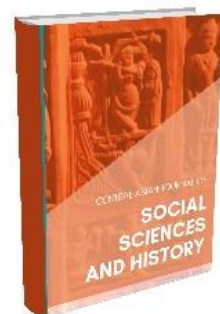




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About the Education System in Madrasahs of Bukhara at the Beginning of the 19th Century

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Abstract:

According to written sources, madrasahs, as a higher educational and scientific institution, have existed in Central Asia since the 9th century. The author of "History of Bukhara" Muhammad an-Narshahi reports about the Farjak madrasah in the city of Bukhara. [1] Under the Samanids, madrasahs already existed in other cities of the state such as Samarkand, Nasaf, Termez, Fergana and Khorezm. During the cultural renaissance of the 10th-12th centuries in Central Asia, these cities were centers of science and education.

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INTRODUCTION

According to written sources, madrasahs, as a higher educational and scientific institution, have existed in Central Asia since the 9th century. The author of "History of Bukhara" Muhammad an-Narshahi reports about the Farjak madrasah in the city of Bukhara. [1] Under the Samanids, madrasahs already existed in other cities of the state such as Samarkand, Nasaf, Termez, Fergana and Khorezm.

During the cultural renaissance of the 10th-12th centuries in Central Asia, these cities were centers of science and education.

The education system in madrasahs of Central Asia has gone from formation and development in the 9th-12th centuries to the crisis during the period of Mongol rule, its revival in the era of Timur and the Timurids and a new decline in the late Middle Ages, the period of the formation of the three khanates. In the last period, scholasticism and Muslim conservatism completely covered the education system of madrasahs in Central Asia, including the Bukhara Khanate.

Materials and methods

During the research process, methods such as historicity, objectivity, comparative analysis, systematization, comparative typological, narrative and semantic explanation were used.

Results of the Research and Their Discussion

The existing extensive literature is too scattered, although they reveal some aspects of this problem. This article is devoted to the study of the education system in madrasahs of Bukhara in the middle of the 19th century.

The Sherdor and Tillakori madrasahs, built in the 17th century as a logical continuation of the Mirzo Ulugbek madrasah, also served as a cradle of knowledge and a place of enlightenment for students. In particular, it should be noted that the author of the work “Tarikhi Khumuli” (“The History of Khumuli”), a mature historian and talented poet Jumakuli Khumuli*, was also a graduate of the Tillakori madrasah. [2] The work presents information about the author’s studies in the madrassas of Bukhara, Samarkand and Kitab, about the teachers and educators there.

At the beginning of the 19th century, there were about 200 madrasahs in Bukhara. Their names and locations are given by many local authors, as well as people who visited the capital of the emirate during the period under study. [3] A lot of data is also provided in the archival materials of the Central State Archive of the Republic of Uzbekistan.

During the period under study, children aged 5-6 years were sent to receive primary education in schools that operated at mosques. They were called maktab. In such primary schools, children studied for 4-5 years. Here, they were usually taught by the imam of the quarter mosque. In maktab they studied 1) Abjad, 2) reading the Koran (according to Haftiyak), 3) Farz-i ayn (foundations of faith and), 4) Char kitab, 5) the works of Saadi (“Bustan” and “Gulistan”), 6) Khāja Khāfiza (1325-1390),[†] 7) Persian works of Sufi Allayar (1640-1721), 8) Mirza Bedil (1644-1721). Classes were held on Saturday, Sunday,

* A historian who lived in the late 18th and early 19th centuries, author of the work “The History of Khumuli”. In the work, he highlighted the social, economic and political aspects of the period of Mangit rule in Bukhara.

† Chor kitab/Chakhor kitob (Four Books). Consists of four books. The author of the first book “Nam-i haqq” (Muqaddimat al-salat, Names of truth or the basis of prayer) Sharafuddin al-Bukhari (XIV century), the second book “Bidān” (Know) Jalaliddin Keshi on Arabic grammar, the third “Muhimmat al- Muslimin” (The most important duties of Muslims) unknown author, fourth book “Pandnama-i Attar” (Moral teachings of Attar) Faridaddin Attar (1145–1221).

Monday, Tuesday. The rest of the days were days off. [4] The days of the Muslim holiday, the month of Ramadan, and the summer period were considered vacation time.

After the maktab, children at the age of 12 continued their studies at the madrasah. The wealthiest students (talibu-l-ilm) bought separate cells (hujra), poor and insolvent students could rent them or form a company with other tenants or owners of the premises. All madrasahs functioned at the expense of waqf farms. Students also received some income from the waqf of their madrasahs.[‡]

Classes in the madrasah began at the beginning of the month of Mizan (September 24) and continued until March 22. The teachers of the madrasah were called mudarris, who differed in titles and academic degrees.

As is known, the mudarris made up the bulk of the Bukhara ulema, also the Muslim aristocracy. They lived off the proceeds from the waqfs of the madrasah and other religious institutions, also from the income of their property and various types of property.

Not all madrasahs in Bukhara had mudarris. Such madrasahs, where there were no mudarris, were considered the place where students studying in other madrasahs lived. According to the terms of the waqf grantor, it was possible to appoint teachers and assign them a salary from waqf revenues. Bukhara madrasahs had from one to forty mudarris. The largest madrasahs like Kukaldash, Gavkushan, Miri Arab had one mudarris. At the same time, the Ja'farhwaji madrasah, which was considered a medium-sized one, had forty mudarris - teachers of varying degrees and subjects.

Mudarris were appointed by the Kadi Kalan of Bukhara. In the Kukaldash, Gavkushan, Mir-i Arab madrasahs, mudarris began with the consent of the emir himself and by his personal order. The teacher appointed in this way received a salary from waqf income, the so-called "muahkhaz" - income, salary. The mudarris of the Kukaldash madrasah received the highest academic title of akhund, the mudarris of the Gavkushan madrasah had the title of a'lam, the mudarris of the Miri Arab madrasah received the title of mufti-i askar (mufti of the troops), the rest of the mudarris of other madrasahs received the title of mufti-i kalan - senior mufti (for example, in the Tursundzhan madrasah), below them they were content with the title of mufti.

All ulema, including madrasah teachers, regardless of their social origin, belonged to the Muslim elite. [5, p.17]

In the city of Bukhara, only in the madrasahs of Kukaldash, Gavkushan, Miri Arab, Tursunjan, Khwaja Nihal, Ja'farkhwaja, Abdulazizkhan, Mirza Ulugbek, Alimjan, Saray-i tash, Kalabad, Dust

[‡] waqf, waqf (Ar. pl. aukaf and vukuf; synonym khubs) – inalienable property intended for specific purposes. In the broadest sense, all lands conquered by Muslims, from which kharaj is paid, are fay' of Muslims. In a narrower and more commonly used sense, it is property, the right of ownership to which, by the will of the founder of the waqf (wakif), the use of all or part of the income or product is limited. According to Muslim fuqahas, such property immediately ceases to be the property of the donor, but does not become the property of the one to whom it is donated (mauquf alaihi), since this is not an act of sale or inheritance (forms of transfer of ownership recognized by Muslim law), the effect of property rights is, as it were, stopped (waqafa).

Chuhragasi, Rahmankul, Khiyaban, Sh Adimbiy, Gaziyan, Daru-sh -shifā, Bāzār-i gusfand, Iskandarkhan, Kush madrasa, Divanbegi were taught by mudarris (lectures were given), and classes were conducted. [6, p. 303]

In the Bukhara madrasah they taught in three branches. They were classified in the following order: Shari'ah (sciences of Islamic law); Arabiya (subjects in Arabic language and philology); hikmat (science of wisdom, philosophy).

All textbooks and teaching aids consisted of three types I. Matn - text (on a specific subject or branch of science). II. Sharkh – commentary (to the main text) and III. Hashiya - glossaries (explanations or comments on the text or comments). Texts and commentaries were studied with the help of a teacher, and glossaries were studied by students independently, sometimes with teacher-tutors (domulla-i kunjaki). [7, 24]

The first group of subjects in the science of Shari'ah consisted of the sciences of exegesis - tafsir, which was taught on the basis of the work “Tafsir-i qadi Bayzāwi” (the full name of which is “Anwar at-tanzil wa asrār at-ta’wil”). Its author was the qadi of Shiraz Abu Sa'd Abdullah ibn Omar ibn Muhammad ibn Ali al-Baydawi, who died in 716/1316-17. This work had the following comments - sharkh: 1) Sharh-i Shaykhzada to the tafsir of Qadi Baidawi (popular name “Shaykhzada”), 2) Sharh at-Taftazani (Ahmada ibn Yahya ibn Sa'duddin Mas'ud ibn Omar at-Taftazani al- Hiravi (died in 916/1510. Popular name “Sharkh-i Ahmad”, 3) Sharkh-i Assāmuddin (popular name “Assāmuddin”), 4) Sharkh-i Abdulhakimi Lakhuri (otherwise “Abdulhakim”).

5) Khavāsh-i (glosses) Sa'di Afandi – Chalabi to tafsir Baidawi.

The second group of sciences in Shari'a was the science of hadith (ilm-i hadith), which was studied on the basis of the work of Waliuddin Muhammad ibn Abdullah al-Omari al-Khatib al-Tabrezi (died in 740/1339-40) “Mishkat” -i sharif” – “Ash-shi'at lamaāt fi sharkh “Mishkat (al-Masābih)” and commentaries on it, such as 1) “Mirkat” Ali ibn Sultan al-Qari (died in 1014/1606) , 2) the works “Sharkh ash-shi'at lamaat fi sharkh “al-Mishkat” (Rays of radiance in the explanation [of the work] al-Mishkat) Abdulhaqq ibn Sayfiddin ad-Dehlavi, died in 1052/1642-43, 3) Sharh Mir of Sayyid al-Sharif on “Mishkat”. 4) “(Tafsiri) Tibyan” – “at-Tibyan fi adillati mazhab al-Imam Abi Hanifa an-Nu'man” by Abdulhaqq ibn Sayfiddin ad-Dihlavi (1551-1642).

The third group of sciences on Shari'a was the science of fiqh (ilm-i fiqh, where they studied I) the work “Vikāya” (Protection, amulet) and commentaries on it 1) Ubaydullah Sadr-i Shari'a ibn Mas'ud ibn Taj ash -shari'a al-Mahbubi al-Bukhari (died in 747/1349) called “an-Nikaya” (Selected abbreviation of the book “al-Wikaya”), but known as “Wikayatu-r-rivaya fi masāil al-Hidaya” or simply “Mukhtasar-al-Wikaya” (Abbreviated “Wikaya”), since the author shortened the work of his grandfather.

And “Vikāya” consists of a collection of extracts of questions on fiqh from the work of Burhanuddin Marginani (d. in 1197) “Hidāya-fi Sharh al-Bidāya” (Guide to the interpretation of the First Fruits), and a commentary on “Mukhtasar al-Vikāya”: 2) Abdulali ibn Muhammad ibn al-Hussein al-Birjandi (died in 928/1523), 3) Abul-Makarim ibn Abdullah, 4) Ali-ul-Kari, 5) Mullah Fakhriddin al-Bukhari.

The second work on fiqh was: II. Sharh al-Wikaya, where the works of 1) Mahmud Taj ush-shari'a “Wikayatu-r-rivaya fi masāil al-Hidayya” were studied, 2) Ubaydullah Sadr-i-Shari'a “Sharh-i vikayat-

ur-rivaya” (Protection of transmission in matters of “al-Hidaiya”), and comments on the latest work: 1) Sharh-i Chalabiya to “Sharh-i-vikayat-ur-rivaya” 2) Tarshih (“Sharh-i-vikayat-ur-rivaya”). The third work of this direction III. Hidaiah - Burkhonuddin Ali al-Marginani and comments to him by Abu-l-muin Samarkandi entitled: 1) “Inaya” (Help, Mercy); work

2) “al-Kifāya fī sharkhi-l-Hidāya” (Sufficient in the interpretation of “Hidāya”) - Mahmud ibn Ubaydullah ibn Mahmud Taju-sh-shari'a: 3) “Nihayya” (End, limit) and 4) “Fathu -l-qadir li-l-ajiz al-fakir” (Kamaliddin Muhammad ibn Adulwahid ibn Humam al-Siwasi al-Hanafi). The IV branch of fiqh was: Usuli fiqh - methodology and sources of jurisprudence, i.e. methods of *ijmā'* (unanimous opinion of all Muslims) and *qiyas* (analogies). The following works were studied here: 1. comments by Sadru-sh-shari'a Ubaydullah ibn Mas'ud ibn Taju-sh-shari'a entitled “Tanqihu-l-usul” (Development of the foundations [of law]) to the work of Omar Abulhasan Ali ibn Muhammad al-Pazdawī “Usul – Kanzu-l-vusul ila ma'rifati-l-usul”:

2) Ubaidulakh Sadri-Shari'a “Tavzih fī halli gavāmiz at-tankih (li-l-Usul)” (Explanation regarding the resolution of dark questions of the book “at-Tankih”):

3) the work of at-Taftazani “Talvih” and its glossary

1. Hashiya Chalabi (Sa'dulloha ibn Isa Afandi “Sa'd-i Chalabi.” died in 945/1538), 2. Hashiya Abdulhakim Lakhuri), 3) “Sharkh-u Sharkh-i “Talvikh”.

The fifth group of sciences in fiqh was considered the science of *kalām* (*ilm-i kalām* - reasoning, interpretation based on reason), where the works were studied:

1. “Asl at-Tawhid” (otherwise “al-Fiqh al-akbar”) by Imam Abu Hanafa al-Kufi, and 2. “Aqāid an-Nasafi” (Doctrines [of Islam as interpreted] by Najmiddin) by Najmiddin Abu Hafs Omar ibn Muhammad ibn Ahmad ibn Ismail al-Nasafi (died in 537/1142-43) and 3. comments on it by at-Taftazani “Sharkh al-Aqāid an-Nasafi” (comments on “Doctrines of an-Nasafi”).

Madrasah students independently studied 1) “Hashiya Mullo Ahmad ibn Omar al-Jundi (ala Sharh Aqāid-i Nasafi)”, 2) “Sharh-i Ramadan”

3) “Sharh-i Ilyas” 4) “Hashiya Khayali” (Shamsuddin Ahmad ibn Musa al-Hayali “Hoshiya ala Sharh al-Aqaid an-Nasafi (Supracommentary to the commentary on “Doctrines of an-Nasafi”) and glosses (hashiya) Abdulhakim ibn Shamsuddin al-Siyalkuti, died in 1068/1658-59 under the title “Hāshiya ala hāshiya al-Khayālī ala sharh al-Aqāid an-Nasafi li-t-Taftazāni” (Glosses on the Supracommentary of al-Khayālī to the commentary at -Taftazani on “The Tenets of an-Nasafi”)

5) “Sharh-i Mulla Qasim” - Muhammad Qasima ibn Muhammad Saliha al-Bukhari al-Fathabādi (Hāshiya ala hāshiya al-Khayālī ala sharkh Taftazani fī al-aqāid al-Nasafi - Super glosses to the glosses of Hayālī on Taftazani's commentary on the tenets of [Islam in the interpretation] Nasafi), 6) Sharkh-i Kara-Kamāl, 7) Sharkh-i Ahmad (Mullah Ahmad ibn Omar al-Jandi). 8) Sharkh-i Chalabi, 9) Sharkh-i Akhund Shaykh - Inayatullah Shaikh al-Bukhari, 10) Sharkh-i Abdurrahman ibn Ahmad al-Iji and 11) Sharkh-i Ismatullah to the work of an-Nasafi.

12. “Risola-yi Adudiya “al-aqāid al-Adudiya” (Adud's dogmas [of Islam])” – Adud al-millat wa-d-din Abdurahman ibn Ahmad ibn Abdulgaffur al-Siddiqi al-Mutarazzi al-Shabankarai – Adudiddin al

-Idgie, died in 756/1355-56, and commentaries on this work by Mulla Jalaliddin ad-Dawwani, Khanakahi's commentaries on Dawvani's commentaries (Sharhu-sh-sharkh, i.e. sub-commentaries of Khanakahi on Dawvani's commentaries on Adudiddin's work). [8, p. 248]

In addition to the mentioned works, students studied the works of: 1) “Tatimmat al-havāshi fī izalat al-gavāshi” (Addition to the glossary to eliminate ambiguities) by Yusuf Kusaj al-Karabaghi, died in 907/1501, 2) “Hashiya-i-Kalābāzi, 3) “Hāshiya ala sharkh al-aqāid al-Adudiyya” - Mawlana Sharifa - Muhammad Sharifa ibn Muhammad al-Husayni, died in 1100/1689. The same author had another work, a commentary entitled “Al-Hāshiya al-jadida ala sharkh al-aqāid al-Adudiyya” (New glosses to the commentaries of al-aqāid al-Adudiyya), 4) Hāshiyya- and Akhun Shaikh, 5) Hāshiya-i Abdulkhakim (Hāshiya ala sharkh al-aqāid), 6) “Takmila (bar “Tatimma”)” Perfect commentary to “Tatimma”.

The third branch of Shari'ah science consisted of sciences in the field of religious duties - ilm-i faraiz. This subject was studied on the basis of the work “Matn-i Faraiz” (“al-Faraiz al-Sirajiya” (Inheritance Law of Sirajiddin) - Sirajiddin Abu Tahir Muhammad ibn Muhammad ibn Abdurashid al-Sijavandi) and the commentary to it by Mir Sayyid Sharif - Ali ibn Muhammad al-Jurjani (died in 816/1413). The seventh group of sciences in Shari'a was the science of retitulation of the Qur'an (ilm-i Qir'at), where tajwid (retitulation) was studied on the basis of the following works. A) Muhammad al-Jazari “Kitab ut-tamhid fī ilmi-t-tajwid” and her commentaries:

1) Sharkh-i Rumi, 2) Sharkh-i Ali ul-Kari (“Sharkh muqaddimāt al-Jazariyya”), 3) Sharkh-i Misri and 4) “Mufhima”. B) the work “Shatibi” (al-Qasida ash-Shatabiyya. The author of the mudarris on the retitulation of the Koran in the al-Faziliyya madrasah in Cairo, a native of Andalusia, Abulkasim al-Kasim ibn Firah ibn Abilkasim Khalaf ibn Ahmad ar-Ra'ini ash- Shatabi, died in 590/1194-95) and comments on it by Imadaddin. B) works of Sajavandi.

The first group of sciences in Arabiya was ilm-i lugāt, the science of dictionaries, where they studied the works of: I. Muhammad ibn Ya'qub Firuzaabadi al-Shirazi “Kāmus (al-Mukhit wa-l-kabs al-wasit). II. Dictionary of Ismail ibn Hammad al-Jawhari “Sikhāh”, III. Dictionary of Abu Ja'far Ahmad ibn Ali al-Mukri al-Baykhaki (born in 470/1077) “Ja'farak” “Taj al-Masādir”. IV. Dictionary of Jamal Karshi “Surākh” (also various comments and additions to it). V. The work “Fi-l-lugāt” (about dictionaries).

The second branch of Arabiya science was ilm-i sarf (morphology). The textbooks on which were: I. At-Tasrif al-Izzi (aka al-Muizzi) - Izzuddin Abulfadail Ibrahim ibn Abdulwahhab ibn Abulmaali al-Khazraj az-Zinjani 12. Comments (sharh) on the work of Izzi at-Taftazani. Commentary entitled “Sharh-i “Muqaddima-i Alloma at-Taftazani”, II. Work of Ibn Hajib “Shafiyya”. In this department they studied Ilm-i Khatti Arabi, the science of Arabic writing.

The third group of Arabiya consisted of syntax, where they studied the works of I. Abulkasim Mahmud ibn Omar az-Zamakhshari “An-namuzzaj”. II. Jamaluddin Abu Amr Uthman ibn Abi Bakr ibn Ibn Hajib, died in 646/1248, “al-Kāfiya fī ilmi an-nahv” (Sufficient in the science of syntax) and commentaries on them, otherwise “Kāfiya”; Jami 1) “Sharkh-i Fawāid al-Ziyāaiya” otherwise “Sharkh-i Mulla” or “Sharkh-i Mulla Jami”, 2) sharkh-i Hindiya, 3) comments by Isamaddin Isfaraini (died in 943/1536) and commentaries on it by Abdulkhakim Lari (died in 912/1506) entitled “Havashi ala fawaidi Ziyaiyya”), 4) Sharkh-i Ismatullah, 5) Sharkh-i Abdurrahman,

6) *Sharkh-i Akhun Shaikh*, 7) “*Sharkh-i Shamsiddin (Muhammad Shamsiddin Kahistani) to Kāfiya*”, 8) *Sharkh-i Mirza Zahid*, 9) *Sharkh-i Mulla Sadiq* and 10) “*Sharkh-i Abdulgafur to “Sharkh” - and Mulla Jami.*”

The science of the metrical system of versification (*aruz*) and the science of rhymes (*kafiyya*) constituted the fourth and fifth groups of the science of Arabiyat. These industries were studied on the basis of the work of Mawlana Andulusi “*Risola-i Andulusi*”. [9, p.12-13]

The sixth group of Arabiyat consisted of the science of Maoni (rhetoric, stylistics), Bayan (exposition) and Ilm-i Badi' (the science of rhetorical figures). They were studied on the basis of the work of: I. Khatib ad-Dimishki “*Talkhis*” and comments on it by Sa'duddin Mas'ud ibn Omar At-Taftazani (“*Sharh-i talkhis al-Mutawwal*”) and comments on the work of Sa'duddin: 1) Mir Sayyid al-Sharif, 2) Khalkhali, 3) Khitayi, 4) Chalabi, works 5) *Sharh-i bayāt*, 6) “*Uqud-ad-durar*” II. works of Yusuf al-Sakkaki - Sirajiddin Yaquba Yusuf bin Abi MuhammadI ibn Ali (died in 612/1216) “*Miftah-ul-ulum*” and “*Sharh-i Miftah*”. Historical works in this group were studied by students independently.

Ilm-i Hikmat (philosophy) consisted of logic, where it was studied on the basis of the works of: I. Asiruddin ibn Mufazzal ibn Omar al-Abhari, died in 663/1264, “*Isaguji al-mantik*” (Introduction to Logic) and commentaries on it (for example, “*Sharh-i Risolai Shamsiyya Akhunda Mulla Sadika*”). II. Najmiddin Ali ibn Omar al-Katib (Dabirān) “*ar-risāla ash-Shamsiyya fi-l-kavaid al-mantiqiyya*” (Solar treatise on the foundations of logic) and comments on it.

1) *Sharh-i Shamsiyya* and 2) *Hashiya Mir Sayyid Sharif* and comments to it 1) *Hashiya-i Adulhakim Lahuri*, 2) *Hashiya-i Mulla Ahmad*, 3) *Hashiya Isamiddin*. III. The work of Sa'duddin Mas'ud bin Omar at-Taftazani entitled “*Tahzib al-mantiq wa-l-kalām*” (Critical presentation of logic and dialectics) and commentaries on them: 1) “*Sharh-i “Tahzib” of Muhammad ibn As'ad Dawwani,*” 2) “*Sharkh-i Tahzib Khoja Jamala*”, 3) “*Hashiya-i Mawlana Akhund Yusuf Kusaj al-Karabaghi*” (died in 1054/1644-45), 4) *Sharkh-i Qadi Mubarak*, 5) *Sharkh- and Khan-i Mulla* and 6) “*Khan-i ulum*”.

Here students studied 1) the essay by Ohund Shaikh - Inayatullah Shaikh al-Bukhori “*Hashiya ala Sharh ad-Dawwani ala al-aqāid al-Adudiyya*” and “*al-Hashiya ala al-aqāid al-Adudiyya*”, 2) comments by Mirza Zahid. IV. Muhibullah ibn Abdushukur al-Bihari “*Sullamu-l-ulum*” and comments to it: 1) *Qadi Mubarak*, 2) *Sharh Firuzshahi*, 3) *Mir-Sadriddin*.

As part of the science of disputes (*ilm-i munazira*), we studied the work of Najmiddin Ali ibn Omar al-Qazwini al-Katib (Dabirān, died in 675/1276)) entitled “*Hikmat-ul-ayn*” and commentaries on it: 1) Mir Sayyid Sharif and comments to “*Sharkh-i Mir Sayyid Sharif to “Hikmat-ul-ayn” by Qutbiddin*, 2) Mirzajan - Habibullah Mirzajan al-Shirazi al-Bagandi (died in Bukhara in 944/1586-87); 3) comments by Akhund Yusuf Karabaghi and comments by 1) Mulla Ahmad and 2) Abdulbaki to this work of Yusuf Karabaghi.

In the madrasah they first studied morphology, then the syntax of the Arabic language, with the transition to the study of “*Kafiya*” they studied “*Mukhtasar*” (on *fiqh*), the sciences of versification, philosophy (*ilm-i hikmat*). Then they studied the first two books on logic, then two books on the science of kalam, then they studied *Tahzib*, then moved on to studying the first three books on *fiqh*. Then they

began studying “Hikmat ul-ain”, the third book on kalam, then the sciences on ilm-i maani, bayan and ilm-i badi', the continuation of the third book on fiqh, then moved on to studying the methodology and foundations of jurisprudence (usul-i fiqh), then to the first book on hadith.

In a separate semester (Davr), students studied Ilm-i Faraiz, science according to the rules of reading the Koran (Tajwid), arithmetic, and at the end they studied the work “Tafsir-i Baydawi”.

Many works of eastern thinkers and writers, especially pre-Soviet ones such as Hafiz Shirazi, Sa'di Shirazi, Khusrav Dikhlavi, Nizami Ganjavi, Jami, Navai (from the end of the 18th century), Mirza Bedil, Fuzuli enjoyed great respect among students and teachers of the madrasah. They studied these works from teachers who specialized in teaching the works of the above-mentioned authors. They were called mudarris “Hafizkhan” (Expert of Hafiz), “Saadihan” (Expert of Saadi), “Bedilkhan” (Expert of Bedil), etc.

During the period under study, the library of the Ulugbek madrasah in Bukhara, according to one waqfnama, offered its students the following books (textbooks and teaching aids) on various branches of science mentioned above.

Qur'an - 9 volumes, Tafsir - 19, works "Mishkat" - 7, various commentaries (sharh) - 72 volumes, glossary (hashiya) - 46, works of Jami - 26 (of which 18 volumes are his work on the grammar of the Arabic language "Sharh- and Mulla"), “Mukhtasari Vikaya” – 15, “Hidaya” – 13, books of poetic content indicating the authors (Jami, Rumi, Attar, Hafiza Shirazi) – 12 volumes, many different collections of two or more works.

This waqfname contains the names of such works as “Shamāil (an-nabawi)” by Isa Muhammad ibn Sawr al-imam at-Termizi, “Hisn-i hissin” by Shamsuddin Muhammad ibn Muhammad ibn Muhammad al-Jazari, died in Shiraz in 1429, “Mukhtasar-i wikaya” by Ubaydullah ibn Mas'ud ibn Taj ush-shari'a, “Sharh-i aqaid an-Nasafi” by Sa'duddin Mas'ud ibn Omar at-Taftazani, died in 1390 in Samarkand, “Mukhtasar -i talkhis” by Sa'duddin Mas'ud ibn Omar at-Taftazani, “Sharkh-i Mulla” by Abdurahman Jami, the work “Tafsir-i Qadi” by Abu Sa'd Abdullah ibn Omar ibn Muhammad ibn Ali al-Baydawi, “Mishqat” Abu Ja'fara at-Tahāwi, “Tafsir-i Mulla Husayn” Husayn Waiz al-Kashifi, died in 1505, “Siyar Mulla Muina” Muin ibn Khoja Muhammad al-Farahi al-Hirawi – “Muin Miskin”, “Muini” died in 907/1501, “Mir of Jalaliddin”, “Sharh-i Wiqaya” by Ubaydullah ibn Mas'ud al-Mahbubi, Sadr ush-Shari'a as-Sani, “Hidiya” by Burhanuddin Ali ibn Abu Bakr ibn Abduljalil al-Fargani ar-Rishtani, died in 593/1197, comments to “Mukhtasar-i Vikaya”, etc.

“Mukhtasar-i talkhis” by Sa'duddin Mas'ud ibn Omar at-Taftazani, “Sharkh-i Mulla” by Abdurahman Jami, the work “Tafsir-i Qadi” by Abu Sa'd Abdullah ibn Omar ibn Muhammad ibn Ali al-Baydawi, “Mishqat” by Abu Ja'far at-Tahavi, “Tafsir-i Mulla Husayn” by Husayn Waiz al-Kashifi, died in 1505, “Siyar Mulla Muina” Muin ibn Khoja Muhammad al-Farahi al-Hirawi – “Muin Miskin”, “Muini” died in 907/1501, “The World of Jalaliddin”, “Sharh-i Wikaya” by Ubaydullah ibn Mas'ud al-Mahbubi, Sadr ush-Shari'a as-Sani, “Hidaya” by Burhanuddin Ali ibn Abu Bakr ibn Abduljalil al-Fargani ar-Rishtani, died in 593/1197, comments to “Mukhtasar-i Vikaya”, etc. [10]

As a conclusion, we can characterize the education system in the Bukhara Emirate based on information about the work “The History of Khumuli” and the biography of its author. It should be noted that the education system follows old scholastic traditions; religious sciences are often taught in schools

and madrasahs. The number of students in madrasahs operating in the city and regions of Bukhara was extremely small. In the largest madrasahs, depending on the number of premises, 100-120 students studied for 15-20 years. The work, based on information from Humuli and other sources, provides the author's point of view and analysis of the education system in the emirate.

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