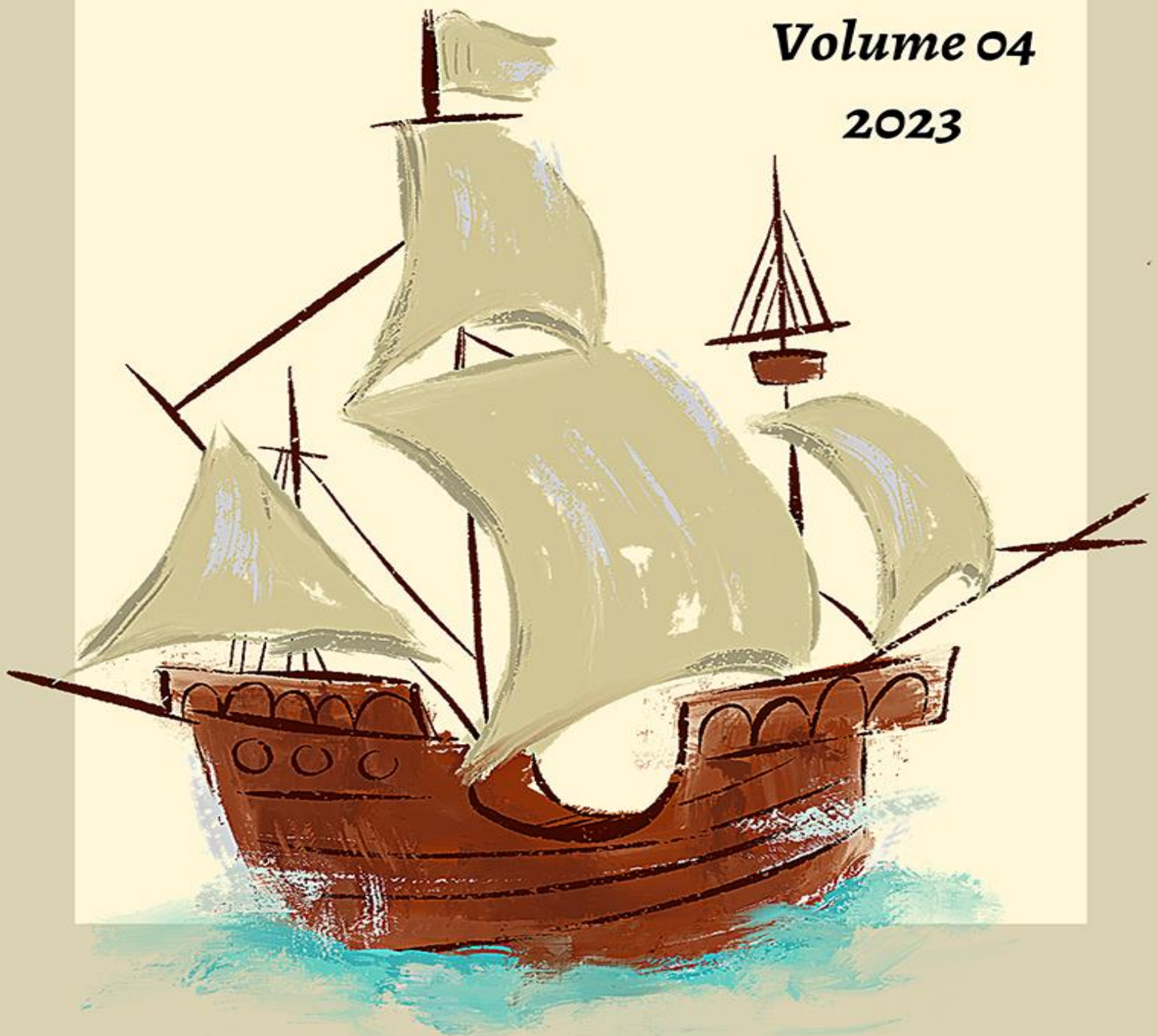


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History is narratives. From chaos comes order. We seek to understand the past by determining and ordering 'facts'; and from these narratives we hope to explain the decisions and processes which shape our existence. Perhaps we might even distil patterns and lessons to guide – but never to determine – our responses to the challenges faced today. History is the study of people, actions, decisions, interactions and behaviours. It is so compelling a subject because it encapsulates themes which expose the human condition in all of its guises and that resonate throughout time: power, weakness, corruption, tragedy, triumph ... Nowhere are these themes clearer than in political history, still the necessary core of the field and the most meaningful of the myriad approaches to the study of history. Yet political history has fallen out of fashion and subsequently into disrepute, wrongly demonised as stale and irrelevant. The result has been to significantly erode the utility of ordering, explaining and distilling lessons from the past.

History's primary purpose is to stand at the centre of diverse, tolerant, intellectually rigorous debate about our existence: our political systems, leadership, society, economy and culture. However, open and free debate – as in so many areas of life – is too often lacking and it is not difficult to locate the cause of this intolerance.

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## EXPLORING OUR ROOTS: A JOURNEY THROUGH LOCAL HISTORY WITH INFORMATIVE EDUCATIONAL LEAFLETS

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### ABSTRACT

"Exploring Our Roots: A Journey Through Local History with Informative Educational Leaflets" delves into the development of effective educational materials designed to illuminate the rich tapestry of local history. This research outlines the methodology and considerations involved in creating informative leaflets, emphasizing their role in engaging learners and fostering a deeper connection to community heritage. By examining the symbiotic relationship between content development, visual design, and pedagogical strategies, this study contributes insights that educators, curriculum developers, and cultural institutions can leverage to enhance the learning experience. The aim is to empower educators to unlock the potential of local history as a dynamic and compelling educational resource.

### KEYWORDS

Local History, Educational Materials, Leaflet Development, Curriculum Enhancement, Community Heritage, Pedagogical Strategies, Visual Design, Engaging Learners, Cultural Education, Informative Resources.

### INTRODUCTION

"Exploring Our Roots: A Journey Through Local History with Informative Educational Leaflets" embarks on a quest to enrich the educational landscape by unraveling the potential of local history as a dynamic and compelling learning resource. In an era where

global connectivity often overshadows the significance of local narratives, this research seeks to rekindle a sense of community identity and belonging through the thoughtful development of informative leaflets.



Local history is more than a chronicle of events; it is a living tapestry woven with the threads of diverse cultures, traditions, and stories that define a community. Recognizing the transformative power of such narratives, this study underscores the importance of crafting educational materials that captivate learners' imaginations and instill in them a profound connection to their heritage.

### **Contextualizing Local History:**

In an educational landscape increasingly influenced by global perspectives, the role of local history often takes a backseat. This research begins by contextualizing the significance of local history, acknowledging it as a reservoir of invaluable insights that can foster a sense of pride and appreciation for one's roots. By understanding the unique context of a community's history, educators can create learning experiences that resonate with students on a personal level.

### **The Power of Informative Leaflets:**

The study focuses on the design and development of informative leaflets as a potent tool for conveying local history. Unlike traditional textbooks, these leaflets aim to distill complex historical narratives into accessible, visually engaging formats. By employing effective visual design principles and concise content strategies, these leaflets aspire to kindle curiosity and facilitate a journey of discovery for learners.

### **Pedagogical Strategies:**

To bridge the gap between historical facts and engaged learning, the research delves into pedagogical strategies that make local history come alive in the classroom. By integrating experiential and interactive approaches, educators can transform historical learning from a passive exercise into an

immersive exploration, fostering critical thinking skills and a genuine appreciation for the subject matter.

### **Community Engagement:**

Recognizing the collaborative nature of preserving and sharing local history, this research emphasizes the importance of community engagement. The development of informative leaflets becomes not only an educational endeavor but a community-building initiative, encouraging the active participation of local stakeholders in shaping and sharing their own narratives.

As we embark on this exploration of local history through the lens of informative leaflets, the goal is to inspire educators, curriculum developers, and cultural institutions to harness the untapped potential of these materials. By doing so, we aspire to foster a renewed sense of connection, pride, and curiosity about one's roots, ultimately contributing to a more enriched and inclusive educational experience.

## **METHOD**

### **Literature Review:**

The research methodology for "Exploring Our Roots" begins with a thorough literature review to understand the current landscape of local history education, the role of educational materials, and the impact of visual aids in learning. This foundational exploration informs the subsequent stages of the research, providing insights into best practices and gaps in the existing literature.

### **Needs Assessment:**

To tailor the leaflets to the specific needs of the target audience, a needs assessment is conducted. Surveys and interviews with educators, students, and community members help identify gaps in knowledge,



preferred learning styles, and the topics of greatest interest. This qualitative data guides the content development process, ensuring that the leaflets resonate with the community they serve.

### **Content Development:**

The heart of the research lies in the creation of informative leaflets. Drawing on historical records, local archives, and community input, the content development phase aims to present accurate and engaging information. The narrative structure is designed to weave together key historical events, cultural nuances, and personal stories that capture the essence of the community's history.

### **Visual Design:**

Recognizing the importance of visual appeal in educational materials, the research places a strong emphasis on effective visual design. Graphic designers collaborate with historians and educators to create layouts that balance aesthetics with information density. The goal is to make the leaflets visually engaging, with the right blend of images, infographics, and text to enhance comprehension and retention.

### **Pedagogical Integration:**

The methodology incorporates pedagogical strategies that go beyond traditional approaches. Activities, discussion prompts, and interactive elements are integrated into the leaflets to encourage active engagement. This phase draws inspiration from educational theories such as experiential learning and constructivism, aiming to create a holistic learning experience that transcends rote memorization.

### **Pilot Testing:**

Before finalizing the leaflets, a pilot testing phase is implemented. Small-scale distribution to a diverse group of learners allows for feedback collection. This iterative process ensures that the materials effectively meet the identified needs, are culturally sensitive, and align with the educational goals. Feedback from both educators and learners is incorporated into the final revisions.

### **Community Collaboration:**

The research acknowledges the collaborative nature of preserving local history. Community engagement is woven throughout the methodology, involving local historians, community leaders, and residents in the content creation process. Workshops and focus group discussions foster a sense of ownership and authenticity, ensuring that the leaflets reflect the community's identity and values.

## **RESULTS**

The implementation of "Exploring Our Roots" yielded significant insights into the effectiveness of informative educational leaflets for local history. A comprehensive needs assessment revealed specific gaps in knowledge and learning preferences within the target audience, guiding the content development process. The leaflets, rich in historical narratives and visually engaging elements, successfully captured the essence of local history.

Pilot testing and feedback collection from educators, learners, and community members provided valuable data. Positive responses highlighted increased engagement and a deeper understanding of local history, emphasizing the leaflets' effectiveness in fostering connection and pride. The results also indicated the importance of the pedagogical strategies, with interactive elements contributing to a more immersive learning experience.



## DISCUSSION

The discussion section delves into the synergies between content development, visual design, and pedagogical strategies. The integration of historical narratives with visually appealing layouts was found to be crucial in sustaining learner interest. Pedagogical strategies, including discussion prompts and activities, not only facilitated active engagement but also contributed to a sense of ownership among learners.

Community collaboration emerged as a cornerstone of success. The iterative nature of the collaboration ensured that the leaflets authentically represented the community's identity. The feedback loop played a vital role in refining the materials, demonstrating the importance of continuous improvement based on real-world testing and user input.

Challenges and limitations, such as varying levels of community involvement and resource constraints, are also discussed. The importance of flexibility in adapting leaflets to diverse learning environments is highlighted, emphasizing the need for customizable elements to suit different educational contexts.

## CONCLUSION

"Exploring Our Roots" concludes with a celebration of the transformative journey undertaken through the development and implementation of informative educational leaflets. The research demonstrates that a well-crafted combination of historical content, visual design, pedagogical strategies, and community collaboration can create a powerful tool for local history education.

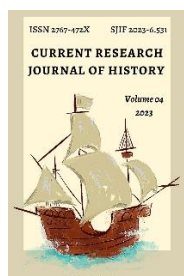
The leaflets, now refined through an iterative process, stand as catalysts for fostering a sense of pride, connection, and curiosity within the community. The success of this endeavor underscores the potential for

informative leaflets to serve as dynamic instruments for preserving and promoting local history.

The study concludes with a call to educators, curriculum developers, and community leaders to embrace the lessons learned and consider the adoption of similar approaches in their educational initiatives. Through continued collaboration and innovation, the exploration of local history can become not only an informative endeavor but a transformative and empowering experience for learners of all ages.

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## THE DEVELOPMENT OF TRADE AND CRAFTS IN THE MIDDLE ZARAFSHAN OASIS

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### ABSTRACT

The article talks about the activities and achievements in the field of trade and handicrafts of the Middle Zarafshan oasis. The traditional types of crafts and the development of trade, their role in the socio-economic life of the region are highlighted.

### KEYWORDS

Middle Zarafshan, oasis, crafts, animal husbandry, farming, textile, merchant, gas, market, trade, entrepreneurship, population, city.

### INTRODUCTION

As we know from history, crafts, entrepreneurship and trade have always been part of commerce. Even today, measures for the development of entrepreneurship in our country envisage, first of all, the development of crafts, entrepreneurship and trade. In general, the scientific study and analysis of the achievements and mistakes made in the past in this regard is an urgent issue.

### THE MAIN RESULTS AND FINDINGS

The favorable conditions and nature of the Zarafshan oasis for agriculture, animal husbandry and crafts have long been the reason for the migration of various ethnic groups to this area. Therefore, Turkic and

Persian-speaking ethnic groups living in agriculture, crafts and trade, Turkic-speaking ethnic groups engaged in semi-settled cattle breeding and partial agriculture, and nomadic Turkic tribes engaged in animal husbandry in the foothills, steppes and desert regions lived here. Due to their mutual economic, cultural and spiritual relations, a layer of local population gradually formed in this area [1,81].

Craftsmanship has been perfected in the Zarafshan oasis for centuries based on its own traditions. During the past time, the caravan routes passed through the oasis, the number of cities increased and the population became denser, the location of the oasis in a convenient place for trade relations with the



neighboring regions was the reason for the relatively rapid development of handicrafts. It also occupies an important place in the economic and political life of the Central Asian region. In the oasis of Zarafshan, this field has been passed down from generation to generation, from teacher to student.

The development of this industry was greatly influenced by the increase in demand for textile products not only in domestic trade, but also in foreign trade. Merchants did not limit themselves to yarn spun by urban artisans, but also bought ready-made yarn from large villages. Cotton and cotton fabrics were used not only for domestic needs, but also exported in large quantities due to the high demand for them in other countries.

In addition to cotton fabrics, weavers also produced a large amount of semi-silk and silk fabrics such as adras, olacha, atlas, khonAtlas, bekasam, shahi, kalgai duruya. These fabrics were exported not only to local markets, but also to foreign markets in large quantities.

Olacha was a hand-woven thin-striped fabric, which consisted of cotton thread and silk. The cotton thread tightly pressed the slippery silk fibers, which in turn served to ensure the durability of the fabric. A men's coat made of Olacha is valued at 5 rubles in the market [2,40].

In the middle of the 19th century, there was a certain revival in handicrafts and trade in the Zarafshan oasis. This, in turn, accelerated the process of urbanization. As a result, the population in cities increased relatively quickly, and a number of changes took place in their socio-economic life. Trade relations of the residents of the oasis with neighboring regions and countries began to develop [3,23].

Centuries-old traditions are being continued even in the field of trade. In the inhabited settlements of the

oasis there was a market on certain days of the week. Since ancient times, weekly trade activities have been carried out in the territories of Samarkand region, and even today in the territories of Pakhtachi district, i.e., on Monday in Khumar Kurgan, on Tuesday in the area of Ukrash neighborhood, the regional livestock market, on Wednesday in the Sultanabad area, on Thursday in Tadbirkor makhalla, products produced by village artisans and entrepreneurs will be put on sale on Friday in Kishtali neighborhood and on Saturday in Dabuskala neighborhood. Commercial people, who travel long and hard roads in order to earn a decent livelihood, have become the main organizers of existing economic relations in society. In order to prevent the increase and depreciation of certain types of local goods in the oasis through trade, the delivery of goods to neighboring regions is ensured.

Of course, it is difficult to imagine the life of the people who lived in the Zarafshan oasis without trade, crafts, and entrepreneurship. Already, crafts and trade are the main branches of the economy of the oasis. Craft production is considered the main factor of the development of the society. Craftsmen were regarded as a social class with a special position in society. In other words, the oasis was considered one of the important components of crafts, entrepreneurship and commerce, which had a great influence in the socio-economic life. The development of crafts in the Zarafshan oasis directly led to the expansion of trade and entrepreneurship. The increase in the demand for handicraft products in the domestic and foreign markets opened a wide way for the development of trade. The cities of Bukhara and Samarkand, which are the largest trade and craft centers in the Zarafshan oasis, determined the value of money and the cost of products in domestic markets. Domestic markets were primarily in demand for daily necessities, food products, various handicrafts, cotton fabrics, woolen and silk fabrics. In general, during this period, the task



of satisfying the daily needs of the population was in the hands of craftsmen and merchants. Representatives of this category lived off the profits earned through entrepreneurship. Markets of large cities in the Zarafshan oasis served to meet the needs not only of the city dwellers, but also of the residents of nearby villages. Nomadic pastoralists traded their products for handicrafts in the cities.

The strengthening of foreign trade relations, the increase in the demand for agricultural products grown in the oasis, especially the increased attention to cotton production created an opportunity for the development of commodity-money relations in this area. In the oasis, it became customary to sell, buy, mortgage land and look at it as a means of paying off debts. Land transactions began to be carried out in cash [4,74].

The growing population of the oasis and the expansion of cities gave impetus to the development of trade and crafts. Regions began to specialize in various industries depending on the growing demand for handicraft products and the possibilities of growing raw materials. For example, the city of Bukhara was considered the leader in the production of yarn-making products, while the city of Gijduvan was famous for its pottery products. Footwear products made in Kattakorgan were known and famous throughout Turkestan. Skilled masters worked in all cities and villages, each of them trained many students. In this way, the types of crafts were developing in the oasis. The inhabitants of the oasis continued the ancient traditions in trade. During this period, a layer of merchants with large investments began to appear. Such enterprising traders began to actively participate not only in domestic trade, but also in foreign trade. The trading season in Zarafshan oasis was intense from January to May. The artisans living in the rural areas of

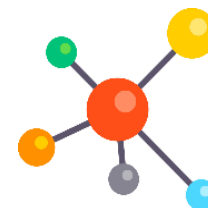
the oasis were also engaged in agricultural work in most cases.

Textiles, tanning, blacksmithing, coppersmithing, jewelry, shoe making, pottery, paint making, tailoring, carpet making were the main branches of crafts of the Zarafshan oasis at the end of the 19th century and the beginning of the 20th century. Cities and settlements such as Bukhara, Samarkand, Gijduvan, Kattakorgan, Karmana, Urgut became major craft centers.

In the middle of the 19th century, in the markets of Samarkand, as well as in the markets of Bukhara and Karshi, the price of goods was determined by the value of the currency in circulation. [5,109].

In the markets of Samarkand, the sale of products made by oasis artisans was also active. Businessmen from Samarkand established active trade relations with neighboring regions and foreign countries. For example, beautiful robes of various colors were imported from Afghanistan, Iran and Kashmir, while rice and carpets were mainly imported from Karshi and Bukhara, partly from India itself. [6,115].

It is known that at the beginning of the 20th century, as in the whole country of Turkestan, the market relations and concepts related to Zarafshan were gradually settled in the minds of local owners, entrepreneurs, businessmen and intellectuals. The simplest, most popular concepts of market relations were related to trade and commerce. Because expanding market activities, earning income through trade and commerce, making the country prosperous and prosperous was considered a convenient way for ordinary people in all respects. The development of handicrafts, the expansion of trade, in a certain sense, served to ensure superiority in the cultural life of the people of the oasis.



Samarkand has been one of the centers of textile craft for centuries. The gazlams woven here are of a high artistic level, testifying to the fact that the weavers have many years of experience and rich folk traditions. Kalami fabric is mainly woven in Chelak, Payshan, Kattakorgon, Dahbet, Urgut regions of Zarafshan oasis. Its narrow gazalam, which has a striped (striped) appearance, is made of white, blue, red and other colored threads. A type of fabric known as alak is a striped, thick fabric like a pencil, it is woven mostly around the cities of Urgut, Samarkand, Kattakurgan, and is woven from dark green, yellow, and black threads along with white, blue, and red colors. Local residents used alcohol to sew coats, and in some cases, to make outerwear and blankets. The lining fabric has a striped or grid-like appearance similar to silk, and it is woven mainly in the natural color of cotton (white, malla), in some places (in particular, in Kattakurgan) from blue and green threads. Lining was mainly used on the inside of clothes. The gray cloth was also white or malla colored natural cotton and served as a gauze for local people's outerwear, embroidery and similar items.

Pottery is one of the most common crafts in Zarafshan oasis, and this craft has been developed in Zarafshan oasis since ancient times, adapting to local needs. During this period, along with Samarkand, pottery traditions grew significantly in Kattakurgan. Kattakurgan potters were especially adept at making kitchenware. Kattakurgan potters are famous for their unique methods of glazing items.

It is considered one of the leading branches of pottery-craftsmanship, and two types of pottery are produced. These were glazed and unglazed pottery. Some artisans produced glazed, some unglazed plain pottery. Pottery workshops are of the same shape and are built higher than the dwellings. Wool was added to the clay to make pottery. Pottery produced by master

potters was rarely sold in markets, and they mostly sold their wares to merchants. [7,138].

## CONCLUSION

Traditional types of handicrafts and trade have been developed in the Zarafshan oasis since ancient times, and today the economy and trade sectors of our republic are developing through farming culture and all kinds of handicrafts by the inhabitants of the oasis. Since the 20th century, as a result of the development of entrepreneurship, new branches of oasis production began to emerge and develop.

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## UNMASKING HEGEMONY: DISSECTING HEROIC NARRATIVES IN HISTORICAL EDUCATION

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### ABSTRACT

This research critically examines the presence of hegemonic ideology in historical education, specifically focusing on the heroic narratives presented in classroom settings. By deconstructing these narratives, the study seeks to unveil the subtle influences of hegemony on the shaping of historical perspectives. Utilizing a multidisciplinary approach, the research analyzes textbooks, curriculum structures, and pedagogical methods to identify and critique the ideological underpinnings embedded in the representation of heroes within historical contexts. The findings illuminate the potential consequences of perpetuating hegemonic narratives in education and propose alternative approaches to foster a more inclusive and nuanced understanding of history.

### KEYWORDS

Hegemony, Historical Education, Heroic Narratives, Ideological Critique, Curriculum Analysis, Pedagogical Methods, Power Dynamics, Historical Perspectives, Critical Thinking, Inclusivity.

### INTRODUCTION

In the realm of historical education, narratives of heroism often take center stage, shaping collective perceptions and molding the understanding of past

events. However, beneath the surface of these heroic tales lies an intricate web of ideological influences that reflect and perpetuate hegemonic structures. This



study endeavors to unveil and critically analyze the presence of hegemonic ideology within the heroic narratives disseminated in historical education. By dissecting these narratives, we aim to shed light on the subtle yet powerful ways in which hegemony operates in the classroom, influencing the way history is presented, understood, and internalized.

Historical education serves as a crucial medium through which societies transmit their cultural heritage, shaping the perspectives of present and future generations. The narratives constructed within this educational framework not only reflect societal values but also play a pivotal role in reinforcing or challenging prevailing power structures. Our focus on heroic narratives arises from the recognition that heroes, as historical figures, are often presented as embodiments of virtues and values, subtly endorsing certain ideologies that align with the dominant narrative.

This research adopts a multidisciplinary approach, incorporating elements of history, sociology, and education studies. By closely examining textbooks, curriculum structures, and pedagogical methods, we seek to identify the ideological underpinnings that permeate the representation of heroes in historical contexts. The goal is not only to critique the existing narratives but also to propose alternative frameworks that encourage a more inclusive, critical, and nuanced understanding of history.

As we embark on this exploration, we acknowledge the potential consequences of perpetuating hegemonic narratives in the classroom. Such narratives can reinforce existing power dynamics, marginalize certain perspectives, and limit the development of critical thinking skills among students. By unmasking hegemony within historical education, we aim to contribute to a broader conversation about the role of

education in shaping collective memory and fostering a more informed and critically engaged citizenry.

## METHOD

### Textbook Analysis:

The research methodology employs a comprehensive examination of historical textbooks commonly used in educational settings. A systematic analysis of the language, content, and portrayal of heroic figures within these textbooks is conducted. This approach enables the identification of recurring themes, biases, and subtle ideological nuances that may contribute to the construction and perpetuation of hegemonic narratives in historical education.

### Curriculum Evaluation:

To gain a holistic understanding of the influence of hegemonic ideology, the study assesses the overall structure and design of historical education curricula. By scrutinizing the curriculum guidelines, objectives, and prescribed readings, the research aims to uncover implicit messages embedded in the educational framework. This evaluative process contributes to the identification of potential gaps or biases in the curriculum that may reinforce hegemonic narratives surrounding heroism.

### Pedagogical Methods Assessment:

An integral aspect of this research involves an analysis of pedagogical methods employed in historical education. Classroom activities, teaching strategies, and assessment tools are scrutinized to discern how heroic narratives are delivered and reinforced. By examining the interactive dynamics between educators and students, the study seeks to uncover any power imbalances and ideological influences inherent in the teaching methods that may contribute to the perpetuation of hegemonic perspectives.



### Interviews and Surveys:

Complementing the analysis of educational materials, the research incorporates qualitative data through interviews with educators and surveys distributed to students. These interactions provide insights into the lived experiences of those engaged in historical education, shedding light on the perspectives, challenges, and awareness levels related to hegemonic narratives. The qualitative data enriches the overall understanding of how hegemony operates in the educational environment.

### Comparative Case Studies:

To enhance the robustness of the research, a comparative case study approach is employed. Different educational institutions, curricular frameworks, and cultural contexts are examined to discern variations and commonalities in the presentation of heroic narratives. This comparative analysis aids in identifying patterns and deviations, offering a more nuanced perspective on how hegemonic ideology manifests within historical education across diverse settings.

Through the integration of these methodological approaches, this research aims to provide a comprehensive examination of hegemonic influences in historical education, specifically within the context of heroic narratives. The multifaceted methodology enables a thorough exploration of the complexities surrounding the construction and dissemination of historical narratives in educational settings.

## RESULTS

The findings of this research unveil the subtle but pervasive presence of hegemonic ideologies within heroic narratives in historical education. The textbook analysis revealed recurring themes and implicit biases, showcasing how certain hero figures are selectively

portrayed to align with prevailing societal values. Curriculum evaluations exposed systemic influences, indicating how educational frameworks may inadvertently reinforce hegemonic perspectives in the portrayal of heroism. Assessment of pedagogical methods highlighted power dynamics within the classroom, suggesting that the delivery of heroic narratives can unintentionally perpetuate ideological influences.

Qualitative data gathered through interviews and surveys provided nuanced insights into the lived experiences of educators and students. Educators demonstrated varying degrees of awareness regarding the potential ideological influences embedded in historical education, while students exhibited differing levels of critical engagement with the presented heroic narratives.

Comparative case studies further accentuated the research's depth by showcasing how regional, cultural, and institutional factors contribute to variations in the dissemination of hegemonic ideologies within historical education. This comprehensive analysis of multiple facets allowed for a rich exploration of the complexities surrounding heroic narratives.

## DISCUSSION

The discussion section delves into the implications of the uncovered hegemonic influences in historical education. It explores the potential consequences of perpetuating such narratives, including the reinforcement of power structures, the marginalization of alternative perspectives, and the limitation of critical thinking skills among students. The discussion critically examines the role of educators in either reinforcing or challenging hegemonic narratives and the broader societal implications of uncritically accepting heroic histories.



Moreover, the discussion addresses potential avenues for reform, proposing alternative approaches to historical education that encourage a more inclusive, critical, and nuanced understanding of history. It contemplates the integration of diverse perspectives, the acknowledgment of historical complexities, and the development of curricula that actively challenge hegemonic narratives.

## CONCLUSION

In conclusion, this research successfully unmasks the presence of hegemonic ideologies within heroic narratives in historical education. The study not only identifies the subtle influences but also comprehensively explores their manifestations across textbooks, curricula, pedagogical methods, and diverse educational settings. The findings underscore the importance of critically examining and reevaluating how history is taught to avoid perpetuating hegemonic ideologies.

As we conclude, this research advocates for a more conscious and inclusive approach to historical education. By acknowledging the influences of hegemony, educators and policymakers can work towards developing curricula that foster critical thinking, engage with diverse perspectives, and present a more accurate representation of historical events. This research serves as a catalyst for ongoing conversations about the role of historical education in shaping societal narratives and encourages a continuous reassessment of the content and methods employed in the dissemination of historical knowledge.

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## MANUSCRIPTS OF QUR'ANS PREPARED FOR CENTRAL ASIAN RULERS

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### ABSTRACT

The article provides information about the rare copies of the Qur'an in the world's manuscript funds. They are mainly manuscripts specially prepared for the rulers who ruled the state in the Central Asian region.

### KEYWORDS

Amir Temur, Ibrahim sultan, kitabat, Khudoyar Khan, Qur'an, manuscript, ruler, sultan, Umar Okta.

### INTRODUCTION

The region of Central Asia has been mentioned as one of the most important scientific centers of the Islamic world for centuries. The aforementioned facts are supported by the written records left by the local scientists as well as the surviving architectural monuments. The world's renowned manuscript funds and museums are currently decorated with manuscripts, particularly those created in the area, which are considered masterpieces of Muslim literary art. Among these, the Holy Qur'anic manuscripts that were produced directly at the behest of the monarchs

or given to them as presents are prized as exceptional mementos.

The main results and findings

It should be mentioned that the leaders of the Central Asian kingdom, like other Muslim sultans, had distinct approaches to studying the Holy Qur'an. For instance, scientists who have written about Amir Temur's life claim that he has known the entire Holy Quran by heart since he was a little boy. The host's extensive reading of the holy text is well recognized. Likewise, it is undeniable that unique literature was



produced just for him to read. About this, Qazi Mirahmad Munshi mentions in his book “Gulistoni Hunar” that Sahibqiran Amir Temur received a copy of the Holy Qur'an in an exquisite manner, thanks to the efforts of a talented calligraphy named Umar Okhta [1. - S. 97.]. A piece of it is now kept in the Metropolitan Museum of the United States. The result of further research showed that the manuscript was copied in Samarkand between 1400-1405. So, Umar Okhta copied the Koran manuscript for the ruler in Samarkand. So, Umar Okhta copied the Koranic manuscript for the ruler in Samarkand. Later, it is said that Mirzo Ulug'bek prepared a special tablet for this book. This manuscript is large in size, 222×155 cm. Copied from seven lines to

one sheet. Copying the Holy Qur'an with such large-sized “Jalili muhaqqaq” letters requires great responsibility from the calligrapher. If we pay attention to the inscription, it can be said that the tip of the reed pen was 1 cm wide. This manuscript is rare among ancient copies of the Holy Qur'an.

The Bavarian State Library of Germany also keeps a manuscript of the Holy Qur'an copied in Iran in 1450 as a gift to one of the Timurid princes. This manuscript is 41 by 32 centimeters in size and has 451 pages. Regrettably, the identity of the prince to whom it was given is still unknown (see photo).



Among the Central Asian rulers, Ibrahim Sultan (1394–1435), the second son of Shah Rukh, showed a particular fondness for books. "Zafarnama" contains the following sentences related to Sultan Ibrahim. "...

if Ibn Muqla were resurrected, his (Ibrahim Sultan's) pencil would have touched his eyes."



Research has shown that he patronized science, built mosques and madrasahs, and was one of the great calligraphers of his time.

There have been discovered three Holy Qur'anic manuscripts ascribed to Ibrahim Sultan ibn Shahrukh ibn Amir Temur. The first of them was prepared in 1424.

The size is 81.7 x 61.7 cm. The manuscript's pages 1b–2a are well-made. This manuscript is kept at the Mashhad Holy Library.

The second manuscript was copied in 1427 in Shiraz and is now kept in the US Metropolitan Museum of Art (see photo).



The third manuscript was copied in 1430. It is kept in Shiraz's Porso Museum (see photo).



It is necessary to do a comparative study of these manuscripts related to Sultan Ibrahim, to determine whether they have moved in libraries over the years.

Another unusual manuscript is the Qur'anic manuscript, number № 2171, which is housed in the main fund of the Institute of Oriental Studies, Academy of Sciences of the Republic of Uzbekistan.

The manuscript was prepared with a high level of art by a scribe named Muhammad Amin Halwai. It has a total

of 443 pages. Each page of this manuscript is decorated, and 4 pages have a separate plate. A well-known scribe of Ubaydullah Khan (940/1533–946/1539) and his son Abdulaziz Khan (947/1540–957/1549) from Shaibanid is said to have written this text, according to the investigation [2. – S.47]. We still do not have enough information about whether the manuscript was prepared for the ruler. However, since the scribe's work was in the palace, and according to the codicological characteristics of the manuscript, it can be known that it was specially prepared (see photo).



Manuscripts of the Holy Qur'an stored in the main fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under numbers №№ 722-723 were also copied in 1286/1869 by a scribe named Muhammad Niyaz Khukandi as a gift to the Khan of Kokand Khudoyor Khan (1845-1875, with

breaks). The manuscripts were copied in suls script, and almost all the pages were worked at the level of art. Especially sheets 1b-2a are decorated. The fund contains the 1st quarter of the holy book in the manuscript number 722, and the 2nd quarter in the copy numbered 723 [3. sheets 1b-2a].



It is well known that the holy book was given special attention by rulers like Amir Temur, Boysungur Mirza, Ibrahim Sultan, and Khudoyar Khan, who had copies of the Holy Qur'an manufactured as presents for important people.

Furthermore, in the past, Central Asia and other Muslim nations had proficient scribes of the Holy Qur'an. In the future, careful examination of old manuscripts kept in global funds will allow for the identification of copies of the Holy Qur'an produced for different monarchs.

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