

**SCIENCE AND CULTURE DURING THE MIDDLE ASIAN KHANATES IN THE FIRST
HALF OF THE XVI-XIX CENTURIES**

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Annotation: This article details the reforms carried out in the field of Science and culture under the khanates of Central Asia in the first half of the 16th-19th centuries and the individuals who implemented them. During this period, there was a special break in the life and activities of famous personalities who created in the field of literature, which was active in the emirate of Bukhara, the Khanate of Khiva and the Kokand Khanate.

Keywords: school education, Sufism, naqshbandism, "Shajarayi tarakima", cultural development, Abulghazi Bahadirkhan, "primary science", Nodirabegim, Umarchan, Muslim emirs, medical studies.

Introduction

Speaking in the field of Public Education, Science and culture of the emirate of Bukhara, including the khanates of Central Asia in the first half of the XVI-XIX centuries, it should be noted that in all spheres of socio-political life in the khanates and primarily in the ideological world of culture and the people, the religion and idea of Islam were central. The Sufi sect, the main starting point of which began to be promoted from the 10th to the 12th centuries, on the basis of its harmony with the idea of naqshbandism, rises to its peak when it comes to the 15th century and plays a key role in the rise of the development of society until the period of political Since the second half of the 16th century, religious leaders who have made history under the name of the Joibor sheikhs will have a high position. Khoja Muhammad Islam (c.1493-C. 1563), Khoja Jaloliddin Kosoniy (d. 1542), who was known in history as Mahdumi A 'zam; Khoja sa'ad (1531 (32) - 1589); Khoja Tojiddin Hasan (1547-1646); Khaja Abdurahim (1575-1628 (29), etc. considered famous exponents. The priests actively participated in the management of state affairs in the country, the rulers gave great positions and rights to clerics and high-ranking Ulama. The rulers of Bukhara had even declared themselves "Muslim emirs". All the work necessary to be carried out of country and state significance, various wars fought against other foreign countries were declared on the advice and fatwa of the clergy. At the same time, the people of the religion also supported the Khans, giving them great and unlimited rights in the name of Allah and the Quran Karim. For example, the conquest of the Kokand Khanate by Amir Nasrullo (1826-1860)in 1842 is a clear example. Or amir Shahmurod received the name "innocent amir" for his ardent demonstration of the fulfillment of the will of God, and for his worthy contribution to the prosperity of the Islom religion in the state. Another thing to mention is that Amir Shahmurad was Sheikh Safaming muridi, a member of the Darwesh community of Naqshbandis and the head of the same community at that time.

LITERATURE ANALYSIS AND METHODOLOGY

In all three khanates in Central Asia, the priests, as Qazi kalon, were able to combine all the court cases held in the country under their own hands. The qazikalans were appointed by the emir and the Khans. Islamic ideology was central and leading in the Enlightenment, science and the maorif as well.

"Noteworthy are the common similarities inherent in the cultural development of all three Emirates and khanates in Central Asia in the first half of the 16th-19th centuries. The reasons for this similarity are also very similar to each other. First, while the countries of the territory of Central

Asia were at the forefront of the world in cultural development in the XIV-XV centuries, from the XVI-XVII centuries, depression begins in this area. Secondly, while all three davl^ units operated independently themselves, the affairs of the state office were conducted in Uzbek and Persian. Persian in Bukhara, Persian-Uzbek in Kokand_, Uzbek in Khiva is officially the state language Koll^ nardi. Uzbek and Persian languages are widely used in marriage, literary creativity. were lar. Thirdly, according to tradition, the prestige of Arabic and Persian was preserved in science, literature and school." [Shamsutdinov R, Karimov Sh, Ubaydullayev O'. History of the motherland. Tashkent-2020]

In the emirate of Bukhara, the Khanate of Kokand and Khiva, the structure and activities of folk Education looked almost identical and operated in this way. All three states had madrasas, schools and barns. During this period, madrasas were considered the Supreme axis lands of Muslims. Schools were established under mosques and in private houses. Special schools had been established between the Khans to educate the children of the khonzoda and the nobility. For example, according to "Ansob as-salotin and tavorixi al-hawaqin", "by Order of the Muslim Mingbashi, a school was built in the Horde to educate the children of the young Godhead and Kipchaks, to which a person named Mullo Sadiq was assigned as the schoolmaster. But this school was not located in the Khan's Horde, which now exists in Kokand, but in the Khan's Horde, which was in 1845. As the Times passed, the duck in question broke down. Typically, schools taught primarily reading and writing, arithmetic, and literature. In the barracks, however, mostly blind people read and memorized the Qur'an, the epic, and the poem-The ghazals. In schools, girls were taught separately and boys were taught separately. "For example, the famous poet Dilshad opened a school in Kokand. She wrote of her pedagogical career: "my interlocutors and friends were smart girls and talented poets. For fifty-one years I was a schoolmaster, and with an average of 20 to 30 students a year, I brought out eight hundred and ninety girls literate, of which almost a quarter were capable of poetry and were poets and intelligent and wise men of their time " [<https://uz.wikipedia.org>].

During this period, the city of Kokand had a higher number of schools compared to other cities. This is a testament to the fact that many of the Kokand people are literate and have mastered reading and writing well. 0 ' all educational institutions, except the private schools that the farmers opened in their homes, were works at the expense of income from foundations donated by various individuals and organizations. In their practice, mosques came first because almost all mosques had schools open and operated. According to an 1841 report, 1,000 mullahs were trained at Khan's main madrasa in Kokand. The madrasa in question was led by two chief mudarris: Eshan Mawlani and Mahzumi Bukhari. These were respected people with great learning. Madrasas were present in other cities of the Kokand Khanate, but they were not as salacious and large as the madrasas in Kokand. In order to improve and improve the knowledge of some of the graduates of O'qish, they also went to the madrasas of Bukhara and Samarkand.

Each schoolmaster domla's own teaching methods were in full swing. Some of them taught husnikhat and oral calculus to younger students with special emphasis on the age characteristics of children, while older students were taught to read several life books written in Persian, Arabic and Turkic languages in addition to verses and suras of the Quran. Hence, after the initial primary education, the Quran was khatmil and the book "Chor Kitab", then "Sofi Olloyor", was taught. Then books about wisdom were taught, such as "Kalila and Dimna", "Kabusnoma". 0's were taught on the basis of "etiquette" programs. Proverbs, parables, complexes, narratives and stories in the moral, philosophical spirit that walked in the mouth of the people were used as a means of upbringing.

Results

Serving in various capacities under the Kokand Khans, Mukhiddinkhoja was educated at one of the madrasas in Kokand in 1861. He was later appointed N. According to Likoshinga, the Mudarris did not really like the fact that talabalam went beyond the madrasa and made a living. Students spent

their time reading books and practicing calligraphy, hearing the explanations of their domla from morning to evening. And on Thursdays, the domla went home, the students occupied their free time with games. There was no Friday reading. Students would sometimes go to the market and hear the stories and religious narratives of the maddahs. And many of the students dreamed of going to the Jome' mosque, where the Khan of Kokand would go and scholars would gather. It was the site of a joint discussion with scholars after Friday prayer about the Quranic and Sharia law. Although many famous religious figures, scientists, young specialists also experienced a slight depression in the development of culture, our ancestors conducted their research in all areas of philosophy, natural sciences, medicine, geography, history, artistic creation and literature.

In the Khiva Khanate, the state of depression that occurred in the cultural life of the XVII century was stronger than in the emirate of Bukhara. This is evident in the fact that during the reign of Abulghazi Bahadir Khan in Khwarezm (1644-1663), when the issue of writing the history of Khwarezm was raised, no one was found who could carry out this work. "This is narrated by Abulghazi Bahadir Khan himself:" but the negligence of our fathers and brothers and the innocence of the Khwarezmian people, for these two reasons, our community was dissolved by the one of the fathers of Abdullah Khan until the disunited yeridin of our fathers came to us. We thought that history could be offered to one person. We did not find anyone worthy. Became necessary. Ul qaddin said to ourselves. The Turk's parable is turur:" 0 'ksuz cuts his Kindig himself'."[. <https://uz.wikipedia.org>].

Munis Khwarezmiy shermuhammad Avazboy son (1778 - 1829) was an Uzbek poet, historian, translator, calligrapher, and enlightened man. He received his primary education in Kat, studying and gaining knowledge in the madrasas of Khiva. Upon the death of his father in 1800, Khiva Khan Avaz Inoq's court, larmonnavis acted as secretary. In 1804, Munis created his "Devoni Munis". In 1806, Eltuzarkhon, Khan of Khiva, ordered him to write a history of Khiva Khans. That same year, Khan tragically dies. But Munis continues to write the book. In 1819, he began translating Mirkhond's "Ravsat us-safo" ("Garden of purity"). Only the first volume of this book has time to complete. Khiva dies, unable to finish writing her history. His work "Firdavs ul-iqbol "and his translation of" Ravzat us-safo " bring the end of his disciple and nephew Ogahi.

Muhammad Rizo Ogahi (1809-1874) leaves a name in science and history as a mature poet, learned historian and skilled translator. As a historian scholar, ogahi also left behind a considerable legacy of work. At the end of the debocha of "Ta'viz ul-oshiqin", he states that he wrote the following historical book: "Riyaz ud-davla "(1844)," Zubdat ut-tavorih "(1846)," Jome' ul-vaqeoti Sultani "(1857)," (iulshani state "(1865)," Iqboli Feruziy " (1872). These reflected the historical process from Olloculikhan (1825-1842) to Muhammad Rahim II (1865-1872). Ogahi was also a popular translator. He made his outstanding contribution to the wealth of our culture by translating 19 Asami from Persian-Tajik and 1 Asami from Ottoman Turkish into Uzbek. Muhammad Rizo Oghahi is a siyma who has his own right as a patriotic great breed who has made a significant contribution to the development of Uzbek literature and culture.

Abdurahman Thole is an 18th-century Bukharian astrologer and historian scholar. He lived during the Abulfayzhan period (1711-1747) and witnessed many historical events firsthand and wrote his "Historia Abulfayzhan". The work is considered a valuable source on the political situation of O'rta Asia of the first half of the 18th century and tells the story of the time when the Ashtarkhani state was in crisis as a result of the escalating wars and the invasion March of the Iranian King Nodirshah. In addition, valuable information about the establishment of the independent Samarkand station under Rajab Khan, the uprising in the Zarafshan Oasis and the Shahrissabz Valley, and about the uprisings and their causes also came to the fore.

Discussion

The curriculum in the madrasas was mainly carried out in three stages. These were conducted in the primary (adno), intermediate (avsat) and upper (excellent) stages, in which 3 languages- Arabic, Persian and Turkic-were perfectly studied. The madrasas taught Quranic science (reading methods, recitation, description), fiqh (Sharia law), geometry, ilmi nujum, ethics, philosophy, logic, literature, geography, history, medicine. Students of Fariduddin attor's "Mantiq ut-tayr", Hafiz Sheroziy Devani, Mirzo Abduqadir Bedil Devani, Mir Alisher Nawai's "Chor Devan", Fuzuli Ghazali, and "Maslak ulmuttaqin", "Avvali ilm", "Mu'zi Vazanjani", "Avomil", "movement", "suffice", "Muloyi Jami", "Risolayi Shamsiya", etc.those who also have the opportunity to get acquainted with the brochures. This makes it clear that classical examples of fiction have a wide place in the educational process in madrasas, with special importance given to works of art in terms of knowledge of the world, the formation of thinking. Another of the Centers of Uzbek national culture was the city of Kokand. It is here that the great thinkers and poets, whose name is world-famous in the world of Science and education, grow up in the first half of the XVIII-XIX centuries. In particular, in the 19th century, thanks to the efforts of the Kokand Khan Umarmhan (1810-1822) and his life partner, the famous poet Nodira, the city of Kokand became the center of Science and education, where the Kokand literary environment was formed. In the Kokand literary environment, poets and poets such as Boborahim Mashrab, poet Mahmud, Gulhani, Jahan otin Uwaysi, Zinnat, Mohzoda Begim, client Bliss, Nodirabegim were created.

Conclusion

As a conclusion, we can say that during this period, that is, in the middle Asian khanates of the XVI-XIX centuries, the field of Science and culture developed well in comparison with the previous period. New talents were discovered and they conducted research in various fields. Several writers have also matured in the field of literature and poetry. Today we are able to delve further into history with the help of the rich historical works they have recorded. During this period, we can get rich information about Abulghazi Bahodirkhan in the Khiva Khanate, Umarmhan in the Kokand Khanate and his spouse Nodirabegim, many works were carried out in the field of science, culture and literature.

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