
**ABOUT THE FATE OF SAYYID OLIMKHAN, THE LAST EMIR OF BUKHARA,
IN AFGHANISTAN**

<https://doi.org/10.5281/zenodo.8059799>

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Abstract

This article explores the passage of the last Emir Sayyid Olimkhan to Afghanistan and his life there after the fall of the Emirate of Bukhara. In particular, the attitude of the Afghan government and emirs to the emir, in turn, the contacts of Sayyid Olimkhan with representatives of Turkestan independence, as well as the fate of the bukharians who crossed with the Emir to Afghanistan were analyzed in detail.

Key words

Afghanistan, emirate of Bukhara, Tsarist Russia, Kabul, Qal'a-i Fotuh, Muhajirs, Uzbeks of Afghanistan.

Introduction. The years of the reign of the last representative of the emirate of Bukhara, Emir Sayid Olimkhan (1911-1920), correspond to periods when political events were tense. The Emir of Bukhara was completely dependent on Tsarist Russia in foreign matters. The emir had no representative offices abroad, and trade was also carried out through Russia [1, P.32]. But nevertheless, it can be said that the ten-year reign of Emir Sayid Olimkhan was a period of freedom, tranquility, Bliss, prosperity and cheapness for the Bukharan people and its accompanying population, and the general tranquility of the country was ensured [2, P.72]. In what the emir said in his own words: "... I ascended the throne of the late padarim dynasty, which inherited me in 1911 ad. ... A year later, I sought to establish a popular order, began to carry out the work of discipline and prosperity in the Bukhara state. I made efforts to build great works, began to build madrasas, temples. I tried very hard to teach all the sciences [3, P.3]".

Methods. The fate of Emir Olimkhan in Afghanistan has been studied by several scientists, which in the article is studied with a comparative analysis of the opinions of these researchers by mutual comparison. Also, in addition to the method of comparative analysis, the article also tried to reveal the essence of the topic, using many techniques such as historicism, consistency, objectivity.

Results and Discussion. The treaty between tsarist Russia and the Emirate of Bukhara (1868.) the emirate could maintain a limited armed army. "... there had also been an agreement between the employees of the Russian state and the employees of the Bukhara state. In the agreements, soldiers and military weapons were reduced from the side of Bukhara, and (to guard it) military equipment and soldiers were taken over by the Russian state. In Bukhara, however, it was decided that there would be twelve thousand soldiers to defend the country; while there would be more soldiers to defend the country, the Russian state would be more willing to apply the Bukhara state. With this, the state of Bukhara did not need soldiers and military weapons at all, until the time of the Imperial State existed. A peaceful life reigned, when I was, I sought to deal with the prosperity of the country. This was followed by the Russian state revolution. In this paragraph, I made efforts to discipline and safety of the country. ... After that, the Bolsheviks' treatment of the Bukhara state began to harden day by day and increasingly. They began to make frantic demands on the Bukhara state and demand their execution, making it their trade to wage war in one way or another. ... in the 1339 year of the Hijri without declaring war (1920), fifteen on the night of Sunday at Twelve O'clock in the month of Zulhijja, the guards and guards came upon them and captured all the guards, about one hundred and fifty, who were placed there around the railway.

In doing so, they clung to the Bukharan soldiers and launched an attack, thus triggering the war. As a result, at half past two o'clock in the morning, much more soldiers and military weapons were concentrated, throwing cannons and raining arrows, as well as sending war with iron - shielded chariots - broneviks, iron-covered Motors-bronepoezds. They flew in the air over the city of Bukhara with eleven readiness and dropped bombs. This banday helpless forced my soldier back and forth and handed over the will to the divine, and we fought four nights and four days. During this war, the enemy inflicted a lot of casualties, shooting about half of Bukhara from Cannon and plemiot [3, P.5-9]". - said the emir in his memoirs.

After the fighting, it was revealed that most of the buildings and buildings were destroyed by fire. The Centers and streets of Makhalla were ruined by cannon

shells and aeroplane bombs. 34 centers, more than 3,000 shops, about 20 palaces, 29 mosques were destroyed by fire. ... about 3,000 yards burned and ash fell in the city. ... The city of Bukhara burned for 20 days. ... Nearly 300 buildings over the Ark high were burned by cannon fire and bomb hits, killing much more valuable goods [4, P.70-71].

In this way, the city of Bukhara was turned into a ruin, and the Emir's power fell. The last Emir Sayyid Olimkhan, left the city. Initially composed of the emirate, Gijduvon, through Qurghontepa, Boysun, resisted the Bolsheviks for more than six months in the Hisor region. After that, he passed to Dushanbe and then to Kolob, where he stayed for a certain time and appointed Ibrahimbek devonbegi and Statesmandbek devonbegi of the ambitious and eventful Uzbeks as his army troops in this region [3, P.10-11].

Thereafter, Bukhara's last monarch, the ruler Emir Sayyid Olimkhan, crossed the Chubek tributary of the Panj River to the Afghan border on 4 March 1921. Not only bek and his nobles followed him when Emir Olimkhan was moving to a neighboring state, but also representatives of thousands or thousands of ordinary people. Following the Emir, who left Bukhara in 1921, 250,000 people or 50,000 families crossed into Afghanistan [5, P.21]. In fact, we can also realize from his mementos that the Emir was strong in his intention to return to Bukhara again as soon as the situation receded, seeking the peace of the common people: "this bandayi helpless dorussaltana go to Kabul and let me go to the hesitation of receiving encouragement and support. If any support and help touches us because of my departure from here, keep your soldiers against the enemy until I can fulfill it (referring here to the Ibrakhimbek and Davlatmandbek, who he appointed as his army, and the guards fighting against other Soviets - X.N.). Now the enemy hujimi is becoming more, if you do not come to it, then the anxiety of the poor citizens increases. Until I return, when the faqiru citizens see the day of rest"[3, P.11]. In General, Emir Olimkhan rustok through the path of repression ... the most visible is from the population of Bukhara ... accompanied by five hundred men, dorussaltana Kabul [3, P.11-12]. Hundreds of thousands of Uzbek, Tajik, Turkmen are scattered throughout Balkh, Mozori Sharif, Jurjon, Farab, Samangon, Khanabad, Qunduz, Tohar, Badakhshan, qobul, Kandahar, Herat, Paktiyo, Nangarhor provinces. Emir Olimkhan and his companions first lived in Husayn Kavt Park on the side of the Afghan state, and an allowance of 12 thousand Afghan rupees was set for the Emir. The settlement will be moved from Husayn Kavt to Hoshim Khan park and a year later to Murodbegi Castle Park. At the end, Fatuh Castle Park, 11 km from Kabul, the capital of Afghanistan, was the Emir's last residence. In the

summer of 1923, by decision of the government of the PRC, the Mothers of Emir Sayyid Olimkhan were sent to Afghanistan By Order of their uncle Mir Muhammad Siddiq Muzaffar Khan, son of Mir Nasir Muzaffar Khan, son of Mir Abdul Azim Khan Muzaffar Khan, sister Shohoy, mother of tuqqan, State happiness and other close relatives according to their wishes[6, P.30].

Emir Olimkhan was kept under house arrest at the request of the Soviet authorities, especially because of the good Afghan-Soviet relations and mutual diplomatic relations during the “young Afghans” government, the Emir could not travel 11 km from Kabul even if he left Fatuh fortress. In the summer and winter seasons, when he wanted to go to Pagman or Jalalabad, he could First Alert the Afghan government to this right. In mid-1925, the Emir was receiving a salary of 14 thousand rupees from the Afghan government [7, P.99]. Emir lived in this Fatuh fortress for the rest of his life [1, P.32]

Observing the life path of Emir Olimkhan, we see that his 23-year life was spent in emigration, in a foreign land. During his lifetime, Emir Olimkhan met and communicated directly with 4 of the Afghan emirs. With Emir Habibullohan, however, (1901-1919), there was some exchange of Ambassador representatives. During the reign of the ruler of Bukhara in Afghanistan, the likes of Omonullahan (1919-1929), Bachai Saqo (1929, January - October), Nodirshoh (1929-1933), Muhammad Zohirshoh (1933-1973) were Afghan rulers.

The Emir of Bukhara’s relations with Omonullahan began before his emigration. Having ascended the throne on 28 February 1919, Omonulahan was a member of the young Afghans organization. He declared the independence of Afghanistan. As a result of the III-Anglo - Afghan war of May-August 1919, Afghanistan was victorious, becoming the first in the East to gain national independence. In 1919, general Muhammad had sent Walikhan to Soviet Russia, Fazl Ahmadkhan as ambassador to the Emirate of Bukhara.

Afghanistan’s assistance to the Emir of Bukhara was symbolic in many ways. Officials such as the Afghan ambassador and Brigade Sergeant Abdulshukur Khan, the Afghan Ambassador to Tashkent, and the hunting chief Muhammad Aslam Khan were with the emir as he left Bukhara. The above details indicate that Omonullahan and Olimkhan were in good and friendly relations even in the periods before 1921. Emir Olimkhan’s actions were closely monitored by the Afghan press. One of the 23 named newspapers published during the “young Afghans” government was the first to report that the “Union Islam” weekly, which was published in Herat, was the Emir’s transfer to Afghanistan. Emir Olimkhan meets Omonullakhan in Kabul and presents him with a golden belt on his waist.

When Emir Olimkhan left Bukhara, more than a hundred of his relatives were left behind. F.Khojaev's government approached them from a humanitarian point of view, and S.Aynius writes that 52 Emir loved ones were sent to Afghanistan. According to some mahlumot, F.Khojaev also presented the emir with 19 diamond-eyed precious rings, as if he had been struggling in a foreign land.

During Omonullahan's reign in Afghanistan, the independence movement in Turkestan intensified, hoping for the Emir of Bukhara to regain his throne. Therefore, the Emir appealed to Omonullahan for help from him. But Omonullahan believed that the way to maintain Afghan Independence was to be in friendly relations with the Soviets, who were considered rivals to England. Soviet Russia, which was not internationally recognized at the time, also needed an ally. The Soviet-Afghan Treaty was signed in February 1921. According to the agreement, Soviet missions were established in Afghan cities, in turn, Afghan missions were opened in several Soviet cities, telegraph lines connecting the two territories were established. Also, Afghanistan receives the right to duty-free trade and sea in a Free State through the Soviet state, and in 1921-1923, the Soviet government sent 1 million to Afghanistan. 600,000 cash, 5,000 rifles, 12 aeroplanes had also been sent.

The Afghan emir was left in critical condition after the conclusion of this treaty. Emir Olimkhan's Appeals for help were deliberately put into paysal. To the Soviet government's demand to expel those like Emir Olimkhan from the country, he replied: "Afghanistan has a psychology of insurgency, and if I oppress immigrants, the people will move and go to our authorities".

Omonullahan does not break friendly relations even if he is aware of Emir hatti's actions and intentions. One example: in 1925-1926, Ibrahimbek led the Laqay liberation movement and crossed into Afghan territory. Then he asks the Afghan emir to give him permission to live in Kabul in the presence of Olimkhan. Omonullahan agrees.

During the overthrow of the omonullahan authority and the ten - month (January-October 1929) emirate of Bachai Saqah, he makes promises of military assistance, support to the Emir of Bukhara. But it was not defended by social groups in Afghan society, and the throne was taken by Muhammad Nadir. During this period, the position of the faithful and the clergy was strengthened. Emir Olimkhan, on the other hand, is known to have given him his golden crown, hoping for the Nadir Shah. In the summer of 1931, Ibrahimbek's last attempt against the Soviet regime with armored parts occurred during the same Nadir period.

After Nodirshah's death, Muhammad Zohirshah ascended the throne. The zohirshah demanded that the Emir and his supporters walk peacefully, without interfering with political processes[1, P.35].

Emir Olimkhan lived in Afghanistan for the rest of his life. The prestige and position among the Afghan Uzbeks and Uzbek political emigrants of the Soviet period was high. Defectors living as emigrants in Afghanistan after losing the Turkestan liberation movement, (Fuzayl Mahsum, Shermuhammadbek, Ibrahimbek Laqay and others); Uzbeks who were ultimately emigrants to work in the leadership bodies of the Bukhara people's Soviet republic government (Hoshim Shaykh Yakubov, A.Muhiddinov, Usmankhoja Polatkhojaev) also visited the Emir and met him. Among the Uzbeks in Afghanistan, the Emir interacted with the likes of mubashshirkhan at-Tarrozi, Mufti Sadriddinkhan, Mahmudkhan Tora, among religious Ulama of prestige and position. Emir Olimkhan has connected coins and gifts to thousands of Uzbeks in Afghanistan on the days of Qurban Eid, fasting Eid, religious holidays. Mahmud Khan Tora's son was born in Afghanistan and from Uzbeks who were later forced to leave for Turkey, businessman Nasrulla Tora commemorates his participation in the Emir's coin-sharing ceremony during his five-year stay in Kabul in the second half of the 1930s[6, P.32].

In Afghanistan, the opinion that Emir Olimkhan lived a life in poverty is far from true. It is worth noting that Khoji Mirzo devonbegi, who came to Afghanistan in the footsteps of the Emir, brought to Sayid Olimkhan three precious compromise crowns decorated with diamonds and jewels in the treasury of the Emir of Bukhara. One such compromise crown could purchase dozens of Fatuh Castle Gardens. In Kabul, Emir had a shop selling jewelry valued at one million. One of the Uzbek immigrants received a million gold soums to open a department store in India on behalf of the Emir and disappeared[6, P.31-32].

Emir Olimkhan had a number of personal qualities. He was involved in philosophy and literature. Emir was particularly interested in the work of Mirzo Bedil. Qal'a-i Fatuh hosted "bedilkhanlik" as well as "poetry evenings". Even once he organized a competition between a football team from Kabul and a team of immigrant Uzbeks "Turan", sharing gifts for those who showed good performance[1, P.35-36].

The Emir always wore a turban on his head, wore a collar, and wore a national uniform according to the Oriental principle. Omonullahan, on the other hand, reformed in the 1920s by introducing European dressings (short suit, trousers, hat) in his country.

In 1922, the Afghan Independence Festival (Joshon festival) is held in Pagman. Emir Olimkhan, invited to the festive celebrations, comes to Pagman in an Uzbek dress. But he is not let inside by the guard. Failing to comply with the request to change his clothes, Emir goes back to Fatuh Castle. Emir's first Afghan-born child, Sayed Umarchan, who lived in Ghaziantib, Turkey, also gave information about his father, saying, "Our Father loved hunting. The emir had gone hunting with Omonullahan to show their extreme meringue, with footage of him and an Afghan Emir falling on the hunt. In the photo, the Afghan emir was depicted in European clothes, and our father was depicted in Bukhara clothes" [1, P.36].

Emir also married several times in exile, and had 37 children abroad, including 16 sons and 21 daughters [7, P.100]. Emir Olimkhan ST teachers to educate his children, teach them English, urdu. In Kabul, his children were taught lessons by Khoja Rahmatullo and Khoja Karamatullo, brothers from Moradabad, British India. Among the children of Emir Olimkhan were poets, journalists, doctors, statesmen. Until the entry of limited Soviet troops into Afghanistan in December 1979, the Descendants of Emir Olimkhan lived mainly in this country. Due to the many years of bloody wars that continued on the territory of the Afghan state, like hundreds of thousands of immigrant Uzbek, The Descendants Of The Emir were forced to replace their country for the second time and scattered around the World [6, P.33-34]. In addition to Afghanistan, the children of Emir Alikhani live in countries such as Turkey, Saudi Arabia, Pakistan, Iran, Germany, USA [7, P.100].

Conclusion. It can be said that while the Emir lost his political position, at the same time he was interested in British and Soviet spy agencies. An English spy named Aga Muhammad, nicknamed "the medicine man", lived with his mother in the Emir's garden and was giving information to England about the Emir and his family. ... An individual named Narzulla lived in Emir's Fotuh Garden in Kabul and served as a tea-maker. He delivered to the British who came to the Emir every day and carried 600 Colders from them in a month [6, P.34]. An employee of the Soviet special political office OGPU (which was the United State Political Directorate active in 1923-1934) G.Ogabekov (G.Artyunov ASL nation Armenian) worked in the Office of the Afghan government in the summer of 1925, spying on the Soviets. His goal was to lose Emir Olimkhan by The Hand of Shemuhammadbek by inciting discord. ... Due to the intelligence in shermuhammadbek, this black Soviet goal was not realized [6, P.37-38]. Emir Sayyid Olimkhan, the last ruler of the Bukharan mangyts, died on 28 April 1944. Emir 's mausoleum is located in the "Shahidoni Islam" ("martyrs of Islam") Cemetery in tevaragi, Kabul [3, P.20-21]. Emir Olimkhan lived in Afghanistan with

love and longing for the motherland[6,P.34]. The Afghan prime minister told Ahmadshah in 1943, "it's been 23 years since I came to Afghanistan. During this period, I experienced a lot of pride and adversity. But the homeland did not leave my heart for a while. I lived with the motherland Yod, and I Die With The Motherland Yod" - said the enviable words[1, P.37].

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