



## Historiography of educational process in madrasahs of Bukhara Emirate (XVIII-XIX centuries)

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### ABSTRACT

In the 18th-19th centuries, education in madrasahs of the Bukhara emirate was carried out at three levels: primary (adno), middle (avrot), and higher (allo). Classes in madrasahs were mainly held in the form of active discussion. For example, teacher Ikromcha started the lesson by putting a question for the madrasa students to discuss. He explained the essence of the matter. By focusing the students' thoughts on one goal, after they had finished arguing, he turned his attention to himself. Then he explained the content of the studied text in Tajik language with convincing examples and concrete arguments and expressed his attitude to the author's opinion. This article provides important information on the historiography of the educational process in the higher madrasahs of the Bukhara Emirate. The students learned the book "Avvali Ilm" by heart in a few days. "Avvali Ilm" is a Persian language study guide that teaches the fundamentals of Islam in the form of questions and answers. The answer to the question is to know Allah, to know the Prophet, to understand Satan

### Keywords:

Madrasahs, education process, a'la (higher), avsat (middle), adno (lower), certification (sanad), morphology and syntax of the Arabic language, theology and jurisprudence, philosophy and logic, hadith studies and tafsir.

### Introduction

The sciences taught in the madrasah are divided into the following groups:

1. Arabic grammar: Sarfi (morphology), Nakhwi (syntax), Arabic speaking, Arabic history, the science of reading the Koran and the culture of scientific discussions.
2. Theology and jurisprudence: interpretation of the Koran, hadiths, jurisprudence, religious beliefs, the doctrine of the division of inheritance (Faroiz), the foundations of jurisprudence.
3. Philosophy: logic, mathematics, geography, astronomy, medicine,

chemistry and natural science, philosophy.

In the madrasah, the educational process began with the study of the Arabic language. First, Fundamentals of Science was taught as a general course. After that, "Bidon", written in Persian, was taught in the morphology of the grammar of the Arabic language. In the second course in Arabic morphology, the books "Zanjani" in Arabic and "Muizzi" in Persian were taught. It was a repetition of Arabic lessons in elementary schools

### Main Part

From the third year of study in the madrasah, the grammar of the Arabic language

is thoroughly mastered. "Kofia" took place this year. "Kofia" is an Arabic grammar written in Arabic. It contains information about Arabic verbs, nouns and letters. From the fourth to the seventh year, "Al-Marfuat", "Al-Majrorot", "Al-Mansubot", "Al-Mabniyyat" parts of "Kafiya" from "Sharkhi Jami" were taught (commentary by Abdurrahman Jami). All of them are devoted to the study of Arabic nouns, verbs, words, conjunctions and conjunctions. In the eighth year, parts of the above-mentioned book "Hamd" (beginning of the above-mentioned books, i.e. part of the praise of God) and "Bahsi-ism" (disputes between the scholars of Kufa and Basra about some rules in the parts after the praise) were read. By the ninth year, "Va rottabtuhu ala muqaddima" (I gave the order in the introduction, where the word stated in the introduction of this opinion is mentioned) from the frame "Kutbiy" (morphology is written in Arabic). In the tenth year - in the book "Hamdi Aqid" questions of faith were studied on the example of ayats and hadiths (recognition of Allah, faith in the Afterlife, the invisible world, etc.).

"Hamdi Aqayid" - "Aqayid" is included in the book of praises. In subsequent years, "Baad" (then the word before moving on to the main goal), "Samava" (heaven), "Hakayk ul-Aisha" (truth of things, wisdom and truth of everything created by God) sections, stages, reviews of "Aqaeda", studied based on In the fourteenth and fifteenth years of the book "Tahdhib" (on faith) "Hamd" (Praise be to you for giving food, for making this knowledge easier for us) and "Tarifi ilm" (Definition of science, mainly given in the introduction) taught. In the sixteenth and seventeenth years, the book Hikmat ul-Ain (logic written in Arabic) and commentaries on it were taught. In the 18th and 19th years, the books "Mullo Jalal" and "Hadith Sharif" were read and interpreted, partly theological and partly logical. With the development of Qur'anic interpretations, with the end of Bedil Khan, the course of study in the madrasah ended. Two surahs from the work "Tafsiri Bayzavi", written in Persian by Yusuf Bayzavi, who is a commentator on the Koran, were studied and commented on.

After the students of the madrasah have mastered the Arabic grammar, the course is divided into two sections: the general education course - problematic and the course of fiqh - problematic sections. Which of these sections to read is determined by the desire of the student of the madrasah. They could take both sections, or individual tasks or problem courses. Students who decide to study in a general education course, mainly shamsia (logic), hashia (additions, comments and comments on the above book), aqid (kalam science or teaching about beliefs - Islamic theology), tajib (dialectics), hikmat ul- Textbook Ain (metaphysics and physics), Mullah Jalal (part logic, part theology), Tawzih (science that gives a general understanding of the Qur'an, hadith, ijma and qiyas), Mishkoti Sharif (science that draws lessons from hadith). ), Tafsir Kazi Bayzavi is limited to the development of such items. According to D.N. Logofet, middle-class madrasah students studied Arabic, Muslim law, Persian, Persian literature, and also mushkulot (philosophy) for 3-10 years.

In addition, mathematics (arithmetic) within the framework of integers and four operations, ilm-ul-faroiz, geometry (a science aimed at solving problems of measuring and calculating land related to inheritance rights), the history of Islam (in the form of abbreviations from various books) taught geography and astrology. Theology, philosophy and law are studied extensively and in depth in higher madrasahs. Education in this educational institution lasted at least 3-4 years, and its graduates were considered high-level specialists. In the madrasah of the Bukhara Emirate, not only religious subjects are taught. Subjects of this direction occupy a large place in the education system of the madrasah, and in some cases form its basis.

For example, the mufti who taught at Nadir Devonbegi Madrasah, which is one of the largest madrasahs, mainly studied Islamic sciences such as fiqh and usul. At the same time, the authorities of the Russian government recognized that in addition to religious knowledge, logic, rhetoric, mathematics, and geometry were also taught in the madrasah. A

special place in the curriculum of the madrasah is occupied by textbooks devoted to questions of logic (the book of Ar-Risolat ush-Shamsiya, the treatise of Abu al-Fath "Majmuayyan mantik" and the treatises "On questions of logic" and "Mantik"). For example, the book "Ar-riolat ush-shamsiya", containing an introduction and three articles written in Arabic, mainly deals with the rules of the science of logic. In addition, the book "Al-riola ash-shamsiya fi-l-qawaid al-mantiq" written by Najmuddin Nasafi, taught in the logic class, taught to understand the essence of logic. According to the archive, in the madrasah in the class "Tauzih", which is considered the science of higher logic, general information about the Koran, hadiths, ijma and qiyas was taught.

Also in the Bukhara madrasas, a book on jurisprudence "Jami' ur-Rumuz", written in the Arabic language of Kakhistani, was taught. Fiqh books mainly talk about two things: 1) the relationship between God and the servant (prayer); 2) Interaction between people. According to the curriculum of the Bukhara madrasas, the textbook "Talhiz" was written to understand the intricacies of the Arabic language, the study of Arabic speech, and "Sarkhi talkhiz" was written and commented under the name "Mukhtasar ul-Maoni". According to the jurist Z. Mukimov, Muslim legal education taught in the madrasah, as Islamic philosophy of law, combines six related scientific areas: 1) "Ilm-at-tafsir al-Koran" - the science of interpreting the Koran; 2) "Ilm ul-Hadith" - Hadith studies; 3) "Ilm ul-usul ad-din" - a science that studies the foundations of religion; 4) "ilm ul-fiqh" - a science that studies the foundations of law; 5) "ilm ul-usul fiqh" - a science that studies the branches of fiqh (law); 6) "Ilm ul-Faroiz" - the science of inheritance and its division.

A treatise by Ubaydullah ibn Masud, written in Arabic, called "Mukhtasar ul-Vikaya" was taught as a textbook in the madrasah of Bukhara. This book is often called "Short". This book also reflects the issues of jurisprudence, which were abridged 11 times from the book "Hidaya". For example, on page 5 of this book it says: "It is permissible for a person without

ablution, who has not performed a ghusl, to wear mess on his feet." The first part of this book gives information about prayer, ablution, zakat and hajj. To study the science of fiqh in Bukhara madrasas, students are required to fully study such books as "Khidaya", "Ilmi Faraiz", "Ilmi Kiraat", "Mukhtasar ul-vikaya", "Sharh ul-vikaya", "Usuli fiqh", "Ilmi kalam. Of the mentioned "Ilmi Faraiz" directly related to jurisprudence, he studied inheritance law, helped to resolve issues of division of property between heirs, and at the same time it was necessary to study riyazat (mathematics). Because a person who does not know mathematical calculations could not calculate hereditary property and, in fact, could not make a fair judgment.

After the four mathematical operations are well mastered, the study of geometry begins. Information about measuring land areas, simple shapes, triangles and rectangles. This knowledge, of course, was necessary for measuring the land and resolving questions about the division of land between heirs, the purchase and sale of land. With this information, the study of mathematics is completed. The madrasah also used the book of Muhammad Izzat called "Jami ul-Muallim" as a textbook. This textbook is based on the book "Algebra and Al-Mukabala" by Muhammad ibn Musa Khorezmi. This book covers algebra and calendar tables. In addition, this book covers in detail important issues related to geometry, cosmography, mechanics and areas of earth sciences.

According to Sadridin Aini, along with religious studies, such subjects as arithmetic, geometry, history, medicine, wisdom, medicine, logic, and literature were taught in Bukhara madrasas. A. Lehmann, P. Demaison and Baron Meyendorff, who visited Bukhara at that time, were in Bukhara madrasas, where two works of world history were taught: "Khabib-us-siyar" and "Ravzatu-s-safo", the teachers have information about Alexander Macedonian they wrote that. The work "History", written by Fatik Karimov in 1911, was also taught as a textbook in the madrasah. Students who graduate from

the madrasah can teach Qur'anic exegesis, prophetic hadith, and Islamic jurisprudence.

### Conclusion

In conclusion, students who graduated from the madrasah of the Bukhara Emirate were given special certificates (sanad). The Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan keeps a copy of the certificate issued to Shamsiddin Muhammad from Balkh, who graduated from the Ulugbek Madrasah in Samarkand, which indicates the names of the subjects taught in the madrasah. In some documents that we have in our hands - in permits - it is written that teachers gave their students the right to teach. So, during this period, the activity of the madrasah in the Bukhara Emirate was within the framework of centuries-old traditions. Even during the reign of the emirate, the knowledge of the Koran and the Sunnah developed strongly, and great attention was paid to following them. At the same time, strong scholars in the field of Islamic sciences appeared and completed their incomparable works. They were independent from the state in terms of material support and operated mainly from the income from the property of the foundation, which was formed on the basis of charity. Even during this period, madrasahs retained their importance as a traditional place of education in the Emirate of Bukhara.

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