

SOCIAL REFORMS IMPLEMENTED DURING THE REIGN OF MANGITS IN THE WORK OF "HISTORY OF KHUMULI"

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 UDC: 930.9: (390)

Abstract

This article discusses the educational system established in cities such as Bukhara and Samarkand. In particular, the information about the transformation of these cities into centers of science during the Mangit era is analyzed and revealed based on historical sources. In addition, information about the educational institutions that were reopened as a result of economic, socio-political reforms in the Bukhara emirate, and the appointment of teachers and mentors to them is provided. Also, the reforms carried out in Samarkand during this period, in particular, educational reforms, are analyzed based on the work "Tarihi Khumuliy", which is considered an important historical source. The article also discusses the work "Tarihi Khumuliy", its author, and the issues covered in it.

Keywords: Mangits, Amir Shahmurad, educational system, madrasa, school, Samarkand, History of Khumuli.

Introduction

Madrasahs, which have become the values of humanity in the formation of science, education, and upbringing, have been considered the basis of development in all times and places. It is worth mentioning a number of cities in our country as such centers of science and culture. Among them are cities such as Bukhara, Samarkand, Khiva, Kokand, and Tashkent. In particular, it is noted in historical sources that Bukhara became one of the unique centers of science during the reign of the Mangids. Efforts to improve Bukhara and Samarkand, build mosques and madrasahs, and achieve economic development intensified during the reign of Amir Shahmurad. The restoration of abandoned or completely dilapidated madrasahs by Amir Shahmurad and the re-establishment of the education system in them contributed to the development of these cities. In particular, according to Miri, most educational institutions were empty by the time Shah Murad came to power, and their buildings were used as granaries. [1. -52-53a.] Also, by this time, along with madrasahs, schools were also established within mosques. As a primary education in schools, boys were first taught to read and write in the Arabic alphabet, and then a system of reciting verses of the Quran was established. It is worth noting that after the students learned to read the Quran, they were taught the book "Haftiyak" (1/7 of the Quranic surahs) for two years. According to information, in the 1830s, 366 educational institutions operated in Bukhara. [2] It is noteworthy that in these schools, unlike madrasahs, the imam of the mosque was responsible for education, not the teacher. It is worth noting that the provision of schools was at the expense of funds collected from the parents of students.[3] The Bukhara madrasahs are notable for



representing a form of higher education. By the time of Amir Shahmurod, Amir Nasrullah, and Amir Haidar, madrasahs were given state attention. In particular, religious education was given great importance in the madrasahs, and Amir Shahmurod provided students with a certain salary (scholarship) from funds collected from tax collections.[4] There were 150 madrasahs in Bukhara. Thirty thousand students studied in these madrasahs.[5-331]

Famous madrasahs in Bukhara include Mir-i Arab, Abdul-Azizkhan, Kukaldash, Abdullahkhan, Ulugbek, Nodir Divan Begi, Chor Minor, etc. After Bukhara, it is worth noting the city of Samarkand as a center of science and education.

Research Methodology

In conducting the research, literature and sources related to the reforms carried out to illuminate the history of the manghir were widely used. Great attention was paid to periodization in scientific research.

Results and Discussion

The economy, social and political life of Samarkand, which had become a field of contradictions and disputes in the 18th century, had fallen into a state of decline. However, Amir Shahmurod turned his attention to this city as well, improving the economic situation of the city, repairing water and irrigation facilities, and finally restoring the existing madrasahs and educational centers here. The restoration of the madrasahs was achieved mainly in three ways. First, existing madrasah buildings were renovated, and second, their financing was established through endowment institutions. Third, teachers-mudarris were appointed to them from among the responsible persons.[6] It is noteworthy that mudarris were appointed to large madrasahs by the ruler. This tradition also existed during the Timurid period. An example of this is the decree "On the Appointment of Mawlana Rukniddin as a Mudarris" issued by Sultan Hussein Boykaro.[7] A similar tradition can be observed to have continued during the Mangit period. More than ten madrasahs operated in Samarkand, for example, Mirzo Ulugbek, Sherdor, Tillokori, Khoja Ahrar, Oliy, Qazi Abdul Gafur, Moyi Mubarak, Davlat Qushbegi, Mullo Rafii Aksakal, Kok Mosque, and Hazrati Shah. The construction of mosques and madrasahs was directly related to the religion of Islam, and such deeds were considered meritorious. Interestingly, some of the rulers who built and financed mosques and madrasahs themselves were directly involved in the educational process in these madrasahs and taught students. In particular, Amir Shahmurad and Amir Haydar also worked as teachers-educators. Amir Shahmurad taught from Burkhaniddin Marginani's "Hidoya", al-Pazdawi's "Kitabi usul al-din", as well as from the works of the famous Andalusian commentator al-Shaghibi (died 1194).[4. -332] According to Miri, Amir Shahmurad memorized the commentary on the Quran written by an Andalusian commentator.[1] In addition, it is worth noting that Amir Shahmurad had a strong interest in scholars, especially scholars and sheikhs.

Our words are confirmed by the following passage from the work "History of Khumuliy". "The emir of Bukhara, Shahmurad, dressed the master in good clothes and mounted him on good horses, showed him great honors and sent him to Samarkand, and assigned him to the positions of a teacher at the Tillakori Yalangtoshbi madrasah in Samarkand, issuing fatwas, and managing the work of the Dahbed shrine. He raised his rank above others. Acting in accordance with the

decree of the master Amir, they came to Samarkand and began work." [8. -77b] In general, the work "History of Khumuli", which contains information about the construction and improvement works carried out by Amir Shahmurad and other representatives of the Mangit dynasty in Bukhara and Samarkand, is considered an important historical source providing information about this period. The author of the famous work "History of Khumuli" was Jumakuli ibn Sufimhammad Tagoyi at-Turkiy as-Samarkandi ash-Shawdariy al-Urgutiy (he received the nisba of Shawdariy because the village of Moghiyun belonged to the Shawdari district, and Urgutiy because the place where they lived belonged to the Urgut bey), who lived at the end of the 18th century and the beginning of the 19th century (he was born in 1777, his date of death is unknown). He was among the famous scholars of his time and, in addition to his historical works, it is known that he also wrote poetry and prose. Jumakuli Khumuli's works such as "Divani Khumuli", "Risalay Khumuli", "Masnaviy-i shah va gado", "Manzumoti tarikhia" have survived to us. His historical work "Tarihi Khumuli" was written in Persian and is a unique scientific and historical work that covers the history of the Bukhara Emirate, especially Samarkand. There are several manuscript copies of the work, the most complete of which is the manuscript of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan (inv. No. 37/VI). In addition to the manuscript copies, a critical text of Jumaguli Khumuli's "Tarihi Khumuli" was published in 2013 under the auspices of UNESCO with a foreword by Ghulam Karimi and Iroda Kayyumova.

The work tells the story of the author's experiences from the time he was born. The author noted about this, "I wrote on these pages what I saw with my eyes, not what I heard with my ears." The work is not divided into specific sections or chapters, only the introduction states that it will consist of an introduction, an article, and an ending. The work provides information about the author's education in the Kitab, Samarkand, and Bukhara madrasas, as well as about the teachers and teachers there. He received his initial education at a school near his home. After six months of learning and being able to read the book independently, he became interested in understanding the meaning of the verses of the Quran and hadiths, and learning their interpretations. At his request, in 1790 (1205 AH), his father took him to a madrasa built by the governor of Kitab, Kholbay Akhund, the doorkeeper of the city, Kesh province. "Kholboy Tolib built a certain madrasah for the sciences in the center of the city. He built many rooms around it for living. In the shop of knowledge, he provided all the food, clothing and other amenities for those who weave the fabric of knowledge with intelligence, foresight, and emotion and sew clothes with the needle of the mind and imagination" [8.-51 pages]. At the Holboy Akhund Madrasah, Jumakuli Khumuli first studied under Mullo Ernazar Namangoni. Later, when his teacher left for the pilgrimage, he continued his studies under Muhammad Lutfullo Khoja. The teacher taught in detail the sciences of aruz, rhyme, essay, poetry, and the science of surveying (i.e., geodesy and cartography) similar to the fariz, based on the teaching of "rhyme". The author states the following about Hadrat Lutfullo Khoja: "He was a man of the era, a scholar of the era, a scholar of the era, a mujtahid of the era, the only one of the era, a scholar of the present and the future, a pillar of religion, a light of the imams, a judge like Zuhul-like, that is, Mr. Muhammad Lutfullo - Baba Khoja, who gained fame with the name of Hadrat Qazi, namely Mr. Muhammad Lutfullo - Baba Khoja." [8 -74b] In his time, Lutfullo Khoja was appointed as a teacher at the Tillakori Madrasah of Samarkand on the initiative of Amir Masum Shahmurod. In



addition, the author states the following in his work about the number of positions and tasks assigned to Lutfullo Khoja: During the reign of Amir Shahmurod, Master Lutfullo Khoja, in addition to being a teacher at the Tillakori Madrasah, also headed the fatwa committee of Samarkand.

“He avoided flattering rulers and other people. He was the first to command good and forbid evil. He had no equal in revealing justice. He was not afraid to advise the emirs, judges, and rulers. When he argued with scholars and fuzalas, he always came out victorious with the evidence and documents he presented. If the ruler or judge did something wrong or unpleasant, he would criticize them without fear” [8. -79b], the work notes. After the death of his father, Amir Haidar transferred his teacher, Lutfullo Khoja, to Bukhara. He appointed him as a district judge and a teacher in the city’s large madrasas.

It should be emphasized that Lutfullo Khoja’s brother, Sufi Khoja, also studied in Bukhara madrasas for many years, mastering the science of religion and the science of logic. At that time, they were also engaged in calligraphy: "within a week, they would copy and sell the book "Sharhi Jaloli" with beautiful calligraphy, and with this money they would also support five or six traveling companions." [8.-92b] Amir Haydar also offered Sufi Khoja official positions several times, but he refused and later returned to the town of Urgut, to his father. The author of the work, teacher Lutfullo Khoja, while providing information about his descendants, writes: "All the members of this great family, men and women, both young and old, were adorned with external and internal knowledge" [8.-91b]. In particular, the work mentions that Lutfullo Khoja's children Shirin Khoja acquired knowledge such as calligraphy, poetry, aruz, music, advar, essay and spelling, Afok Khoja acquired astronomy, and that Eshan Muttahar Khoja, a descendant of Sufi Khoja, copied the same work, namely "Tarihi Khumuliy", that is, he was familiar with calligraphy. At this point, the work provides another interesting piece of information, namely that Eshan Boqir Khoja and Eshan Muttahar Khoja, who were descendants of Sufi Khoja, studied at the "Rukhabad" madrasah in Samarkand under the "Sharhi Mullo". The work also provides the following commentary: "Hazrat Rukhabad - his real name is Sheikh Burkhaniddin Kilich. Rukhabad is a nickname. He is one of the murshids of the fourteenth pole". [8. -104b] So, at the end of the 19th century, the “Rukhabad” madrasah, which we know today as a mausoleum, also functioned as a madrasah. Based on this, it can be concluded that during this period, madrasahs were established in almost all ancient buildings of Samarkand and students of science were constantly educated.

Conclusion. In conclusion, many buildings, including mosques and madrasahs, were built by people of knowledge and virtue who lived in our homeland. It is noteworthy that education in madrasahs was free of charge, and all the necessary conditions for students to live and study were the responsibility of the madrasah. The lectures given in these mosques and madrasahs by famous scholars of their time, people who had reached the status of pirs, on the one hand, served as a school for students of science, and on the other hand, contributed to the spiritual development of the people.



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