
SCIENTIFIC AND CREATIVE ACTIVITY OF ASHTARKHANI ABDULAZIZKHAN AND SUBHONQULIKHAN

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ABSTRACT: This article describes the scientific and creative activities of Abdulaziz Khan and Subhankuli Khan, representatives of the Asharkhanid dynasty, who ruled the Bukhara Khanate, and their relations with scholars.

KEYWORDS: Abdulaziz Khan, Subhonquli Khan, Ashtarkhanis, Tibbi Subhani , Ramali Subhani, Nishani, Dar ush-shifa , Lub-lavoih al-qamar fil-ikhtiyarat , Fatovai Subhani.

INTRODUCTION

At the beginning of the 17th century, during the Ashtarkhanid dynasty, which came to power in the Bukhara Khanate, internal conflicts, incessant wars, and political disorganization escalated. Such processes, of course, did not fail to show their negative impact on spiritual-educational and cultural life. Also, during this period, the increase in religious bigotry and the demands of the masses for unconditional obedience to religious beliefs had a negative impact on the development of science. Despite this, the complex religious and political situation could not stop the development of education, science and culture during the Ashtarkhanids. Especially during the reign of Subhonqulikhan, the development of the fields of science and culture, the increased attention to the representatives of this field created a unique scientific environment during the Ashtarkhanid period.

According to the sources, great changes took place in spiritual and cultural life during the time of Ashtarkhani Abdulaziz Khan [9. 144]. He was always kind to poets, respectful to scientists and kind to mystics. He studied Islamic jurisprudence from Maulana Nasriddin Bukhari, one of the famous scholars of jurisprudence of his time. Abdulaziz Khan did a number of positive things for the development of science. In particular, in 1652-1654, he built an 84-room madrasa in Bukhara [4. 147]. This madrasa is located opposite the Ulugbek madrasa built in 1417.

According to historical sources, Abdulaziz Khan studied at this madrasa under the famous scholar of his time, Maulana Muhammad Sharif al-Bukhari al-Alawi. In addition , Abdulaziz Khan built a large madrasa in the northern part of Registan. The territory of this madrasa was called "Madarasayi bazaar gusfand" because it was built instead of an old market (this madrasa was destroyed in 1930-1940) [3. 73].

Abdulaziz Khan is a famous Ashtarkhan ruler who was engaged in science. According to the sources, he was an expert in the field of mathematics. Polish Ambassador N. Witsin writes about it as follows: "Abdulaziz Khan was a scientist in various fields of science, especially in the field of mathematics. Khan was even engaged in literary creation" [10. 186].

In the 17th century, the Mujadiya-Naqshbandiya wave of the Naqshbandiya order appears in India. However, Abdulaziz Khan was aware of these processes and he communicated with the Indian mashayikhs. Abdulaziz Khan invited Haji Muhammad Habibullah al-Bukhari, who was the teacher of Sufi Olloyar, to develop science and faith in the Khanate of Bukhara, and in this way, the Mujaddidiya- Naqshbandiyya sect was born in the Khanate [4. 146]. According to the Hungarian traveler and orientalist A. Vambéry, Abdulaziz Khan always carried the works of Imam al-Bukhari with him and loved to read them.

During the period of Abdulaziz Khan, the art of calligraphy flourished to a certain extent, and famous calligraphers worked in Bukhara. Maulana Haji Yodgor Abdulaziz Khan, a calligrapher who copied many books in the palace library and wrote different continents, painstakingly copied Hafiz Shirozi Divan for seven years.

This copy of the book was sent as a gift by Abdulaziz Khan to the ruler of Iran, Shah Suleiman (1667-1694). The ruler of Iran, Suleiman, did not pay attention to the valuable things that were sent, but was only interested in this book and said: "Abdulaziz Khan sent me the blessings of the whole world in this one book" [11. 40].

A well-educated person of his time, Abdulaziz Khan was also capable in the field of poetry. He wrote under the pseudonym "Azizi" and is also the author of several beautiful masnavis and poems. He had high respect for poets. Even in one of the sources written about this period, there is such a story about Abdulaziz Khan's respect for the people of Sharia. A poet from the time of Abdulaziz Khan wrote a mocking poem about the khan's obesity. Upon learning of this, Abdulaziz Khan ordered to bring the poet to his presence. Afraid of this, the poet fantasizes that he must kill me. But Abdulaziz Khan said to the poet: "I heard that you wrote an insulting poem about me." Do not say that about others, otherwise it will be difficult for you" [3. 75] and ordered to give 10 thousand dinars and a cloak to the poet. It can be seen from this that Abdulaziz Khan had great respect for people of knowledge, especially poets.

He learned to write in nash and nastalik letters from the best scholars of his time. After he became the ruler, he wrote names for the rulers of other countries, sometimes in Turkish, sometimes in Persian, and edited them himself. If he did not like the names, there were cases where he personally rewrote them. This shows that he was well aware of letters and essays.

Subhonqulikhan (1681-1702) stands out among the Ashtarkhani rulers for his enlightenment, scientific activity and patronage of those engaged in science. Judging by the data, great changes took place in the development of science during the time of Subhonkulikhon. Subhanqulikhan was a capable ruler, he was a person who had knowledge of medicine, astronomy and poetry. Subhonqulikhan really knew the science of medicine, and he also created works related to the science of medicine. In particular, two of his works on medicine are the subject. The first work is written in Turkic (Uzbek language) and is called "Tibbi Subhani" [1. 145] . This work provides detailed information on the diagnosis and treatment of various diseases. This work of

Subhonqulikha was so important that even this work served as a great guide for the judges of that time. His second work consists of 8 parts and is called "Subhan's life-giving medicine". This work is also considered one of the important works in the field of medicine. In particular, issues related to the quality preparation and use of drugs are covered in each of its parts. The work also mentions plants that are useful for human health [2. 103].

In particular, he said about his works: "Physicians of the past left us works written in Arabic and Persian, and I have not come across a medical book written in Turkish (Uzbek). Local people cannot use books written in Arabic and Persian. That's why I wrote my books in Turkish (Uzbek) so that our people can use them" [2. 104].

It is clear from this that these works of Subhonqulikhan in the field of medicine are important not only from a scientific point of view, but also as a medical work written in the early Turkish language that was understandable for the Isnans of that time.

We turn to the works of some researchers in order to reveal the significant side of Subhonqulikhan's works. For example, Akbar Zamonov in his book "Ashtarkhani rulers of the Bukhara Khanate" gives information about Subhonqulikha's practical treatment of people. In particular, it says, "Subhonqulikhan issued such a decree to prevent summer diarrhea that he ordered all bakers to sprinkle sesame seeds on the surface of the bread in summer in all areas belonging to the khanate." This remedy has really reduced summer diarrhea, as sesame has astringent properties and is aromatic in itself. This event, which started with the Khan's decree, later became a custom, and even now local bakers sprinkle sesame on the surface of the bread" [3. 88].

We can see that the medical sciences really advanced in the Bukhara Khanate during the time of Subhankuli Khan. During his time, special attention was paid to the development of medical knowledge and the development of well-educated judges in the country. There are reports that he personally controlled the health of the people, reduction of diseases, and prevention of the spread of infectious diseases. Special hospitals were also built during Subhonqulikhan's time to treat the population. In the book "History of Uzbekistan Culture" by Osman Karaboev and Ghairat Soatov, information is given that Subhonkulikhon built a madrasa-hospital named "Dor ush-shifo" with 2 floors and 18 rooms in Bukhara in 1697 in order to treat various diseases. The hospital had a clinic, a pharmacy, a library and other auxiliary buildings. 40,000 coins from the foundation's assets were also allocated for the expenses of the funeral.

Also, Subhonqulikhan gathered doctors in his palace and organized scientific conferences on medicine, at these conferences, opinions were exchanged on common diseases and ways to eliminate them, and news about medicine [2. 104]. As can be seen from the information given above, we can see that Subhonquli Khan was not only a strong ruler of his time, but also an accomplished judge.

Subhonqulikhan was not only engaged in medical science, but also focused on other sciences. For example, he was also involved in astronomy. There is his work on astronomy "Lub-lavoih al-qamar fil-ikhtiyarat" (Essence of Moonlight for discretion) [3. 87]. Subhonqulikhan wrote this work based on the information of previous astronomers. In addition, he was engaged in the literary field. For example, Subhonqulikhan wrote several works under the pseudonym "Nishani" [5. 92].

Khoji Abdulazim Sharif (1889-1890), the author of "Ain al-Tawarikh" (Fountain of Histories), praised Subhonqulikhan's literary and scientific work and wrote: "He had no equal in medical science. C hunonchi , Tibbi Subani is a strong proof of this. He was very fond of poetry. They used the nickname "Nishani".

As can be seen from the above sentences, Subhonquli Khan formed the literary environment of the palace and was a ruler with his own place in it. The following information is also proof of our above opinion. According to the sources, Subhonquli Khan spent literary evenings in the palace. For example, according to the Samarkand poet Muhammad Bade ibn Muhammad Sharif, known by the nickname "Maleho", there were about 150 poets in the palace [6. 8].

Subhonulikhan also wrote a work on foil called "Ramali Subhani". According to his decree, a collection of fatwas named "Fatavoi Subkhani" was also developed [8. 93].

In conclusion, it can be said that Ashtar Khan ruler Abdulaziz Khan and Subhanquli Khan were educated people of their time. During their time, science and culture developed in the country. He patronized scientists and people engaged in scientific activities. Made great changes in the field of medicine. On his initiative, hospitals providing free medical services were opened in Bukhara.

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