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LITERATURE LESSON IN THE EDUCATION OF BUKHARA MADRASAHs

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ABSTRACT

This article covers the history of Bukhara and issues of education in the system of madrasahs.

KEYWORDS

Scientist, writer, official, military, imam, artist, musicologist, religious literature, general education sciences, pedagogical sciences.

INTRODUCTION

Old Bukhara is also famous for its numerous madrasahs. It was considered a city where students from different places visited for science education. This tradition continued in the following centuries. That is why most authors describe Bukhara in this aspect. In particular, the historian of the Ashtarkhanid era, Mahmud ibn Vali (XII century), evaluates the service of Bukhara as a center for spreading knowledge as follows: "Because of the abundance of scientists, it is called the fountain of scientists and science." Y.K., who traveled to Bukhara in the 19th century.

Meyendorf describes Bukhara's position in the Islamic world as follows: "It has become a place of pilgrimage for Muslims due to its many schools, scholars and holy places. Maybe that's why he got the name "sharif". In his memoirs, Russian tourist N. Khanikov described Bukhara as a great center of science, enlightenment, and religious knowledge. J. Kunits also called Bukhara "the fortress of Arab-Iranian culture", "the heart of Islam" in the hundred-year history of Central Asia, the center of 250 mosques and madrasahs.

In the Middle Ages, Bukhara madrasas were famous not only in Movarunnahr, but also in the Muslim East as a place of learning. At the beginning of the 20th century, we see that Bukhara became important as one of the centers of Islamic education for the regions of Central Asia, the Caucasus, and the present-day Tatarstan and Bashkortostan. As an example, in the Central State Archive of the Republic of Uzbekistan, a list of fifteen students who came to study in Bukhara madrasas in 1910, their names, where they came from, and which madrasa they were studying in. According to document number 361, by 1915, the number of Russian citizens studying in Bukhara madrasas reached 101, and according to other information, it reached 182. A control system has been developed for them to live and study in Bukhara. In the course of the research, it was found that foreign students were given separate waqf properties in addition to the allowance they receive at the madrasa. For example, Mizrobboy ibn Abdurakhim Anho gave four lamp shops in "Labi Hovuz" to students from Ankho (1867), and 200 acres of fertile land from the district of Khoja Aziz ibn Khoja Awaz Muhammad Kamil Abo Muslim to students from Sayram (1677 -y.), to students from Turkestan, Khwaja Muhammad Azizon ibn Sheikh Muhammad Komi gave all the lands of "Afghan Dezai Kalon" and "Afghan Dezai Khurd" in the district of Abo Muslim (1666), and 900 tanabs from the lands of "Karizi Razia" in the district of Ali Azizon Khutfar. (1694), and Muhammed Yusufboy ibn Muhammed Salih donated 91 acres of

fertile land from "Poyoni Rud" (1812) for students from Tashkent. It is possible to see how much respect and attention has been paid to science, science seekers and foreigners in our country since ancient times. The number of madrasahs operating in the emirate is given in different sources, and there is no exact information. For example, at the beginning of the 20th century, the number of madrasas in Bukhara was estimated by Abdurauf Fitrat and Sadriddin Ainiy at 200, Sadr Zia at 204, and Muhammad Ali Baljuvani at 400. It is noted that 350 madrasahs are operating in the emirate. Qualified specialists in various fields were trained in the madrasa. Most of the graduates of this university became teachers, scientists, writers, officials, ambassadors, soldiers, imams, artists, musicologists, and even enlighteners.

Educational programs are taught in three parts: religious literature, general education subjects and special pedagogical subjects. The Madrasa curriculum usually began with the acquisition of a Persian language textbook called "Awwali Ilm". In addition, depending on the interests of the students and the capacity and availability of the teachers, geometry, medicine, chemistry, geography, history, literature, science of astrology, the basics of architecture (architecture), calligraphy, music, mathematics, logic, astronomy, Arabic literature, they also received knowledge in such subjects as ethics, public speaking, and hygiene. It is clear from this that not only religious

subjects are mastered in madrasahs. Also, since some madrasahs are specially specialized, the education of special subjects has been established in them. It can be seen that Sadriddin Ainiy in his "Memoirs" for some reason biased some information. For example, Miri wrote that among more than three hundred students who graduated from the Arab Madrasah, he did not meet a single student who loved poetry and was interested in literature. Did it really happen? If we turn to the sources, first of all, the teaching of subjects such as literature, aruz and Arabic literature in madrasahs, the fact that Rahmatullah Vozekh Bukhari dedicated his treatise "Tukhfatul-akhbab fi tazkiratul-ashhab" to poets, among them, madrasa graduates and mudarris are also noted. It shows that this idea is wrong. Also, the pamphlet number 29 from Sadri Zia's "Jome" ("Fuzaloyi mutaaxhirin va shu'aroi ma'orinin") is dedicated to the poets of his time, among whom there are also mudarris. The author of the work "Tazkiratul inshshab" which is being researched is Ayni, who also studied at the Miri Arab madrasa and had a great interest in literature. Because in his library you can find the complete books of dozens of poets such as Hafiz, Jami, Navoi, Bedil, Imla, Saib, Mashrab. In addition, the meeting of verses written in Persian and Turkish languages in many notebooks is proof that he was also engaged in poetry. Researcher M. Tursunova's monograph entitled "Literature Lesson in Madrasa Education" is dedicated to the historical stages and methods of teaching literature in madrasahs. Other

studies have provided much information on this topic. Demezov, who was in Bukhara in the 30s of the 19th century and observed the madrasa classes, mentions that the students also loved reading Rumi, Mirza Bedil, Hafiz, Saadi, Ismat, Kasim and Navoi. Specialists in this field can further develop their knowledge and skills if they compare modern literature textbooks with textbooks taught in the late 19th and early 20th centuries and use them in extracurricular activities. So, from the above examples, it can be seen that secular sciences are also carefully taught in the madrasa education system.

To sum up, Bukhara madrasahs have had their prestige since ancient times and have gained importance in forming the spiritual image of students. This helped to preserve the traditions, customs, moral standards, and historical national values of our people formed over thousands of years, and to educate students to be humble, courteous, honest, noble, patient and honest.

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