



The Political And Spiritual Worldview Of The Ruling Circle At The End Of Xix – Beginning Of Xx Centuries In The Work” The History Of The Bukhara People”

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ABSTRACT

In this article, the authors analyze the most difficult period of the history of our motherland in the late 19th and early 20th centuries – the political life of the emirate of Bukhara at the end of the 19th century, the relations of the Tsarist Russia with the Provisional Government, the occupation of the country by the Bolsheviki, the overthrow of power. The analysis is based on the scientific work written by Sayyid Olimxon ‘Sad history of Bukhara’ and other literature of that time. It gives an opportunity to readers analyze given information and make their conclusion.

Keywords:

Emirate, Debate, Naiblik, Protektorat, Turkistan, Revolution, Bolshevik, Government, Ally, Bukhara, Denov, Jadids, Mujahid

It is known that in late August 1920, the Bolshevik government led by Lenin began military operations aimed at invading all of Turkestan, especially the Emirate of Bukhara. As a result, Emir Sayyid Alimkhan was forced to leave the country and seek refuge in the Emir of Afghanistan. He spent the rest of his life in Afghanistan, during which time he wrote The History of Bukhara. Based on this work, we analyze the events of the late 19th and early 20th centuries and present our views on the role of the ruling class in the future of the country and their political and spiritual worldview.

This work begins with greetings to Allah, His Messenger and his relatives. The author then introduces his lineage and mentions that he was from Bukhara and was a devoted ruler of this nation. [1,3]

Speaking about the title of the work, the author seems to want the next generation

to look honestly at the last days of the Emirate of Bukhara, the reasons for leaving the country.

Sayyid Alimkhan (1881-1944) said that his father had mastered the science of religion and the knowledge to be studied during the reign of Amir Abdullah; He says he used the generosity of Russian "greats" to learn how to run the country. At the age of thirteen, in 1893, at the behest of his father, he decided to go to St. Peterburg with his friends. He says he studied governing the country in three years.

After the exams, in 1896, he was recognized as the Crown Prince of Russia by the "greats" and sent to Bukhara. Meanwhile, Sayyid Alimkhan will complete 7 years of education in 3 years at the "initiative" of the government of the Russian Empire. After two years of service, the Nasaf region will be presented to Sayyid Alimkhan. The author writes that during his twelve years of rule in the region, he pursued a

policy of poverty, nationalism, and the satisfaction of the people. On the way to Bunyodkor, Shokh will build a bridge of the same name across the Qashqa River, making it easier for people; also builds a temple and a madrasa.

By the decision of the father, the administration was transferred to the Karmana region of the Khorok oasis. Two years after his reign, the author writes that his father passed away from mortal life to eternal life, and that the whole nation swore to him to serve this "weak slave."

In the first year of his reign, the new king exempted the citizens from rent (land tax), thus trying to win the love of the citizen. There is also the fact that the accession of Sayyid Alimkhan to the throne coincided with the rise of the first wave of the Jadid movement in Bukhara. [3,53] Speaking about education reforms, the author says that he has built science institutes, regulated the expenses of students and teachers, and appointed an overseer. He also said that the country has been prosperous for three years after the market and road issues were discussed.

Sayyid Alimkhan remembers his grandfather, father and his time, and says that there were friendly relations with the "great" Russian state, but the bloody wars between the two countries for the Emirate of Bukhara during the XIX century are not mentioned. At the same time, earlier sources deliberately distorted the events leading up to the "revolution", justified the aggressive policy of the tsarist government, and discriminated against the indigenous population. [8,117]

The author states that there were military agreements with the Russian Empire, that local troops were reduced in Bukhara, and that he believed in the Russian Empire. (At that time, Bukhara was a protectorate of the Russian Empire, a Russian-sponsored territory. More precisely, it was a colony.) At that time, the number of soldiers in the army was twelve thousand. The peace and tranquility of the country will be entrusted to the Russian Empire, or more precisely, the demands of the kingdom will be unconditionally fulfilled.

Alimkhan called those who overthrew the tsarist government (the February Revolution of 1917) "ignorant, ignorant people" and glorified the kingdom. The Russian administration considered the Bukhara government to be their tenth tier, as Amir Alimkhan seemed to be describing political events on the basis of rumors. This means that the Russian Empire did not provide accurate and reliable information to its subordinate governments.

When the footsteps of the Provisional Government formed after the February Revolution came to light, at the height of the Bolshevik struggle for power, a representative of the Provisional Government came and met with "this helpless slave" - Alimkhan - and told him that power and independence had been given to him. Here we would like to recall the words of our ancestor Behbudi "Right is taken, not given", Munawwari Qori "Hürriyet is not given, taken". After all, the gift of independence is not something that can be taken away at any time and given away at will.

Sayyid Alimkhan wanted to establish contacts with Afghanistan to find an ally against the Bolsheviks, and he sent Minister Turahoja, Mullah Qutbiddin, and Haji Safarbi to Mashhad.

The scholar also sent a representative to King Kerensky, saying that he wanted to reach an agreement, a new agreement. But that's not the point of the deal. In the meantime, the Mensheviks and Bolsheviks began to fight, and the Bolsheviks won.

The author logically correctly describes the Bolsheviks as "destroying the government, destroying the synagogues of religion, occupying the property of the rich, and making it their duty to execute themselves." But the Russian Empire is not considered objectively, in other words, the "salt respect" is not forgotten.

The play also mentions the presence of pro-Bolshevik supporters in Bukhara and mentions the name of Fayzulla Khojayev. Khodjaev told the Bolsheviks his goal and asked for help. During this period, F. Khodjaev repeatedly tried to openly propagandize among the people. .

[4,8] The Bolsheviks sent a representative to Bukhara and asked the Emir to "give the lands of Bukhara a hundred years ago." In this situation, Bukhara came closer to Afghanistan and made a truce, which, of course, the Bolsheviks did not like. The Soviets openly forcibly imposed illegal demands on Bukhara.

Sayyid Alimkhan placed his troops against the Bolsheviks on the Kagan railway, and a representative of the enemy, Baranov, came and laughed at the emirate's military potential, saying sarcastically: We are ashamed in front of you."

On the night of August 15, 1920, the Bolsheviks launched a war with the modern weapons of their time and eleven planes. Alimkhan believes in the divinity of his soldiers and takes the risk. There will be four days of fighting. The people are suffering, they are suffering, they are suffering. Then Alimkhan thinks: "If I move, will my people not find peace?" The man the people believe in is leaving the people.

Tens of thousands of people who knew about it followed him, cried, and even gave up their lives. The author writes that it is "as if doomsday". Thus, Alimkhan and his officials made their way to the eastern part of the country, and before they left, there were several battles to block the enemy's way in areas such as Boysun and Darband; then there were wars against the enemy in Gissar for six months. Alimkhan likens these migrations to the migration of the Prophet Muhammad (peace and blessings of Allaah be upon him).

After that, the mountain of people's trust, Alimkhan, went to Afghanistan to tell his servants, "We need to get power from abroad," and he went from the park to the park and rested for thirty days.

The author writes that he could not get help from a friendly Afghan emir, but he decides his fate and settles in Kabul. The Emir of Afghanistan (Amanullah, 1919-1929) first set aside 12,000 rupees and then 14.5 thousand rupees for Alimkhan's expenses, as well as donated the Fatu Garden.

During this period, Mulla Ibrahimbek Devonbegi took the lead in the fight against the Bolsheviks and liberated some areas where the

enemy had entered. When Alimkhan found out about this, he did not stop issuing decisions and decrees even in Kabul. Hearing that Ibrahimbek had occupied the territories of Kulob, Baljuvan, and later Qorategin, Dorboz, he promoted him to a higher position and allowed him to continue the muharaba (battle). Ibrahimbek has been fighting the enemy for 7 years, and the author writes that he "served me as a jihadist." The weak of this gang do not tire of sending orders to the positions, ranks and ranks of the Mujahideen with seals and signatures. [3,30]

Meanwhile, contacts were established with the Turkish politician Anvar Pasha (1881-1922). Alimkhan sent a message to Ibrahimbek: "He is a very businessman, if he serves the Muslim nation on my behalf, appreciate his noble services and send him to me."

Ibrahimbek centered on Gissar and organized anti-Bolshevik movements in the upper reaches of the Denau, such as Boysun, Khuzar, and Karshi. Meanwhile, the people of Bukhara sent a letter to the khan asking him to lead them. The khan, on the other hand, decides to have his esteemed interlocutor, Abdul Qahhor, as their sardar. Later, Ibrahimbek and the citizens of eastern Bukhara came to the Afghan emir and said, "Give us our lady." Amir Amanullah approves of this, but Anwar Pasha says, "If we conquer Boysun, God willing, if we capture the fortifications, then we can bring our king," and send the envoys back. [3,50]

On the day of Eid al-Adha in 1922, Anwar Pasha died and was buried in Hazrat Sultan of Chahan. The Bolsheviks, meanwhile, agreed on a border with Afghanistan and fought a five-day war against Ibrahimbek's troops. As a result, the mujahideen disbanded. Ibrahimbek finally went to the Amudarya and told Alimkhan about his condition. With 25,000 troops sent to Bukhara, Abdul Qahhor fought many battles against the Bolsheviks and gained military booty. Focusing on Nurata, Sayyid Alimkhan teaches what to add to the sermon. It should be noted that while in Bukhara, Alimkhan did not have a positive opinion of the Jadids, he considered them allies of the

Bolsheviks, but later changed his mind about the Jadids. Therefore, in his work, Abdul Qahhor admits that the Mujahideen were provided with military weapons and material support by a Jadid military minister named Abduldahamid. Later, the Bolsheviks gathered troops from Moscow and Tashkent and attacked them. Unfortunately, Abdul Qahhor also thinks that the citizens are "peaceful" and rides his horse in the Kazakh desert.

Thus, in the early 1920s, the Bolsheviks completely conquered the Central Asian states. These territories became part of the so-called USSR, "voluntarily added" and "equal in equality." Sayyid Olimkhan thinks in his work: "I still dream of putting the affairs of the kingdom in order." But that dream ends with a story of its own.

"Everyone wants to pray,
For I am a sinner."
(I enjoy reading,

His representative, General Haji Yusuf Muqimboy, wrote about Alimkhan's condition in his memoirs and presented them to the United Nations. Sayyid Alim Khan was the last ruler of the Mangit dynasty. He died in 1944 in Kabul.

In short, through this work, the author reveals the true political, spiritual and ideological image of the Central Asian states that existed in the XIX and early XX centuries. [5,18] 1885), then the Bolsheviks subjugated the country. Because the statehood of these countries was outdated, the world was far behind the masses. [7,12]

In our opinion, ignorance of world geopolitical science, extremely weak diplomacy, failure to seek or encourage scientific and technological achievements, lack of modern education, failure to bring military reforms to the level of the modern world, military the rigidity of education, the lack of rich political experience of the time, the lack of regular exchange of specialists in various fields, the lack of a national outlook that has not developed and enriched due to the rigid ideology of the state, science, etc. Due to the lack of profound reforms in the field of education and culture, and for various other

reasons, we have left our national development and prospects in the hands of the colonialists. [6,16]

At the same time, the short-sightedness of the ruling class, the shortcomings of the training mechanism, the lack of regular open embassy relations with neighboring and foreign countries, the low level of protection of state interests and the disgusting tradition of the monarchy. rules, the fact that the will of the people is not realized in real life, the pursuit of a policy far from the people has put the country in this situation. Sayyid Alimkhan also admits many negative things with his language and language.

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