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## THE TEXTBOOKS AND LITERATURE BY AQOID WHICH WAS TAUGHT IN MADRASAH OF MOVAROUNNAHR

**Abstract:** This article deals with the science of kalam and the textbooks and additional literature taught in the madrasas which was operating in Movarounnahr region in the early 19th and 20th centuries. Important information is provided about which textbooks and literature students have read on theology which was depended on their stage of learning.

**Key words:** Movarounnahr, madras, the science of kalam, obligatory duties, the fundamentals of religion, aqeedah, paith, a four-volume book, an issue of shariat, mutaliza.

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### Introduction

The scholars from Movarounnahr have made a great contribution to the development of world civilization. Their works and contributions are great, especially in the Islamic subjects and sciences. Abu Mansur Moturidi who was the founder of the doctrine of Moturidi and one of the two doctrinal direction of "Ahli Sunnah wa'l-Jama'ah, was born in this country and made many disciples and wrote many works. Also the scholars of the later period did significant work in this regard. That is, they rejected the various heretical sects and currents of their period and wrote a lot of works on the subject in religious matters.

In Movarounnahr, a unique tradition and school of teaching Islam to students and conveying to them the true essence of Islam have been going on for over ten centuries. The madrassas in Samarkand, Bukhara and Khiva have played an important role in this regard. Muslims in other countries also acknowledge that the religious education system in madrassas of Movarounnahr is well established and has achieved good results. It is difficult to say exactly when madrassas were built in Muslim countries. Madrasas were widespread in countries where Islam was believed in the ninth and thirteenth centuries,

including Central Asia. Some scholars mentioned that the first madrasah was built in Bukhara in the 10th century. According to the writings of scholar Narshahi, the Forjak madrasah was one of the first madrasas in Central Asia, which was damaged in a fire in 937 [1: 161].

There were some types of madrasas such as khan madrasas, eshan madrasas, private madrasas. The founders of the madrasah allocated a special property - a waqf for the financial support of the madrasah and appointed a trustee to manage this property. Part of the income of waqfs of madrasas is allocated for the maintenance of waqf property, repair of madrasah building, a certain part is given to mutawwali, mudarris, students, imam of mosque, muezzin, barber, cleaner and other servants.

According to Hasankhoja Nisari, who lived in the 16th century, Sayful ulama Kamoliddin Ibrahim Shirvani taught in Bukhara, which was the pride of cities for some time and all of his mature students achieved the level of Mawlana.

Bukhara madrassas are one of the centers of education that great teachers were prepared in it. The following words of Mahmud ibn Wali, who lived in the 17th century, prove the role of Bukhara as a center

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of education: "Because of the large number of scientists, it is called the source of scientists and science," he wrote. In the 1840s, the Russian tourist N. Khanikov mentioned that there were 103 madrassas in Bukhara on the Amir's list, 60 of which were the largest. The most famous of them were Kokaldosh, Ulugbek, Zargarlar, Tursunjon, Khiyobon, Govkushan madrasas and others.

The English tourist A. Burns pointed out that there are 366 large and small madrassas in the city, and that students of madrassas were from all countries except Iran. They had noted that they would complete a seven- or eight-year training course and return to their homeland with a stockpile of knowledge.

According to information of the 1920s, there were about 3,000 Russian Tatars in Bukhara, 300 of whom came to study Islamic principles. At the end of the 19th century, there were about 170 large and small madrassas in the emirate, serving about 10,000 mullahs, mudarris, imams, and clerics who had the right to issue fatwas against any action of the Ruler. The madrasas were economically independent and they had huge endowment properties with an income of about 5 million coins.

The madrassas had a large endowment property, the proceeds of which were used to pay salaries of the teachers and scholarship of the students. One of the Mudarris had to control the expenditure of the proceeds. A priest who successfully passed the annual madrasa exams would receive a lifetime scholarship. In the middle of the 19th century, the number of madrasah students in Bukhara increased from 9,000 to 10,000 members.

Therefore, by the end of the 19th and the beginning of the 20th centuries, Muslims living not only in Central Asia, but also in various parts of the Russian Empire, Kashgar, Afghanistan and northern Iran, sent their children to Bukhara madrassas for education. This situation lasted until the 1920s. According to the words of Sadriddin Aini, Bukhara madrassas have a high reputation in the Islamic world and the words of the scholars educated in them on religious issues are considered more authoritative than those of who studied in Egypt and Hijaz.

Depending on the level of knowledge of students studying in madrassas operating in the region, certain books and works from basic Islamic disciplines such as aqeedah, fiqh, tafsir and hadith are taught as basic textbooks. The madrassas that were operating at that time taught the students at three levels - primary, secondary and tertiary. Certain subjects and sciences were taught at each stage. At the initial stage, the students were taught by literature which was written in Turkish and Persian languages.

As the science of Aqeedah is the most important science, it is given a lot of attention in madrassas. In particular, the work "Farzi ayn" by Abdulvahid Bukhari was taught as a textbook which was written in Persian. This pamphlet was taught as a textbook in

primary madrassas in the Central Asian region in the late 19th and early 20th centuries. The book is memorized with special attention to readers and students.

There are various opinions as to who wrote the work "Farzi Ayn". In some sources it is said that author is unknown, while others believe it was written by Suleiman Bukhari who was scholar from Bukhara. Some scholars say that the pamphlet was written by Abdulvahid Bukhari, a well-known teacher from Bukhara. Because in one edition " his name is mentioned in the work "Farzi ayn" as secretary, compiler and publisher". In particular, the famous writer Sadriddin Ayni also noted the same information.

In the work "Farzi Ayn" it is described the obligatory deeds of the religion that Muslims need to know and follow. It is obligatory for every man and woman who has reached the age of puberty and is conscious to do and know it. The issues that were mentioned in the play are in accordance with the sects of Imam A'zam Abu Hanifa, (may Allah have mercy on him).

The fact that this pamphlet quotes from reliable sources of the Hanafi school, such as "Fusuli imodiy", "Jomeul mutafarriqot", "Kifoyai Shabiy" that is a clear proof of our opinion.

The famous scholar of our time Sheikh Mansur said: "We heard about the work called "Fusuli imodiy" when were a child, or rather, when we memorized the work "Farzi ayn", the name of that book stuck in our memory. He later said that the book was written by the grandson of the great scholar, Burhanuddin Marghinani who was the author of "Al-Hidoya".

Although the work "Farzi Ayn" itself is a small and concise pamphlet, as noted above, it contains important issues from reputable sources. According to the work "Saloti Mas'udi" and other jurisprudential sources, Abu Hafs Kabir Bukhari said: "Even if a person performs the pillars of prayer well and does not know whether it is fard, wajib or sunnah, his prayer is not valid." In order not to fall into the same situation, the work "Farzi ayn" serves as a close assistant.

The words of faith, the six religious words and their meanings, the attributes of Allah, the eight rules called the "fundamentals of religion", the forty fards, the fards of prayer, the wajibs and sunnahs, the acts that invalidate the praying, the supererogatory prayings, the etiquette of visiting the grave, and the adhan issues, Eid and funeral rules, instructions of qadha praying and marriage are briefly explained in the work "Farzi ayn". In general, this play contains religious information that is necessary in the daily life of every Muslim [2: 3-5].

The work "Chahor Kitab", popularly known among Uzbek-speaking peoples as "Chor Kitab", was also taught to students at an early stage of education. In fact, the work was written in Persian. Later it was

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translated into Turkish. The book, as its name implies, consists of a collection of four works. The second work in the book is devoted to religious issues and its purpose is stated as follows: "This book describes the faith, its meaning, types, rulings, pillars, conditions, and the meaning, types, rulings, pillars, and conditions of Islam, as well as the summation and separation of the meanings of faith and Islam. This will make it easier for believers and Muslims to understand, comprehend and memorize. Nevertheless, if a person does not know the conditions of faith and Islam and is not aware of the pillars and rules of faith and Islamic religious, such a person will not be called a Muslim in any sect, nation or religion [3: 16].

The second work of the "Chor Kitab" was written in a question-and-answer format, which was devoted to these primary essential religious issues. That is, a question about a religious issue is asked and then answered. For example, "If he asks how many qualities it is necessary to believe in Allah, "It is necessary to believe with ten qualities. From these ten qualities, two are negative and eight are substantive [3: 18].

After studying Arabic grammar at madrasa, students read textbooks by aqid which was written in Arabic. In particular, the commentary of Ali ibn Uthman al-Oshi (d. 575/1179) on the poem "Al-Qasidatu al-lomiya fi-t-tawhid", that is, the work of Mulla Ali Qari "Zawul maali" was taught. Although there are few differences between the different copies of the work "Bad'ul Amali", but it can be said that there are some differences between them. The commentary by Mullah Ali Qari on the work "Zaw al-Ma'ali", "Tufhat al-Aali" and "Practical translation" by Humaydi contain the same 68 verses. The main information of the work is described in 60 bytes, the rest contains advice and prayers for students.

The fact that the work "Bad'ul Amaliy" is a wonderful one that has always attracted the attention of the people of science from the large number of comments written on it. Many commentaries have been written on this work, the texts of which have been memorized and believed in for more than eight hundred years [4: 45-46].

The commentary on this work which was written by Mulla Ali Qari and entitled as "Zavul maoli" has been taught in madrassas as one of the main textbooks of the subject of Aqid. In this commentary, the religious issues that were described in the text are interpreted in a simple and fluent manner. Imam Abu Hanifa, (may Allah have mercy on him), who wrote the work "Al-Fiqh al-Akbar" and "Sharh al-Fiqh al-Akbar" which was written by the scholar Abul Muntaha Ahmad ibn Muhammad Magnisi (d. 1000/1592) were taught as the main textbook in aqid. This work was popularly known as "Abul Muntaho" by its author's name. This work was selected as a main textbook because a brief commentary on the work written by the founder of the Hanafi school, Imam

Abu Hanifa. The ancient scholars understood the jurisprudence in a general sense. That is, fiqh, in their opinion, covers all issues of aqid, fiqh and mysticism. In this regard, Abu Hanifa (may God have mercy on him) called his work on religious issues as "Al-Fiqh al-Akbar" (Great Fiqh).

Imam Kardari narrates as follows: Mu'tazilites deny that Abu Hanifa (may Allah have mercy on him) wrote a work on theology. Their aim is to deny the works "Al-Fiqh al-Akbar" and "Kitab al-alim val-mutaallim". Because in these two works, many rules of "Ahli Sunnah wa'l-Jama'ah" that were regarding religious matters are mentioned. Mu'tazilites claim that Abu Hanifa was a Mu'tazilite. It is claimed that the work "Al-Fiqh al-Akbar" was written by Abu Hanifa Bukhari, a scholar from Bukhara. Their statement is a clear mistake. I have seen myself that the scholar Mawlana Shamsul milla wad-din Kardari Bazotiqini Imadi wrote these two books in his own letter and the author was Abu Hanifa. Most Mashayiks agreed with this idea [5: 8].

In the introduction to the second edition of the work "Sharh al-Fiqh al-Akbar" by Allama Abul Muntaha, thirty-seven commentaries on al-Fiqh al-Akbar have been mentioned by prominent Hanafi scholars [5: 12-18]. Among the many commentaries of the work "Al-Fiqh al-Akbar", there are several reasons why the commentary written by the scholar Abul Muntaha is taught as a textbook in madrassas. At first, this commentary expresses the intentions of Abu Hanifa in the text of "Al-Fiqh al-Akbar", and it is neither too long nor too short to understand the purpose. As much as possible, emphasis is placed on explaining the goals of Abu Hanifa in the mantle. It was also written using the early mentioned comments.

In this work, the religious sayings and issues are tried to be based on the verses of Quran, sunnah and the documents of intellectual evidence. This work was first published in 1367/1948 in the publishing house "Idoratul maorif an-nu'maniya" However, modern editions of the work "Sharh al-Fiqh al-Akbar", written by the scholar Abul Muntaha, deal with the issue of faith in the parents of the Prophet (peace and blessings of Allah be upon him). والدا رسول الله صلى الله عليه وسلم ما ماتا على الكفر (Walidu Rasulallah sallallaahu alayhi wa sallam mo moto alal kufr).

In the sentence "The parents of the Prophet (peace and blessings of Allah be upon him) did not die in kufr," the Arabic word "Mo" is omitted because it is omitted in the text. The scholar Zahid Kawsari (may Allah have mercy on him) mentions the following in this regard: "Alhamdulillah, I saw in the Dar al-Qutub al-Misriya library that two ancient manuscripts of the work "Al-Fiqh al-Akbar" where the phrase "Mo moto" mentioned in the text. Some of my friends also saw in Manidani's Shaykh al-Islam Allama Arif Hikmat library that in two ancient manuscripts, the text came with the phrase "alal fitrati." That is, "The parents of the Messenger of

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Allah (peace and blessings of Allah be upon him) died in fitrat" [6: 102-103].

Many scholars believe that the copyists of the work "Al-Fiqh al-Akbar" have the opposite meaning because they dropped one of the two words "mo" in the same place in the text. Many special pamphlets and works have been written by scholars to prove that the parents of the Prophet (peace and blessings of Allah be upon him) did not die in disbelief. In particular, the title of the work "Manhur ravzil azhar sharhul fiqhil akbar" lists the names of 18 works on this topic [7: 212].

The work "Al-Aqeed al-Nasafiyyah" by Abu Hafs Najmiddin Umar al-Nasafi (461-537 / 1069-1143) and "Sharh al-Aqeedah al-Nasafiyyah", written by Saduddin Taftazani (722-792 / 1322-1390), were also taught in madrasas. This is because the work "Al-Aqeed an-Nasafiyya" was the most authoritative text on the doctrine of Moturidiyya. The reason for writing this work is explained by the Iranian researcher Muhammad Omar Joyo. He says: "In fact, the scholar first wrote this work in Persian and called it as "Ahli Sunnah wa'l-Jama'ah." This Persian copy was narrated his student Imam Burhaniddin Margilani (517-593 / 1123-1197). In the introduction to this work, Burhaniddin Margilani writes the following: Sultan Sanjar Seljukiy and the governor of Sistan region Amir Abulfazl arrived in Samarkand in 536/1141. At a meeting with the clerics, judges and sheikhs of Samarkand, Sultan Sanjar asked the great imam and clerics, Amir Abulfazl who was the governor of Sistan province, to write a pamphlet on the faith of the "Ahli Sunnah wa'l-Jama'ah". When the pamphlet was written, all Samarkand scholars agreed with it and asked them to sign it. Sistan Governor Amir Abulfazl then said that he would take the pamphlet to his country and punish anyone who contradicted the beliefs that contained in the pamphlet. All the imams and clerics of Samarkand who took part in the meeting agreed to this and unanimously indicated that the pamphlet was written by Imam Abu Hafs Nasafi and that they would sign it if they were ready [8: 6].

Commenting on this preface, the Iranian scholar Muhammad Omar Joya said that during the reign of Sultan Sanjar at that time, the influence and support of the Hanbalis and Karamis increased in the territories of Iran. For this reason, the governor of Sistan said to be asked the great scholars of Samarkand region to write a reliable source of faith with the same request.

The original Persian manuscript of this work of Abu Hafs Nasafi, narrated by Imam Burhanuddin Margilani, is in the collection of the National Library of Iran. It is kept under inventory number №11-13613 in the Library of the Islamic Council of Iran (کتابخانه اسلامی ایران همجل سور) in Tehran.

The work "Sharhul aqoidin nasafiya" by Imam Taftazani is taught as the main textbook in theology not only in the Middle Ages, but also today in the

regions where the Hanafi school is widespread. In particular, in the famous "Al-Azhar" mosque in India, Pakistan and Egypt, students are taught the subject of faith as a basic textbook. The scholars of Maliki, Shafi'i and Hanafi sects who have lived in different centuries have written 97 commentaries, margins and teachings on the work "Sharh al-Aqeedin Nasafiya" by Imam Taftazani [9: 3b-4a]. The fact that even contemporaries of Sa'd al-Din Taftazani wrote handbooks and quotations which indicates that this work has been popular in the Islamic world since the author's lifetime.

In the past centuries, in the education system of Central Asia, especially in Bukhara madrasas, students read Imam Taftazani's work "Sharhul aqoidin nasafiya" by Ramazan Efendi ibn Muhammad (d. 2025/1616), Mulla Ahmad and Ilyas ibn Ibrahim Sinobi Bursawi Hanafi (d. 891/1486), Shamsuddin. Ahmad ibn Musa Khayali, Abdulhakim ibn Shamsuddin Muhammad Siyalkuti, Mulla Qasim, Kamaluddin Ismail ibn Bali Rumi Qirmani (d. 975/1567), Qul Ahmad ibn Muhammad ibn Abdussalam Hizr Shukari Hawamidi (d. 950/1543), Ahmad ibn Muhammad ibn Ahmad Ibn Yunus Shalabi (d. 1021/1612), who studied independently with commentaries and margins written by scholars such as Akhund Shaykh, Abdur-Rahman and Ismatullah [10: 95-96].

The last work to be taught in the madrasas by aqid is the work "Sharh al-Aqeed al-Izdiya", popularly known as Mulla Jalal. This work is a commentary on the text "al-Aqeed al-izdiya" written by Qazi Azududdin Abdurrahman ibn Ahmad Iyji (d. 756/1357). This text summarizes the basic rules of religious matters. This was the last book which the author finished and wrote in twelve days. Jalaliddin Muhammad ibn As'ad Siddiqi Davwani (d. 908/1503) wrote a commentary on this text in Jiyrun in 905/1499 and it was also the last book written by the shariah.

The work "Sharh al-Aqeed al-Izdiya" was written on the basis of many logical rules and mental rules, so the students were taught through several directions. Because students were able to understand the religious issues stated in the text and commentary using frames.

This comment has been framed by a number of scholars. In particular, Mawla Yusuf ibn Muhammad Khan Karabaghi Muhammad Shahi (d. 1030/1621) wrote the margin work "Tatimmatul havashi fi izolatil gawashi". Scholars such as Husayn Khalqali Husseini (d. 1014/1605) and Mawla Ahmad ibn Muhammad (d. 906/1501) wrote margins and quotations.

In conclusion, it should be noted that due to the well-established system of education in Central Asian madrasas and the gradual provision of textbooks in all disciplines, students have mastered all subjects. In particular, great attention was paid to the science of aqid, taught on the basis of the most important textbooks and additional literature. The use of these

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experiences in the religious education system is still effective today.

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