



# IJTIMOIIY-GUMANITAR SOHADA ILMIY-INNOVATSION TADQIQOTLAR

ILMIY METODIK JURNALI



**VOL.3 № 2**

**2026**

## **BUXORO AMIRLIGIDA IJTIMOIY HAYOT VA AYOLLARNING TURMUSH TARZI (XIX ASRNING IKKINCHI YARMI)**

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Buxoro davlat tibbiyot instituti, o'qituvchi.

### **Annotatsiya**

Maqolada ijtimoiy soha doirasida kontent-tahlil usuli hamda ikkilamchi tadqiqot ma'lumotlaridan foydalanilib, Vozih asarlari asosida amirlikdagi ijtimoiy hayot qisman yoritib beriladi. Buxoro aholisi ijtimoiy tarixi uning mashhur asarlarida, xususan, "Aqoid un-niso" kitobida batafsil aks etgan. Olimning boshqa zamondoshlaridan farqi — Buxoro amirligi ijtimoiy hayotini mubolag'asiz, xolis va haqqoniy tarzda tasvirlaganidadir.

**Kalit so'zlar:** Rahmatulloh Vozih, ma'naviy qadriyatlar, "Tuhfat ul-ahbob", "Aqoid un-niso", musulmonlar, "Savoneh-ul masolik", ayollar turmush tarzi, ijtimoiy hayot, Buxoro, adabiyot, hadis, mulla.

## **СОЦИАЛЬНАЯ ЖИЗНЬ И ОБРАЗ ЖИЗНИ ЖЕНЩИН В БУХАРСКОМ ЭМИРАТЕ ВО ВТОРОЙ ПОЛОВИНЕ XIX ВЕКА**

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### **Аннотация**

В статье применяются методы анализа социальных источников, в частности контент-анализ, а также данные вторичных исследований для частичного освещения социальной жизни эмирата на основе произведений Возеха. Социальная история населения Бухары раскрывается в его известных трудах, особенно в книге «Акоид ун-ниса». Отличительной особенностью ученого является его откровенное, беспристрастное и правдивое описание общественной жизни Бухарского эмирата без преувеличений и сокрытия недостатков.

**Ключевые слова:** Рахматулла Возех, нравственные ценности, «Тухфат ул-ахбоб», «Акоид ун-ниса», мусульмане, «Савонех-ул масолик», образ жизни женщин, социальная жизнь, Бухара, литература, хадис, мulla.

## **SOCIAL LIFE AND WOMEN'S LIFESTYLE IN THE BUKHARA EMIRATE IN THE SECOND HALF OF THE 19TH CENTURY**

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### **Abstract**

The article partially examines social life in the emirate through the works of Vozeh, employing content analysis within the social sphere and drawing on data from secondary research methods. The social history of the Bukhara population is thoroughly reflected in his well-known works, particularly in the book "Aqoid un-niso." The scholar's distinction from other contemporaries lies in his unbiased, objective, and truthful depiction of social life in the Bukhara Emirate without exaggeration.

**Keywords:** Rakhmatullah Vozeh, moral values, "Tuhfat ul-ahbob," "Aqoid un-niso,"

Muslims, “Savoneh-ul masolik,” women’s lifestyle, social life, Bukhara, literature, Hadith, mullah.

The moral values of the Bukhara Emirate at the end of the 19th century were closely related to the social structure, religious, cultural, and political situation of that time. During this period, the Bukhara Emirate developed as an independent state, as well as under the influence of Islam and Eastern literature. Religious-Islamic teachings, traditional Eastern culture, and social structures in society primarily determined the moral values of Bukhara. Islam formed the basis of moral values in the Bukhara Emirate. Living according to the Quran, Hadith, and Sharia law played an important role in the lives of Muslims. Moral qualities, such as honesty, purity, patience, kindness, loyalty, and decency, were of enormous importance during this period and were required to be followed in society. One of the most progressive and enlightened authors of his time, whose real name was Rahmatullah ibn Muhammad Ashur Bukhari, wrote under the pseudonym Vozeh. [1] The main source of information about the poet's life and work is his own works and the books of his contemporaries Azami Shariy, Mirsiddiq Hashmat, Haji Nematullah Mukhtoram, Afzal Makhdumiy Pirmastiy, Abdulkadir Khoja Abdiy, and Sadr Ziya.

The scholar's ancestors were originally from the city of Merv, which is now the central city of Turkmenistan. The future poet was born in 1817 (or 1818 [14]) in Bukhara to the family of Ashur Muhammad. The poet, who received his initial education from his parents, immersed himself in the sea of knowledge by acquiring literacy at a school called Qariyan, and due to his interest in the holy book of the Islamic religion, the Holy Quran, he memorized it at a school of reciters and received the title of Qari. Due to his ability, the scholar also has such names as Qari Rahmatullah Vozeh and Qari Rahmatullah Bukhari. [2] The thirst for knowledge did not leave the scholar for a moment, so he entered one of the Bukhara madrasas. According to information, Qari Rahmatullo Vozeh memorized more than three thousand hadith [1], [19], along with their chains of transmission, as well as the works of Hadi Bayzawi's “Anwar-ul Tanzeel” and Zamakhshari's “Kashshaf Zamakhshari.” [2] In Bukhara, learning, moral education, and scientific values were also very important. Madrasas and scientific centers for obtaining religious and secular knowledge were also quite significant. Vozeh successfully graduated from the madrasa [2] in 1844 at the age of 27. After that, the young science enthusiast began to study some secular sciences in more depth. Among these sciences were such areas as fine arts, history, medicine, geometry, astronomy, logic, and astrology. Vozeh wrote poems in three languages: Tajik, Arabic, and Uzbek. Literary and historical sources confirm the popularity of Vozeh's poems in all three languages among literary figures. The lack of falsity in the works of this writer, his impartiality, and the poet's skill were highly valued by contemporary poets Khoja Azam Shariy and Afzal Makhdum Pirmastiy.

#### Literature Review

In order to get a closer look at the subject of research, namely social life in the emirate, we can divide the works created by Vozeh into several groups. The first group includes his famous work “Tuhfat-ul-Ahbab fi Tazkirat-al-Ashab” (The Gift of Friends: Biographies of Personalities), written by the scientist himself and widely studied to this day. The book is one of the most striking scientific and literary works of the second half of the 19th century, and, according to the author's notes, the book was completed in 1871. [3] The next group includes the scientist's travelogue “Savoneh-ul-masolik.” The scholar's travelogue “Savoneh-ul masolik” was scientifically studied by a group led by Semyonov [5] in the Soviet years, later by T. Ne'matzoda [8], R. Hodizoda [6], and during the years of independence by J. Pickett [7] and the young scholar Zulfiya Yunuszada [9], who provided useful information about the

features of the work "Savoneh-ul-masolik..." to literature lovers.

The last group includes "Aqoid-un-niso," one of Vozeh's smaller works; the exact year of its writing is unknown. It is assumed that the work was written in 1882-1883. According to the author, the work is about "the condition and behavior of women" and consists of 16 small chapters. In 16 chapters, the author humorously describes the superstitious and negative customs of women of that period from the point of view of Islamic law. The work has a satirical character, in which the deeds, behavior, and wrong thoughts of women of that period are ridiculed. The content of this work reveals that women in 19th century Bukhara practiced a number of superstitious customs and traditions.

#### Results and Discussion

In the second half of the 19th century, the Bukhara Emirate was one of the most important cultural, political, and intellectual centers in Central Asia, and during this period, moral values played an important role in the social and cultural life of society. An important source for understanding such moral values is the work of Qari Rahmatullahi Vozeh, "Tuhfat-ul-Ahbab fi Tazkirat-al-Ashab" (The Gift of Friends: Biographies of Personalities). His work is significant not only as a biography of famous personalities but also as a work expressing the valued qualities and moral principles in Bukhara society. The fact that later scholars used this work many times shows its great value. [2] His work consists of an introduction, biographies of writers, examples of their works, and a conclusion. The introduction contains the reasons for writing the work, and the main part consists of 24 chapters, in which the poet provides information about his contemporaries. The writers are arranged alphabetically based on their pseudonyms. According to the information provided by Hasan Anusha, of the 148 poets and scholars in the work, 14 are Afghans, [4] 6 are Iranian poets who migrated from Merv to Bukhara, 4 are Indians, 1 is Turkish, and 1 is a Bulgarian from Kazan. [1]

In general, the commentary "Tuhfat-ul-ahbob" has a unique scientific and literary significance in determining the cultural and literary life of the second half of the 18th century and revealing the creative activities of writers of the 19th century. It can be said that this work, in terms of its character, has its place among the tazkiras of the late 19th century. In terms of the information it contains and a number of achievements, this tazkira ranks second only to the tazkira "Muzakkir-ul-askhob" of the Samarkand Mullahs.[10]

The main content of the article is revealed through the scholar's treatise "Aqoid-un-nisa.". The introduction to "Aqoid-un-nisa" contains information about the names of scholars, fuzalo, and citizens. Speaking about the social situation of his time, Qari Rahmatullah Vozeh dwells on the fact that the position of women in society was not sufficiently ensured, their freedom was not in their own hands, and the low level of literacy. The author dwells on women who lived in the 19th century, such as Bibishoh Zaynab, Bibikalmoq Alloqoy, and Bibikhol Joybori, and suggests solutions to women's problems using their examples. Since those who devoted their lives to science were a minority among women during this period, they were counted on the fingers of their fingers. Most women want to be educated and educated, but their freedom and choice are not in their own hands. Most young women are burdened with household chores, taking care of their father-in-law, mother-in-law, husband, and children. Vozeh emphasized the need to respect older women in the family.

In the introduction to the treatise, the author mentions five famous women of his time. They are: Bibi Shah Zaynab, Bibi Kholi Juybari, Bibi Mojan Basmoro, Kholi Panir, and Bibi Qalmoqi Allahguy. The author calls these women the "ulama and fuqaha" of his time and emphasizes: "...every woman, if she acts against their orders, will be a great sinner."

After the introduction, the chapters of the book begin, with the following names:

Chapter one: "Explanation about ablution and ghusl."

Chapter two: "Explanation about the times when prayer is missed and it is obligatory to leave it."

Chapter three: "Explanation about fasting."

Chapter four: "Explanation about marriage, about marriage at night or during the day."

Chapter five: "Explanation about the deeds of the night of marriage."

Chapter Six: "A Statement on the Loss of a Wife."

Chapter Seven: "A Statement on Going to the Bath."

Chapter Eight: "A Statement on Musical Instruments and Their Uses."

Chapter Nine: "A Statement on Seasons and Their Times."

Chapter Ten: "A Statement on the Relationship of a Wife and a Husband."

Chapter Eleven: "A Statement on the Press That Must Be Controlled."

Chapter Twelve: "A Statement on the Ablution for the Treatment of the Eye."

Chapter Thirteen: "A Statement on Mahram and Non-Mahram."

Chapter Fourteen: "A Statement on Caution in Prayer."

Chapter Fifteen: "A Statement on the Guest."

Chapter Sixteen: "A Statement on Calling a Girl as a Sister." [3]

The content of the chapters is filled with irony, and these women, originally nobles and noblewomen, each express their own unique views. In general, the work "Aqoid-un-nisa" is considered one of the most complete and valuable works in Tajik literature. This work does not reflect the personal views of the author but the views of five female "ulama" of that time.

The work itself reflects the customs, thinking, and worldview of Bukhara women of that time, which were also observed by the author. On the other hand, we consider the social strata of Bukhara society and, in particular, the place of women in the family and society. Women have been honored for centuries because it was women who introduced the concept of pure love to Islamic mysticism. [15]

Due to the limited rights of women in the family, most women spent their lives in meaningless and useless activities such as various prayers, believing in spirits, and performing blind medical practices. However, history shows that women have been progressive in various fields, including education, politics, business, and even agriculture, and have always dreamed of not only themselves but also their children becoming intelligent, wise, and, of course, great. Women are the first people responsible for the cleanliness of their families and homes. A good upbringing in the family begins with a woman maintaining cleanliness and freedom. As you know, all scholars unanimously agreed on the obligation of ablution and ghusl. [13] Some sources say that if henna is applied to the hand, or if a tattoo is applied to the eyebrows, or if something is applied to the skin, it is obligatory to abandon ablution and ghusl at such times. The work is a collection of the customs, opinions, and worldviews of lower-class women.

The following issues are covered in the statement "Wedding Night and Wedding Day Activities" in the fourth chapter of the work "Aqoid un Nisa". The obligation to keep a promise is emphasized by Vozeḥ in the following cases: First, a woman's promise to spend her husband's earned wealth and money for honest and pure purposes; second, a woman's promise not to set foot anywhere without her husband's permission, Third, she must give alms only with her husband's consent and be informed of this. Fourth, she must fulfill her promise to give her children a good upbringing. Fifth, a promise not to disclose the problems and achievements in the household without her husband's consent. Sixth, a promise to be patient both in the presence and absence of the household [12]. This means that women should devote their entire lives to their spouses because of marriage. [16] The wedding night should be a covenant made to each other. A woman should know the responsibilities she bears. On or before the wedding day, the



bride's mother or close relative should introduce the bride to her married friend and explain the duties of the wife. Since women were created from the crookedest ribs of men, there is no need to try to fix them, but rather to take care of women.[17] In addition to making families happy, women's contribution to the socio-political development of the state is immeasurable.[18]

Among the works written by the scientist, if we talk about the work “Savoneh-ul-mamolik va farosikh ul-mamolik” (The Differences of Professions and the Distances Between Countries), the genre of the work is based on the travelogue genre. The scientist's work provides extensive information on the literary, artistic, and socio-political environment of that time. In addition, in his travelogue, Vozeh also provided a number of useful pieces of information on the geography and ethnography of the Bukhara Emirate. Through what he saw and observed, the writer describes the daily life of the peoples of the world, their achievements in the fields of science, technology, and industry, especially the successes of Europe, and describes their lives, which he and his compatriots in general called “ajibu g’arib.”. Seeing such achievements, he tells his compatriots, that is, the Turkic peoples, that they are lagging behind world development and that they need to learn from advanced peoples. This is the main feature of his work in terms of realism.

#### Conclutions

In general, it is important in science to write and analyze tazkira, travelogues, hajj books, etc., because much important spiritual, cultural, and political information from the periods under consideration has reached us only through them. Moral values in the Bukhara Emirate in the second half of the 19th century were formed on the basis of Islamic principles, scientific traditions, and social customs. Vozeh's work Tuhfat-ul-Ahbab reflects these values while at the same time showing the moral standards of his time. Values such as respect for science, personal honesty, religious faith, responsibility to society, and justice were the moral foundations of Bukhara society, and through Vozeh's work these values had an impact not only on personal life but also on the general cultural and social life of society.

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