



Development of social life, science and culture during the Central Asian khanates

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Annotatsiya: Ushbu maqolada xonliklar davrida ijtimoiy haot, fan, adabiyot rivoji va kamchiliklari haqidagi ma'lumotlar keltirilgan bo'lib, aholi turmushida an'anaviy tibbiyotning rivoji muhim o'rin tutgan. Amirlar bu qadamgohni haftada bir marta albatta ziyorat qilishni odat tusiga kiritganlar, xojilar, jamoa arboblari sovg'a-salomlar va tangalar xadya qilganlar.

Аннотация: В данной статье представлены сведения о развитии и недостатках общественной жизни, науки, литературы в период ханства, а развитие народной медицины играло важную роль в жизни населения. Эмиры взяли за правило посещать эту святыню раз в неделю, одаривали паломников и деятелей общины подарками и монетами.

Annotation: This article presents information about the development and shortcomings of social life, science, literature during the Khanate period, and the development of traditional medicine played an important role in the life of the population. The emirs made it a rule to visit this shrine once a week and presented pilgrims and community leaders with gifts and coins.

Калит сўзлар: O'rto Osiyo, Buxoro amirligi, madaniyat, so'fiylik, Bahoviddin Naqshband, madrasalar, maktablar, qo'riqxonona, So'fi Olloyor, Kalila va Dimna, Qobusnoma, Odobnoma, Shifoxona, Chorbog'.

Ключевые слова: Средняя Азия, Бухарский эмират, культура, суфизм, Бахавиддин Накшбанд, медресе, школы, заповедник, суфий Оллояр, Калила и Димна, Кабуснама, Отобнама, Шифохана, Чарбог.

Keywords: Central Asia, Bukhara Emirate, culture, Sufism, Bakhaviddin Naqshband, madrassas, schools, reserve, Sufi Olloyor, Kalila and Dimna, Kabusnama, Otopnoma, Shifokhana, Charbog.

When it comes to public education, science and culture of the Central Asian khanates and the Bukhara Emirate in the first half of the 16th-19th centuries, it should be emphasized that the idea of Islam in all spheres of social and political life, primarily in culture and ideology They occupied the middle place. Sufism, which took its starting point from the 10th-12th centuries, on the basis of its harmony with the idea of Naqshbandism, rose to its highest peak by the 15th century. plays a serious role in the development of society until the period. From the second half of the 16th century, the religious leaders who went down in history under the name of Joybor sheikhs have a high position.

Among the famous Dzhoybor sheikhs of this period, Khoja Muhammad Islam (circa 1493-1563), Khaji Jalaluddin Kosani (died in 1549), he was known in history as Mahdumi Azam; Khoja Sa'ad (1531-32-1589); Khoja Tajiddin Hasan (1547-1646); Khoja Abdurahim (1575-1628-29) and others were prominent representatives of the Naqshbandi sect. Priests took an active part in the administration of the state, and rulers gave great positions and rights to religious figures. The rulers of Bukhara even declared themselves "Muslim emirs". All affairs of country and state importance, wars waged against foreign countries were announced with the advice and fatwa of priests¹.

At the same time, religion also supported the khans and gave them great and unlimited rights

¹ Shamsutdinov R., Karimov Sh., Ubaydullayev O`. Vatan tarixi. – T.: «Sharq», 2009. – B.79 – 96.



in the name of Allah and the Qur'an. For example, Amir Nasrullah's (1826-1860) conquest of Kokand Khanate in 1842 can be a proof of this. Or, emir Shahmurad was named "innocent emir" because he passionately demonstrated his appreciation of Allah's will and showed concern for the development of Islam in the country. By the way, Shahmurad was a member of the Naqshbandi dervish community and a disciple of Sheikh Safar, who was the head of this community at that time.

Under the influence and leadership of the clergy, cemeteries were improved at the expense of the owners and pious people of their time, the roads and bridges leading to them were repaired, and mosques and madrassas were built near the cemeteries. The grave of Bahoviddin Naqshband, the founder of the Naqshbandi doctrine, located about 12 kilometers from Bukhara, was a famous pilgrimage site among the peoples of the Muslim world until the October coup. Here, every Wednesday, Muslims from the city of Bukhara and other distant countries gather for the market and the traditional "flower festival". They recited the Holy Quran and prayed. There was a big party around the grave, people sang and danced.

The emirs made it a habit to visit this shrine once a week, they gave gifts and coins to the pilgrims and community leaders.

In all three khanates in Central Asia, the priests centralized all court affairs under their hands as qazikalons. Qazikalons were appointed by emirs and khans. Islamic ideology served as the main and leading direction in enlightenment, science and education.

The general similarities characteristic of the cultural development of all three emirates and khanates in Central Asia in the first half of the 16th-19th centuries deserve attention. The reasons for these similarities are also very similar. First, the countries of the Central Asian region were in the leading positions in the world in terms of cultural development in the 15th century, but from the 16th and 17th centuries, depression began in this region. state office work was conducted in Uzbek and Persian languages. Persian was considered the official state language in Bukhara, Persian-Uzbek in Kokone, and Uzbek in Khiva. In life, Uzbek and Persian languages were widely used in literary works.

The structure and activity of public education in Bukhara Emirate, Kokand and Khiva khanates was almost the same. They had madrasahs, schools and sanctuaries. Madrasahs are considered Muslim higher education institutions. Schools were established under mosques and in private houses. Among the khans, there was a special school for educating the children of nobles and nobles. For example, it is written in the work "Ansab as-solatin wa tawarihi al-havoqin" that "by the order of the Muslim commander, a school was built in the village to educate the children of Khudoyar Khan and the Kipchaks, and Mulla Sadiq was appointed as the schoolmaster"².

However, this school was not located in the Horde of Khudoyar Khan, which exists now in Kokan, but in the Horde of the Khan, which existed in 1845. This is where the peace is broken. Usually, schools mainly taught reading and writing, arithmetic and literature. In old people's houses, mostly the blind read and memorized the Qur'an, epics and poetic ghazals. Schools were separate for girls and separate for boys. For example, the famous poet Dilshad opened a school in Kok. He wrote about his pedagogical work: "My interlocutors and friends were intelligent girls and talented poets. For fifty-one years I have been a schoolmaster, and with an average of 20 to 30 pupils a year, I have educated eight hundred and ninety girls, of whom nearly a quarter are capable of poetry, and poets and poets of their time. were smart and wise people"³.

The number of schools in Kokan city was more than in other cities. This indicates that the

² «Ansob as-salotin va tavorixi al-havoqin», 78-bet.

³ Мухторов А. Дилшод и её место в истории общественной мысли таджикского народа в XIX—начале XX вв., 301-bet.



majority of Kokan residents are literate and can read and write.

Apart from the private schools opened by the teachers in their homes, all educational institutions were funded by the income from endowments donated by various individuals and organizations. In their tradition, mosques were in the first place, because schools were opened in almost all mosques.

According to the data of 1841, 1000 mullahs studied in the main madrasa of the Khan in the city of Koqan. This madrasa was led by two chief mudarris: Eshon Mawlani and Mahzumi Bukhari. They were respectable people and had great knowledge.

There were madrasas in other cities of the Kokand Khanate, but they were not as good and big as Kokand. Some of the graduates went to Bukhara and Samarkand madrasas to improve and improve their knowledge.

Every school teacher had his own teaching methods. Some of them, paying special attention to the age characteristics of children, teach khusnikhat and oral arithmetic to younger students, and to older students, in addition to the verses and suras of the Qur'an, it is written in Persian, Arabic, and Turkish languages. He also taught me to read many life books.

So, after the first elementary education, the Qur'an was finished, "Chor kitab" and then "Sufi Olloyar" were started. Then books of wisdom like "Kalila and Dimna" and "Nightmare" were taught. Pupils were taught on the basis of "Odobnoma" programs. Moral and philosophical articles, issues, collections, narratives, and stories in the mouth of the people were used as a means of education⁴.

In madrasahs, the curriculum is mainly conducted at three levels: elementary (adno), middle (avsat) and advanced (excellent) levels, in which three languages (Arabic, Persian and Turkish) are perfectly integrated. Madrasahs teach the science of the Qur'an (methods of reading, recitation, description), fiqh (laws of Sharia), calligraphy, astrology, ethics, philosophy, logic, literature, geography, history, and medicine. Through the Arabic and Persian languages, the students read Fariduddin Attar's "Mantiq ut-Tayr", Hafiz Shyerozi's book, Mirza Abduqadir Bedil's book, Mir Alishyer Navoi's "Chor book", Fuzuli's ghazal and as a textbook and guide in the field of national education in the east. It is also possible to get acquainted with such pamphlets as "Maslak ul-Muttaqin", "Awvali Ilm", "Mu'zi Vazanjani", "Avomil", "Harakat", "Qafiya", "Sharqi Mulayi Jami", "Risalai Shamsiya" those who are. This shows that in the education process in madrasahs, classic examples of fiction have a wide place, and that special importance is attached to works of fiction in terms of shaping the world and thinking.

Many students from different countries came to study in Turkestan because it is possible to get education in madrasahs, there are world-renowned teachers and scientists in both religious and secular sciences⁵.

During the rule of Shaybani (16th century), medicine in the country developed a lot. Almost every city had a hospital, a home for the disabled, a pharmacy, and medical schools. For example, it is known that in the middle of the 16th century, a special hospital ("Hospital") was built in a beautiful suburb of Tashkent, in a place called "Chorbog". The sick and wounded are treated here. Experienced doctors worked in hospitals. They also taught medical science to the students. These well-educated doctors also wrote works on medicine⁶.

In the oasis of Bukhara, the treatment of patients was mainly done by folk healers. If earlier in Bukhara madrasahs, together with religious sciences, the practice of medicine was also taught, but by the beginning of the 20th century, it was also banned.

⁴ Shamsutdinov R., Karimov Sh., Ubaydullayev O`. Vatan tarixi. – T.: «Sharq», 2009. – B.79 – 96.

⁵ Yuldoshev J., Hasanov S. Jadid tarbiyashunosligi asoslari. T., 1994. 5-6-betlar

⁶ Rustamova X.YE., Stojarova N.K., Nurmamatova Q.CH., Abdurashidova SH. A. Tibbiyot tarixi. - Toshkent.: 2014.- 114 b



According to the sources, Lieutenant General Korolkov, who is the political agent of the Russian Empire in Bukhara, wrote to the Emperor of Russia in his letter to the Emperor of Russia about providing medical assistance and treatment to the Russian settlements such as Pattakesar and Sarai and surrounding villages in the vicinity of the current city of Termiz. reported that the government of Bukhara has allocated funds in the amount of 300 rubles for providing medicine, necessary equipment, and necessary supplies. On September 9, 1898, the residents of Sarai, Pattakesar, were provided with medicines in the amount of 320 rubles. These were actions aimed at the health of the population of Russian and other nationalities.

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