

PAPER

THE DEVELOPMENT OF PEDAGOGICAL THOUGHT IN THE BUKHARA KHANATE IN THE 16TH-17TH CENTURIES

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Abstract

This article analyzes that by the 16th and 17th centuries, Central Asia was a period of many conflicts and disputes, the crisis of feudalism, the moral decay of feudal rulers, the growing looting of the people, the growing protests of ordinary working people against oppression.

Key words: work, program, ophthalmologist, history, linguist, scholar, school, science, culture, scholar

At a time when the 16th century was dominated by mutual aggression and a stop of tranquility, the people's creative thoughts, creative activities, educational and educational activities were never lost.

Many secular sciences, such as medicine, mathematics, and astronomy, flourished during the Shaybanid period. In the field of development of medical science, the most famous representatives of folk medicine of that time were known by the pseudonym "Honor of Doctors" – Muhammad Mazid, Surgeon Baqo, famous ophthalmologist Shahali ibn Sulayman ("Guide to Relieving Pain"), the work of Ubaydullo Qahhol, a well-known and knowledgeable ophthalmologist of his time ("The Basic Guide to Ophthalmology and Ophthalmology") was highly valued.

In 1598, at the request of Darvishkhan, the ruler of Tashkent, Ubaydulla Qahhol ibn Muhammad Yusuf wrote "Shifa ul-ilal" (Healing from Sickness). This work consisted of 500 pages and served as the practice of the program of its time for the medical world. Several copies of the book have reached us. In addition to this book, Ubaydulla Kahhol ibn Muhammad Yusuf presented the work "Umdat ul-kukhliya filamrodul-Basariya" ("The main guide to eye diseases and oculists") to humanity.

According to sources, eye operations were performed successfully. The works of Shahali ibn Sulayman, Khoja Hakim, Abdulhakim ibn Sultan Mahmud, who were the most famous and well-known at that time, the guide of ophthalmologists, were considered to be extremely clear and honorable.

Also, scientists who have made a great contribution to the

development of mathematics Muhammad Amin, in Samarkand – Mavlono Kavkab, Bobokalon Samarkandiy; in astronomy – Muhammad Hussein Bukhari, author of the book "Methods of determining the Qibla"; Mahmud ibn Ahmad Farazi, "The Treatise on the Equality of the Moon". In particular, Khoja Hassan-Nisari in his work "Muzakkiri ahbob" (Memory of Friends) clearly described the services of Kavkab in mathematics and astronomy. During the reign of Muhammad Shaibanikhan, not only medicine, mathematics and astronomy developed, but also the development of history. It was precisely due to the growing interest in the science of history during the time of Muhammad Shaibanikhan that many works were born both at the suggestion of Shaibanikhan and due to the work of historians.

It should be noted that Sultan Muhammad Hafiz Tashkendi – Hafiz Kokhaki was not only a historian, but also a talented logician, jurist and the most powerful linguist of the Shaybanid period. The historical period of that period could not be settled in Tashkent due to the social environment. He went to India in 1528 to visit Zahiruddin Muhammad Babur. He then performed the Hajj in Makkah. He was introduced to Sultan Osman of Turkey and was offered the post of minister. He returned to Tashkent in 1563 and died in 1584 in Tashkent.

In particular, Muhammad Shaybani's nephew Ubaydullah entered the literature with his unique ghazals and continents and wrote his poems in Uzbek, Iranian and Arabic under the pseudonyms "Ubaydiy" and "Ubaydulla". He has three books of poetry – devon. Later, all of them were collected in one book called

REPRESENTATIVES OF HISTORY

Representatives of historical science	Name of works
<ul style="list-style-type: none"> • Kamoliddin Binoiy • Muhammad Haydar • Faizullah ibn Ruzbekhon • Hafiz Tanish al-Bukhari was also known by the pennames "Nahli" and "Kiromi" • Abdullo ibn Muhammad ibn Ali Nasrullo • Zayniddin Vosifiy • Zahiriddin Muhammad Bobur • Mirzo Muhammad Haydar (1500-1556) 	<ul style="list-style-type: none"> • [Text] • "Shayboniyoma" • "History of Rashidi" • "Mehmonnomai Bukhara" • a) "Abdullanoma" is also called "Zafarnomayi Abdullahon"; (1596) • b) "Sharafnomayi Shohiy" (1588) • "Zubdat ul-osor" • "Badoe ul-vaqoe" (Wonderful Events) • "Boburnoma" • "History of Rashidi" historical work dedicated to his nephew Abdurashidkhan from 1541 to 1546.

"Kulliyot".

Scientists and thinkers who appeared in Movounnahr entered the field of enlightenment as the successors of the scientific work of the Mirzo Ulugbek Academy. For example, well-known scholars working in Samarkand and Bukhara madrassas, teacher Kamoliddin Ibrahim, Abdullah Khan's teachers Khoja Muhammad, astronomer Qiyomiddin Shaydo.

The world-famous medical scientist Muhammad Mazid, Hakim Shakhrisabzi, a number of light surgeons – Baqo, Rafe, Muhammad Hussein ibn Shirak Samarkandi (by these surgeons in 1541) wrote fundamental works on pharmacology and medicine. During the Shaybani state, literature, history, architecture and fine arts flourished. During the reign of the Shaybanids, buildings previously built were renovated. New madrassas, mausoleums, mosques, caravanserais, new stalls were built. Ditches and canals were dug. Cisterns were built along caravan routes, and bridges were built over rivers. Poets and historians such as Nisari, Mutribi, Muhammad Salih, Zayniddin Wasifi, Kamoliddin Binoi, Abdurahmon Mukshfiqi created great literary and historical works. Certain opportunities have been created to increase the literacy of the population and educate children.

In addition, private schools emerged in the same century. Hiring a teacher and teaching at home has become a habit. Six-year-olds went to school to learn the alphabet and practice drawing some letters.

After completing their primary education in schools, students entered madrassas to study religious and secular subjects. One example of this is Zayniddin Vasifi's "Badoe'ul Vaqoe", in which the influence of the Shaybani rulers on the development of science, culture and pedagogical thought at that time is illustrated in many examples. In particular, it is said that on the day of Kochkinkhan's accession to the throne, he supported and always respected the country's scientists, nobles and intellectuals who encouraged science.

In particular, the khan began to rule in Samarkand and raised the caliphate to the heights of the sky and the moon. During his reign and reign, he considered it obligatory and necessary to take blessings and bows to the scholars and nobles. In addition, many dilapidated madrassas, mosques, temples, khanaqas and a number of public buildings in the country, which had been destroyed during the Kochkinkhan period, were built and many were renovated and given a new look.

In particular, the Mirzo Ulugbek Madrasah, one of the largest scientific centers of its time, has been renovated and the khan has appointed the best 10 teachers to further improve the educational process. This madrasa was mainly focused on secular and specific sciences.

According to the author, one of the Mudarris was Mawlana Amir Kalon, who, as noted by the chairman of the Mudarris, Vasifi, was a scholar. He was a proponent and reformer of the teaching of specific subjects, especially the need to completely modernize the subjects taught in the madrasah, to teach students more secular

subjects, to get rid of religious ignorance and to organize the content of madrasah education.

Such ideas of the scientist have always been supported by the government. Thus, the development of science and cultural life in the Bukhara khanate in the 16th century did not enter the path of self-development. The Shaybani rulers who made a great contribution to such development, as well as the famous historians of his time, physicians, philosophers, orators, mystics and theologians, lecturers, were achieved through the great historical work of poets and craftsmen. The study of the works written by them and the examples of their work gives an opportunity to get 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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