



Possibilities of Using the Work “Badoeul Vaqoe” in the Content of Scientific and Pedagogical Ideas in the Coverage of 16th Century Bukhara Khanate

Adizov Bakhtiyor Rakhmonovich,
Professor, Doctor of Pedagogical Sciences,
Uzbekistan

Nusratov Anvar Nematjonovich,
Basic doctoral student of Bukhara State University
Email id: anvar.nusratov87@mail.ru

ABSTRACT

This article analyzes the historical data on the development of socio-political life and pedagogical thinking in the Bukhara khanate of the 16th century through the work of Zayniddin Mahmud Wasifi “Badoeul vaqoe”. The article also provides valuable information about a number of scientists, poets, painters, teachers and other representatives of science who were known and popular at the time, their work and writings, as well as the environment of the period.

ARTICLE INFO

Article history:

Received 28 Feb 2021

Received in revised form 18 March 2021

Accepted 25 March 2021

Available online 10 April 2021

Keywords: calligraphy, culture, education, historiography, mosques, poetry, prose, pedagogy, religion, school, science

INTRODUCTION

Zayniddin Mahmud Wasifi’s “Badoe’ul vaqoe” is one of the most important works of art in the cultural life of the 16th century Bukhara khanate, which informs about the history of educational issues and pedagogical ideas and contains valuable information of that period. The main source of information about Wasifi’s life and creative activity can be found in the author’s work “Badoeul vaqoe” (“Rare events”). Wasifi is his pseudonym, and his original name is Zayniddin Mahmud Ibn Abduljamil. He was born in 1455 in Herat and died in 1551 in Tashkent.

DISCUSSION

Zayniddin Wasifi was born into an educated family, and historiography was passed down to him from his father. The main reason for this was that he was born into a munshi family. “Munshiy”, “munshi” (arabic - secretary, creator) were people who were the personal secretaries of khans or some sultans during the khanate period and carried out their writing work. Usually, at that time, the position of

munshi was taken by highly educated, well-versed in the science of calligraphy and talented people.

Munshis were not only secretaries, but also people chosen from among scholars and nobles. They performed very important functions of the khans. In particular, they wrote letters and decrees of khans and emirs, and were also historians of the ruler. It is clear from this that most of the authors of many rare historical works that have come down to us have been in the position of munshi.

Zayniddin Wasifi's father, Abdujalil, was a scholar and nobleman of his time. Therefore, Wasifi grows up in an environment of knowledge and enlightenment. Later, he continued his studies at the Shahrukhiya Madrasah in Herat. Wasifi mastered such sciences as jurisprudence, Arabic language, the art of poetry, literature and historiography. It is even mentioned in the sources that he was known as a poet from the age of thirteen or fourteen. Especially in the field of poetry, the reason why Wasifi gained the attention and respect of contemporary poets can be attributed to the fact that he studied at the Alisher Navoi literary school. In particular, the poet met Hazrat Navoi at the age of sixteen and wrote his first major works in the Navoi school.

It should be noted that the poet has created a rich work in many areas of prose, in the artistic, saj style, such as story, application, letter. Alisher Navoi himself, in particular, praised Wasifi's skill in problem art. According to historical sources, Wasifi's writing of historical events may have been due to the fact that the poet accompanied Bukhara Ubaydullakhan during his march against the Safavids. In particular, the fact that Wasifi witnessed such events and the historical facts he recorded as a participant in them served to further enhance the content and value of his work, "Badoeul Vaqoe". In this sense, such historical works have a special place in the coverage of the history of Uzbek culture. In addition, throughout his career, Zayniddin Mahmud Wasifi put forward many pedagogical ideas on human perfection and education.

According to sources, "Badoeul vaqoe" has been translated from Persian into Uzbek several times. Specifically, this work was translated in 1826 by Dilovarkhodja, and later by Ogahiy and Naim Norkulov [1]. The work is significant in that it covers many historical and interesting events that took place before 1532. In "Badoeul vaqoe", the author first describes his life in Mavorounnahr and the events he witnessed, and later his experiences in Khorasan. Each event in the work is themed by the author, and the personal views of the author on the events, their causes and history are sufficiently revealed. Hence, such an approach differs from the historiographical traditions of the time.

During the research, through the work "Badoeul vaqoe":

Firstly, we witness that the author systematically cites a number of historical data on the cultural life of the Timurids and the Shaybanids;

Secondly, this work contains valuable information about the history and development of pedagogical ideas in the 16th century Bukhara khanate, as well as many pedagogical ideas related to the education and development of the individual.

In addition, through this work we get information about the cultural life of the two ruling dynasties (Timurids and Shaybanids), as well as rare events about many historical figures, including famous scientists, philosophers, musicians, painters, calligraphers, teachers, doctors, librarians, painters, writers, craftsmen, as well as a number of rulers who have been applauded and acclaimed by scholars of their time who had a significant impact on the development of pedagogical thought.

Another valuable aspect of "Badoeul vaqoe" is that it reveals the influence of the Shaybani rulers in

the development of science, culture and pedagogical thought at that time through many examples. Particularly, on the day of Kuchkinchikhan appointment as head of the kingdom, it is said that he supported and always respected the scholars and intellectuals of the country, who encouraged science. A vivid example of this can be seen in the following words of the author: This khan began to rule in Samarkand, and raised the flame of the caliphate to the heights of the sky and the moon and the sun. During his reign and reign, he considered it obligatory and necessary to take upon himself the generosity and reverence of the scholars and nobles [2].

Indeed, by the time of Kuchkinchikhan's rule, many dilapidated and inoperable madrassas, mosques, temples, khanaqahs, and a number of public buildings had been built in the country, and many had been renovated and given a new form. In particular, Mirzo Ulugbek Madrasah, one of the largest scientific centers of its time, was renovated by Kuchkinchikhan, and the khan appointed 10 best teachers to further improve the educational process.

The following information is given in the play: During the reign of Kuchkinkhan, many madrasahs, khanaqas, temples, mosques, and public buildings, which had been destroyed in the past, reached a high level of ornamentation. They were rebuilt and renovated, the madrasah and khanaqah of the martyred sultan Ulugbek Gurgon did not have an equivalent high-rise building, and ten teachers were appointed in the madrasah [2.17]. According to the work, this madrasah was mainly focused on secular and specific sciences.

According to the author, one of the teachers was Mevlana Amir Kalon, who, according to the chairman of the teachers, Wasifi, was recognized as a scholar of scholars. To this extent, his mental thinking was so advanced from the views of his contemporaries that he was a supporter and reformer of the need to fully update the subjects he was teaching in madrasah, to get rid of the manifestations of religious ignorance, to teach more secular subjects to students, to organize the content of madrasah education, in particular, to teach specific subjects. And, he wrote that such ideas of the scientist were always supported by the government.

Specially, the author says about the fact that such ideas of the scientist are constantly supported by the government: One of those Mudarris, the Emir of Mevlana Kalan, found that he should direct the expenditure of the reins of his grace to the education of the students, and seriously tried to dispel the remains of religious ignorance and establish the flags of exact sciences, said that the break of the building of ignorance was his goal. Such a firm covenant was entrusted to him. He was engaged in the training of virtuous disciples. He taught as a scholar-teacher in a place where the conditions for knowledge were established [2.18].

RESULTS

Additionally, extensive creative work was carried out by Kuchkinchikhan in Samarkand, which is famous for the name of "Shaibanikhan Madrasah", which was built during the Shaibanikhan period. Especially, educational work in the madrasah has been resumed and 4 teachers have been appointed in the madrasah. Among them was a famous scientist of his time named Mavlon Khojagi. It is mentioned in the work that he became famous in many sciences, especially in the sciences of "Meaning and Narration" (Basically, it is a science taught in madrassas, and it is a science that deals with the essence of tales: tashbeh, metaphor, allegory, satire, and so on.). For example, the following table provides information about the representatives of science who lived and worked in the Bukhara Khanate in the 16th century.

A list of prominent scholars of the time in “Badoeul Vaqoe”

Representatives of science mentioned in the work	Scientific directions of scientists	Period of their life and works
Khoja Abul Alo Khorezmi	He was engaged in the sciences of theology.	15 th -16 th centuries
Kosomal Konuny	He was a famous musicologist of his time and a skilled musician	16 th century
Husayniyi Kuchak Noiy	He was a famous musician and composer. His popularity and fame reached as far as the lands of Iraq and the Arabs in his time.	16 th century
Hoja Mawlana Isfahani	He was a famous hadith scholar of his time and a master of Ubaydullakhan. A person who delivered a sermon in the name of Ubaydullakhan. Wasifi calls him the guide of scientists and scholars.	16 th century
Mevlana Amir Kalon	He was a famous master appointed by Kuchkinikhon for Ulugbek madrasah and was a scientist who has mastered many of his contemporaries. He was a scholar who argued that the old principle of religious teaching should be abandoned and more specific sciences taught.	16 th century
Mevlana Khojagiy	He was a master at the Shaibanikhan Madrasah in Samarkand, and was famous in many sciences, especially in the “Maoniy and Bayan” sciences.	16 th century
Mevlana Muhsin Shirvani	He was a well-known and famous man of his time in Samarkand. He was famous for writing hymns and poems.	16 th century
Mevlana Haji Tabrizi	He was the Sheikh-ul-Islam of his time and was a scholar of many, religious sciences. During the Shaybanid period, he taught at the Khoja Ahror Madrasah. Wasifi describes him as a leader of noble scholars.	16 th century
Mir Khorezmi	He was one of the nobles of his time, a member of the Shaybani Uzbek class. He taught students as a teacher at Ulugbek Madrasah by order of Muhammad Shaibanikhan.	16 th century
Mevlana Mahmud Ubahi	He was a famous scientist from Bukhara and was engaged in the sciences of arithmetic.	16 th century
Mevlana Afsariy	He was the viceroy and poet of Ubaydullakhan.	16 th century

Mevlana Nodiriy Samarkandiy	He is a famous poet who lived and worked in Samarkand.	16 th century
-----------------------------	--	--------------------------

CONCLUSION

In general, in the 16th century, during the reign of the Shaybanids in the Bukhara Khanate, there were unique changes in science, art, culture, education and other areas, which embodied the spirit of the time and played an important role in the development of social and spiritual life of the Uzbek people. As a result, these changes have influenced the development of scientific and pedagogical ideas. Thus, the work “Badoeul vaqoe” appears to us as a unique work that introduces us to the historical information about the socio-cultural and scientific-pedagogical environment of the 16th century Bukhara khanate.

REFERENCES:

1. Zayniddin Maxmud Vosifiy Bado'eul vaqtoyi forsiydan Naim Norqulov tarj. Gafur G'ulom nomidagi Adiyot va san'at, Tashkent, 1979.
2. Adizova I. O'zbek mumtoz adabiyoti tarixiy (XVI-XIX ASR I YARMI). Tashkent, 2009.
3. Nusratov A. N. The specific effect of the representatives of the shaybanid dynasty on the social-spiritual life and development of pedagogical ideas of the Bukhara Khanate of the 16th century //ACADEMICIA: An International Multidisciplinary Research Journal. – 2020. – T. 10. – №. 11. – С. 644-649
4. Валихужаев Б. Ўзбек адабиётшунослиги тарихи. Tashkent, 1993.
5. Hasanxo'ja Nisari. Muzakkir al-ahbob (Do'stlar xotirasi) / Fors tilidan tarjima qilingan Ismoil Bekjon. A. Kodiriy nomidagi Milliy meros nashriyoti. Tashkent, 1993.
6. NUSRATOV A. N. POSSIBILITIES OF USING UBAYDI'S CREATION IN STUDYING THE CONTENT OF PEDAGOGICAL IDEAS //E-Conference Globe. – 2021. – С. 33-38.
7. Нусратов А. Н. XVI АСР БУХОРО ХОНЛИГИДА ИЖТИМОЙ-СИЁСИЙ ҲАЁТ ВА ПЕДАГОГИК ТАФАККУР ТАРАҚҚИЁТИНИ ЁРИТИШДА" МУЗАККИРИ АҲБОБ" АСАРИДАН ФОЙДАЛАНИШ ИМКОНИЯТЛАРИ //Academic research in educational sciences. – 2021. – Т. 2. – №. Special Issue.
8. Xofiz Tanish Buxoriy Abdullanoma. Tom-1. S. Mirzaev. tarj. Tashkent, Sharq, 1999.
9. Нусратов А. Н. ОСОБЕННОСТИ ВОСПИТАНИЯ И ШКОЛЫ В XVI-XVII вв. В БУХАРСКОМ ХАНСТВЕ //Россия-Узбекистан. Международные образовательные и социально-культурные технологии: векторы развития. – 2019. – С. 57-58.
10. Turdiyev B. S. The role of national harmony in the strategy of spiritual renewal //Scientific Bulletin of Namangan State University. – 2019. – Т. 1. – №. 6. – С. 229-233.
11. Sobirovich T. B. Strategy of Renewal of National Spirituality of Uzbekistan //International Journal on Integrated Education. – 2020. – Т. 3. – №. 8. – С. 122-126.
12. Sobirovich T. B., Murodogli I. S. The strategy for the implementation of the modern governance system in Uzbekistan //ACADEMICIA: An International Multidisciplinary Research Journal. – 2020. – Т. 10. – №. 5. – С. 741-748.
13. Sobirovich T. B. Strategy of spiritual renewal in Uzbekistan //International Journal of Psychosocial Rehabilitation. – 2020. – Т. 24. – №. 06.

14. Sobirovich T. B. The criterion of human indicators in development and renewals in Uzbekistan //EPRA International Journal of Multidisciplinary Research (IJMR). – 2020. – Т. 6. – №. 8. – С. 509-511.
15. Sobirovich T. B. O“zbekiston demokratik jamiyat taraqqiyoti rivojida ma“naviy yangilanishlar strategiyasining roli //Imom Buxoriy saboqlari. – 2020. – №. 2. – С. 118-121.
16. Turdiev B. S., Yuldashev B. T. THE ISSUE OF AVOIDING CRIMES AMONG YOUNGSTERS IN UZBEKISTAN //Экономика и социум. – 2019. – №. 1-1. – С. 119-122.
17. Sobirovich T. B. The development of democratic society and spiritual renewal in the views of Eastern and Western thinkers //INTERNATIONAL JOURNAL OF ADVANCED RESEARCH AND REVIEW. – 2020. – Т. 5. – №. 10. – С. 60-65.
18. Turdiyev B. The development of democratic society and spiritual renewal in the views of eastern and western thinkers //Общество и инновации. – 2020. – Т. 1. – №. 1/s. – С. 710-717.
19. Sobirovich T. B. O ‘zbekistonning ma’naviy yangilanish strategiyasi //Buxoro:“Sadriddin Salim Buxoriy” Durdoni nashriyoti. – 2020. – С. 48.
20. Turdiyev B. S. SPIRITUAL RENEWAL AND INTERETHNIC RELATIONS IN THE STRATEGY OF ACTIONS //Теория и практика современной науки. – 2018. – №. 3. – С. 85-89.
21. Sobirovich T. B. The Strategy of Cultural Development in Central Asia During Amir Temur and the Timurids Dynasty //Int. J. Sci. Res. in Multidisciplinary Studies. – 2021. – Т. 2021.
22. Sobirovich T. B. The Strategy of Cultural Development in Central Asia during Amir Temur and Timurids Dynasty Reign //Irish Interdisciplinary Journal of Science & Research (IJSR). – 2021. – Т. 5. – №. 1. – С. 18-22.
23. Sobirovich T. B. Strategy of development of pilgrimage tourism in Uzbekistan //MODERNIZATION OF ISLAMIC CULTURE IN BUKHARA AND PROSPECTS FOR THE DEVELOPMENT OF SUSTAINABLE TOURISM” International Scientific and Practical Conference, Bukhara. – 2020. – Т. 2. – С. 24.
24. Sobirovich T. B. Tourism in Central Asian context //ВЕСТНИК ИНСТИТУТА/СОКРОВИЩНИЦА НАУКИ. – 2019. – №. 2. – С. 732-733.
25. Sobirovich T. B. The national and universal principles of democracy in the Central Asian context //INTERNATIONAL JOURNAL OF ADVANCED RESEARCH AND REVIEW. – 2021. – Т. 6. – №. 1. – С. 30-34.
26. Sobirovich T. B. Ma’naviy yangilanishlar strategiyasining hayotbaxsh islohotlari: nazariya va amaliyot, O‘zbekiston Milliy axborot agentligi–O‘za Ilm-fan bo‘limi (elektron jurnal) //Tashkent, UzA. – С. 1-12.
27. Sobirovich T. B. Evolution of ideas and views on the development of democratic society and spiritual renewals //Scientific Bulletin of Namangan State University. – №. 10. – С. 243-250.
28. Turdiev B. S., Saidjonova Z. S. ANCIENT AND MODERN BUKHARA //Экономика и социум. – 2019. – №. 1-1. – С. 117-119.
29. Sobirovich T. B., Sharipovna A. F. NEW UZBEKISTAN–NEW STRATEGY OF ADMINISTRATIVE REFORMS. //researchgate.net
30. Turdiyev, B. S. (2021). CULTURAL AND EDUCATIONAL DEVELOPMENT OF SOCIETY IN THE SCIENTIFIC HERITAGE OF WORLD PHILOSOPHERS. *ACADEMIC RESEARCH IN EDUCATIONAL SCIENCES*, 2(4), 443-451. <https://doi.org/10.24411/2181-1385-2021-00617>