

CULTURE OF BUKHARA IN THE XVIII-XIX CENTURIES**Rajabova Rohila Zakirovna**

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Annotation: Over the years, hundreds of manuscripts of our ancestors have seen the world, published in thousands of copies in our country and abroad. It is also a tribute and recognition of the rich past and heritage of our history. Hundreds of unique manuscripts created during the Uzbek khanate period, as an invaluable spiritual heritage of our people, provide valuable information on various aspects of cultural life, as well as valuable information on statehood, economic and political life, diplomatic relations. reflects the most basic aspects of cultural life in these periods.

Keywords: Manuscript, Bukhara, source, history, heritage, culture.

Today's requirements for the science of history require a careful study of the past, analysis of approaches and perspectives to solve them, and draw the necessary conclusions for today. The changing attitude to the study of history under the influence of various political systems puts before today's researchers a great and responsible task, such as an objective analysis of it and drawing objective scientific conclusions. First of all, it is important to base the basic principles of scientific knowledge, the theoretical and conceptual foundations of world history, the philosophy of the ideology of national independence. The rapid development of the national culture of our independent republic naturally requires a broad and deep study of our cultural heritage, which is its main source, as well as a consistent study on a scientific basis. It is known that the period of Uzbek khanates is an important stage in the history of statehood and civilization of the Uzbek people. In particular, in the history of culture of the Uzbek people, the processes of cultural life in the Bukhara Emirate are of special importance, in terms of studying the cultural and spiritual heritage of the Uzbek people.

During the reign of Amir Shahmurad (1785-1800) in Bukhara all kinds of literature flourished. Many works on the history of Bukhara in the Mangit period have been created. However, the activity of Bukhara and Samarkand scientists did not go beyond science. Natural sciences, geography, cosmography, and others repeated the information in the works of medieval authors¹.

During the reign of Amir Haydar (1800-1826), the son of Amir Shahmurad in Bukhara, science was in general crisis. Including the science of history. During this period, the works "History of Amir Haydar" and "Gulshan al-muluk" were written. According to historians, Amir Haydar also had 400-500 students studying at the madrasah. Amir Haydar personally tried to bring books from Istanbul for students².

Ahmad Donish on the hardships of the teaching profession, "During the day, the teacher is busy with his students will be, and in the evening will prepare for tomorrow's training, So he studies all his life and is constantly, uninterrupted, in his profession will be engaged in it"³, he said.

Some historians have also expressed negative views on the situation in Bukhara during this period. For example, Edward Allworth states: "Amir Haydar Tura (1800-1826) of the Thousand Dynasties was far behind his contemporaries. Despite the fact that the number of Emirati citizens was 2,5 million, the territory of the state was shrinking. Relations with Uzbek tribes were also strained. This situation had a negative impact on education and the study of history - the majority of Bukhara residents could neither read nor write,

¹History of the peoples of Uzbekistan. Volume 2. Publishing house "Fan". -T.: 1993.- p. 77.

²Anke Fon Kyugelgen. Legitimation sredneaziatskoy dynasty mangitov in proizvedeniyax ix history (XVIII-XIX). - Almaty. Izd.: Dayk-Press, 2004. - p. 107

³Ahmad Donish. Travel from Bukhara to St. Petersburg. - Stalinabad. 1960. - C. 224-225.

despite having 150 madrassas. In addition, in higher education, the student did not differentiate between astronomy and astrology, and the emir spent most of his time studying religious teachings⁴.

Most of the historical centuries created during this period are dedicated to the history of the ruling Mangit dynasty, which shows the continuation of the traditions of medieval historiography. The activities of the scientists who lived in the emirate are multifaceted, and many of them have also created historical works. In particular, Mullo Ibadulla's "History of Amir Haydar", Muhammad Sharif's "Dostoni amironi mang'it", Mir Alim Bukhari's "Fathnomai sultoni", Mirzo Abdulazim Somi's "Tarihi salatini mang'itiya", "Dahmai shahon", Muhammad Sharif ibn Muhammad Naqi's "Taju tavorih", Among them are Ahmad Donish's A Brief History of the Mangit Rulers and Mirza Sadiq Munshi's History of the Mangit Rulers.

In the course of his research, it became clear that in the eighteenth and nineteenth centuries, scholars focused on writing more historical works as well as mystical works. The reason why so many historical works are written is that it is well known that the learned and wise men and scholars of that time served the emirs and rulers and worked in the palaces. Scholars and religious leaders who served the emirs of Bukhara, of course, created works dedicated to them and wrote down the work of their rule and the events of that period. Another reason why so many historical works were written was that the works written at that time were mostly sponsored by emirs and wealthy officials, who ordered them to write works in their own name.

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⁴ Edward Allworth's book "Modern Uzbeks" (Part 1). 116 pages.