-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. Amir Sayyid Alimkhan 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.

## Discussion

In this article, we have tried to somewhat analyze the exemplary aspects of personal, positive qualities in education of the Manghit 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 Manghit period Muhammad Sharif, Mirzo Sadiq Munshi, Mir Abdulkarim, Mir Hussein Miri, Muhammad Yaqub Daniolbi, Khumuli, Mirzo Shams Bukhari, Ahmad Donish, Abdurauf Fitrat, Hashmat, Sadridin Ayni, 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 Manghit 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. 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 Quran. 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 "Fatvoyi ahli Buhoro" (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.

In his personal life, Amir Shahmurad was able to show that simplicity and humility are human adornments, not to waste, to appreciate the blessings of God, to live frugally and economically. The daily expenses of his family did not exceed 7 coins and he lived on the income from the jizya (life tax).

Amir Shahmurad took care of the scholars. In history, he was called "Amir Shohsun" - an innocent amir. Ahmad Donish (1827-1897), Sadridin Ayni (1878-1954) and Abdurauf Fitrat (1886-1938), historians from Bukhara who lived in the late 19th and early 20th centuries, also spoke positively about this emir. Ahmad Donish in his book "Tarihi salatini Manghitiya" (History of the Emirs of Manghit) says: "Every thousand years, one great ruler comes to the throne and begins the next development. Five hundred years of this millennium will see positive changes, and the next five hundred years will see declines. The ratio of each hundred years is also fifty years. According to the Muslim (Hijri) calendar, Amir Temur ruled in the 13th century, and in the 17th century, Amir Shahmurad

contributed to the development of Islam. Sadriddin Ayni said: "Shah Murad took care of students and scholars, established discipline in the country".

Amir Shah Murad executed a Kazikalan and government administrators, which angered the people and the nation in governing the state with injustice, bribery, oppression and violence. His resolute action had enhanced his prestige in the eyes of the people. His successor, his son Amir Haydar, was determined from an early age to study the religious sciences, the Quran, the Hadith, Islamic jurisprudence, the Islamic word, mysticism and so on. He was an example to his officials with his kindness to women, his strong will, and his desire to receive religious and secular education. He studied at a madrassa for 11 years and also taught for some time. Amir Haydar taught Islamic teachings to up to 1,000 students seeking knowledge. He had 400-500 disciples among the mullahs. He personally tested students studying in madrassas.

He personally appealed to Istanbul (Ottoman Empire) to send books for a comprehensive and in-depth knowledge. He also instructed his ambassadors to bring books and manuals on secular and religious sciences from Istanbul. He knew that the means of testing the results of knowledge and education was to debate, so he argued with religious scholars and from time to time tested the knowledge he had acquired. Nineteenth-century historians note that Amir Haydar was superior to the Shaybani and Ashtarkhanid rulers in religious and secular science [6.103 104. 105]. He spent a lot of money to build schools, mosques, khanaqahs, madrasas in the country at the request of the people. During the reign of this emir, even more educated people grew up among the common people. Bukhara became the center of Islamic sciences during the reign of Amir Haydar.

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".

Amir Abdulahad fought against greed, bribery, drug addiction, homosexuality, doves, 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 Mulla Juraboy was opened, in 1907 the school of the Tatar intellectual Nizomiddin Sobitov, and in 1908 the schools of local Jadids Abduvahid Munzim and Sadriddin Aini 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.

We found it necessary to dwell on the activities of Amir Sayid Alimkhan, the last representative of the Manghit rulers. Amir Sayyid Alimkhan 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.

Let's turn away from the belief that Amir Sayyid Alimkhan was given to luxury, as it is written in the literature of the Soviet period, and turn to the truth of history. He writes: "I built a mosque in my name in a place called Baloyu Hovuz near the Bukhara Sharif Arch. At the bottom of the Bukhara tower, inside the bazaar, I built a madrasah in my own name, Dor-ul-ulum - the House of Knowledge, and appointed teachers to teach various sciences. The expenses, salaries and clothes of the students living in this madrasah were also determined by me, and I appointed a supervisor. I worked hard to improve the market and roads, and in three years (1911-1914) the country of Bukhara became much more prosperous, I established order and discipline. The people of Bukhara and the whole country are pleased with my efforts".

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. Amir Alimkhan also paid special attention to youth education. In March 1911, he signed the Decree on Education. According to the decree, madrassa students would not be taught different subjects, tafsir and hadith would be taught as official lessons, and schools would be built in different parts of the city with the money collected from the state treasury. It was also planned to appoint teachers to madrassas, to pay them 120 soums a year from the state treasury, in addition to school foundations. He scheduled the school to be inspected every



month and reported to the Emir. During the reign of Amir Alimkhan, the summer palace Mokhi-Khossa, which was and is a shining example of the harmony of European and Eastern architecture, was built not only as a memorial structure, but also as a rare example of art illuminated by the human intellect. There is no need to prove that the construction of this building requires high aesthetic taste, spiritual and mental potential.

## Conclusion

To conclude, it is not necessary to look for the identity of the Bukhara Manghit 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.

## References

- A. von Kugelgin, Legitimation of the Central Asian Manghit Dynasty in the Works of Their Historians (XVIII-XIX centuries). Almaty: Dyke-Press, 2004, p. 516.
- Amir Sayyid Alimkhan, History of Grief of the People of Bukhara. Translated from Persian by A. Irisov. Tashkent: Fan, 1991, p. 32.
- Condette, J.F. (2020). La Révolution nationale et la réforme de l'École en France. Les ambitions contrariées du régime de Vichy (1940–1944). *Paedagogica Historica*, 56(5), 680-703, ISSN 0030-9230, <https://doi.org/10.1080/00309230.2019.1676269>
- Čoralić, L. (2018). The nobleman of kotor benedict Pasquali (1704–1790) – A commander of venetian overseas infantry units. *Acta Histriae*, 26(2), 393-428, ISSN 1318-0185, <https://doi.org/10.19233/AH.2018.16>
- D. M. Jamolova, Activities of Jadids and Conservatists in the Emirate of Bukhara (late XIX - early XX centuries): Abstract of the Dissertation for the Degree of Doctor of Philosophy (PhD) in History. Tashkent, 2019, p. 54.
- Dolgushin, D.V. (2021). Educational Periodicals in the “Court Pedagogy” of Mikhail Muravyov and Vasily Zhukovsky. Article Two. *Tekst, Kniga, Knigoizdaniye*(26), 88-103, ISSN 2306-2061, <https://doi.org/10.17223/23062061/26/5>
- Elias, S.B. (2021). Law as a tool of terror. *Iowa Law Review*, 107(1), ISSN 0021-0552
- F. Q. Bobojonova, Education System in Bukhara Emirate. Tashkent: Adib, 2014, p. 128.
- G. S. Agabekov, Secret Terror: Notes of an Intelligence Officer. Moscow: Terra-Book Club, 1998, p. 336.
- Hunter, A. (2023). Louise Dupin’s Work on Women: Selections. *Louise Dupin’s Work on Women: Selections*, 1-298, <https://doi.org/10.1093/oso/9780190090098.001.0001>

- J. Abdusattor, History of Bukhara Education System. Tashkent: Akademnashr, 2017, p. 592.
- J. M. Shodiev, Formation of the Emirate of Bukhara and the State System: Abstract of the Dissertation for the Degree of Candidate of Legal Sciences. Tashkent, 2008, p. 25.
- Jurić, T.S. (2023). THE REFLECTION OF ANCIENT GREEK BIOGRAPHY IN CONSTANTINE VII PORPHYROGENITUS' VITA BASILII. *Fluminensia*, 35(1), 265-292, ISSN 0353-4642, <https://doi.org/10.31820/f.35.1.12>
- K. N. Abdullaev, "Bukhara post-revolutionary emigration (to the historiography of the problem," in October Revolution in Central Asia and Kazakhstan: Theory, Problems, Prospects of Study, Tashkent: Fan, 1991, pp. 187-196.
- K. N. Abdullaev, From Xinjiang to Khorasan. From the history of emigration of the twentieth century. Dushanbe: Irfon, 2009, p. 572.
- Leal, M.C. (2021). Pedro José Martínez Moreno, a Navy Practitioner: More than just a personage. *Cultura de los Cuidados*(59), 60-71, ISSN 1138-1728
- Martín, E.S. (2020). Holiness and Patronage in the Hispanic World in the Modern Age. *Studia Historica, Historia Moderna*, 40(1), 75-123, ISSN 0213-2079, <https://doi.org/10.14201/SHHMO201840175123>
- S. M. Olimiy, Bukhara is the Cradle of Turkestan. Translated from Persian, foreword by the translator and author of some comments H. Turaev. Bukhara, 2004, p. 128.
- Safronova, L. (2020). Ethnocultural images in postcolonial publications in the Russian-language prose of the Korean diaspora. *Przegląd Wschodnioeuropejski*, 11(2), 275-285, ISSN 2081-1128, <https://doi.org/10.31648/PW.6510>
- Sobirovich, T. B. (2023). Basic Criteria for Building the Third Renaissance in Uzbekistan. *Asian Journal of Applied Science and Technology (AJAST)*, 7(1), 149-157.
- Turdiyev, B. S. (2021). Cultural and educational development of society in the scientific heritage of world philosophers. *Academic research in educational sciences*, 2(4), 443-451.
- Villanueva, Á.V. (2023). Tabula Iliberritana: a decurional decree relating to a civic munificence ex testamento found at the roman villa of Los Mondragones (Granada). *Archivo Espanol de Arqueologia*, 96, ISSN 0066-6742, <https://doi.org/10.3989/AESPA.096.023.02>