

THE SOCIO-POLITICAL LIFE IN THE KHANATE OF BUKHARA AND THE POSSIBILITIES OF USAGE OF “MUZAKKIRI AKHBAB” TRACTATE IN CLARIFYING DEVELOPMENT OF PEDAGOGICAL THOUGHT

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Bukhara has become the attraction of the envy of cities and located in the locality which is better than the garden of Eden, qibla of the superiors of the religion and become the meeting point of the wise peoples of the Earth.

Khasankhoja Nisari

ABSTRACT

In the following article the issues of the socio-political life in the khanate of Bukhara in 16th century and the possibilities of usage of “Muzakkiri akhbab” tractate of Khasankhoja Nisori clarifying development of pedagogical thought. In the tractate the comparative analysis of sciences, arts, culture, education and in other fields based on the specific soul of the period in the khanate of Bukhara during the reign of Shaybanids are presented. Also, the valuable info on several scholars, poets, painters, ornament artisans, madrassah teachers and other representatives of science who were famous in that period, their deeds and the tractates written by them, the atmosphere of the epoch are presented.

Keywords: Muzakkiri Akhbab, religion, tasawwuf, national heritage, madrassa, thought, principal, culture, geometry, science, ornament maker, poet, scholar.

INTRODUCTION

One of the factors determining the development of socio-political life and pedagogical thinking in the Bukhara khanate in the 16th century, it is determined by the manuscripts left to future generations by the historians, scholars, religious and figures of Sufism of that period, the poets and writers, the muhaddises and mudarris of the past. Our national pedagogy is also measured by the cultural and spiritual heritage, which serves to enrich the content of historical development, as well as the means of forming historical thinking in the minds of today’s youth.

A comparative analysis of modern historical sources shows that in almost all historical periods of the Bukhara Khanate, the attention paid to science, the development of religious and secular knowledge in this land has played an important role.

It is worth emphasizing that it would not be an exaggeration to say that the 16th century was a period of specific renaissance in the history of the Uzbek national culture after the temurids. We are well aware that by this time many rare works were created in the sacred land of Bukhara, as well as our great scholars, who left a great spiritual heritage. Therefore, in order to give an accurate objective assessment of this period and a comparative analysis of the socio-political life of that period, the philosophical and pedagogical views expressed in it, it is necessary to study the literary historical sources created at that time.

Review

Among such works are many historical works, such as Hasankhoja Nisari's "Muzakkiri Ahbob", Kamaluddin Binai's "Shaybaninoma", Fazlullah ibn Ruzbekhan's "Mehmannamai Bukhara" and "Suluk al-muluk", and Mulla Shodi's "Fathnoma" (Shaybanikhan's biography is narrated in a poetic way) and Tavorixi guzida nusratnoma (Uzbek prose work), Abdullah ibn Muhammad ibn Ali Nasrullah's "Zubdat ul-asar", Hafiz Tanish ibn Mir Muhammad al-Bukhari's "Sharafnamai shahi" (known as "Abdullanama"), Muhammad ibn Wali's "Bahr ul-asar" and many historical works, such as Zayniddin Wasifi's "Badoe ul Vaqoe". One of the most important works is Hasankhoja Nisari's "Muzakkiri Ahbob".

The author of "Muzakkiri Ahbob" is the famous Bukhara scientist and poet Hasankhoja Nisari, who was born in 1516 in the family of Podshohoja bin Abdulvahhobhoja, a well-known and popular artist of his time. He received his education first from his father and then from Bukhara madrassas. In the madrasa, he mastered the secrets of rhyme, as well as medicine, handasa, music and mathematics. Nisari soon became known as a famous poet.

He taught in madrassas in many cities of the Khanate of Bukhara. From 1533 to 1543 he lived with his family in Balkh and taught handasa at the Kamaluddin Konak Madrasa [1.–P.4]. He served as chairman of the Bukhara khans during the reign of Abdulazizkhan, and during the reign of Abdullakhan II he was awarded the title of "Malik ush-shuaro". Nisari lived in Bukhara until 1957, that is, until the end of his life, was engaged in school work, and died there.

Hasankhoja Nisari dedicates his work "Muzakkiri Ahbab" ("Memory of friends") to Abdullah II. In his work "Muzakkiri Ahbab" Nisari provides valuable and unique information about more than 250 famous artists of his time who lived and worked in Samarkand and Bukhara. The author says that he arranged his work as follows. The work consists of an article, 4 chapters and an introduction [1.–P.16]. The article consists of two sections, in which the situation of the sultans of Genghis and Chigatay is described. The first chapter of the work tells the story of a scientist and poet whom the author has not seen and who has passed away.

In the second chapter of the work, the author tells about those he met and those who passed away. In the third chapter of the work, the poet describes the people he met and at the same time had life. The fourth chapter deals with the scholars whom the author did not see, but who are now living, and at the end of the book Nisari's grandfather, father, uncles, brothers, and close relatives are mentioned.

DISCUSSION

According to our opinion the tractate "Muzakkiri Akhbab" ("Reminiscences of brotherhood") based on its essence is not a plain ontology collecting the poets and intelligentsia from Transoxania, Horasan, Eastern Turkestan, Azerbaijan and Hindustan, or the ghazals, quatrains, matlas, qita, poems by them dividing them into the periods

Perhaps in this work we will witness additional valuable information that will serve to shed light on the socio-political life and development of pedagogical thinking of the 16th century Bukhara Khanate, which is rare in other historical works written in his time.

For example, in the article "Muzakkiri Ahbob" about Nisari Shabani rulers [1.–P.19], Muhammad Shaibanikhan, who started the culture of Bukhara khanate in the 16th century, came to Bukhara in search of knowledge, was a very pious man, prayed and lived in the mausoleums

of Hazrat Bahauddin, the founder of Naqshbandi sect. Nizamiddinjokha Mir Muhammad Naqshbandi, the grandson, of Khajai Buzrugvor, served as a murid for some time.

Nizamiddinkhoja Mir Muhammad Naqshbandi tells Muhammad Shaybanikhan that there was a divine prophecy about him that he would not leave this country, that there was a hint that he would do great things in this country if he was lucky and destined. Following this prophetic gesture, Shaibanikhan established his empire in a large area from Turkestan province to Khorasan for 12 years, turning them into economically, socially, politically and culturally strong and prosperous countries. According to the author, Muhammad Shaybanikhan was a man who mastered many fields of science[1.-P.16].

He had a high level of faith and attention to many poets in the field of poetry. He always brings together interesting and accurate information about the fact that he gathered scientists and held scientific conversations.

Or he cites a lot of factual information about his nephew Ubaydullakhan, who ruled in Bukhara after Shaibanikhan. For example, no matter how busy Ubaydullokan was with state affairs, he learned the science of hadith from Hodja Mawlana Isfahani, jurisprudence from Mawlana Mahmud Azizon, and the recitation of the Qur'an from leading scholars of his time, such as Mawlana Yormuhammad Qori[1.-P.24]. Therefore, it is obvious that Ubaydullokan has a deep knowledge in his work in these areas. According to the author, he considered it inadmissible to recite the Qur'an without tajweed. He also wrote commentaries on the Qur'an and a treatise on jurisprudence. He was able to write in seven different scripts. His skill in writing the Naskh letter was unparalleled.

A scholar of music, he was praised by his contemporaries as a musician and singer. In addition, the play provides very unique information about many Shaybani rulers, such as Abdulazizkhan, Abdulatifkhan, Kochkinchihon, Abulkhairkhan.

ANALYSIS AND RESULTS

Another noteworthy aspect of the work is about the leading scholars of his time who were successful in a number of fields of science, such as history, medicine, calligraphy, oratory, mysticism, ethics, religion, urban planning, teaching: Such skilled physicians: Mawlana is a psychiatrist (now a psychiatrist) [1. -P.81], Hafiz Kamal Turbaty [1.-P.119], Mawlani Abul Hakim [1.-P.231], Mir healers [1.-P.234]. Skilled teachers: Kamoliddin Ibrahim Shirvani, Mawlana Khojamuhammad Sadr [1.-P.74], Mawlana Fani [1.-P.75], Mawlana Pirmuhammad [1.-P.262], Mawlana Fazil [1.-P.105], Mawlana Mirmuftis [1.-P.233].

Talented speakers: Mawlana Majlisi[1.-P.80], Mawlana Kabuli Bukhari [1.-P.82], Mawlana Qavsi[1.-P.86], Nizamiddin Abul Baqa[1.-P.88], Mawlono Hamididdin Shoshi[1.-P.101], Mawlono Nakhli[1.-P.239]. Famous calligraphers: Mawlana Sokini[1.-P.82], Sheikh Bayazid Puroni[1.-P.92], Mawlana Marhami[1.-P.237], Khoja Hussein Marvi[1.-P.243], Mirzo Baqiys[1.-P.245]. Leading scholars: Mir Gusii[1.-P.109], Sheikh Abu al-Wajid[1.-P.128], Mawlana Jamaluddin Ismatullah[1.-P.219], Amir Sadriddin Muhammad[1.-P.227], Mawlana Muhammad Amin[1.-P.230], Qazi Said Kharrozis[1.-P.260]. We see that the representatives of musicology: Mawlana Nomi[1; 120-p], Mirza Sabris [1.-P.247] gave a lot of factual information.

Although the representatives and demonstrators of various fields mentioned below have a high devotion to sharia, as the author says, but not as famous poets of their time, they were considered famous and well known in their original profession. For example: In his work, he says the following about the doctor Mawlana Abul Hakim. He was a doctor who fully mastered the practice of medical sciences and became famous in the field of diagnosis. Not inferior to other qualities, most of the sciences were embodied in him. The author says that he was also a compliment to the poem because he was a descendant of sheikhs.

Expressing one of the scholars Kamaluddin Ibrahim Shirvani as the leader of the wise people, his earning fame and reputation it was described that he was teaching in the madrassas of Bukhara and popular among the scholars of Bukhara. It is also mentioned that he was unparalleled and famous in the art of speech and creative activity of Mevlana Shirvani.

It is said that Mawlana Qabuli Bukhari was one of the most eloquent speakers, and that his conversation was well received by Muhammad Shaibanikhan himself. When Mawlana went to the sides of Gissar, the people of Gissar happily rushed to his conversation in the form of an exemplary story.

One of the famous calligraphers, Sheikh Bayazid Purohi, said that the sheikh was originally one of the great caliphs of Khorasan, and one of the qualities that made him famous in Bukhara was his calligraphy, which he could write in the same way in all seven pens. The author mentions that the kitaba in the mihrab of the Grand mosque of Bukhara refers to him.

Also, there is a discussion and info on one of the leading scholars of 16th century Mawlana Jamaluddin Ismatullah, his learning the theological scholars from the early childhood, after a while his transformation to be a master from being a disciple of the famous scholars, his reaching to the level of mawlaviyya, having obtained knowledge. It was also mentioned that Mawlana Jamaluddin Ismatullah was one of the teachers of Samarkand madrassa who gave excellent lectures and became a source of pride for scholars and people, and the work "Shi'at purfavoid" written by the scholar to determine the work of Abdurahman Jami "Favoidi sano" was one of the main manuals for the madrassas of that period.

We can also get in-depth information about the great musicians of his time. For example, the famous musicologist, musician and singer Mirzo Sabri was mentioned as a very unique and loud voice, a music theorist and inventor of musical instruments, in particular, the scientist invented a unique instrument consisting of oud and rubab, and it is said that when this musical instrument is played, unique melodies are played, which can give a person pleasure and peace of mind. In addition, Mirzo Sabri had many fans in Bukhara. He also taught science the secrets of his pleasant voice, magical melodies and songs.

In addition, through the work "Muzakkiri ahbob" we can also learn about a number of other professionals, such as archers, merchants, bakers, combs, painters, many famous craftsmen of their time, their creative examples. This shows that by the 16th century the mood of spiritual uplift in the socio-political, spiritual and cultural life of the Bukhara Khanate was very high, the development of scientific and pedagogical thinking was highly developed.

CONCLUSION

In general, we consider the work "Muzakkiri ahbob" to be one of the most important encyclopedic works in the coverage of the development of socio-political life and pedagogical

thinking in the Bukhara khanate of the 16th century. Through this work, first of all, we get a lot of important information about the cities of the Khanate of Bukhara, their origin, ethnography of toponymic history, as well as creative work in these cities, built madrassas, mosques, libraries, gardens and markets, on the other hand, by studying the life of the Shaybani rulers who made a great contribution to the cultural life and development of the Bukhara Khanate, as well as famous historians, physicians, calligraphers, orators, mystics and religious scholars, poets and craftsmen, their works and examples, in a sense we realize that it is one of the rare sources that can serve to develop the reader's pedagogical thinking about the period.

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