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SPECIFIC FEATURES OF EDUCATION AND UPBRINGING ISSUES DURING THE PERIOD OF KHANATES

Khaydarova Marguba Inomovna
Associate Professor of Kokand State University (PhD)

Burkhonov Muhammadbekhruz Ilkhom ugli
Student of the History Department of Kokand State University

Annotation. This article analyzes the specific features of education and upbringing during the period of the Central Asian khanates. It examines the role of traditional educational institutions, such as maktabs and madrasahs, in the formation of intellectual, moral, and spiritual qualities of individuals. The study highlights the influence of Eastern thinkers, including Abu Nasr al-Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, and Alisher Navoi, on the development of pedagogical principles. The article also discusses the scientific views of historians and researchers regarding the educational traditions of the Bukhara, Khiva, and Kokand khanates. Special attention is paid to the integration of knowledge and moral upbringing, the preservation of cultural heritage, and the importance of historical educational experience in modern pedagogical practice.

Keywords: education and upbringing, khanate period, maktab, madrasah, Central Asian education, pedagogical thought, Eastern thinkers, moral education, cultural heritage, intellectual development, Bukhara Khanate, Khiva Khanate, Kokand Khanate.

The history of education and upbringing has always been closely connected with the social, cultural, and spiritual development of society. Studying the educational traditions of different historical periods provides an opportunity to understand the foundations of pedagogical thought, national values, and the formation of intellectual heritage. In this regard, the period of the khanates occupies an important place in the history of Central Asian education, as it was characterized by unique approaches to teaching, moral education, and the preservation of cultural traditions. During the period of the khanates, particularly in the Bukhara, Khiva, and Kokand khanates, education was mainly organized through traditional institutions such as primary schools (maktabs) and madrasahs. These educational institutions served not only as centers for acquiring knowledge but also as important places for developing moral qualities, social responsibility, and spiritual maturity among the younger generation. The educational process was closely related to religious sciences, literature, philosophy, ethics, history, and other areas of knowledge.

A distinctive feature of education during this period was the strong connection between intellectual development and moral upbringing. The main goal of education was not limited to teaching literacy but also included forming a well-mannered, knowledgeable, and socially responsible individual. Teachers and scholars paid great attention to developing such qualities as honesty, respect for elders, diligence, responsibility, and devotion to knowledge. The study of educational issues during the period of the khanates is significant for analyzing the historical development of pedagogical ideas and understanding the role of national educational traditions in modern education. The scientific investigation of this period allows us to identify valuable experiences, methods, and principles that contributed to the development of education and upbringing processes. Therefore, researching the specific features of education and upbringing during the khanate period is important not only from a

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historical perspective but also for preserving cultural heritage and applying valuable pedagogical traditions in contemporary educational practice. The issues of education and upbringing during the period of the khanates represent an important stage in the historical development of pedagogical thought in Central Asia. The educational system of this period was formed under the influence of social, political, religious, and cultural factors. Education was considered not only a means of acquiring knowledge but also a process aimed at developing moral qualities, intellectual abilities, and spiritual values of individuals.

The scientific study of educational processes in the khanate period has been reflected in the works of many historians, orientalists, and pedagogical researchers. In particular, the development of educational institutions, the activities of scholars, and the role of maktabs and madrasahs in society have been analyzed by researchers such as V.V. Bartold, A.A. Semyonov, B. Ahmedov, A. Muhammadjonov, H. Ziyoyev, and N. Jurayev. Their studies emphasize that education during the khanates served as one of the main mechanisms for preserving scientific knowledge, cultural traditions, and moral principles.

According to the scientific research of V.V. Bartold, the development of education during the period of the Central Asian khanates was closely related to the activities of maktabs, madrasahs, and cultural centers. The scholar emphasized that madrasahs were not limited only to religious education; they also played an important role in the formation of scientific thinking and intellectual development. Along with Islamic sciences, students studied subjects such as logic, literature, philosophy, mathematics, astronomy, history, and linguistics. This indicates that the educational system of the khanate period combined spiritual, moral, and scientific knowledge. V.V. Bartold also noted that scholars, teachers, and intellectual communities contributed significantly to maintaining scientific traditions and transmitting knowledge from generation to generation. Educational institutions served as centers where manuscripts were studied, scientific discussions were held, and cultural heritage was preserved.

Uzbek historian B. Ahmedov investigated the social and cultural life of the Bukhara, Khiva, and Kokand khanates and highlighted the importance of education in the development of society. According to his analysis, scholars, poets, historians, and educators played a major role in strengthening cultural identity and improving educational traditions. He emphasized that the activities of madrasahs and literary environments supported the formation of educated individuals who contributed to science, literature, administration, and social life. Research analysis shows that education during the khanate period was based on the integration of knowledge and upbringing. The main purpose of education was not only to provide literacy but also to develop morally mature, responsible, and intellectually capable individuals. Therefore, the educational traditions of the khanate period became an important foundation for the historical development of pedagogical ideas in Central Asia.

The pedagogical principles of education and upbringing during the khanate period were strongly influenced by the scientific and philosophical views of great Eastern thinkers. The ideas of Abu Nasr al-Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Alisher Navoi, and other representatives of Eastern intellectual heritage formed the theoretical basis for developing a knowledgeable, morally mature, and socially responsible individual. Abu Nasr al-Farabi considered education and upbringing as the main factors in achieving human perfection. In his pedagogical views, he emphasized that true personal development could be achieved through the combination of intellectual knowledge and moral qualities. According to Farabi, society needs educated individuals who possess not only scientific knowledge but also virtues such as justice, responsibility, and ethical behavior. Abu Rayhan Beruni paid special attention to scientific thinking, observation, and practical experience in the process of learning. He

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believed that education should encourage a person to search for truth, understand nature and society, and develop independent thinking. His ideas contributed to the formation of approaches based on curiosity, analysis, and continuous learning. Abu Ali Ibn Sina studied education from a psychological and pedagogical perspective. He emphasized that teachers should consider the age, abilities, interests, and individual characteristics of learners. Ibn Sina also highlighted the importance of gradual learning, motivation, and the teacher's personal example in shaping a child's personality and moral development. Alisher Navoi's educational views focused on humanity, morality, knowledge, and spiritual development. In his works, he promoted the idea that education should cultivate kindness, honesty, respect, and devotion to society. Navoi regarded knowledge and upbringing as essential elements in forming a perfect person. Therefore, during the khanate period, the ideas of Eastern thinkers served as an important theoretical foundation for educational practices. Their concepts about the unity of knowledge and morality, the role of teachers, and the development of human qualities influenced the organization of education and remained valuable principles in the history of pedagogy.

During the khanate period, the main centers of education were maktabs and madrasahs**.** Maktabs provided primary education, where children learned reading, writing, moral rules, and basic knowledge. Madrasahs represented higher levels of education and prepared scholars, teachers, religious specialists, and government officials. The teaching process was mainly based on memorization, explanation, discussion, and individual work with students. A specific feature of education in the khanates was the integration of knowledge and moral upbringing. Educational activities focused on developing such personal qualities as discipline, respect, responsibility, patience, honesty, and commitment to learning. The concept of "adab" (moral culture and proper behavior) occupied a central position in the educational process.

In the Kokand Khanate, special attention was given to literature, poetry, calligraphy, and artistic education. During the reign of cultural figures and rulers who supported science and literature, many poets, historians, and scholars contributed to the development of intellectual life. The activities of literary circles and educational institutions created favorable conditions for the development of cultural and pedagogical ideas. Research analysis shows that although the education system of the khanate period was traditional in form, it performed important social functions: transferring knowledge between generations, preserving national and spiritual values, and preparing educated individuals for society. The historical experience of this period remains significant for understanding the development of educational traditions and their influence on modern pedagogical approaches.

In conclusion, the education and upbringing system during the period of the khanates played an important role in the development of intellectual, moral, and cultural life in Central Asia. Educational institutions such as maktabs and madrasahs were not only places for acquiring knowledge but also centers for forming moral values, social responsibility, and spiritual maturity among younger generations. The analysis of historical and scientific research shows that education in the Bukhara, Khiva, and Kokand khanates was based on the harmony of intellectual development and moral upbringing. The pedagogical ideas of Eastern scholars, including the importance of knowledge, ethics, discipline, and personal development, had a significant influence on the organization of educational processes during this period. Although traditional teaching methods dominated the educational system of the khanates, they contributed to the preservation of cultural heritage, the development of literacy, and the formation of educated individuals. The activities of scholars, teachers, poets, and cultural figures created a strong foundation for the continuation of scientific and educational traditions. The historical experience of the khanate period demonstrates that effective education is closely connected with national values, moral principles, and cultural identity. Therefore, studying the specific features of education and upbringing during this period is essential for understanding the evolution of

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pedagogical thought and applying valuable historical experiences in the improvement of modern educational practices.

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