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THE PLACE AND POLITICAL ACTIVITY OF AMIR MUSAFFARKHAN IN THE HISTORY OF THE BUKHARA EMIRATE

Teacher of the Department of
Foreign Languages and Social Sciences,
Asia International University
Sayfutdinov Feruz Ilniyazovich
E-mail : sferuz1011@gmail.com
Tel : +998936857755

ABSTRACT

Introduction: Amir Muzaffar (full name Sayyid Muzaffaruddin Bahodirkhan) occupies a unique place in history - he was the last Uzbek ruler to ascend the legendary Koktash throne of the Timurids. Born in 1834 and ruling the Emirate of Bukhara from September 23, 1860 to December 13, 1885, the life and work of this representative of the Mangid dynasty consisted of contradictory and complex processes. On the one hand, he remained in history as an experienced statesman who ruled the Karmana region during the reign of his father, Amir Nasrullah, and on the other hand, after ascending the throne, he was forced to resist the aggressive policy of the Russian Empire in Central Asia. The period of Muzaffarkhan's reign is considered a period of the most dramatic changes in the history of the Emirate of Bukhara. After the Russian-Bukhara peace treaty of 1868, the emirate nominally remained an independent state, but in practice it was transformed into a Russian protectorate. This situation has led to different assessments of the emir's personality among historians and researchers in recent years.

Having accepted his father's political legacy, Muzaffar Khan, upon his accession to the throne, carried out a number of radical changes. His very first step was to dismiss the ministers and high-ranking officials appointed by his father from their posts and confiscate their property. Through this step, the young emir aimed to bring people loyal to him to power. According to Mirzo Salimbek's "History of Salim", the first years of Muzaffar Khan's reign were marked by serious internal conflicts and uprisings. In particular, the resistance of the Tarakli and Achamaili noble families in Shahrisabz, separatist movements in Hissar, Kulob and Baljuvan hindered the emir's efforts to strengthen central power. The work of historian Mirzo Abdulazim Samiy Bostani “Tarihi salotini mangitiya” (History of the Mangit rulers) describes these events in detail, and the author, as a living witness to these processes, increased the artistic and scientific value of the work. It is worth noting that during the reign of Muzaffar Khan, the first award system was introduced in the Bukhara Emirate. The establishment of the “Bukhara Sharif” order in 1881 indicates that elements of modern state administration began to form in the emirate. The most important event in the foreign policy of Amir Muzaffar Khan was undoubtedly his relations with the Russian Empire. The defeat in the battles of Chupon Ota and Zirabulak in June 1868, as well as the loss of Samarkand, forced the emir to conclude a peace treaty with Russia. Historian Kahramon Rajabov notes that Muzaffar sent envoys led by Mufti Muhammad Porso to Istanbul via Afghanistan and India to seek help, but they were refused by the Ottoman Empire. It was after these events that local clergy and some nobles began to accuse Muzaffar Khan of “Russification” and even “selling Bukhara Sharif to the infidels.” The fact that the emir rarely left his palace and was constantly afraid of assassination also dates back to this period. Contemporaries left interesting information about Muzaffar Khan’s appearance. Based on his photographs taken by F. Orde in the 1880s, historians described the emir as "a man with a stooped gait, thick eyebrows, a

bright and sharp gaze... His gaze, voice, and demeanor were pleasant to the interlocutor," and his face "exuded openness and humanity."

One of the most painful pages in the life of Muzaffar Khan was the uprising of his eldest son Abdumalik Tora against his father in 1868. In "Tarihi Salatini Mangitiya", the author Mirzo Abdulazim Sami specifically emphasizes that he was sympathetic to this uprising. Abdumalik Tora's uprising was supported by large Uzbek tribes such as the Kenagas, Kung'irat, and Saray. The main reason for the uprising was Abdumalik's need to fight against Russian aggression and his dissatisfaction with his father's policy in this regard. Interestingly, after the uprising, Muzaffar Khan was forced to resort to the help of Russian military forces to preserve his throne. This situation, in the eyes of his opponents, was another blow to the emir's reputation. After the defeat of Abdumalik Tora, he fled to Khorezm, then to India, fell into the hands of the British, and spent the last days of his life in Peshawar. Despite political turmoil and military defeats, the era of Muzaffar Khan is characterized by a relative revival of cultural life. Amir Alisher Navoi treated the work of the Great Khan with special respect. History has preserved information that in 1872 he presented the manuscript of the Divan of Alisher Navoi to the British Queen Victoria. This act is not only an expression of diplomatic relations between the two countries, but also an example of the deep respect of the Uzbek ruler for his national culture. During the reign of Muzaffar Khan, the most famous historians and scholars were Abdalazim Somiy and Ahmad Donish. The work of the enlightener Ahmad Donish "Navodirulvaqoe" ("Rare Events") is an important historical source for this period. In the works of the scholar, the activities of the emir and his entourage are critically covered, which greatly helps historians in restoring the true image of the era. Muzaffar Khan also paid great attention to the religious sphere. The mosque he built in the architectural complex of Bahauddin Naqshband is known today as the “Amir Muzaffar Khan Mosque”. The mosque was built in the style of Central Asian architecture, and baked bricks, wood, stone and mortar were used in the construction. In his will to his son Abdulahad, the emir stated: “I advise you to always be pious and strict. Fully fulfill the emirs of Islamic law and the Sunnah of the Messenger of Allah. We are all those who leave this mortal world for the afterlife.”

Amir Muzaffar Khan died on December 13, 1885, at the age of 51. He was buried next to his ancestors in the Ishan Imlo cemetery in Bukhara. Unfortunately, this cemetery was completely destroyed during the Soviet era. After the amir, his son Amir Abdulahad Khan ascended the throne. After the death of Muzaffar Khan, his activities and political legacy were assessed differently by different historians. The figure of the amir and his style of governance were reflected in the works of Bukhara scholars such as Ahmad Donish, Mirzo Abdulazim Somiy Bo'staniy, Mirzo Salimbek, Sadriddin Ayniy, Fitrat. Abdurauf Fitrat's work "The Reign of Amir Olim Khan" gives a unique assessment of the domestic and foreign policies of the Bukhara emirs.

Conclusion: Studying the era of Amir Muzaffar Khan, we are faced with the image of a complex and contradictory historical figure. On the one hand, he is a ruler who accepted the heavy political legacy of his father, sought to strengthen central power within the state, and patronized culture and enlightenment. On the other hand, he is an emir who could not resist the Russian invasion, as a result of which he reduced the independent state to the status of a protectorate, and even caused the rebellion of his own son. Mirzo Abdulazim Sami is distinguished by his courage in writing historical truth in his work - despite the fact that his work was written secretly from the Bukhara emir, unofficially, it actually stands out from the local sources of that time with its richness of facts. In this sense, studying the history of Muzaffar Khan is not only a reconstruction of the life path of one ruler, but also a complex mosaic of an entire era - a period when traditional eastern statehood faced new modern invasions and threats.

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