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Madrasahs and Taught Subjects in the Bukhara Emirate in the Late 19th -Early 20th Centuries

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Abstract:

the article deals with subjects taught in Bukhara madrasahs in the late 19th and early 20th centuries.

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Introduction. Since the Middle Ages, Bukhara madrasahs have been famous not only in Movarunnahr, but also in Central Asia and the Muslim East as a place of learning., but also in Central Asia and the Muslim East as a place of learning. Those who successfully graduated from the madrasa have become personnel and scholars for the country's administration, law enforcement and educational institutions.

Main part. By the end of the 19th century and the beginning of the 20th century, not only Turkistan, but also representatives of the Muslim population from various countries of the Russian Empire studied in Bukhara madrasahs. Madrasahs consisted of small, medium and large madrasahs.

According to Sadriddin Ainiy, the influence of Bukhara madrasahs in the Islamic world is very high, and the words of scholars educated in them on religious issues are considered more authoritative than the words of those who studied in Egypt and Hijaz.

Although the rulers paid a lot of attention to the construction of madrasahs, they operated on the basis of private donations. Madrasahs must be built at the expense of impartial private property, and it was considered against Sharia to build such structures from state property by khans, emirs, and big officials.

In this period, various sources and works record different information about the number of madrasahs in Bukhara. N.Khanikov stated that the number of madrasahs is 180-200, and the number of students is 15-16 thousand.

At the end of the 19th century and the beginning of the 20th century, Abdurauf Fitrat and Sadriddin Ainiy, who lived at that time, indicate the number of madrasahs in the Bukhara emirate as 200, Sadr Zia as 204, and Muhammad Ali Baljuvani as 400. So, when various data were collected, there were 200 to 400 madrasahs in Bukhara Emirate. If it is assumed that there were 217 madrasahs in the Samarkand region, which is a neighbor of the Bukhara emirate, and which was previously part of the country, it turns out that there are about 400 madrasahs in the emirate, which is much closer to the truth. In one of the archival documents related to the report of the Turkestan Governor General, it was noted that in 1914 there were 350 madrasahs operating in the Bukhara Emirate.

Also, according to O.A. Sukhareva, there were 133 madrasahs in the city of Bukhara alone. Another researcher, L.I.Rempel, based on the information of the magazine "Shura"(councils) published in Orenburg at the beginning of the 20th century, showed that in Bukhara there were 34 high-level madrasahs, 35 middle ones, and more than 100 lower ones. So, there were more than 170 madrasahs in the city of Bukhara alone.

Madrasahs consisted of large and small rooms. According to archive data, a student who received a room in a Bukhara madrasa signed the following contract: "In 1917, Mulla Shadi Valadi Sofinazar came to the Bukharai Sharif Darul Qazi and admitted that the lower room on the southern side of the Abdushukur madrasa was authentic according to Sharia, and the door inside the room I confess in front of several witnesses that there are tools and other household items, there are people who live there, and there are no flaws or defects in them.

Sadriddin Ainiy recorded the following information about the conditions in the madrasahs: "The main residences of most madrasahs - the rooms were extremely narrow and dark, and most of them were barely enough for two people to sleep. . Most of these rooms have one door and a front porch, and people, air, and food enter through the same door. A stove for cooking soup, a water tank, a place to wash hands, firewood, often oil, rice, carrots and onions were also stored in this narrow room.

Thus, Bukhara madrasahs served as dormitories for students at the same time. There were usually two students in the cells, and in some madrasahs only one student lived in the cells. For example, there are 9 rooms in the Abdurahmonboy madrasa, where 9 students study. Madrasahs of Bukhara differed from each other in the number of their rooms. A general analysis of the information that has reached our time and has been preserved in the foundation documents shows that the number of rooms in madrasahs was different and there was no uniform standard.

The foundation property is the main source of madrasa activity. Usually, a large part of the waqf's

property is land (agricultural land). For example, the agricultural lands of more than 20 villages of Nurato (Nurota), Shahrisabz and Bukhara were donated to the Bozori Gosfand madrasa.

After the construction of the madrasahs, it was handed over to the manager of the madrasa (mutavalli) and was taken out of the possession of the person who built it and turned into the property of the foundation. Because according to Sharia, waqf property is not property, someone cannot own it and keep it as property. The profit from the foundation is used to repair and improve the lands belonging to the foundation.

Madrasahs consist of small, middle and higher madrasahs, and the annual income from waqf in large madrasahs is 40,000-250,000 taka. In secondary madrasahs, the annual income from waqf ranged from 120 to 3500 tangas. Annual income from waqf was around 500 coins in small madrasahs. And Abdurauf Fitrat notes the following information about the total income of madrasahs from endowment property: "The amount of endowment of high-class madrasahs in Bukhara madrasahs is 2,815,000 coins, the total amount of endowment of middle-class madrasahs is 961,000 coins, and finally, the amount of endowment of lower-class madrasahs is 500,000 coins."

In most cases, the waqfnamas were renewed every ten years. In a waqfnama of the Mir Arab madrasa: "Every ten years, the mutawalli should gather senior scholars and fuzalo in the madrasa, hold a meeting, and present the things written in the waqfnama to the people of the meeting." And let him announce that the order of the Islamic judge of that city will be fulfilled. At that meeting, the waqfnama should be renewed with the judge's decision. Let him pay for the writer and the papers from the funds generated from the madrasa or waqf. It is written that the updated document should be recorded in the judge's notebook. No one except the grantor had the right to change the waqf.

Literate persons aged 10 to 40 who have graduated from primary education - school, are admitted to the madrasa, which is the upper stage of the traditional education system. Classes in the madrasa usually started in October every year and lasted until April. According to the traditional rule, the days of the week in the madrasa are divided into 2: study days and vacation days. Study days are Saturday, Sunday, Monday and Tuesday. Days off (repetition and rest) – Wednesday, Thursday and Friday. For example, in the foundation document of the madrasahs named after Mehtar Shafi'i ibn Khoja Latif and Fathullah Koshbegi ibn Amir Nasrullah, it is written that classes will be held 4 days a week. The beginning of the lesson is marked by sunrise (after the morning prayer).

Madrasa education was carried out at three levels: elementary (adno), middle (avrot), and higher (allo).

1. Students are divided into groups based on the book they are reading, not by course. The number of teams is determined depending on the number of students and the size of the madrasa. In large madrasahs, 5-10 to 20 students studied in each group
2. Theology and jurisprudence: interpretation of the Qur'an, hadith, jurisprudence, religious beliefs, teaching on the distribution of inheritance (Faroiz), foundations of jurisprudence.
3. Philosophy: logic, mathematics, geography, astronomy, medicine, chemistry and natural sciences, philosophy

In the madrasa, the educational process began with the study of the Arabic language. First of all, "Basic Science" was taught as a general course. (The book "Awwali ilm" is a Persian language study guide that teaches the basics of Islam in the form of questions and answers, in which the answer to the question "What is Awwali ilm?" is to know God, to recognize the Prophet, to understand Satan). "Awwali ilm" book was memorized by students in a few days. After "Awwali Ilm" "Bidan" written in

Persian was taught on Arabic grammar and morphology.

In the second year, the books "Zanjani" written in Arabic and "Muizzi" in Persian were taught on the morphology of the Arabic language. It was a repetition of Arabic lessons in elementary schools. From the third year, the grammar of the Arabic language began to be mastered in depth. "Kofia" was held 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-Marfu'at", "Al-Majrorot", "Al-Mansubot", "Al-Mabniyyat" parts of "Kafiya" were taught from "Sharhi Jami" (commentary written by Abdurrahman Jami). All of them are dedicated to teaching Arabic nouns, verbs, words, conjunctions and conjunctions. In the eighth year, the parts of the above book, "Hamd" (the beginning of the above books, that is, the part of praising God) and "Bahsi Ism" (the debates between the scholars of Kufa and Basra on some rules in the parts after the praise) were read. In the second year, the books "Zanjani" written in Arabic and "Muizzi" in Persian were taught on the morphology of the Arabic language. It was a repetition of the Arabic language lessons in primary schools. By the ninth year, "Wa rottabtuhu `ala muqaddimah" (I gave order in the introduction, where the word is mentioned is said in the introduction of this opinion) was learned from the "Qutbi" hoshiya (morphology written in Arabic). In the tenth year - in the book "Hamdi Aqayid", the issues of faith were studied on the example of verses and hadiths (recognition of Allah, belief in the Hereafter, the world of the unseen, etc.). "Hamdi Aqayid" - "Aqayid" is a part of the praises book.

In the following years, "Ba'd" (then the word before moving on to the main goal), "Samawa" (heavens), "Haqaiq ul-Aisha" (the truth of things, the wisdom and truth of all things created by God) sections, stages, reviews of "Aqayid" studied based on In the fourteenth and fifteenth years, the parts of the book "Tahzib" (about faith) "Hamd" (Praise be to you for providing sustenance, for making this knowledge easy for us) and "Tarifi ilm" (Definition of science, mainly given in the introduction) were taught. In the sixteenth and seventeenth years, the book Hikmat ul-Ayn (logic written in Arabic) and its commentaries were taught.

18th and 19th years "Mullo Jalal" and Hadith Sharif books, partly theological and partly logical, were read and interpreted. With the mastering of Qur'anic interpretations, with the completion of Bedil Khan, the training course at the madrasa was completed. Two surahs from the work "Tafsiri Baizavi" written in Persian by Yusuf Baizavi, who is a commentator of the Qur'an, were taught and commented.

In madrasahs, more time is devoted to the teaching of the Arabic language, due to the complexity and uniqueness of this language.

After mastering Arabic grammar by madrasah students, the course is divided into two sections: general education course - problem and jurisprudence course - issue sections. Which of these sections to study is determined by the wishes of the madrasah student. They could choose to complete both sections or either of the individual problem or problem courses. According to N. Khanikov, in order to read a full course at the madrasa, students were required to study 137 books, and a significant amount of them corresponded to the sciences of philosophy and logic.

Students who choose to study in the general education course mainly Shamsiya (logic), Hashiya (supplements, commentaries and comments on the above book), Aqeed (Kalam science or teachings about beliefs - Islamic theology), Tazhib (dialectics), Hikmat ul-Ain (metaphysics and physics) textbook), Mulla Jalal (partly logic, partially theology), Tawzih (a science that provides general

understanding of the Qur'an, hadith, ijma and qiyas), Mishkoti Sharif (a science that teaches lessons from hadiths), Tafsir Qazi Bayzawi is limited to mastering such subjects.

In addition to these, Fiqhi Kaidani (the doctrine of conditional and unconditional obligatory actions, approved and prohibited actions), Mukhtasar ul-Wiqaya (brief description of religion and civil law), Sharh ul-Wiqaya (Commentary of Wiqaya), Books such as Hidayah-i-sharif (a book in which the issues briefly discussed in Mukhtasar ul-Wiqayah are perfectly given) were taught.

In the madrasa, a student who wanted to learn some subjects in depth took extra lessons and studied independently. Good, talented students are recommended to read during this period. Such students read commentaries on Qafia. After that, they studied the logic of the Arabic language according to Shamsiya, Sharhi Hashiya and Mir-Said-Sharif textbooks.

Students who studied in Bukhara madrasahs often took lessons from Kunjaki domla. The main task of the Kunjaki domla was to provide additional training in the study of a specific course or book prescribed in the madrasa. In other words, the present time was like a tutor. For example, one student studied one lesson a day in front of the teacher, that is, an additional lesson from "Rhyme", "Shamsiya" (logic) or "Matni Aqeed". It was this student who studied in the classroom (that is, according to the procedure established in the madrasa) in front of this teacher or another teacher. After that, this student repeated the lesson that he had to study in the classroom in front of the senior teacher who was the teacher of the classroom. Sometimes there were cases when, for some reason (for example, to better master the lesson or to have a closer relationship with the teacher), a student could go to a classroom and study the lesson a third time. Thus, the student read the daily lesson in two, three, sometimes four places.

Students who graduated from Bukhara madrasahs are given a special certificate. 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 madrasa in Samarkand. The names of the subjects taught in the madrasa are listed in it. Some of the documents in our hands - the permits - it is written that teachers gave their students the right to teach.

In Bukhara madrasahs, a special rule was required to use the endowed property according to the established procedure. For example, a student was obliged to follow the established internal procedure for studying at the madrasa, living in its room, and receiving financial support. Students could not leave the madrasa for a certain period of time without a valid reason. Otherwise, such a student would be deprived of his place of study and residence. This term was not set in the same way in all madrasahs. For example, this period is defined as 40 days in the Assyrian madrasa, 60 days in the Abdullah Khan madrasahs (western and eastern), and 70 days in the Avazboy Arab madrasa.

Bukhara madrasahs pay special attention to the education of students. In this case, students were not allowed to be lazy and especially dirty. The educational process in madrasahs can be conditionally divided into two: 1) educational measures aimed at ensuring the effectiveness of the educational process; 2) measures aimed at moral education, which are inextricably linked with education. For example, educational activities are clearly indicated in the Ghaziyan madrasa foundation certificate. Most of the measures were in the form of pecuniary punishment. Unfulfilled parts of the educational program in the area of mastery of lessons were identified, the study results of such students were considered unsatisfactory, and they were deprived of the right to live in the madrasa room and their allowances were stopped. Another punitive measure: if a student does not attend classes for a week without excuse, his allowance is reduced by the corresponding amount, if the student does not appear

at the madrasa for six months, he is deprived of the right to receive an allowance at all.

Moral education was also focused on the basis of material punishment. According to the terms of the endowment of Abdulla Khan madrasa, if a student engages in illegal activities, he will be kicked out of his room and expelled from studies. Of course, sources confirm that not only material punishment, but also administrative punishment was applied to the sinners. Students with bad behavior and engaging in immoral activities were expelled from the madrasa.

In madrasahs in the territory of the emirate, a collection called "Rules of lesson procedures" written in Arabic contains information about the behavior and discipline of students. No entertainment is allowed in madrasahs. For example, according to the foundation of the Mir-Arab madrasa, it is emphasized that those who spend their time in entertainment, singing, listening to music or in vain activities, drawing absurd patterns and pictures, will be warned for their absurd deeds, and even if they do not return, they will be expelled from the madrasa.

In conclusion, although the existing madrasahs in the Bukhara Emirate in the late 19th and early 20th centuries were sufficient to meet the educational needs of all young people who wanted to study, the content of the taught subjects was mainly related to Islamic teachings and Muslim law. Lack of worldly knowledge hindered their progress. On the one hand, madrasahs play an important role in forming the spiritual image of students, they help to preserve the traditions, customs, moral standards, historical and national values of our people formed over thousands of years, to make them humble, courteous, honest, noble, patient, helped to raise honestly. On the other hand, the fact that teaching was limited to reading books created in the XI-XII centuries, the lack of a clearly structured program for general development, caused a number of difficulties in the education system and did not serve to solve the problems of the society in the fields of economy, trade, agriculture, science, and medicine.

In madrasahs, knowledge was given mainly on issues of theology and jurisprudence, and specific sciences were neglected. Of course, this situation led to a decline in overall development and caused it to lag behind other countries.

So, during this period, the activity of madrasahs in the Bukhara Emirate was within the framework of centuries-old traditions. They were independent from the state in terms of material support, and operated mainly from the income of the foundation's ownership, which was generated on the basis of charity. Even during this period, madrasahs retained their importance as a traditional place of education in the Bukhara Emirate. But due to the fact that the educational system was limited to religious knowledge, insufficient attention was paid to worldly knowledge, education was not given in the mother tongue, it was out of step with the requirements of the times and the progress achieved in this field in developed European countries, it needed deep reforms.

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