

## CENTRAL ASIAN CULTURE IN THE 17TH-20TH CENTURIES

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### ANNOTATION

*In Central Asia, during the Timurid era, culture became world famous for its classical level. During the Shaibani and Ashtarkhani period (XVI-XVIII centuries), the country experienced complex processes of feudalism. The development of crafts in the 16th century helped to expand transit and internal trade. During this period, there were more than 60 types of crafts. He had diplomatic trade relations with Central Asia, India, Iran, Balkh, Russia, Turkey and other countries. In the 15th and 16th centuries, science developed significantly in Movarounnahr. Literature, history, memorization and visual arts have gone through a specific stage of development.*

**Key words:** *Central Asia, during the Timurid era, culture, became world famous, for its classical level, During the Shaibani and Ashtarkhani Hasan Bukhari Nisari.*

The anthology of literature called "Muzakkir ul-ahbab" by Hasan Bukhari Nisari (1566) and "Tazkiratush-shuaro" by Mutribi (1604) is a clear expression of this. This encyclopedic anthology contains the works and biographies of more than a hundred literary figures. The development of crafts and trade in the country had an impact on the expansion of the social circle of scientists. In 1512, the thinker Zayniddin Vasifiy, while in Samarkand, mentioned that poets, merchants and ordinary people actively participated in marakas. The fact that most of them wrote poetry indicates that the classes of that time were at a high cultural level. A unique feature of this period is that many literary and historical works were written in Uzbek. Author unknown "Nukhratnoma" Muhammad Salih's works "Shaybaniynoma" were written in Uzbek. In addition, the historical works of the famous historian Sharofiddin Ali Yazdi, in particular "Zafarnama", "Muntahabi jame va tavorikhi shahii" dedicated to Ulugbek, were translated into Uzbek. A number of branches of science developed during the Shaybani period. In 1693, Amin Ahmad Razi created a dictionary of geography and biology called "Haft iklim" - seven climates. A world map of Mutribi is attached to it.

In 1541, Muhammad Husayn al-Samarkandi wrote a scientific work on medicine and pharmacology. He worked under the ophthalmologist Shah Ali ibn Suleiman Navroz Ahmadjan and finished the treatise "Tabilik Dasturul-Amali" about diseases. The work of Navkabi from Bukhara on the science of music also shows the

development of this art in the 16th century. In addition, great calligraphers such as Sultan Ali Mashhadi, Mir Ali Hirvi, Mahmud Ali Shiqabi, who made a great contribution to the development of the art of calligraphy, were also created. In 1586, Darvesh Muhammad Bukhari wrote a work on the theory of the art of calligraphy. Also, many manuscripts were decorated with miniatures and pictures. Historical and literary works include "Fatkhnama" Tarikhi Abulkhairkhani, Navoi's works. "Miniatures reflect the material culture of Central Asia, and artists strive to depict reality realistically. Jalaluddin Yusuf, Keldi Muhammad and others make a great contribution to the art of painting.

During the time of the Khans, the types of construction facilities were further improved, many public buildings (caravans, bridges, cisterns, baths, tim and other stalls) were built. The history and appearance of monumental buildings changes, artisans' unions are formed. The city of Bukhara was surrounded by a 10-meter-high wall, city gates were built, and the traditions of folk architecture were used in the construction of large buildings (Egyptian Arab madrasa, Khoja Zainiddin mosque-house). Monumental buildings (Chorbakr) were also built outside the city. Jame' mosques were magnificent like palaces, madrasahs were built with gables and towers, and their courtyards were surrounded by porches and rooms on all four sides. Kokaldosh madrasahs in Bukhara and Tashkent testify to this.

Small plant-pattern rivets were used to decorate the buildings. Techniques from the Timurid period, such as picking flowers on walls, were developed. In making tombstones, carving inscriptions on stones was developed at a high artistic level. (Shaybani Khan tombstone and stones placed on the tomb of Abu Said in Childukhtaran). So, many unique cultural spheres of this period perfectly keep their secrets.

Despite the conflicts between the khanates and the emirates in Central Asia, agriculture, crafts, and trade continued to a certain extent. The development of science, literature, and art took place mostly within the palace, and both religious and secular works were written. Although the historiography of its time represents the annals of political events in that khanate and emirate, it has historical significance as it reflects the spirit of that time. Muhammad Yaqub's "Gulshan-ul Mulk", Muhammad Mir Alim's "Tarihi Amir Nasrullah", Mulla Ibodulla and Mulla Muhammad Sharif's "Tarihi Amir Haidar", Muhammad Hakimjon Tora's "Muntakhabut Tawarikh" are noteworthy.

the Kokan literary environment was enriched by the works of many poets and poetesses. Umarmhan, the Khan of Kogan, wrote ghazals in Uzbek under the pseudonym "Amiriy". His wife Mohlaroyim wrote poems under the pseudonym

"Nadira" in the Persian-Tajik language under the pseudonyms "Maknuna" and "Komila". After the death of her husband Omar Khan, Nadira got involved in state affairs and took important measures to improve the country's economy and revive cultural life. He built madrasas, caravanserais, bazaars, and roads in Kogan.

He gathered around him such talented creative people as Uvaisi and Mahzuna. During this period, poets such as Fazli Namangani Mushrif and Mushfiqi were created. While Mushfiqi had the title of "Malikush-shuaro" in the palace of Bukhara emir Abdullah Khan, Fazliy Namangani was the leader of Kokan poets, and on the order of Umar Khan, Fazliy and Mushrif compiled the collection "Majmuat-ush-shuaro". During this period, the palace arch of Khudoyar Khan was built in Kok, and various monuments were built in Khiva.

The main source of information about one of the poets who lived and created around the 17th century, Turdi Faroghi, is the poet's own work. As one of the elders of the Yuz clan, he was one of the prominent people in the palace of Abdulaziz Khan, and then he was expelled from the palace.

Poet Mahmur, who was born in Kok at the end of the 18th century, lived in difficult conditions and served as a soldier in the palace. He leaves the palace, not being able to go out with the officials and court poets. Mahmur died in hardship in the village of Hapalak in 1844. Among his poems, the comic work "Hapalak" is famous.

At the end of the 18th century and the beginning of the 19th century, he was known in Ferghana under the pseudonym Muhammad Sharif-Gulkhani, and wrote wonderful lyrical poems and parables. The heroes of his work "Zarbulmasal" are birds, and through them the poet exposes the tricks of the courtiers. Another poet Ghazi from Kogan exposes nobles and priests in his works. In the 30s of the 19th century, the poet Hiromi in Shahrizbz translated the stories "Chor Dervish" and "Totinoma", famous in Persian literature, into Uzbek, and the folk epics "Yusuf and Zulayho", "Tahir and Zuhro", "Boz o' glan", "Yusuf and Ahmad" and other epics were created. In the city squares, entertainers and puppeteers, playful artists played scenes telling the story of the people's life, showed spectacles, exposed the greed of the rich and courtiers, and laughed at them.

During this period, there were two types of schools in Central Asia: the lower school and the higher madrasa. In primary school, literacy was taught and religious texts were memorized. In the madrasa, theological studies, as well as the grammar of the Arabic language, the art of public speaking, and the basics of algebra and geometry were taught. In addition, the works of Hafiz, Bedil, Navoi were taught.

Poets and scientists of that time had a deep understanding of music. The names of Maulana Muhammadin Mughanni, Maulana Kavkabi, Khoja Muhammad, Reza

Samarkandi, who made a great contribution to the development of the art of music, have reached us.

The architecture of this period is distinguished by the quietness of the size and decoration of the monuments. Registan Square in Samarkand was formed during this period. A pair of lions painted with colored tiles are depicted on the front facade of the Sherdar madrasa. The name of Tillakori madrasa means "decorated with gold". The intricate carvings on the walls and solid gold decorations on the inner walls are exquisitely crafted.

From the end of the 18th century, renovation and urban development works began in Khiva Khanate. Allaqulikhan Madrasah, Rahmonquli Inaq Palace are built in a very grand manner. in the architecture of the Kokan Khanate, features such as color and brightness, and the shining of the tiles in the decoration are especially evident in the Khudoyar Khan Palace.

At the end of the 18th and the beginning of the 19th century, architecture is characterized by compact buildings, sometimes completely devoid of decorations. In the khanates and emirates, the originality can be felt in the construction and decoration of architecture. Fergana houses are built with spacious porches, flowered shelves, carved ganches, and decorated ceilings, while the houses of Samarkand and Bukhara are characterized by beautiful pillared porches, wall and ganch carvings with girih and Islamic motifs. Khiva houses are built externally and internally, the porch faces inward, the columns are decorated with carved patterns, and decorated with complex flowers.

At the beginning of the 19th century, the living culture of the working people was at a low level. The internecine wars of the khanates destroyed the economic and cultural life. This situation made it easier for Tsarist Russia to conquer the Khanates. The growth of the investment industry in Russia has increased the demand for new market trade and sources of raw materials. After Russia occupied Central Asia, the local population was forced to establish contact with Russians and other peoples of Russia. Industrial and agricultural machinery began to enter. Elements of Russian and European culture came in their place. Russian system schools were opened. The emergence of typography and lithography was a major event in cultural life. Newspapers, magazines and books began to be published first in Russian, then in local languages. In the 80s of the XIX century, A.S. Pushkin and I.A. Krylov's works were translated into Uzbek for the first time. In 1880, a public library was opened in Tashkent. In 1870, an observatory and a chemical laboratory were founded. Scientific societies were formed, historical and archeological museums were opened.

Russian scientists are also interested in studying the country's natural resources. In 1870, the Turkestan branch of the Russian society of nature, anthropology and

ethnography enthusiasts was opened. N.A. Seversov, I.V. Mushketov, V.P. Fedchenko, V.F. Scientists like Omanin were members of this society. Russian geographer F.P. In 1873, Litko contributed to the establishment of the Tashkent astronomical and natural science observatory. P.P. Semyonov published information about the composition and structure of the Tyan-Shansky Tongritog ranges. A.P. Fedchenko studied the flora of the Fergana Valley. I.V. Mushketov and G.D. Romanovsky made a surface map of the Turkestan region. I.V. Mushketov identified mineral resources such as gold, iron ore, black coal, and coal. Academician V.V. Barthold published many books based on the study of the history and people of the country. In order to realize the idea of raising the Muslim Turkic world to the level of world enlightenment and science, the issue of education of secular sciences in all Muslim territories colonized by Russia was completely reformed. The service of "Tarjiman" newspaper was great in spreading the ideas of Ismail Gasparali. In 1888, the publication of his book "Rahbari muallimin" or "companion for teachers" was an important event. He came to Bukhara, Turkestan and tried to open modern schools. His students Marjani from Bukhara, Domla Fazil, Mominhoja Vobkandi, Mulla Khudoiberdi Baisuni tried to increase modern schools in Bukhara.

In 1904, the modern school "Mazaffaria" was opened. Nevertheless, in 1898, Domla Salahiddin founded the second Jadid school. In the same year, a similar school was opened in Tokmok. In 1899, Shamsiddin Domla in Andijan and Mannon Qori Jadid School were founded in Tashkent. In 1903, there were 102 primary and 2 secondary schools in Turkestan.

At the beginning of the century, Jadids devoted themselves to the difficult task of educating a whole patriotic generation of intellectuals. At their head were M. Behbudi, A. Avloni, S. Ainiy, A. Fitrat, Munavvar Qori, Bobohun Salimov and many other progressive people. They were constantly forced to work under the threat of persecution, imprisonment, and exile.

Of these, the merits of Munavvar Qari Abdurashidkhanov, who gained a great reputation among the intellectuals as the father of Tashkent Jadids, were very great.

At the beginning of the 20th century, dozens of "modern" schools were opened in the cities of Tashkent, Samarkand, Bukhara, and the Fergana Valley. Among those who graduated, there were outstanding representatives who had a strong positive impact on the national awakening of the spiritual and educational world of Turkestan. His first swallows were Mahmudhoja Behbudi, Abduqadir Shakuri, Siddiqi Ajzi, Munavvar Qori Abdurashidkhanov, Abdulla Avloni, Ashurali Zahiri, Lutfulla Olimi, Muhammadsharif Sofizada, Abdurauf Fitrat, Sadriddin Ainiy, H.H. Dozens of great people like Niazi. The Jadids continued their activities starting from school and

education until they acquired a political image and rose to the highest level with an attempt to establish an independent national state in Turkestan.

The enlightenment movement in Turkestan took place in two stages. In the first period, issues such as criticizing feudal systems and procedures, acquiring cultural innovations, promoting the study of various European languages, and raising the importance of new science were put forward. Enlighteners such as Ahmad Donish, Avaz Otar, Furqat, Muqimi, and Zavqi emerged. In the second stage, Jadidism grew out of Enlightenment, which is now a new way of education, setting up new method schools, mastering worldly sciences in all aspects, establishing new procedures in education and culture, solving new social and political issues. rose to the level of 'yish. The movement of Jadidism gave impetus to the spiritual and cultural upliftment of the Turkic nations. New method schools were opened in Turkestan, and enlightened, advanced pedagogues started to create various textbooks, textbooks, manuals for these schools. People like Behbudi, Munavvar Qori, Fitrat, Abdulla Avloni, Ibrat, Hamza showed enthusiasm in this field and took an active part in this work. Jadids began to establish contacts with enlightenment movements in other countries. During this period, many magazines were published in Turkestan, reflecting various new educational and training issues of enlightenment and modernism. Such magazines as "Taraqqiyot", "Oyna", "Tujjor", "Sadoyi Turkistan", "Samarkand" are among them.

**Summary** The Enlightenment movement, especially in its developed stage, advanced the issues of searching and promoting the way of independent spiritual development using the positive achievements of other countries in Turkestan. Fearing that this move would harm the colonial policy of the Russian tsarist government, Tsarist officials began to take measures to limit and stifle it. At the end of the 19th century and the beginning of the 20th century, along with very complex social and political events, rapid and intense changes took place in its cultural life. In the field of culture, literature, education, religion, ideology, various currents appeared, and the relations between them became complicated. The movement of young Bukharans and young Khiva peoples was formed.

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