



# SCIENTIFIC ARENA

IMPACT FACTOR

13.21

INTERNATIONAL MULTIDISCIPLINARY  
RESEARCH JOURNAL



PEER-REVIEWED



OPEN ACCESS



MONTHLY  
PUBLICATION



ISSN: 2519-0245



ISSN-L: 2519-0245



PAKISTAN



[www.scientificarena.com](http://www.scientificarena.com)



# SCIENTIFIC ARENA

## Volume 06, Issue 08

### EDITORIAL BOARD:

**Professor Emma Franke**

Editor in Chief

**Prof. Jo Coldwell-Neilson**

Associate Editor In Chief Deakin University, Australia

**Mr Mohd Helmy**

Abd Wahab Universiti Tun Hussein Onn Malaysia, Malaysia

**Shafi'i Muhammad Abdulhamid**

Federal University Of Technology Minna, Nigeria., Nigeria

**Dr Man Fung (Kelvin) Lo**

The Chinese University Of Hong Kong, Hong Kong

**Dr Ahmad Samed**

Al-Adwan Al Ahliyya Amman University, Jordan

**Waleed Alsabhan**

Kacst, Saudi Arabia Yvonne Antonucci Widener University, United States

**Dr. Aslina Baharum**

Universiti Malaysia Sabah, Malaysia



## EDUCATION IN THE EMIRATE OF BUKHARA

**Nozimjon Ikhtiyorovich Ibrohimov**

Doctor of Philosophy (PhD) in History

Lecturer, Bukhara State Pedagogical Institute

E-mail: [nozimjonibrohimov086@gmail.com](mailto:nozimjonibrohimov086@gmail.com)

ORCID: 0009-0006-9410-2180

**Abstract:** In the late 19th and early 20th centuries, the education system in the Emirate of Bukhara primarily relied on traditional schools and madrasas. During this period, schools and madrasas functioned not only as educational institutions but also as a religious, legal, and spiritual pillar of society; the general condition of schools and madrasas, their activities, and the material condition and provision of students were also highlighted.

**Keywords:** school, madrasa, student, waqfnama, Mirzo Abduazim Sami, Abduraf Fitrat, Sadriddin Ayni, N. Khanikov.

In the late 19th and early 20th centuries, the political system in the Emirate of Bukhara was based on a monarchical order and was governed by representatives of the Manghit dynasty. If we look at the education system of the Manghit period, it should be noted that during this period, educational institutions consisting of lower and higher levels were established based on the education system of Central Asia. Lower primary schools and higher madrasas have been operating for centuries. According to Mirza Abduazim Sami's work "History of the Manghit Sultans," the disintegration of the state and the decline of the Muslim community began with the accession of Emir Nasrulla to the throne, and the leadership of the base and the humiliation of respected people were strengthened during the reign of Emir Muzaffar. During the reign of Amir Abdulla Khan, it became a habit and began to yield its harmful results. The primary traditional school was a place of general literacy for Muslim children, consisting of the formation of literacy from Arabic orthography, the formation of writing and reading skills, the formation of calculation rules and skills, the transfer of knowledge and concepts about nature and society, the environment, Islam, and the study of adherence to moral norms. The word "maktab" meant a school for scribes, as stated in the 1896 Saint Petersburg Encyclopedia.

Schools have been described as "gateways for Muslims to acquire literacy and learn religious customs at mosques." Such schools, known as \*maktabxona\*, existed in all cities, villages, and auls of Central Asia. They were often called \*maktabxona\* because they typically consisted of a single room. Following Islamic customs, boys and girls were educated in separate schools. However, on the territory of present-day Karakalpakstan, it can be observed that even during that period, boys and girls were

taught together by the same teacher. In some traditional schools, the salary of the \*domla\*, or teacher, was stipulated in \*waqfnamas\* (endowment deeds). It was specified in many \*waqfnamas\* that their payment was to be made from these endowed funds. We can learn such information from the waqfnamas of Ma'rufboy, son of Raufboy; Nozikoy, daughter of Mirmansur; and Mirzo G'ulom, son of O'zbek. Abdurauf Fitrat describes the activities of schools in the Emirate of Bukhara as follows: "A school is a place with one teacher, called a 'maktabdor,' where children stay for seven to ten years until they have acquired the necessary literacy skills. Afterward, according to their wishes, they may go to a madrasah to begin their studies." N. Khalilov, who was in Bukhara in the mid-20th century, noted, "Primary schools and madrasahs were very numerous in the city of Bukhara and other cities, as well as in the villages".

In particular, in 1910, there were about 350 traditional schools in Bukhara. The number of students in primary schools ranged from 50 to 60 per 10 people. The age of admission to school was from 5 to 12 years.

Sadriddin Ayni provides information that in the three-hundred-family village where he lived, children aged four to twelve were considered students of the school. In the middle of the 19th century, the average duration of education in schools in the Emirate of Bukhara was 7 years, and as proof of our opinion, Abdurauf Fitrat also indicated that the duration of education in schools ranged from seven to ten years.

The first information about madrasas, which are the highest stage of the traditional education system, is given in Narshakhi's "History of Bukhara," and it is mentioned that the Forjak Madrasah in Bukhara burned down during a fire in 937. The word "madrasa" meant "a place for teaching," "a school of knowledge," "a place of study." According to Sadriddin Ayni, the prestige of madrasas in the Islamic world was very high, and the words of the scholars who studied there in religious matters were considered more respected than the words of those who studied in Egypt and Hejaz[1].

It has also been observed that some students from abroad, after completing their studies, do not return to their homeland and remain here as a student. In particular, Muhammad Sharif ibn Madammad Nadi lived during the reigns of Amir Shahmurad and Amir Haydar and taught history and literature at one of the Bukhara madrasas. He was also a poet[2].

In the first half of the 18th century and the 19th century, Bukhara retained its influence from previous centuries. Especially during the reigns of the Emir of Bukhara, Shahmurad (1785-1800), and Amir Haydar (1800-1826), attention to science intensified, and religious knowledge flourished. According to Sadri Ziya, in one of the cells of the Mir Arab Madrasah, Shahmurad was engaged in study day and night and was known among the people by the nickname "Amir Jannatmakon"[3].

Amir Shahmurad introduced the payment of scholarships to madrasa students using tax revenues[4].

In the early years of his reign, Amir Haidar began reforming school education. According to the reforms carried out in 1803-1804, schools were built from the state

treasury for the population living in the mountainous regions of the emirate, and teachers were sent from the city of Bukhara to teach there. When the Emir of Bukhara, Sayyid Alim Khan (1910–1920), came to power, he implemented a series of reforms in the education system, as in all other spheres. He elevated the improvement of the activities of schools and madrasas to the level of state policy, making the prime minister (qushbegi) and the chief judge (qazikalan) responsible for this task. In March 1911, the Emir issued a decree "On Education"[5].

In order to ensure the execution of the decree, in April of that year, all teachers of the city's schools were summoned to the Registan, and Nasrullo Kushbegi gave each of them a salary of fifteen rubles. At the beginning of September 1913, the construction of a new school building began in Bukhara, consisting of three departments: a writing and accounting room, and a reserve[6].

At the beginning of the 20th century, the attitude toward madrasah provision began to change. Some of the madrasas were also built by women. For example, the madrasah located outside the Bukhara fortress, west of the Joybor district, was built in 1790 by Muhammad Khan Elbars Khan's daughter Ayshabibi. According to N. Khanikov, the number of madrasas is 180–200, and the number of students is 15–16 thousand. According to Abdurauf Fitrat, "the mullahs studying in the madrasah studied for 6 months, and during the remaining 6 months, they went to the villages and worked as imams to collect money. On October 9, 1912, the New Method Muslim school of Otajuha (Otaulla Khojaev) was opened in Chorjöy. In early 1912, Usman Khoja, an active member of the Young Bukharans, reorganized one of the Jadid schools. In the Jadid schools established by Usman Khoja, the educational process was organized according to entirely new principles. These included: dividing children into classes based on their age; holding no more than 4-5 hours of lessons per day; introducing a 10-minute break after each lesson; focusing primarily on teaching secular subjects, with an initial emphasis on improving student literacy; establishing Fridays and Sundays as rest days; giving children a vacation after 10 months of study; periodically examining students; teaching children in bright and comfortable rooms; and utilizing visual aids such as globes and maps during instruction.

At the end of 1912, a relative of Usman Khoja, Latif Khoja, opened a new school in the Govkushon neighborhood. This school, operated under the patronage of city merchants, consisted of two classes, each with three globes, books, desks for reading and writing, notebooks for students, school supplies, and a wall board. Primary school students studied in one class, while those who received six months of education studied in the second[7].

During this period, the education system in the Emirate of Bukhara was not outside the scope of the authorities' attention and fulfilled its tasks based on the country's level of development.

In conclusion, the educational system in the Emirate of Bukhara in the late 19th and early 20th centuries did not lose its significance in this period as a place where primary schools in two stages were aimed at improving the literacy of the people, reading and writing in Arabic script, and mastering arithmetic. Bukhara madrasas

were the highest stage of the educational system, and as a center of science, they served as centers of culture and enlightenment not only in the Turkestan region, but also in all Muslim countries.

#### References

1. Asrorova L. Buxoro madrasalari tarixidan. –Т.: “Нилol nashr” 2017.
2. Хади Заде Р. Источники к изучению таджикской литературы второй половины XIX в. - Сталинабад, 1956.- С. 124 - 127.
3. Джурабаев Д.Х.( истома мусульманского образования в Бухарском ханстве в конце XVIII - начале XIX ни ( но материалы русских источников ). // История. Таърих. -С. 210. (Бундан кейин: Джурабаев Д.Х. Система мусульманского образования в Бухарском ханстве в конце XVIII нач. XIX вв)
4. Анке фон Кюгельген. Легитимация среднеазиатской династии мангитов в произведениях их историков. - С. 331.
5. Buxoro (“Vaqt” gazetasidan olingan) // “Tarjimon”.(Bog‘chasaroy), № 12, 1911 yil 18 mart.
- 6.Imom Sobirjon Mustofiy. Buxoroda madrasa ta’ sis etiluv munosabatila // “Vaqt” (Orenburg), 1915 yil 24 dekabr , № 1948.
7. Бобожонова Ф. Х. Бухоро амирлигида таълим тизими. - XIX аср охири XX аср бошлари. Бухоро - 2014.
- 8.Abdusattor Jumanazar “Buxoro ta’lim tizimi tarixi” –Toshkent : Akademnashr, 2017.