



RELIGIOUS SCHOLARS ACTIVE IN THE BOYSUN EMIRATE AND THEIR EDUCATIONAL ACTIVITIES

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ABSTRACT	KEYWORDS
<p>This article analyzes the lives and scholarly-educational activities of prominent religious scholars who were active in the Boysun region of Surxondaryo province from the late 19th to the mid-20th century—Qosim Boysuniy, Azimov Ravshan Mufti, Domla Karimbek, Mulla Do‘st Nodir Boysuniy, and Norqul Shaykh Rajab oqli. The study highlights their roles in the religious education system, their academic connections with Bukhara madrasas, and the impact of Soviet-era persecution policies on religious scholars. The findings underscore Boysun’s significance as a center of religious and educational life, as well as the contributions of these scholars to the spiritual and cultural life of the local population.</p>	<p>Boysun, religious scholars, Ravshan Mufti, Domla Karimbek, Norqul Shaykh, Mulla Do‘st Nodir Boysuniy, Bukhara madrasas, religious education, Soviet repression, Hududiya madrasa.</p>

Introduction

Historically, the territory of Uzbekistan has hosted numerous centers of knowledge and learning. Cities such as Bukhara, Samarkand, and Termez were particularly renowned as hubs of religious and secular education. Among the regions with close connections to these centers is the Boysun oasis in Surxondaryo province, which has historically produced learned scholars, teachers, and religious leaders.

In the late 19th and early 20th centuries, numerous religious scholars in the Boysun region played a crucial role in the spiritual life of the local population. They were engaged in teaching at madrasas and schools, promoting religious knowledge, and spreading enlightenment among the people. This article focuses on the lives and activities of three prominent scholars from Boysun—Azimov Ravshan Mufti, Domla Karimbek, and Norqul Shaykh Rajab oqli—analyzing their contributions from a scholarly perspective.

Discussion

Qosim Boysuniy was a learned and enlightened individual born and raised in Boysun during the 19th century. Details of his early life and family background remain scarce. It is known that by the mid-19th century, he served at the court of the Bukhara Emir Nasrullo. As a skilled calligrapher and translator, he gained the Emir’s attention and was entrusted with translating Mustafa ibn Abdullah Haji

Khalifa Kotib Chalabi's historical-geographical work *Jahonnamo* (1609–1687) from Turkish into Persian-Tajik.

The manuscript, completed in Hijri 1259 (1843 CE), contains 33 colored maps and includes the commentary of the original editor, Ibrahim Mutafarriq. As the manuscript's editor, Mir Abul Qosimxo'ja ibn Mulla Mir Badalxo'ja Boysuniy-Bukhari is mentioned, indicating Qosim Boysuniy's authorship and translation. He taught at the "Hududiya" madrasa in Boysun and was recognized as a prominent scholar of both religious and secular sciences. The Bukhari nisba reflects that he initially lived and worked in Boysun before relocating to Bukhara. His work *Jahonnamo* and *Dunyo Ko'zgusi* have been preserved in the Manuscript Collection of the Institute of Oriental Studies, Academy of Sciences of Uzbekistan (No. 109).

Mulla Do'st Nodir Boysuniy was born in the mid-19th century in the village of Ko'chkak (now part of the Rabot rural council). He was the third child in his family. His father, Qosim, a skilled craftsman, valued education and ensured his son received a proper scholarly upbringing. After studying locally and at the Hududiya madrasa in Boysun, Mulla Do'st continued his education in Bukhara. He later became a prominent scholar, serving as a teacher and then as a qadi. He gained recognition for his knowledge, sharp intellect, and poetry. He also served at the court of Bukhara Emir Abdullakhon. Writing under the pen names "Nodir" and "Mulla Do'st Nodir," he passed away in 1923. He had two daughters and a son, currently residing in the Republic of Tajikistan. His works are mentioned in the writings of tazkirah authors such as Afzal Maxdum Pirmastiy, Muhtaram, and Abdiy, and he compiled a divan of mainly lyrical ghazals, as noted by Ahmad Abdullayev, a specialist in Persian-Tajik literature.

Azimov Ravshan Mufti (1876–1961) was born in the village of Avlod, Boysun. Gifted from a young age, he began studying under Domla Orif Hoji and later attended the *Jahonbog'i* madrasa in Bukhara from age 14 to 34. In 1911, at the age of 34, he achieved the rank of mufti and was officially recognized in 1913. When Amir Sayid Olimkhon was appointed Emir of Bukhara, Mufti Ravshan became the chief mufti of the Boysun emirate. He taught in madrasas in Boysun and surrounding villages, frequently facing persecution under Soviet rule. He was imprisoned in 1952 and released in 1953 following Stalin's death. His father, Azim Sofi, was also highly knowledgeable and pious but was executed by the Red Army in 1922. Ravshan Mufti left a legacy of righteous children and played an advisory role during World War II, participating in consultations with Soviet authorities regarding the war effort.

Domla Karimbek (1864–1950) was born in the Sariosiyo area of the Boysun emirate. He received his initial education from his father and relatives under the guidance of Eshoni Qiron. He studied at the Hududiya madrasa in Boysun and later at the Nodir Devonbegi madrasa in Bukhara before returning home. He served briefly as a teacher in Boysun and later worked in the judicial office as a qadi. He was known for his deep knowledge of the Qur'an and Hadith and was reputed for his healing abilities using Qur'anic verses. Domla Karimbek spent his final years in Sariosiyo and was buried in the local cemetery.

Norqul Shaykh Rajab ogli (1879–1975) was born in the Boysun emirate. He received his initial education at the Hududiya madrasa in Boysun and later studied at the Mir Arab madrasa in Bukhara. Originally wealthy, his property was confiscated by the state in 1930. He was highly knowledgeable in Qur'anic and Hadith sciences and reputed for using Qur'anic verses to heal various physical and

mental illnesses. According to his son Aziz Norqulov, he spent his final years in the Poygaboshi neighborhood and was buried in the “Qo‘rg‘oni bolo” cemetery.

Conclusion

Historically, Boysun has been one of the centers of religious and intellectual development. Scholars from this region—including Qosim Boysuniy, Azimov Ravshan Mufti, Domla Karimbek, Mulla Do‘st Nodir Boysuniy, and Norqul Shaykh Rajab ogli—played an essential role not only in the religious education system but also in shaping the spiritual life of the local population.

Through their teaching, these scholars disseminated religious knowledge widely and promoted enlightenment and moral values among the people. Despite the severe impact of Soviet-era persecution, they endeavored to continue their religious and educational work. Studying their lives and activities provides valuable insight into the historical and spiritual heritage of the Boysun oasis.

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