



## **SPECIFIC CHARACTERISTICS OF THE SOCIO-ECONOMIC AND SPIRITUAL LIFE OF TURKESTAN IN THE 19TH CENTURY.**

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<b>Received:</b> October 6 <sup>th</sup> 2023 <b>Accepted:</b> November 6 <sup>th</sup> 2023 <b>Published:</b> December 10 <sup>th</sup> 2023	The socio-economic and spiritual processes of Turkestan in the 19th century, internal conflicts in the Bukhara Khanate, deficiencies in state administration, and the education system in madrasahs are highlighted in the article.
<b>Keywords:</b> Sayyids and lords, mutual enmity, "Athens of Central Asia", Tsar government, economic and spiritual decline.	

### **INTRODUCTION**

In the 19th century, the Emirate of Bukhara was socio-economically and politically backward, and each of the three mutually hostile regions sought to gain supremacy. As the territory of Central Asia became a peripheral, secondary object of world politics, the political-administrative system in the region fell behind the requirements of the times. From the second half of the 18th century (from 1756 to 1920), the state administration of the Bukhara Khanate was under the rule of the Mangit dynasty, the head of state was changed from the name of the khan to the name of the amir, and it was called the Bukhara emirate[1;22].

At the beginning of the 19th century, that is, from 1826, Amir Nasrullah's accession to the throne made a sharp turn in the socio-economic and spiritual life of the Bukhara Emirate. Amir Nasrullah's centralization of his rule and extremely strict policies in the state administration to end disunity led the life of the society to another economic and moral decline. For example, Amir Nasrullah's wars against the Khanates of Khiva and Kokan in order to strengthen the territory of the Bukhara Emirate and to establish a centralized state, as well as his march to Shahrissabz thirty-two times in thirty years to subjugate the Shahrissabz principality, dried up the strength of the kingdom and the people bringing the country into a miserable state.

### **METHODOLOGY**

According to the Hungarian tourist Herman Vambery, stubborn Amir Nasrullah, who saw the people around him as his rivals, even hated his son Syed Muzaffaruddin Bahadir Khan. Amir Nasrullah considered his son Syed Muzaffaruddin as an opponent to the throne, so he appointed Karmana as his deputy in order to fully control his son, who seemed to be a disaster[2;11-13]. The internal conflicts and the wrong strategy in state management in the 19th century lead Tsarist Russia to easy occupation of Central Asia and the transformation of the Bukhara Emirate into a vassal of the Russian Empire by 1865.

After Tsarist Russia occupied Turkestan, the situation of the local people became worse. The tsar's government regarded Turkestan primarily as a source of raw materials, and also as a market for the sale of goods produced in the enterprises of Russia. The masses of working people, who are cruelly oppressed by the officials and impoverished by the burden of countless taxes, are now suffered from double pressure.

Compared to other khanates, the Bukhara Emirate, which has a large population, huge territory and power, officially maintained its statehood until 1920, but in practice became an obedient vassal of the government of Tsarist Russia. It should also be noted that the religious leaders had a high position in the social and political life and state administration of the Bukhara Emirate. In the Emirate of Bukhara, religious representatives had a strong influence. Basically, the sheikhulislams were initially recognized as the highest-class religious representatives in the emirate, but in the second half of the 19th century - the beginning of the 20th century, the Qazikalans had the highest position. Qazikalans and sheikhulislams from religious representatives participated in Amir's councils[3;47]. "Cavalry" was the basis of Bukhara troops. The number of pedestrian soldiers was lower. Beks, in turn, were divided into sub-administrative management systems, which were led by elders, and in rural areas, the position of amin was introduced, who managed the water management of the beks.

### RESULTS

The Bukhara Emirate was considered not only an economic and political center among the Khanate, but also a scientific center. At that time, Bukhara was even called "Athens of Central Asia"[4;17]. The city of Bukhara was considered the center of Islam in Central Asia even during the Emirate period. It is noted in many sources that students come here not only from Central Asia, but also from the Baltic countries, India, Afghanistan and other countries. Also, the activities of primary education schools and higher education - madrasahs have increased significantly. Madrasahs of Bukhara were taught by prestigious mudarris, known for their knowledge even in Eastern countries. Research shows that in the 40s and 50s of the 19th century, there were 103 madrasahs in Bukhara, and the number of students was 9,000-10,000[5;12].

Palace practices are important in evaluating the place of libraries and book art in the cultural life of the Emirate. According to the sources, among the important administrative positions in the palace, there was also the position of librarian. The librarian was the official in charge of the ruler's library and was responsible for receiving treatises issued by ulama, ministers and scholars. In addition, there were 4 different editors (secretary, mirza) in the palace - the editor of the office, the editor of the estate, the reporter, and the library editor.

These positions indicate that the library had a special role in the palace. Most madrasahs and mosques had libraries. It is known from archival documents that special endowments (waqf) were also allocated for libraries. As we said above, hundreds of valuable books were stored in the personal libraries of Qazi Burkhaniddin, Amirzada Muhammad Sidiq - Hashmat, Qazi Kalon Sadri Zia.

In the work "History of Nofei", which provides information about existing madrasahs and other centers of knowledge in Bukhara, the city of Bukhara is defined as "Kindergarten of Science"[6;10-11]. Madrasah teaching was carried out in three stages, and the expenses were covered by income from waqf lands. Madrasahs teach fiqh, principles of Sharia, literature, language, history, philology, logic, philosophy, mathematics, but mainly focus on religious and moral education. Large madrasahs performed the function of higher education and several mudarris taught in them. Most of the teachers studied Islamic philosophy, Muslim rights, Sharia law. At that time, the people of Bukhara did not have enough information about world countries and world events. But only one field of knowledge interested people to some extent, and that was history. Scientists tried to study the history of East and Central Asia. In the field of literature, representatives of worldly ways and critical social thinking fought for natural-scientific knowledge and put forward their ideas against medievalism and stagnation.

### CONCLUSION

In the socio-political, spiritual and religious life of the Bukhara Emirate, the role of mullahs, eshans and sheikhs was very large, and even the emir himself had to deal with them. Shaykhs who worked in judicial and administrative state bodies, were also engaged in teaching in madrasahs. By the beginning of the 20th century, the number of mudarris operating in Bukhara reached eight hundred. Education in the madrasa was carried out in 3 stages, and all their expenses and others were covered by the income from the waqf lands belonged to the madrasa.

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