

THE DEVELOPMENT AND PROBLEMS OF THE EDUCATION SYSTEM IN THE
KARSHI BEKLIK DURING THE PERIOD OF THE BUKHARA EMIRATE.

Ibadullayeva Nodirabegim Nodir kizi

Information technology and management university

Annotation: This article analyzes the formation of the education system in the Karshi Beklik during the Bukhara Emirate period, focusing on the activities of madrasas, the role of scholars and teachers, the content of education, and the need for reforms. The article examines the organizational and legal foundations of the educational system in the Karshi Beklik, the types of educational institutions such as elementary schools and madrasas, as well as curricula and teaching methods. In addition, it highlights sources of funding such as *waqf* and charity, issues of social stratification and gender inequality, teacher qualifications, educational and methodological support, and the spread of “new method” (*Jadid*) schools and their influence under local conditions.

The research shows that although the educational system in the Karshi Beklik functioned stably within a religious and educational framework, by the end of the 19th century it required substantive renewal, the introduction of secular sciences, and methodological modernization. It should be noted that the study also covers the role of religious and educational institutions in social life, the forms of the educational process, the state of women’s education, and the problems of the educational system based on historical sources.

Keywords: Bukhara Emirate; Karshi Beklik; madrasa; primary school; *waqf*; Jadidism; enlightenment; curriculum; *fiqh*; *nahw*; logic; system; madrasa; school; *ulama*; enlightenment; reform; science; curriculum.

INTRODUCTION

In the eighteenth and nineteenth centuries, the Bukhara Emirate was one of the states that held an important political, social, and cultural place in the region of Mawarannahr Transoxiana. Within it, the Karshi Beklik was known as an economic and cultural center. During this period, the education system was predominantly religious in orientation, with madrasa instruction based on the Qur’an, hadith, *fiqh*, Arabic language, and logic. Modeled on the madrasas in the center of Bukhara, the system in the Karshi Beklik took shape through major religious institutions—such as Mir-i Arab, Kukaldosh, Mirzo Ubaydullo, and other centers of learning. At the same time, the educational process was closely tied to social stratification: only the children of wealthy strata could fully benefit from madrasa education, while women and the children of poor families were often left out. Although in the second half of the nineteenth century, under the influence of the Russian Empire, new ideas of secular education began to enter, this process advanced slowly in the Karshi Beklik¹.

In the second half of the nineteenth century and the early twentieth century, the Bukhara Emirate, as one of Central Asia’s major political centers, also occupied a distinctive place in intellectual life². During this period, the Karshi Beklik—one of the southern provinces within the emirate—served as a center of education and culture. The city of Karshi had long been renowned for its

¹ Bobojonova, F. *Buxoro amirligida ta’lim tizimi*. Tashkent: Fan, 2014, pp. 45–52.

² Jumanazar, A. *Buxoro ta’lim tizimi tarixi*. Tashkent: Akademnashr, 2017, pp. 113–118.

institutions of learning, madrasas, and schools. Education was primarily religious in character, and the Qur'an, hadith, *fiqh*, Arabic, logic, and Persian were considered core subjects³.

The education system in the Bukhara Emirate consisted of two stages. Primary education was provided in *maktabs* (elementary schools), where children learned to read the Qur'an, write, and master the Arabic alphabet. The next stage was the madrasas, where students, alongside religious sciences, also received instruction in certain secular subjects. Madrasas functioned mainly on the basis of *waqf* (pious endowment) funds. By the end of the nineteenth century, however, this system had weakened economically: teachers' salaries declined and curricula became outdated. Rote memorization predominated in the learning process, while training in analytical thinking was limited.

As one of the southern centers of the emirate, the Karshi Beklik played an important role in the development of the education system. According to sources, more than forty madrasas operated in the city of Karshi during the nineteenth century. Among them, the Qilichboy, Sharifboy, Oqsaroy, Kukaldosh, and Hovuz madrasas were well known. In general, there were forty-six madrasas in Karshi, most of which had ceased activity by the early twentieth century. This situation was linked to economic crisis, political instability, and religious stagnation. The teachers in the madrasas—*domla*—were mostly *ulama* who had studied in the madrasas of Bukhara and Samarkand.

In the early twentieth century, the spread of the Jadid movement also affected the education system in the Karshi Beklik. Criticizing the old teaching methods, the Jadids began to establish new-method *usul-i jaded* schools. Between 1908 and 1912, several new-method schools were opened in Karshi. In these schools, classes were conducted not in Arabic but in Turkic (Uzbek), and students were taught subjects such as arithmetic, geography, history, and natural science. However, these innovations faced strong opposition from religious circles and the emirate's authorities. As a result, some Jadid teachers were persecuted and the schools were closed.

RESEARCH AND MATERIALS

A number of problems hindered the development of the education system in the Karshi Beklik. First, as *waqf* (endowment) lands decreased, the financial resources of madrasas and schools also diminished. Second, because textbooks and educational manuals had become outdated, the teaching process no longer met contemporary requirements. Third, the memorization-based method of instruction failed to develop independent thinking among students. Fourth, secular sciences were rarely taught, which limited the scientific worldview of the youth. Fifth, religious leaders opposed the Jadid movement and obstructed the development of new-method schools.

Finally, the absence of schools for women remained one of the major shortcomings of the educational system. Education in the Bukhara Emirate was organized as a two-tiered system: elementary education was provided in *maktabs* (primary schools), and higher education in madrasas. In primary schools, pupils learned to read the Qur'an, write, master the Arabic alphabet, and memorize religious songs. In madrasas, the curriculum was more complex and

³ Ravshanov, P. *Qarshi tarixi*. Karshi: Nasaf, 1995, pp. 74–79.

included Qur'anic exegesis (tafsir), hadith, fiqh, Arabic grammar, logic, and philosophy.

In addition, some madrasas offered lessons in natural sciences, arithmetic, and history. According to historical sources, the most famous religious works studied in the Bukhara Emirate's madrasas were *Hidāya*, *Kitāb Uṣūl al-Dīn*, and the commentaries of al-Shāṭibī. These texts not only shaped religious thought but also provided students with an understanding of legal and social issues. Madrasas operated mainly on waqf funds; however, by the end of the nineteenth century, financial resources had declined, teachers' salaries had fallen, and study conditions had worsened.

The Karshi Beklik, located in the southern part of the emirate, was considered one of the major centers of learning and enlightenment. In the nineteenth century, more than forty madrasas were active in Karshi, the most famous among them being Qilichboy, Sharifboy, Oqsaroy, Kukaldosh, and Hovuz madrasas. According to some sources, there were a total of forty-six madrasas in the city, but by the beginning of the twentieth century, forty-three of them had ceased functioning. The main reasons for this decline were economic hardship, the reduction of waqf revenues, outdated curricula, and the conservative nature of the emirate's policies⁴.

The Qilichboy Madrasa was one of the largest educational institutions in Karshi, built in the second half of the nineteenth century. It was a two-story building with classrooms and dormitory rooms for students. The Sharifboy Madrasa, constructed in the eighteenth century, still stands today. These madrasas were not only centers of religious education but also served as important gathering places for local intellectuals and clergy⁵.

DISCUSSION

At the beginning of the twentieth century, the Jadid movement brought a new spirit to the educational system of the Karshi Beklik. Enlighteners such as Ahmad Donish and Sadridin Ayni advocated for the reform of education, the inclusion of secular sciences, and the establishment of new-method *usul-i jaded* schools. Between 1908 and 1912, several new-method schools were founded in the city of Karshi. In these schools, lessons were conducted in Turkic Uzbek rather than Arabic, and subjects such as arithmetic, history, geography, natural science, Arabic, and Russian were taught⁶.

However, the new-method schools encountered strong opposition from religious circles and the authorities of the emirate. The clergy defended the "old method" of education and labeled the Jadid schools as *bid'a* (heretical innovation). Some teachers were exiled, and the schools were closed. At the same time, the society "Tarbiya-at-tifl" (The Education of Children), established in 1910, opened branches in Karshi, G'ijduvon, Kogon, and Termez to promote new educational ideas⁷.

The main problems of the education system during the Bukhara Emirate period were as follows: First, the lack of material resources—because *waqf* lands were shrinking, madrasas and schools could not sustain themselves. Second, outdated textbooks and educational manuals

⁴ Sobirov, U. *The System of Education in Schools Established by Jadids in Bukhara (1908–1912)*. Tashkent: Academy of Sciences of the Republic of Uzbekistan Press, 2024, pp. 21–27.

⁵ Sobirov, U. *The System of Education in Schools Established by Jadids in Bukhara (1908–1912)*. Tashkent: Academy of Sciences of the Republic of Uzbekistan Press, 2024, pp. 21–27.

⁶ Bobojonov, R. *Buxoro amirligi davrida ijtimoiy-iqtisodiy hayot va ta'lim tizimi*. Samarkand: Registon, 2016, pp. 129–134.

⁷ Ayni, Sadridin. *Esdaliklar (Yoddoshtho)*. Dushanbe: Irfon, 1970, pp. 83–87.

hindered the teaching of modern knowledge. Third, education was based on memorization, which failed to develop students' analytical and independent thinking skills. Fourth, secular sciences were not included in the curricula, which limited the development of scientific reasoning⁸.

Fifth, the absence of schools for women maintained a high level of illiteracy in society. Nevertheless, in some madrasas and new-method schools of the Karshi Beklik, educational innovations began to take place. In these schools, lessons were organized around exact sciences, history, and geography, and greater attention was paid to equipping students with practical knowledge. Jadid teachers also sought to create new textbooks. Therefore, by the early twentieth century, the education system of the Karshi Beklik was in urgent need of comprehensive reform. However, the conservative political structure of the emirate and the pressure of the religious authorities prevented such changes. Despite this, the reforms initiated by several Jadid teachers in the Karshi Beklik later laid the foundation for the formation of a new educational system in the modern era.

Although the education system of the Karshi Beklik remained religious and traditional for a long time, the large number of madrasas reflected the region's deep respect for learning. Nevertheless, by the late nineteenth and early twentieth centuries, the system no longer met the needs of the time. Shortages of funding, opposition to Jadidism, and the lack of modern teaching methods led to a decline in educational quality. Yet the reformist movement, the Jadid schools, and the activities of progressive teachers and intellectuals in the Karshi Beklik left a significant mark on the history of education in Uzbekistan prior to independence.

In the second half of the nineteenth century and the early twentieth century, the Karshi Beklik, which was part of the Bukhara Emirate and located in the southern region of the country, stood out as one of the major cultural and educational centers. During this period, the education system was primarily religious and traditional in character and became an important component of social life. The city of Karshi was famous for its centers of learning, and historical sources indicate that more than forty madrasas were active there, with a total of forty-six in existence. This fact reflects the deep attention given to education and enlightenment in the Karshi oasis.

The education system of the Bukhara Emirate operated in two stages. In the first stage, at *maktabs* (elementary schools), students were taught Qur'anic reading, Arabic writing, basic religious concepts, and literacy. The second stage consisted of madrasas, where advanced religious sciences such as *fiqh*, hadith, *tafsir*, logic, Arabic grammar, and philosophy were taught. According to the research of F. Bobojonova and A. Jumanazar, books such as *Hidāya*, *Uṣūl al-Dīn*, and *Sharh-i Mulla* formed the core curriculum of the madrasas of that time. As a result, the educational process was based primarily on memorization, limiting opportunities for independent and analytical thinking.

The well-known madrasas of the Karshi Beklik—Qilichboy, Sharifboy, Kukaldosh, and Hovuz—played a significant role as centers of religious and intellectual learning in the region. Most of them were two-story buildings equipped with classrooms and dormitories for students. However, by the end of the nineteenth century, due to economic decline, the reduction of *waqf* funds, and the outdated nature of the textbooks, their activities gradually decreased, and some institutions were closed entirely.

⁸ Bahrom, K. (2022). "Political-Administrative Territory of the City of Karshi in the Second Half of the 19th Century—the Beginning of the 20th Century." *International Journal of Scientific Trends*, 1(2), 86–90.

By the early twentieth century, under the influence of the Jadid movement, significant changes began to appear in the educational system of the Karshi Beklik. On the basis of new-method (*usul-i jadid*) educational ideas promoted by enlighteners such as Ahmad Donish, Sadridin Ayni, and Fitrat, several new schools were established in Karshi between 1908 and 1912. According to U. Sobirov, lessons in these schools were conducted in Turkic (Uzbek), and the curriculum included secular subjects such as history, geography, mathematics, Russian, and natural science. However, the religious elite did not support these innovations, labeling them as *bid'a* (heresy), which led to the persecution of some teachers.

Thus, while the education system of the Karshi Beklik during the Bukhara Emirate was rooted in religious traditions, by the turn of the nineteenth and twentieth centuries it had begun to undergo transformation under the influence of modernizing intellectual movements. Despite resistance from conservative forces, these early efforts by Jadid reformers paved the way for the later development of a national and modern education system. The education system of the Karshi Beklik faced a number of problems during its development process.

First of all, weak financial support and the reduction of waqf land revenues led to a decline in teachers' salaries. The curricula were not adapted to the needs of the time, and no new textbooks were produced. The predominance of memorization-based teaching methods prevented the formation of independent thinking skills among students. In addition, the absence of separate educational institutions for women was one of the serious shortcomings of the education system.

Nevertheless, as a result of the efforts of certain teachers and Jadid enlighteners in the Karshi Beklik, a process of spiritual awakening began in the region. The "Tarbiya-at-tifl" (Education of Children) society, established in 1910, opened branches in Karshi, Kogon, and G'ijduvon, and worked to popularize the ideas of new-method education. This process is regarded as one of the significant steps taken on the path toward the modernization of education.

CONCLUSION

In conclusion, although the education system of the Karshi Beklik at the end of the nineteenth and the beginning of the twentieth centuries was based on religious traditions, under the influence of the Jadid movement it took steps toward teaching modern sciences, introducing new methods, and reforming the educational process. Despite economic and administrative obstacles, the innovations that began during this period later laid the foundation for the formation of a national education system in the Soviet era. The activities of madrasas, teachers, and Jadid schools in the Karshi Beklik are evaluated as an important historical stage that left a deep mark on the spiritual and intellectual development of Uzbekistan's educational system in Uzbekistan.

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