



The Development of Science in the Kingdom of Bukhara in the Xvi-Xvii Centuries

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Abstract: *In this article, the socio-political and cultural life of the Bukhara khanate in the XVI-XVII centuries, as well as the influence of the representatives of the Shaibani dynasty on the development of pedagogical ideas of the time, are analyzed from a comparative point of view. In particular, in the 16th-17th centuries Bukhara khanate, evidenced opinions about the pedagogical conditions of development in science, art, culture, education and other fields during the rule of the Shaibani dynasty are presented.*

Keywords: *Bukhara, religion, science, science, madrasa, pedagogical thought, scientist, thinker, Shaybani, culture.*

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Main part: At the beginning of the 16th century, Central Asia was the most complex and full of contradictions - the period of conflicts, the crisis of feudalism, the moral corruption of feudal rulers, the intensification of merciless plundering of the people, and the intensification of the protests of ordinary working people against oppression. In the 16th century, when internecine wars escalated and peace prevailed, the people's creative thoughts, creative activities, and educational activities did not fade away.

The reason for the development of Islamic culture in Bukhara is the Islamic doctrine itself, on the other hand, religious beliefs and knowledge and science in the Islamic doctrine were so closely connected that we never find such a situation in any religious doctrine. From this we can see that by the 16th century, the unity reached its new bosch. Islamic scholar, Arabic scholar, American F. In his treatise "The Celebration of Knowledge", Rosenthal wrote about the meaning and essence of the word "science" in the Middle Ages: "...science is one of the dominant concepts in Islam. This situation distinguishes Islamic civilization from others both in terms of form and content. "In fact, 'science' defines different areas of Muslim civilization." on the other hand, the representatives of the Islamic teachings decided to bring education and upbringing in a close whole since that time, as it is possible to bring a person to perfection through worldly knowledge, honest work, religious and worldly sciences are the factors of reaching Allah.

In fact, the acquisition of knowledge is not as earnestly demanded of other believers as in Islam. Although "science" does not mean secular, but the Qur'an and hadiths, and although it is given an official interpretation, there are many people who understand "science" in a broad sense. There have been many people who have tried to lighten the burden of mankind through science and practice.

The primary factors of the development of scientific pedagogical ideas that arose in the Bukhara Khanate of the XVI-XVII centuries were the increased attention to the transition system in schools and madrasas of their time, and secondly, the development of teacher-student schools in various directions caused the emergence and development of scientific pedagogical ideas in this period. These issues are reflected in the content of historical information presented in "Badoe'ul Waqae", one of the encyclopedic works of its time.

By the 16th and 17th centuries, the entire Bukhara khanate was the center of culture and science of the country, and in the cities of Bukhara and Samarkand, poetry, hadith studies, historiography, oratory, secretarial medicine, bookkeeping, painting and a number of professions flourished. Zayniddin Vasify provides valuable information about these schools and their major representatives through his work "Badoe'ul waqae" (rare events). For example, in the story of the event that took place with the great poets and historians of his time in the Bukhara Khanate, in the courtyard of Muhammad Salih, a famous poet and historian of his time, who was awarded the title of amirulumaro and malikushshuaro during the reign of Shaibani Khan, many famous scientists and virtuous people of his time gathered and had scientific discussions. a story is given: This emir Muhammad Salih to Mawlana Binai: We do not know any worthy scholars of the older generation. This shows the existence of traditions of older generations of scientists learning about their scientific heritage.

Also, most of the rulers of the Shaibani state were representatives and patrons of several sciences. For example, Muhammad Shaibani Khan wrote poems in Uzbek and Persian languages, Kochkunchi Khan and Ubaidullah Khan were enlightened people of their time. This is evidenced by the fact that the libraries of Muhammad Shaibani Khan, Abdulaziz Khan and Abdullah Khan contained the most unique books of their time and the previous era. Although Shaibani Khan's life was full of wars, he managed to find time to engage in poetry and science. His poems were very popular. Today, his poetry collections are kept in Istanbul libraries. Shaibani Khan particularly praised the cities of Bukhara and Samarkand in his poetic odes. In one of his poems, he compares Samarkand to heaven, and praises the city of Bukhara as the Kaaba. Also, Ubaidullah Khan entered the literature with his unique ghazals and verses, being a talented poet who made a great contribution to the development of literature. He has three books of poetry - divan. Later, they were all collected in one book called "Kulliyot".

The scientists and thinkers who lived and worked in the Bukhara Khanate entered the field of enlightenment as successors of the scientific works of the Mirzo Ulugbek Academy. For example, well-known scholars who worked in Samarkand and Bukhara madrasahs are Mudarris Kamoliddin Ibrahim, Abdulla Khan's teacher Khoja Muhammad, Astronomer Qiyamiddin Shaydo.

Also known by the nickname "Pride of Doctors" - Muhammad Mazid, surgeon Baqa, famous eye doctors Shohali ibn Sulaiman ("Guide to relief from pain"), famous and knowledgeable ophthalmologist of his time - Ubaidullah Qahhol ("On eye diseases and eye diseases The work "main guide" was highly appreciated. In 1598, according to the request of Darvish Khan, the ruler of Tashkent, Ubaidulla Kahhal ibn Muhammad Yusuf wrote the work "Shifa ul-ilal" ("Healing from illness". This work consisted of 500 pages and served as a program for the medical world of its time. Several copies of it have come down to us. In addition to this work, Ubaydullah Qahhal ibn Muhammad Yusuf also presented the century "Umdat ul-Kukhliya filamrodul-basariya" ("The main guide for eye diseases and ophthalmologists").

By the 16th and 17th centuries, literature, history, architecture and fine arts flourished in the Khanate of Bukhara. During the rule of the Timurids, the buildings that were built earlier were renovated. New madrasahs, mausoleums, mosques, caravanserais, new shopping stalls were built. Ditches and canals were dug. Cisterns were built along the caravan routes, bridges were built over

the rivers. Poets and historians such as Nisari, Mutribi, Muhammad Salih, Zayniddin Wasifi, Kamoliddin Binai, Abdurahman Mukshfiqi created major literary and historical works. Certain opportunities have been created to improve the literacy of the population and provide education to children.

In the same century, private schools appeared. Homeschooling activities by hiring a teacher have become a habit. Six-year-old children went to school to learn the alphabet and practice drawing some letters. After the students got their first literacy in schools, they entered the madrasa and studied religious and secular subjects.

One example of this is Zainiddin Vasifi's work "Badoe'ul Waqoe", which shows the influence of Shaybani rulers in the development of science, culture and pedagogical ideas in many examples. For example, it is stated that Kochkinchikhan supported the country's scientists, virtues and intellectuals who encouraged science, and always showed respect to them. For example, the author says this.

Mazkur Khan began to reign in the city of Samarkand and raised the light of the caliphate to the height of the sky, the moon and the sun. By the time of Kochkinchi Khan, many ruined and non-working madrasahs, mosques, synagogues, houses and a number of public buildings in the country were built and many of them were renovated and given a new look. In particular, the Mirzo Ulugbek madrasa, which was one of the largest science centers of its time, was renovated in a more elegant way, and the khan appointed the best 10 mudarris to further improve the educational process.

One of these teachers was Maulana Amiri Kalon, who found it necessary to direct the expenditure of his free will to the education of students, to eliminate the remnants of religious ignorance and to establish the flags of clear knowledge. Such a strict covenant was delegated to him. The basis of the alchemist's essence was the collection of meaningful words and the description of the verses of happiness; He was busy with the education of virtuous people who spread virtue. In addition, Kochkinchikhan carried out extensive creative work in the educational center known as "Shaibani Khan Madrasa" built in Samarkand during Shaibani Khan's reign, and 4 mudarris were appointed in this madrasa. Among them, there is a famous scientist of his time named Maulana Khojagi, who gained fame in many sciences, especially in the sciences of "Maoniy and Bayan", it is mentioned separately in the work.

Thus, it can be said that the cultural life of the Bukhara Khanate of the 16th-17th centuries and its development did not enter the path of development by itself, but the Shayban rulers and the famous historians, doctors, scholars, orators, scholars of Sufism and religious science of their time made a great contribution to such development. . Studying the works written down by them and the examples of their creations literally gives an opportunity to become more closely acquainted with the scientific and pedagogical environment of their time and the content of the scientific and cultural heritage of our ancestors.

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