



## AMIR HAIDAR PERSONALITY AND HIS CONTRIBUTION TO SCIENCE.

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**Abstract** This article describes the personality of Bukhara emir Haydar and his contribution to science and education, his political activities as a ruler, and the fact that he taught in madrasas despite being a ruler.

**Key words:** Amir al-mominin, commander of believers, Sharhi Kofiya, Sharhi Mishkot, Shamaili Nabavi, Tafsir Qazi Bayzavi, Tuhfatuz-zairin Amir Sayyid, Firdavsmakoni.

When we organize the issues of the history of the statehood of the countries of the world, we can see that the development of their political, economic and social development is focused on the field of education. The countries that sponsored the development of science and raised the training of qualified personnel to the level of politics have subjugated and colonized the developed countries in the swamp of ignorance and ignorance. In the Emirate of Bukhara, which has played an important role in the history of Uzbek statehood, the development of science and the reform of the education system are among the important tasks. One of the influential representatives of Bukhara emirs is Amir Heydar. Amir Haydar's coming to power coincides with the conflict situation in the country. Amir Haydar succeeded his father, that is, after the death of Amir Masum Shahmurad, he ascended the throne. Amir Haydar is the fourth ruler among the representatives of the Mangit dynasty that ruled in Bukhara and is distinguished by his few activities. As a result of 26 years of work, Amir Haidar was able to leave a significant mark in science, education and culture during the years 1800-1826. Ahmad Donish, an intellectual of Bukhara, who served in the palace of Mangits for many years, wrote down important information about the reign of Amir Haydar. According to him, science, especially history and Islamic sciences developed in Bukhara during Amir Haydar's time. According to the testimony of contemporary historians, Amir Haydar studied for 10 years in Tora Bukhara madrasas and mastered the Holy Qur'an commentary, jurisprudence and hadith. Amir Shahmurad pays great attention to his son's perfect religious education. Amir Haidar Tora also learned from the sheikhs of the Naqshbandi sect. During the scientific meetings and debates, he won over other scholars in religious sciences. Amir Shahmurad appointed Heydar Tora as governor of Nasaf (Karshi) region, which is gaining great influence in the emirate. After that, the rule of the crown prince (heir) of the Bukhara Emirate in Karshi continued until the middle of the 19th century. After the death of Haydar Tora's father Amir Shahmurad on November 30, 1800, he came to Bukhara from Karshi province on December 2, 1800 at the age of 22, and took the title of Amir Mominin. He ruled the Bukhara state for 26 years. Beginning with Amir Haydar, the rulers of Bukhara also acquired the title of Sayyid. Abul Fatih Sayyid Amir Haidar Bahadir sealed and signed the decrees of Amir Haidar as king. It is mentioned in the book of the historian M. Abduraimov's correspondence with Amir

Haydar, Feudal Land Ownership and Feudal Rent Issues (Tashkent, 1961. In Russian). Amir Haydar strictly followed the religious policy of his father Shahmurad.<sup>1</sup>

Amir Haydar died on October 6, 1826 in the city of Bukhara and was buried next to his father Muhammad Shahmurad in the Eshoni Imla cemetery in Joybor region. During the Soviet era, the cemetery was set on fire and the graves were burned. A school and a kindergarten were built in its place. Alexander Burns, a British soldier who came to the Emirate of Bukhara 6 years after the death of Amir Haidar, wrote about him in his diaries: Amir Haidar's era was a time of piety and religious zeal. He was named Amir al-mominin or Commander of the Faithful. He performed not only the kingship, but also the role of imam. He recited the Qur'an for the deceased and taught in madrasas, he writes. He also gives valuable information about madrasa education during the era of Amir Haydar, and mentions that in Bukhara madrasas you can meet students from all countries except Iran, and they have the opportunity to return to their homeland with a small amount of knowledge after completing a seven- or eight-year course. 2..Amir Haidar (1778-1826) built a madrasa near the mosque in Bukhara Arch and he also taught Sharhi Kofiya, Sharhi Mishkot, Shamaili Nabavi and Tafsir Qazi Bayzavi in this madrasa. Sources refer to Hafiz as the Koran King for his memorization of the Koran. In the work Tuhfataz-zairin, it is mentioned that Amir Haydar was known by the nicknames Amir Sayyid and Firdavsmakoni.

There is even information that Amir Haydar built a madrasa named Amir or Oliy. He was a mudarris who thoroughly mastered the science of recitation and the art of calligraphy. According to the sources, he used to talk to 20 students in front of his room in the afternoon, he did not waste his precious life. That is, in 1815, when he sent some ambassadors to Istanbul and asked Sultan Mahmud for books on sharia, the Sultan sent 32 volumes of books to Bukhara. During the reign of Amir Haydar, students from different parts of the world came to Bukhara to study.<sup>2</sup>

Information about his work in this field can be found in the works of palace historians and the diaries of English tourists. For example, Mirza Abdulazim Sami, the palace historian, wrote about Amir Haidar in his small work, "He was a generous, scholarly and just king." He writes that when he was well aware of all sciences, he used to give lessons to students who were studying theology despite his employment with the state, and his circle of students was not less than a thousand people.<sup>3</sup> During the reign of Amir Haydar, science flourished in the emirate, especially historiography and Islamic sciences. He brought many manuscript books from Constantinople, Kabul and other cities to be used for teaching in madrasas and copied them. He regularly taught 400-500 students. He studied in madrasahs like his father. Amir Haydar also wrote a work on jurisprudence called Al-Fawoid al-Alfiya. Information about his work in this field can be found in the works of palace historians and the diaries of English tourists For example, the palace historian Mirza Abdulazim Sami wrote about Amir Haydar in his work, "He was a generous, scholarly and just king." He writes that when he was well aware of all sciences and engaged in science, he gave lessons to students who, despite his employment with the state, organized theology, and the circle of his students was not less than a person. Amir Haydar paid special attention to the systematization of state affairs.

<sup>1</sup> Hero Rajabov. OzME 2006-2007

<sup>2</sup> Akbar Zamonov History of Uzbekistan part IV (Emirate of Bukhara, Khanate of Khiva and Khanate of Kagan. Period of history of Uzbekistan from the 16th century to the middle of the 19th century) page 34.

<sup>3</sup> Jamolova D.M., Doctor of Philosophy in History (PhD) Boqiyev Umidjon Bukhara State University. October 5, 2021

Mangit is also notable for being one of the first rulers of the Uzbek dynasty. In the palace of Amir Haydar, poet Haziq, poet and historian Mirza Sadiq Jondari, historians Mulla Ibadullah and Mulla Muhammad Sharif, Muhammad Shariq ibn Muhammad Naqi, Mir Zahid Khoja Sadr ul-Khattab, Abulkarim Bukhari, Miri, (Amir Haydar's brother Mir Husain Muin Muhammad Yaqub Bukhari (Amir Heydar's uncle) lived and created scholars such as Sofi Waqazi Humuli, Mirza Shams Bukhari. During the reign of Amir Heydar, Caliph Niyozguli madrasa was built in Bukhara (1807) Minor mosques, rooms, baths were built. The construction of the Khalifa Khudaidad complex continued. , he also built the higher madrasa and Mir Muhammad madrasa in Karshi during this period.

In the early years of Amir Haydar's reign, he began to reform school education. According to the reforms carried out in 1803-1804, the necessary general education was introduced for all citizens of the emirate. Schools were built from the state treasury for the people living in the mountainous areas of the emirate, and teachers from the city of Bukhara were sent to teach there. Along with the teachers, influential officials of the palace were also sent to organize the education system, to eliminate the problems related to textbooks and educational tools. Also, special representatives have been sent to each province to monitor the activities of general education, teachers and officials. In the manuscript treasury of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, there is a manuscript called the letter of Sayyid Amir Haidar Bakhodurkhan, and this document contains a section dedicated to the actions and instructions of the Bukhara emir on the implementation of the law on the introduction of general compulsory education among the population. It was written in the name of Sayyid Ahmad Khoja Faizi, the nephew of Amir Haidar, the governor of Karshi region:

Abu-l-Fath Amir Haidar Bahadir to our king Syed Ahmad Khoja Faizi. The refuges of politics and sharia, eloquence and amort machines, guardians of regions, owners of virtue and honor, officials of honor and courage, such as Okhund Qazi Mulla Muhammad Sharif, Mufti of Okhund Mulla Ashur Muhammad, Okhund Qazi Mulla Sheikh, Ahmadbiy Mirza, Dostbiy Dodkh, Niyazbiy Dodkh, Mirza Alibi, Olimbi, Ibodillibi, Fazil Eshikogaboshi, Okhund judge Niyozali, Okhund judge Qurban, Okhund judge Mulla Qulmuhammed, Okhund judge Abdurrahim Khoja, Okhund judge Podshah Khoja, Okhund judge Amir, Okhund judge Arif Khoja, Barot Toksoba, Muhammad Nazartoksoba, Turdi Ali Mirokhour , Hayat mirokhour, Mirza Ali Garovulbegi - according to the rule of giving necessary general education to the population of those who have been blessed by their intelligence: Mulla Ashur Muhammad, Mulla Fathullo, Mulla Qazi, Mulla Tong Muhammad, Mulla Shermuhammad, Mulla Safar, Mulla Oroz , Mullah Tangriberdi, Mullah Hayat Muhammad and Mullah Awaz Muhammad. Mullah Qul Muhammad for Oz team, Mullah Awaz Muhammad for Qasmi (team), Mullah Rahim for Maymanak (team), Mullah Khalmuhammed for Koson (city team), Mullah Abdus Salim for Qamashi (team), Mullah Zakir Khoja for Hisar (team), Mulla Abdurrahim, Mulla Rahmonberdi, Mulla Abdurrahim Koshmatgali, Mulla Babai Koshmatgali. Mullah Barot for Chiraqi (team), Mullah Nurmuhammed for Qalarshaykh (team), Mullah Ashir Muhammad for Charbog (team), Mullah Avaz Badal for Pistakhan (team), Qalandar Khoja for Irgovul (team), Mulla Baba Khoja for Yangigorgon (team), Mullah Niyaz Khoja for Gurjab (team), Mullah Niyaz Mohammad Elchin for Sherabad (team), Mullah Syed Mohammad for Saidabad (team), Ishaq Khoja and Mullah Kholmira for Kelif (team), Mullah Hasan for Pashakhurd (team), Boysun (team) We are sending Mullah Kholmurod for the team, and Mullah Abdulkarim for Kohtar (team). You should appoint these teachers so that they ensure that all subjects thoroughly acquire the necessary general

education. We also gave three mahrams to some of these teachers who were sent to Qarshi and Hisar. Messages also reach the teachers sent to Kalif, Sherabad, Pashkhurd and Punjab. And until they live in small service places, the mahrams should also stay in this place under their (again teachers' T.M.) leadership. (Mahrams) receive small service fees in accordance with the law.<sup>4</sup>

When Abdul Khaliq, the brother of Abu Nasr Kursawi, came to Bukhara to trade, he met one of the famous sheikhs, Niyazqul Turkmani, and attended his meetings. In 1790, his brother Abu Nasr, who came to Bukhara to study, recommended Kursawi to study under Sheikh Niyazqul. Kursavi, who studied at the Bukhara madrasa for four years, returned to his country and worked as an imam and teacher. Another student of knowledge from Kazan, Bahounddin Marjani, came to Bukhara in 1812 and studied at prestigious madrasas. Bahouddin, who came to the attention of Amir Haydar, was given a room from Mulla Tursunjan madrasa. In 1815, when he was returning home, the emir asked him to stay in Bukhara. But when Bahounddin said that he could not accept this offer, he presented his one-year scholarship from the madrasa as a parting gift and sent him home.

In conclusion, one of the famous emirs of Mangit emirs known from history, Amir Haydar, patron of science, made a great contribution to science. important reforms were carried out in the field of the system. Schools throughout the emirate were controlled, schools were built in the mountainous regions, and literacy of the population was set as a primary task. In madrasa education, special attention was paid to the activities of mudarris, and only persons with perfect religious knowledge were appointed to this position.

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<sup>4</sup> Azamat Ziya. History of Uzbek statehood. pp. 280-305, Tashkent-2001.

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