

THE ROLE OF POSHSHOKHOJA'S SCIENTIFIC HERITAGE IN CREATING THE CONTENT OF PEDAGOGICAL IDEAS IN BUKHARA KHANATE IN THE 16th CENTURY

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Abstract. According to sources, by the 16th century, the scientific and pedagogical environment in the Bukhara Khanate began to develop. By this period, opinions on the form, methods, methods of teaching history, medicine, music, jurisprudence, philosophy, mathematics, calligraphy, astronomy, chemistry, poetry, geometry, religion and a number of other disciplines were expressed in this Khanate, and they were of great didactic importance for this period.

Keywords: person, moral, family, perfect man, science, education

During this period, not only works of didactic nature were written, but also works with a number of pedagogical ideas that illuminate the maturity of the educational-moral, harmoniously developed person. In particular, Kamoliddin Bina'i's "Shaybaniynoma", Fazlullah ibn Ruzbekhan's "Mehmonnomai Bukhara" and "Suluk al-muluk", Mulla Shadi's "Fathnoma" (Shaibanikhan's biography is narrated in poetic form) and Tavorihi guzida nusratnoma Muhammad ibn Ali Nasrullah's "Zubdat ul-osor" (in Uzbek), Hafuz Tanish ibn Mir Muhammad al-Bukhari's "Sharafnamai Shahiy" (known as Abdullanama), Muhammad ibn Wali's "Bahr ul-asror", Zayniddin Wasifi's "Badoe ul vaqoe", Poshshokhoja's "Miftoh ul-adl va Gulzor" and Khoja Samandar Termizi's "Dastur ul-muluk" can be shown.

The above works reflect the spiritual, moral, family, legal, civic, aesthetic, teacher-student relations, pedagogical ideas about the perfect man. One of the leading thinkers of the mentioned period is Ibadulla Said Poshshokhoja binni Abdulvahhobhoja.

Abdulvahhobkhoja's son Poshshokhoja was one of the great thinkers of his time under the pseudonym "Khoja". He was born in 1480 in Nisa in a family of clergy and intellectuals. His father was the son of Abdulvahhobkhoja Sulaymonkhoja, who was a famous mystic, poet and sheikh of his time. Although Poshshokhoja grew up in a religious upbringing, he was first educated after his father in the madrasas of Nisa and Marv, and in a short period of time was well versed in a number of secular sciences of his time.

According to Hasankhoja Nisari, almost all of Poshshokhoja's ancestors were well-known and popular in the fields of science and public administration of their time. Poshshokhoja began his career at the Kepak Mirzo Palace in 1496 as a chairman (a person in charge of accounting and inspections of waqf lands) and has been known as a poet and writer since 1508.

After the death of Sheikhan in 1510 year, he came to Samarkand, which was more precisely the center of the Khanate inside the country. Later he came to Bukhara and took this land as his homeland. From 1514 to 1516 he served in the government of Temur Sultan, Kuchkunchikhan and Janibek Sultans as Jumlatulmulk and chairman.

In 1529, during the reign of Ubaydullo Khan, the governor of Bukhara, he served as a sheikhulislam. The governor of Balkh, Kiston Qara, asked Sultan Ubaydullah to give him Poshshokhoja. From 1534 Poshshokhoja worked in Balkh under Kiston Qara, first as chairman, then as sheikhulislam. By 1543, Poshshokhoja voluntarily relinquished his position. Several sources cite the reason for this as the fact that Kiston Qara Sultan was mentally ill and executed many innocent people.

Hasankhoja Nisari says in his book "Muzakkiri ahbob": "The purpose of their careers was to improve the condition of the people, and when Hazrat Kistan Black Sultan was ill and in spite of his mental state, he left Khoja Balkh Sheikhulislam and chose to be the owner of the house".

In addition, there is very little information about the life of Poshshokhoja, and the first information about the writer can be found in the work of his son Hasankhoja Nisari “Muzakkiri ahbob”. Said Poshshokhoja died in Bukhara in 1547 and was buried near the tomb of Bahauddin Naqshband.

By the middle of the 20th century, scholars from around the world and our country had conducted a number of studies to study the life and work of Poshshokhoja. In particular, academicians V.Zohidov, S.Ganieva, M.Mirzaakhmedova, N.Mallaev, V.Abdullaev created many works about the life and activity of “Khoja”. The above-mentioned researches are devoted to the literary issues of Poshshokhoja and his translations, while the issues of Poshshokhoja’s educational and pedagogical views have been neglected. It should be noted that the collection of stories of Khoja “Miftohul adl and Gulzor” is mainly a work of didactic content.

Abdulvahobkhoja oğlu Poshshokhoja is one of the great representatives of Uzbek classical pedagogy. He thoroughly studied the creative heritage of Oriental scholars such as Alisher Navoi, Abdurahmon Jami, Sa’di Sherozi, Kitabi, and in his works put forward such pedagogical ideas as nationalism, humanism and work for the welfare of the people, which are of great social and pedagogical significance. The scientific heritage of the above-mentioned works of the author plays a very important role in the coverage of the content of pedagogical ideas in the Bukhara khanate. In particular, Poshshokhoja and his pedagogical heritage, in turn, have a special place in the history of education in the East.

In short, Poshshokhoja in his work “Miftoh ul-adl and Gulzor” on the example of the enlightened, spiritual rulers of the past dreamed that the rulers of his time and future would be people of justice and spiritual and moral potential. In particular, in his stories such as “Sultan Sanjar and the old woman with the right tree”, “Truth is wealth”, “Stork and snake”, “Harunar-Rashid and mad sheikh”, “Sheikh and Murid”, “Luqmani Hakim” the moral and ethical qualities of the rulers and the people of the society and the moral rules that must be followed, the rules and criteria of etiquette and interpersonal relations are described in the moral norms of that time.

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