

ejlhss

ISSN : 3031-7347

[https://doi.org/ 10.61796/ejlhss.v1i6.669](https://doi.org/10.61796/ejlhss.v1i6.669)**THE STORY BEHIND “GULSHANUL MULUK” BY AMIR SHAHMUROD: AN IN-DEPTH ANALYSIS****Hamroyev Asliddin Umed ugli**

Lecturer of the Department of Archeology and History of Bukhara, Bukhara State University

Received: Apr 22, 2024; Accepted: May 29, 2024; Published: Jun 26, 2024;

Abstract: This article describes research conducted on the memoirs of Muhammad Yaqub Bukhari, the author of Gulshanul Mulk, which is considered one of the most important historical sources of that time, regarding Amir Shahmurad, one of the prominent noblemen. Additionally, the article discusses the significance of “Gulshanul Muluk” in studying the history of the Mangite period, providing valuable insights into the rulers of that era from a historical perspective

Keywords: civilization, enlightenment, humanity, education, manuscript, dynasty, culture, personality, honesty, justice, honor, intelligence

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**Introduction**

Our country is located at the crossroads of world civilization, and this region has been the center of trade, science and culture, connecting the East and the West for centuries. Our glorious history is equal to the famous Rome, and this eternal land has gained fame as the center of great kingdoms, the land where great scholars and thinkers, dear saints have matured. The fact that our people experienced two renaissances in its history and took a place among the most advanced and developed nations of the world in this period of civilization is a source of great pride and honor for all of us. In this regard, President Shavkat Mirziyoyev emphasized the following:

“Let’s think, how did our ancestors reach such great heights? First of all, they raised the flag of enlightenment against ignorance and devoted their intelligence and potential to the deep study and enrichment of scientific achievements created by mankind.

It is necessary to acknowledge that we often regard such priceless heritage merely as a historical monument. We are negligent and careless in applying such unparalleled wealth to our practical lives. However, such unique heritage has been bestowed upon very few peoples. The world admires over 100,000 rare manuscripts stored solely in the funds of the Institute of Oriental Studies of the Academy of Sciences. We must fully grasp this reality. The singular and exceptional scientific and spiritual heritage of our great ancestors should serve as a dynamic living program for us. This immortal legacy should always be with us, providing strength and inspiration. Above all, we need to instill such a spirit into the national education system”. In fact, deeply studying our nation’s extensive historical, scientific, and spiritual heritage from all angles is among the crucial tasks of familiarizing our history to the global intellectual community. Therefore, investigating any historical sources related to our

national statehood history and rich culture, compiling them, making our people aware of them, emphasizing that our great and venerable heritage exists for them, and educating the rising generation in accordance with this historical legacy are essential.

Discussion

Indeed, there are several works related to the history of the Bukhara Emirate. Among them is the historical work titled “Gulshanul Muluk” (“Kings’ Garden”), attributed to the renowned historian known by the name of Kenja Ali Mirzo or Muhammad Yaqub Bukhori. The uniqueness that enhances the historical value of this work is evident in the following aspects:

- Since the author is a representative of the Emirati family, there are sufficient conditions for obtaining historical knowledge, and the author has extensive knowledge and unique historical works in this matter.
- The information about the history of the Mangites period is considered reliable. After all, the author himself was a living witness of most of the processes related to the history of the Mangit era described in the work.
- This work of his served as a primary source for subsequent historical works devoted to the history of this period.

The author of this work was the youngest of the twelve sons of one of the founders of the emirate, Danyolbi Ataliq. He described it in the work as follows:

In 1199 (1785), he said goodbye to this mortal world and was blessed by God. The reign of this great ruler was 27 years. They lived for 75 years. He left 12 sons. The eldest was Shahmuradbi, who succeeded his father. Others:

1. Sultanmurad Kushbegi
2. Toqtamish Kushbegi
3. Fazilbi
4. Darvishbi
5. Mahmudbi
6. Umarbi
7. Rustam Mirza
8. Rajab Alibek
9. Muhammad Yusufbek
10. Ulchabek

11. Muhammad Yakub Bukhari

Among my siblings, they consider this poor man to be Kenja Ali Mirzo. I was the youngest among our father's children [1].

From the content of the above text, it can be understood that the author is not only a historian, but also a participant in the history of Mangits. If these aspects are taken into account, the high value of the work becomes more clear.

In this work, the author left some information about the personality of his brother Amir Shahruradbi, the most famous representative of the Mangit dynasty, who was famous for honesty and justice, who was praised by historians, scholars and the people of his time and later.

For example, he wrote in his work that Shahruradbi was the most accomplished father in all aspects of his children:

“Amir Shahrurad, the eldest and most righteous child among us, is now called Amiri Ma'sumi jannatmakon.

Poem:

Naxstini mo Ma'sumi shahriyor,

Ki ba'daz padar shud shohi Buxor.

Translation:

The first of us (children) is Masumi Shahriyar (Shahruradbi),

He became the king of Bukhara after our father”.

The meaning of the expression “Amiri Ma'sumi jannatmakon” means “Innocent emir whose place is worthy of heaven”, and the people found him worthy of this honorary title. His monetary reform was successful and gold coins were minted with his name. More clearly, the phrase “Rakhmat bod bar Ma'sumi Ghazi” (“Thanks be to Ma'sum Ghazi”) and the date are written on the front side of the coin. On the back, the phrase “Zarbi Bukharai Sharif” (“Made in Bukharai Sharif”) is written in relief [2].

These inscriptions and style became characteristic of gold coins minted during the reign of all subsequent Mangit rulers. Only the date on the surface of the coin indicates which ruler it was minted during.

Results

Muhammed Ya'qub stated that there were always fights for the throne in the Bukhari dynasty. He mentioned the position taken by his brother Shahmuradbi in such conflict situations. In particular, he wrote the following:

“During the previous period of Shahmuradbi's government, he had a good relationship with his brothers. He did not see any good from any of them. In the last years of his government, all of them were dismissed from government jobs. In 1201 (1787), the order of Sul-tonmurodbiy turned against him in Karmina. They attacked him several times, engaged in battles. He survived several times. Finally, he resorted to cunning. Showing compassion and kindness to groups like relatives and hundreds who were friends of the order, he won over their hearts, separated them from the order, and took them under his wing. Drawing them in, he eventually seized control of his territory” [3].

The level of humanity of Shahmuradbi can be understood from the above passage. He did not execute his brothers. He forgave them and contented himself only with exclusion from public affairs as a punishment. This shows that he was merciful towards his biological or paternal brothers.

Muhammad Yakub Bukhari told Amir Shahmurad that in addition to his brother, several of his brothers also rebelled against him. However, Amir Shahmurad found reasonable ways in all of these, won over them and freed his brothers from their positions.

Also, while describing the military campaigns and victories achieved by Amir Shahmurad in order to expand the territory of Bukhara or to eliminate the threat of the enemy, in his work, while describing his death, he also remembered the personal moral aspects of his brother, which would serve as an example to other sultans:

“Amiri Masumfani passed away in 1215 (1800). His reign was sixteen years. He was sixty one. Amiri Ma'sum was such a king that he dressed as a pauper all his life. His robe was made of colored kirbos (grey) fabric, his head turban was made of six bundles of white gray, his coat was made of 40 leather, and his mashi was made of old hard leather. The price of the fur to wear over it was two coins, and the price of all the clothes did not exceed seven coins. He ate barley bread, mashova and porridge. Once a week, he bought a quarter (about 250 gr.) of meat from the jizya money and gave it to his wife. He was such a person that he did not wear a royal crown and refrained from sitting on the throne. He took the title of khan and was content with being an emir. He was also such a person that during his time as amir, he never went to the weddings and marakas of akabirs, umaras and raiyats. He did not accept anyone's gifts or peshkash. He was one of the first among the Manghit sultans, and he was the one who broke the roots of the old tyrants and broke various heresies that were not in the Sharia” [4].

Conclusion

In short, the style, artistry of the work, the fact that the events came about gradually and revealed their main essence show that the historian is thoughtful, has a deep knowledge of history, especially the history of the Mangits to which he belongs.

Muhammad Yakub Bukhari's work “Gulshanul Muluk” is considered to be of great importance due to its scope, scale and reliability of historical reality. The translation of this work serves to clarify some aspects of the history of Uzbekistan related to the period of the rule of the Mangit dynasty.

The above-mentioned information is important because it was stated by a person of that time and a representative of that dynasty, and it helps to learn and learn about the personal characteristics of our historical figures

References

- [1]. Gulshanul muluk. Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti. № AR-1507-3, 257 (a-b) p.
- [2]. Boltayev A. Buxoroning tilla tangalari // “Buxoro oqshomi” gazetasi, 2002.
- [3]. Gulshanul muluk. Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti. № AR-1507-3, 257 (b) p.
- [4]. Gulshanul muluk. Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti. № AR-1507-3, 260 (a) p.
- [5]. 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.