

ACADEMICIA

ISSN (online) : 2249-7137

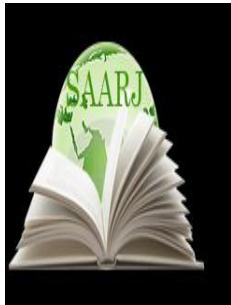
ACADEMICIA

An International
Multidisciplinary Research
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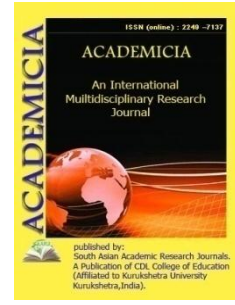


Published by
South Asian Academic Research Journals
A Publication of CDL College of Education, Jagadhri
(Affiliated to Kurukshetra University, Kurukshetra, India)

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ACADEMICIA
**An International
 Multidisciplinary
 Research Journal**
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2020.01971.0

RELIGIOUS AND WORLDLY SCIENCE IN THE XVIII-XIX CENTURIES: EMIRATE OF BUKHARA

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ABSTRACT

The author of the article, based on written sources and historical research, summarized the state of secular and religious science in the Bukhara Emirate at the end of the 18th - first half of the 19th century. The role of the city of Bukhara as a center of enlightenment throughout Central Asia and the spiritual capital of the region is revealed. This paper describes special characteristics of the works written in Bukhara in the 18-19th centuries in detail as well as it studies the historical environment of that time on the basis of manuscript sources.

KEYWORDS: *Central Asia, XVIII-XIX Centuries, Bukhara, Manuscripts, History, Culture.*

INTRODUCTION

The city of Bukhara is considered the center of enlightenment throughout Central Asia and is recognized as the spiritual capital of the region. Students from Khiva, Kokand, Samarkand, Kazan, Orenburg and other cities of the Muslim world came here to study theology. In Bukhara in the second half of the XVIII century - the first half of the XIX century, the national traditions in the field of science and culture, created by talented scientists, theologians and masters of art, were preserved and creatively developed. This ground played an important role in the recognition of such great scholars as Imam Bukhari, Ibn Sina, Narshahi, Naqshbandi, Gijduvani. The works they wrote became masterpieces of world spiritual property. In particular, Imam Bukhari's Sahih Bukhari and other works, and Abu Ali ibn Sina's Law of Medicine, are recognized as gems of the Islamic world and world science.

THE MAIN FINDINGS AND RESULTS

In the XVIII-XIX centuries in Bukhara lived many scientists and sages, who inherited works that included both religious and secular sciences. During the Mangit period, the Bukhara Emirate attached great importance to the writing of historical works. Historical works were often written by order of the rulers-mangits. If we look at these works in chronological order, the first work written during the Mangit period was written by Vafoi Karminagi. This work is a historical source and is called “TuhfatUl-Khaniy” (“Gift of the Khan”). This work is sometimes referred to as the “History of Rahimkhan” (“History of Muhammad Rahimkhan”) [1:87] and is the oldest historical manuscript of the Mangits. This work covers the socio-political history of the Bukhara Khanate between 1722-1782.

“TuhfatUl-Khani” is a rhyming prose, written with saj, but it is one of the first sources with full and wide coverage of events, richness of socio-economic, political, geographical and ethnic facts. The economic and political tensions in the Bukhara Khanate since the 1920s have been exacerbated by the growing socio-political fragmentation and consequent weakening of the central government, the relentless wars waged by the Mangit rulers to subdue the methods and tribes, and the destruction of many towns and villages. is overwhelmed with evidence-based information that can help determine the aggravation of the lives of working people and its root causes. “TuhfatUl-Khaniy” has a rich ethnographic material. The play contains not only the names of the seeds, but also their place of residence and population.

“*TarjimaiahvoliamironiBuxoroyisharifaz Amir Doniyol to asri Amir Abdulahad*” (“The state of translation of the amirs of Bukhara Sharif. From Amir Daniel to Amir Abdullah”) is also a historical work written in Bukhara, the author of which is known as Ahmad Donish or Ahmad Kalla. From an early age he studied history, classical literature, mathematics, astronomy, music and medicine, as well as the secrets of calligraphy and painting.

The works of the scientist are of great scientific importance in the study of the socio-political life of Uzbekistan in the XIX century. The scholar briefly described the events that took place during the reigns of Amir Daniel (1758-1785), Shah Murad (1785-1800), Haydar and Amir Nasrullah, after discussing the importance of the planets in human destiny, religion and its role in society.

The largest and last part of the work is dedicated to Amir Muzaffar. This section describes in detail the socio-political situation of the Bukhara Khanate in the second half of the XIX century, as well as the events of the occupation of Jizzakh in 1866 and Samarkand in 1868 by the troops of Tsarist Russia.

Manuscripts of the book “Biography of the Emir of Bukhara Sharif” are available in the libraries of Tashkent, Samarkand, Bukhara, Dushanbe [2:83]. The text of the work was published by A. Mirzoev. In 1960, an abbreviated Russian translation of the book was published in Dushanbe.

Works such as “*Nawadirul-Waqoe*”, “*Risolai MuxtasareAz Tarixi Saltanati Xonadoni Mangitiya*” also belong to Ahmad Donish. It is dedicated to the history of the rule of the Mangit dynasties in the Bukhara Khanate and covers the period from the reign of Amir Daniel (1758-1785) to the reign of Amir Abdullah (1885-1910). The most important work of Ahmad Donish is *Nawadirul-Waqoe*. Many socio-ethical issues are considered in this play.

He covered the history of Bukhara and wrote unique information, studied religious and secular sciences. Another historian who inherited several valuable sources was the statesman MirzoSalimbek (1850-1930), who in his work "*Tavoriximuttakadiminvamuttaaxirin - Monotonous reflection and discussion*" wrote valuable information about the history and emirs of Bukhara. He briefly described the reign of Amir Hussein as follows: "After the death of Amir Khaydar, Mir Hussein Tora succeeded his father as king and reigned for seventy-eight days and died. He lived for thirty years. " According to MirzoSalimbek, Amir Umarchan did not have much prestige among the people, and even during his reign he was mainly given to luxury and life. There are conflicting sources in various sources about Umarchan's later life and his untimely death. According to G.Vamberi, Umarchan died of plague in Kokand shortly afterwards. This event took place in 1245 AH (1829 AD).

Historian and statesman MirzoSalimbek states in his book "*Tavoriximuttakadiminvamuttaaxirin - Monotonous reflection and discussion*" that Amir Nasrullo exiled his four surviving brothers: Mir Zahir, Mir Hamza, Mir Safar and his youngest brother. Other sources (works by A. Byrns and G. Vamberi) state that Amir Nasrullo secretly killed his three brothers, who were sent to one of the estates on the banks of the Amudarya.

Mirza Salimbek is the author of several major historical works. "KashkuliSalimi" ("Kashkuli of Salimi" - a boat-shaped pumpkin (wooden) that dervishes carry around their necks or carry by hand to collect alms), "Jami'ul-Gulzor" ("Flower Complex"), "Story Abdullah ibn Mubarak" and "TarihiSalimi" are among them [4: 184].

During this period, along with secular sciences, religious sciences also developed in Bukhara. In their works, historians have not only covered history, but also their religious views. Among such works is the work "FathnomayiSultoni" ("Sultan's conquest – victory"). The author of this work was Mir Alim Bukhari, who was in the service of Muhammad Olimbek, the ruler of Guzar during the reign of Amir Nasrullah (1826/27 - 1869/79) and wrote on his behalf. "FathnomayiSultani" covers the period from the reign of Amir Shah Murad (1785/86 to 1800) to the early years of Nasrullah's reign in the Bukhara Emirate, but the reigns of Shah Murad and Amir Haydar are brief [5]. The Nasrullah period is described in detail. This manuscript was the first volume of the work, and the second was left unwritten for reasons unknown to us.

The first part of "FatkhnomayiSultoni" was translated into Russian by the late O.D. Chekhovich. The translated manuscript is kept in the library of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. There is a single copy of the work numbered №1838. The work is written in Persian, hard cover, local paper, letter Nastaliq, 194 sheets, size 26x15 cm. Copied in 1256 A.D. (1840). The work begins in the traditional way, going to the goal on page 5a and explaining the reasons for writing. Page 8 b speaks of the weakening of control in society during the reign of Amir Danielbi, the arbitrariness of officials, the rise of corruption, the rise of taxes, and the suffering of the people. When Shah Murad came to the top of the state, he began to strengthen state control and put an end to all riots. He introduced a "behavioral tax" and taxes were abolished for a specified period.

Page 56 b of the work narrates the events leading up to the accession of Amir Nasrullah to the throne. Recent historical events date back to 1248 AH (1832). Since the period of Amir Nasrullo is not fully covered, most researchers believe that the work is incomplete.

Importantly, the work has great historical significance. It contains important information about the personality of Amir Nasrullah and the historical figures gathered around him, the relationship of governors of different regions with the central government. Many of the positive aspects of the emir, who was portrayed as an executioner, evil, and tyrant during the Soviet era, also stand out. Information about his tireless struggle for the unification of the country, the work done on the tomb of BahovuddinNaqshband, the construction of a madrasah near the tomb of his father Amir Haydar and the allocation of foundations for him, the construction of a magnificent coffin in the tomb of Ayyub, have changed our attitude to history.

In the XVIII century in Bukhara we can see that not only historical works, but also mystical works were written. One of such works is “Bahr al-Ulum”, the only copy of which is kept in the manuscript treasury of the Academy of Sciences of the Republic of Uzbekistan in the collection number 2406. This volume contains three Arabic works –“Bahr al-Ulum”, “PisandiZikriJahr” and one anonymous treatise. “Bahr al-Ulum” is the first work in this manuscript and consists of (№2406 / 1) 984 pages (1a - 984b).

The fact that various corrections were made to the text and that it was mentioned in the introduction (9846) that this manuscript was a draft of “Bahr al-Ulum” can be considered as the author's signature.

The internal structure of “Bahr al-Ulum” is as follows: first (pages 76-21a) is a commentary on the work. That is, each chapter and its chapters (called "narratives") are named from which page they begin, and a sentence or two is also given about their subject.

It can be said that the main reason for the writing of “Bahr al-Ulum” was the popularity of the Naqshbandi sect at that time, and the conflict between the sheikhs of this sect and the followers of the yassavi sect.

It should be noted that in the second half of the 18th century, Sheikh Khudoydod had a high scientific status among the followers of the Yassavi sect, and therefore he was asked to comment on Sheikh Sukhravardi's treatise “Irshad al-Muridin”.

As noted in the Colophon (End) of “Bahr al-Ulum”, this work is a commentary on Shahabuddin Abu Hafs as-Suhrawardi's treatise “Irshad al-Muridin”. This work by Suhrawardi is in fact a short treatise on mysticism, consisting of 47 chapters [7], and Sheikh Khudoydad commented on them one by one in “Bahr al-Ulum”, resulting in a much larger (about 50 times) large work, consisting of 47 chapters.

“Irshad al-Muridin” is a short treatise (22 pages), and “Bahr al-Ulum” is a major work (984 pages). So, “Bahr al-Ulum” was written according to a certain plan. In other words, the commentary is much broader. For example, the second chapter of both works is devoted to the interpretation of mystical terms. The second chapter of “Bahr al-Ulum” is 95 pages (138-233) and is one tenth of the total volume. Hence, Sheikh Khudoydod also considered it necessary to know the terms of mysticism.

CONCLUSION

To conclude, the historical works created in the school of cultural life and historiography in the Emirate of Bukhara are an important historical source that contains information on almost all areas of political, socio-economic and cultural life of the Emirate of Bukhara. It should be noted

that these primary sources have not been sufficiently studied to date, and today it is a huge task to put the information in these sources into a broad scientific circulation in the study of the history of international relations in Central Asia.

Also, the Bukhara School of Historiography and the works created in it are of special theoretical and methodological significance for today's historical research.

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