

Organization And Features Of The Education System Of The Bukhara Emirate During The Reign Of Emir Shakhmurad (1785-1800)

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Abstract: The article is devoted to the reforms in the field of education of the Bukhara Emir Shahmurad, the education system of the Bukhara Emirate, the historiography of the education system, curricula in madrassas and schools, the educational system of school and higher education, shortcomings and achievements in education.

Keywords: Amir Shokhmurod, historian, mudarris, Bukhara historiography, sharia norms, school, madrasah, mosque, education system, educational program, secular knowledge, religious knowledge.

Introduction

Bukhara has long been considered one of the centers of science in the East. The fact that scholars such as Abu Ali ibn Sina and Imam Bukhari were educated is clear evidence of this. The Bukhara Khanate ranks first among the khanates of Central Asia with a large number of educational institutions and scientists. Bukhara retained its importance as a major cultural center of the Muslim East during the rule of the Mangits.

The main results and findings

Schools and madrasahs occupy a special place in the spiritual and scientific environment of the Bukhara Emirate. The rule of Bukhara by Emir Shakhmurad is no exception. Emir Shahmurad (1785-1800), one of the rulers of the Mangits, who during his reign paid special attention to science, religion and education. During his time, attention to science increased, and religious knowledge developed and strengthened at the state level. According to the work of Abu Tahirhodja "Samaria", Emir Shahmurad studied in his youth in the Mir Arab madrasah. He lived a Sufi life, deeply mastering the science of Sufism. After the death of his father, Danialbiya, by his will and the will of the courtiers, became the ruler of the Bukhara state from June 10, 1785. The reign of Emir Shakhmurad played an important role in the history of Bukhara. Sharia law will be strengthened in the state

system and social life, discipline will be established in the country. Education in madrasah will be revived. Students are starting to come to Bukhara from all over the Muslim world to study. The mosques were overflowing with people. Emir Shahmurad appoints judges and chairmen of remote regions and cities from among gifted and scientifically savvy thinkers.

The influence of the Sufi movement was very strong in the formation of Emir Shahmurad as a statesman. Historians and thinkers of the time of Emir Shahmurad, in their historical sources, note that he was a Sufi and a dervish. The historian Mulla Olim Mahdum Haji writes in his book "History of Turkestan": "Emir Shahmurad embodies the qualities of a ruler and a Sufi."

According to Sadri Ziyoy, Shahmurad studied science day and night in one of the rooms of the Mir Arab madrasah and was widely known as "Emir Jannatmakon" (heavenly emir).[24]

Bukhara intellectual Abdurauf Fitrat also wrote about the scientific and literary environment of Bukhara in his works and articles [2,23]. Muhammad Said Baljuvani in his work "Tarihi Nofein" (Useful History), one of the representatives of the Bukhara historiographic school, also introduced the social, political, scientific and cultural life of Bukhara. [22,112-114]

Mirza Abdullazim Somi, the historian of the palace, wrote about Amir Shah Murad in his book: During his reign, all heresies were abolished, and the Messenger's sunnah came into force again. He widely spread Sharia law, restored abandoned waqfs (religious and charitable territories), repaired mosques and madrasahs, and restored holy places." [4,52]

In the palace of Emir Shahmurad, historian Muhammad Yakub ibn Amir Daniyalbi (uncle of Amir Shahmurad) in his work "Gulshan ul-Muluk"[10], historian and poet Mirzo Sadik Jondori (Munshi) in "Futukhoni Emir Masum (Shahmurad) and Amir in" Haydar " Stories of Manzum"[11], Qaziy and Sufi Khumuli in his work "History of Humuli", Mir Husayn (Miri), son of Emir Shakhmurad in the work "Mahazin at-takwa"[13] gave important information from the time of Muhammad Rahimkhan to Amir Heidar and about the Naqshbandi current.

Miri (1778-1829) wrote in his book "Makhazin at-takwa" that before the accession to the throne of Emir Shahmurad, many scientific institutions were abandoned or served as warehouses and barns. Emir Shahmurad restored existing or non-functioning vakuf funds and ordered the use of the proceeds and additional tax revenues for the construction and renovation of new mosques, madrasahs, khanakas, schools and shrines.

According to historians, he was "Sufi-like, in the form of a dervish." Amir Daniyalbi attracted his son Shakhmurad from the age of 12 to state affairs. He was first the khakim of Karmana, and then of Samarkand. However, he may not have been in power for long. Because, according to some sources, he worked as a loader for life and made a case for knives. Emir Shahmurad was from the suluki (unification and dissemination of the doctrine and current) of Mujaddiya-Naqshbandiya. His first murshid (teacher) is Akhund Muhammad Safar Khorezmi, and along the chain of his origin in the Sufi genealogy, he reaches Sheikh Habibullah in three ways[8], [13].

Emir Shahmurad paid special attention to the education system and the activities of the madrasah. Emir Shahmurad introduced a scholarship for madrasah students from tax revenues. He carried out a series of reforms to increase the activities of higher madrasahs.

These reforms were implemented as follows:

1. Financing the madrasah by restoring the vakuf fund;
2. Renovation of madrasah buildings;
3. Appointment of responsible persons by teachers (teachers are personally verified and appointed by the emir).

From local historians and ethnographers, Sadriddin Aini writes in his memoirs about the order of Emir Shakhmurad to repair the rooms of the madrasah: he can take the money spent on

repairs from another student and transfer the room in his name. " This action gave good results, the rooms of the madrasahs in Bukhara and Samarkand were improved in two to three years, and the transfer of several rooms of the madrasahs from student to student would be a "purchase" for real money spent on renovations, who were not a student. could not come to such a place of residence [1, 352].

Leonid Nikolaevich Sobolev, general and politician of the Russian Empire, in his work dwells on Emir Shakhmurad and his reforms. L.N. Sobolev noted that Emir Shahmurad reconstructed 3 madrasahs in Samarkand and built several new educational buildings, during his reign he repaired more than 50 out of 70 mosques in Samarkand, in 15 years he built many madrassas, mosques, khanaks and various buildings in Bukhara, Samarkand and other cities. ... In addition, Emir Shahmurad claims that he restored the destroyed Shaybanikhan and Khoja Akhror madrasahs, which were in ruins.[22, 163].

In particular, during his stay in Bukhara, the Mulla Ernazarbek madrasah with 40 rooms (built by Ambassador Ernazar in 1794-1795) in Sheikh Shahona guzar, Nakib guzar with 44 rooms (built by Muhammad Aminhoja in 1794-1795), Nazarch madrasah from 11 rooms in Registan Guzar (built by Valadi Khudoinazar in 1796-1797), Topchibashi madrasah with 22 rooms in Guzar Bazarkhoja (built by Muhammad Amin Topchiboshi), Utkir Kushbegi madrassah (built by Utkir Kushbegi or Utkir guzaarei R).

Emir Shahmurad not only encouraged other citizens to study the norms of Islamic law, but also created a wide range of privileges and opportunities for them. In this regard, Khumuli and Ahmad Donish said that Emir Shahmurad asked lawyers and provincial beks to explain to the population the customs and duties based on the norms of true Islamic law in mosques and madrassas in all regions of the emirate, as well as to improve their knowledge of Sharia law.

Emir Shahmurad, in turn, can be recognized as a trainer in Islamic law. In the madrasah, Shahmurad taught the Hanafi school, in particular, the work of Burkhaniddin al-Margilani "Al-Khidoya", the ideas of Imam Moturidi, the interpretation of the Koran and its interpretation. At the same time, one can mention the collections of Emir Shahmurad "Fatwa of the people of Bukhara" and "Ain ul-Hikma", containing all the fatwas and rules of Islam on legal issues.

For many years in the Bukhara Emirate, there has been a traditional education system consisting of two stages: lower (primary education) and upper (madrasah).

Primary schools are traditional centers of literacy education for muslim children [24,114], the formation of literacy, writing and reading skills in arabic spelling [46], the formation of rules and calculation skills, nature and society, the environment, Islam for the transfer of knowledge and understanding of religion, so that teach them to adhere to moral standards.

The schools of this system were not fully funded by the state, they constantly operated at the expense of private individuals and the property of the vakuf fund. During the reign of Emir Danielbiy, the property of the foundation was plundered by officials due to the weakening of the government, and when Emir Shahmurad came to power, he restored the property of the foundation, mobilized most of the foundation's ownership of education, and reformed educational systems.

Many vakuf documents indicate that the salary of a primary school teacher in the Bukhara Emirate is paid from the funds indicated in many vakuf funds [36]. We can learn about this from the vauf documents of Raufboy ibn Marufboy [49] from Bukhara, the daughter of Mirmansur Nozikay [38], Mirzo Uzbek ibn Mirzo Gulom [37]. For example, the waqf document of Raufbay ibn Marufbay says that "the waqf income will be given to the one who devotes him to the provision of religious education to Muslim children and every Friday morning and evening reading of sura al-Mulk

(Tabarak) dedicated to the owner of the foundation and his parents, as well as to all scientists of the past [46].

Another document of the Vakuf fund of the Bukhara Emirate states that in 1338 Shamsuddin Mirgiyes Mirzogul, according to Mullo Hadi's testimony: devote peace and blessings to the soul of the Prophet every day [48].

In addition, a condition was presented to the teacher: "The teacher must not leave school without a valid reason." In the Emirate of Bukhara, schools were often built on donations from some wealthy people [38], and sometimes also on income from mosques. In Bukhara, Guzar Khiyabon, the daughter of Mir Mansur Nozik-oi donated a seven-room house and a courtyard to help students get a religious education [38].

The schools were built on the foundations of wood, mud and baked bricks[17, 140-145]. A school building usually consists of one room where children sit on a mat or rug[21]. The rooms in the school were small, cramped, dark with no light, and the students' seats were damp[36]. In schools for boys, an imam, invited by the mosque community, a muezzin, or an educated person who graduated from a madrasah, taught[21].

There were schools in all cities, villages and auls of the Bukhara Emirate. Educational institutions were also called schools because they often consisted of one class. Most of the boys' schools were set up in mosques, madrassas, barracks, or in the homes of private schoolchildren, while girls' schools were set up in women's homes or in the homes of wealthy school-age girls.

At school, the student first learned "Kalimai-shahodat" and "tayiba" after the introduction of the imamat, and then began to study the Arabic alphabet. The letters were written by the teacher on separate wooden or hard boards. The letters were first memorized and then transliterated. After switching to reading by syllables, the student began to study "Haftiyak" [19].

The textbook "Alphabet" teaches the rules of spelling, conjunctions, forms of letters in different places, "zeru-zabar", that is, diacritical marks and their use, as well as the system of syllables in which they are used [1].

After memorizing the Arabic alphabet, the reader began to study the first haftiyak, which contained small suras from the Koran. Haftiak is a unique book that is studied in elementary school after the letters are recognized. [17, 140-145] The original meaning in Persian is "haf" - seven, "yak" - one, that is, one of the seven parts of the Qur'an. [1] After graduating from Haftiyak, he moved to Tajweed. Tajwid is a book about reading the Quran.

After the Tajwid was mastered, the Quran itself was studied. A student who memorizes Surah al-Allamnashrah is considered literate. The literate student continued to read other books written in dialect letters ("zeru-zar"). At the next stage, the book "Farzi-ain" was handed over. "Farzi-ain" gave understanding and information about the actions that are obligatory for all Muslims according to the Sharia. [1]

The next book was Chorkitob, which outlined the basic tenets of Islam. Religious traditions are reflected. The next stage was called "Sufi Alloyar", in fact, the book of the same author "Sabot ul-ojizin" was taught. In addition to describing the basic principles of Islam, it contains human qualities, moral wisdom, exemplary stories, poems and dastans [21].

After the completion of Sabot ul-Ajizin, a religious book called Maslak ul-Muttakin was taught, which describes Islamic teachings. It is a collection of poems written in Persian that describes the teachings, etiquette and rules of Sharia [21].

It is known that the works of Saadi "Golestan" and "Boston", which are a bright source of Eastern and Muslim pedagogy, are widely taught in all schools. At the next stage, schools were transferred to Devon Khoja Hafiz Sherozi. Devon, which was taught as a textbook in a madrasah,

contained lyric poetry and played an important role in the moral education of young children, combining divinity and secularism. This is the end of the mainstream curriculum in many schools.

According to Sadriddin Aini, in addition, in Bukhara schools much attention was paid to Arabic grammar, such books as "Bidon", "Zanjoni", "Muizziy" were taught [1]. "Bidon" was an Arabic grammar written in Persian-Tajik, and "Zanjani" was a book on Arabic syntax. Muizzi is a book on the morphology of the Arabic language, and all three books were studied in school before entering madrasah.

While studying at school, he was taught collections of poems by Alisher Navoi, such as "Devoni Navoi", "Kulliyoti devoni Amir Navoi".

"Mufradot" by Said Salohiddinkhodja ibn Aloviddinkhodja in Persian, which is written in capital letters in alphabetical order, means mudradot (beginning of writing), husnihat (writing rule), and sometimes it takes one or two years to write mudradot [21].

After the exercise, the mutradot began to practice murakkabot - difficulty, that is, writing letters together. The exercise of writing letters together is divided into several stages, and it absolutely does not take into account whether the letter combinations make sense; mainly focused on mastering the connection of letters. In many elementary schools, the practice of adding letters to each other ends in "abjade writing." Alphabetic arithmetic was also taught in the study of writing. A student if he knew how to write a prayer greeting, which was considered a "message", then he was considered "literate."

Some schools teach gifted students four arithmetic operations. The calculations are described in the manuscripts of the Bukhara Museum of Local Lore in the booklets "Khulosat-ul-Hisob" [24], "Usuli Hisob" [24].

Madrasas served as higher education and played an important role in training personnel for the administration of the country, law enforcement agencies and educational systems. At the beginning of the 18th century, Bukhara madrasahs were subdivided into higher, middle and primary categories.

According to sources in the late 18th - early 19th centuries, there were 108 madrasahs in Bukhara alone, 60 of which were basic higher educational institutions [2.23].

Muhammad Sharifjon Ziya Sadr (1867-1932), one of the enlighteners of Bukhara, in his work "Zikri asomi madorisi dohalai Bukharai Sharif" gives information about 204 madrasahs in Bukhara. In these works, the author provides excellent information about madrasahs and mosques built from the 10th century to the beginning of the 20th century. The work was written not in the form of a brochure, but in the form of a five-digit table of contents. Sadri Ziyo not only gives the number and name of the madrasah, but also gives information about the area in which they are located and how many rooms they have. It also mentions that the Jannatmakon Madrasah was built by Emir Shahmurad. [25]

It is known that madrasahs also play an important role in training qualified personnel for government, business and office work. In addition, the literate and educated in the madrasah made a significant contribution to the scientific and cultural life of the emirate. Graduates of the madrasah have joined the ranks of the highest religious leaders of the emirate. In the madrasah, students studied the Koran, tafsir, jurisprudence, the foundations of Sharia (method), religious and moral literature, history, astrology, logic, philosophy, khandasa and other subjects. However, during this period, the main attention was paid to religious and moral education in madrasah, and secular education lagged behind insignificantly.

Some subjects and books taught in the Bukhara madrasah are private not only in this educational institution, but are also taught in other madrasahs of the Muslim world. However, in this

case, each madrasah and each teacher were in some sense independent, relying on their own knowledge and experience. Secondly, it has become a tradition in the madrasah program to write reviews of books (textbooks, teaching aids). Only academics with a certain amount of teaching knowledge and experience test their ability to write reviews.

The sciences are studied in the following order: first the science of Sarf (morphology) is taught, then the science of Nahv (syntax). After reading the book "Kafiya", the students studied the work "Mukhtasar" in the field of fiqh. "Ilmi Aruz" was taught in Arabic, and "Ilmi Munozara" was taught in the direction of "Hikmiya" (wisdom). After the essence and content of the above works were mastered, two books of the science of Logic were taught, and when it was mastered, the first two books "Ilmi Kalam" were taught. After that, two other books on logic were taught, as well as the first book of fiqh, "Tahzib". Then they studied the work "Hikmat ul-Ain", written by Emir Shahmurad, then simultaneously with the third book of Ilmi-Kalam Fanny Manan, Fanny Bayan and Ilmi Bade and the third book of Fikh. Then came Usul-ul fiqh, which taught the continuation of the third book on Muslim law. After mastering the above sciences, along with the book of hadiths, Ilmi Faroiz and Ilmi Kiraat were taught by Ilmi Hisob (counting science). After mastering "Tafsir Kazi al-Bayzawi" the course was completed. Thus, there are many areas of study in the Bukhara madrasah, and students and scientists mastered 137 works.

The knowledge of scholars acquired the skills of interpreting and interpreting the suras and verses of the Qur'an through discussion and debate. Thus, a madrasah graduate was assessed on the basis of his knowledge and ability to interpret the suras and verses of the Koran. Everyone knows that the tragedy lies in faith, despite the critical view of the problem.

At the same time, the fact that famous people who graduated from madrasahs and mastered a number of sciences lived in the emirate testifies to the success of education in madrasahs.

According to sources, Amir Shahmurad personally attended the final exams at the madrasah and paid close attention to the examination process. In addition, Emir Shahmurad visited not only the city of Bukhara, but also various districts of the emirate, where he himself taught in mosques and madrasahs Sharia norms and their observance. He headed the mosques and after prayers convened the "Oliy Yigin" (supreme council) and gathered scholars, judges and scholars of hadith. At these meetings, proceeding from the norms of Islamic law, legal customs, he answered questions from the population on their legal issues, held debates.

Emir Shahmurad was the head of a large state as a ruler. However, he made a living and raised his family in his profession - he made leather for a knife. He spent the money allocated by the state on construction, scientists and students. Although he did not build huge structures, at one time he built strong buildings for the great faith of man.

In short, during the reign of Emir Shahmurad, much attention was paid to religious education and science. During his reign, many mosques, madrasahs, schools were built and repaired. A wide range of opportunities were created for students, scholarships were introduced and students were provided with financial support at the state level. State support for education has been officially delivered. Based on this support, the financial situation of education has improved further. He visited the city of Bukhara and various districts of the emirate, personally taught in mosques and madrasahs Sharia norms and issues related to their application. He contributed to the consolidation of religious and secular knowledge.

Conclusion

Emir Shahmurad created a wide range of privileges and opportunities not only in the learning process, but also in the process of encouraging other citizens to study the norms of Islamic law. He created debates, while taking control of the level of knowledge of government officials in debates. He ensured that the actions of the officials were in accordance with the norms and requirements of Sharia. The educational process has risen to the level of public policy. The reforms carried out by Emir Shahmurad in the field of education were of great importance for the Bukhara Emirate. He laid the foundation for the development of the education system of the Bukhara Emirate.

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