

**HISTORIOGRAPHY OF THE SOCIO-ECONOMIC SITUATION OF MADRASAHS  
OF THE BUKHARA EMIRATE**

**(At the beginning of the 20th century)**

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**Annotation**

The madrasah is a higher educational institution. Among the religious sciences, this is an educational building where education is given in mathematics, rhetoric and logic, linguistics, jurisprudence, philosophy, calligraphy, music, medicine, geography, astronomy and other sciences. The founders of the madrasah allocated special property - waqf - for the maintenance of the madrasah and appointed a trustee to manage this property. Part of the donations to the madrasah is directed to repair the building of the madrasah, a certain part is given to mutavvalis, mudarrises, students, imam of the mosque, muezzin, hairdresser, cleaner and other servants. In the late 19th and early 20th centuries, the curriculum of the Central Asian madrasahs was somewhat reformed, and the subjects taught in them included Turkish, Russian, French, English, physics, agriculture, accounting, hygiene, psychology, methodology, trigonometry, political economy. and commerce began to come. The article presents the historiography of the socio-economic situation of the madrasah during the time of the Bukhara mangit-emirs.

**Keywords:** Madrasahs, a'la (higher), avsat (middle), adno (lower), certification (sanad), theology and jurisprudence, hadith studies and tafsir, salary, bekasampos, avshata tadrisi, asfol tadrisi, islamic and educational knowledge.

**Аннотация:**

Медресе является высшим учебным заведением. Среди религиозных наук это учебный корпус, где дается образование по математике, риторике и логике, языкознанию, юриспруденции, философии, каллиграфии, музыке, медицине, географии, астрономии и другим наукам. Учредители медресе выделили специальное имущество - вакф - на содержание медресе и назначили попечителя для управления этим имуществом. Часть пожертвований медресе направляется на ремонт здания медресе, определенная часть отдается мутаввали, мударрисам, ученикам, имаму мечети, муэдзину, парикмахеру, уборщице и другим прислуге. В конце 19 - начале 20 веков учебная программа среднеазиатских медресе была несколько реформирована, и преподаваемые в них предметы включали турецкий, русский, французский, английский языки, физику, сельское хозяйство, бухгалтерский учет, гигиену, психологию, методологию, тригонометрию, политический экономика. и торговля начала приходить. В статье представлена историография социально-экономического положения медресе во времена бухарских мангит-эмиров.

**Ключевые слова:** Медресе, а'ла (высшее), авсат (среднее), адно (низшее), аттестация (санад), богословие и правоведение, хадисоведение и тафсир, оклад, бекасампос, авшата тадриси, асфол тадриси, исламо-педагогические знания.

## Introduction

During the period of the Central Asian khanates, the education system, which was considered the basis of cultural life, played an important role in the cultural and spiritual development of the population. In this place, the centers of education of the Bukhara Emirate were known and famous not only in Central Asia, but also in many Muslim countries. In particular, there were a large number of educational centers - schools and madrasas - in such scientific centers as Bukhara and Samarkand. Abdurauf Fitrat in his work "Bayoni sayohi Hindi" on the madrasah of the Emirate of Bukhara reports that by 1913 there were 200 madrasahs of the highest, middle and lower levels in Bukhara, of which 72 madrasahs were provided with waqf funds in the amount of 3,776,000 coins. The author criticizes that it was a huge amount of money for those times, but only a small part of it was spent for its intended purpose, and the main part remained at the discretion of those who distributed it. According to other sources, by the beginning of the 20th century there were 356 madrasahs in the Emirate of Bukhara, 132 in the Khiva Khanate, and 348 madrasahs in the Turkestan province.

## MAIN PART

The role of the Mudarris and Domullahs, known as people of knowledge, was important in the transmission of Islamic and educational knowledge to the population. Based on generalized information, researchers report that at the beginning of the 20th century, more than four hundred mudarrises and about a thousand school teachers worked in the city of Bukhara and its region. It is known that madrasas have different categories such as higher and secondary, and mudarris and teachers also have different levels and positions. In studies, the first category of teachers was called excellent mudarrises and they included Kazi ul-Kuzzot, Raisi Kalon, Sheikh ul-Islam, Akhun, Alam, Mufti Askar; the second category is the middle-level mudarris, who were called banoraspo and beksamaspо by the clothes they wore, and they reached the rank of mufti. They were also called avshata tadrisi - middle mudarrises. The third category is the mudarri of the lower level, called asfol tadrис. They are Mudarri Imams and are called bekasampос.

If we consider this situation also from the point of view of the categories of madrasas, the following will become clear. In particular, madrasas of the 5th level of the highest category are read, madrasas of the 4th level of the highest category have muftis, madrasas of the 3rd level of the highest category have mudarris of the level of Banoras, madrasas of the 2nd level of the highest category have mudarris, the scientific level of which is close to Banoras - steps, a madrasah of the 1st level of the lowest category, a student who did not have a high academic level, who had just graduated from a madrasah, salovatkhan, etc. and teacher. Wages are set accordingly high or low. It is known in official documents that serious attention was paid to the appointment of this or that person to a leading position. In many cases, honest, clean and disciplined people were personally appointed by the emir to such positions.

In particular, the label of Amir Haydar stipulates that the person appointed by the Mudarris must not act against Sharia. To enter into such a position, the emir issued a special permit called "Mandati Mudarris". Noteworthy are the data of Sadriddin Aini on the social level of teachers who taught in educational institutions. In particular, he said that type 1 teachers, although they did not go through all the stages of training in the madrasah, helped teachers who were recognized as capable and began to teach beginners, and type 2 teachers were junior teachers whose income did not cover their expenses. The 3rd category includes senior teachers, mudarrises, who have proven themselves with many years of experience and note that they are well provided for by their students and pupils. Consequently, the incomes of famous Mudarris were large, and they received a good income from additional gifts from students in addition to the waqf. In those days, when a bushel of wheat cost seventy-five coins, the teacher was paid from seventy-five coins to two rubles when the student began to learn "Sharkhi Mullah" (in this book by Abdurrahman Jami, the Arabic syntax "kafiya" is commented).

When Najmuddin came to the "Akid" of Abu Hafis Nasafi (in theology), he was paid about 4 rubles. Thus, the amount of money paid to the teacher increased as the student progressed. At the end of the training, 100-200 coins were paid, i.e. 15-30 rubles or the equivalent of forty pounds of wheat. According to reports, sometimes those who were not satisfied with the teaching profession also took other additional jobs (for example, muftis). Usually, income from property granted by the government or the upper class was spent mainly on the maintenance of the madrasah, the work of the mudarri, domullahs, the needs of students and other things. Also, a certain part of the income in the amount of 1/10 percent of the income received from the property tithe or dahyak is allocated to the scholarship of students of the madrasah.

According to information, the monthly salary of a Mudarri in different categories of madrasah was different. In particular, the Mudarris received 11,000 coins from the Mir Arab Madrasah, 5,000 coins from the Khoja Davlat Madrasah, 2,600 coins from the Devonbegi Madrasah, and 1,300 coins from the Mullah Ernazar Madrasah. Usually, "coin" means a silver coin. In the emirate, a large number of madrassa students (those who seek knowledge, mullahs) belonged to the lower stratum of the intellectual class. They are divided into Talabay region (from Bukhara and its environs) and Talabay Khohistan (mountainous and eastern regions of the emirate) and are divided into lower, middle and higher categories depending on their level of education. Mirza Olim Makhdum Khoja said on this occasion: "In most madrasahs of Bukhara, the vaqfs are different, and the lesson of the students living in the room is divided into three parts, from "Sharkhi Mulla Jami" to "Adno" and "Addressed" to "Mulla Jalal" with a large attention," he says.

The authors note that "the people of Bukhara are proud of their educational institutions and their number is up to 360", and note that "in the Kokaldosh madrasah for 150 rooms, first-graders were given five gold coins annually." In fact, students who study for many years receive a special state scholarship - dahyak and are called "dahyakhor". With such a privilege, students received the first religious representative class privilege. Scholars came from a variety of backgrounds, and their financial needs and the cost of renting a building forced them to start worship services as early as their student years. For example, they began to work as an imam, an assistant to a khatib, even to teach or teach during their studies. The studies conclude that at the beginning of

the 20th century, more than 10,000 students were studying in Bukhara madrasahs. The period of study in the madrasah is not limited. Often it depends on the ability and diligence of the student. Upon completion of the training, the student should know Arabic and Persian, the basics of logic and Sharia, as well as the basics of geometry and the four methods of arithmetic. Classes were held four times a week - on Saturday, Sunday, Monday and Tuesday. The academic year began in October and ended in April and May. During Ramadan and Eid al-Adha, two weeks of vacation are given. It is known that madrasahs also had employees who performed various official duties. Among them was an imam who was in charge of prayer in the mosque-madrasah, but in some madrasahs the imam was led by the mudarri himself. The muezzin helped the imam, he signaled the Muslims about the time of prayer and called for prayer. There were also salvatkhan or kori, a janitor, a hairdresser, etc., according to official duties.

By the beginning of the 20th century, the people of knowledge in the emirate were divided among themselves. During this period, national progressives, the Jadids, entered the field, who began to fight for new teaching methods, new subjects and textbooks. Among them is an advanced category of mudarris who advocate reforming the school and education in the madrasah. Thus, during this period, the madrasahs of the Central Asian khanates, along with the release of high-level scientists, attracted the attention of the advanced society of their time to the awareness of national identity, the veneration of past traditions, the sadness and anxiety of the country.

## CONCLUSION

In a word, the madrasahs of the Bukhara Emirate had high prestige and scientific potential. For this reason, there was a great interest in Bukhara, Samarkand and other scientific and cultural centers from different regions. The social status and level of the Mudarris who worked in different types of madrasahs of the emirate also varied. Teachers classified as excellent, avsat or banoraspos, bekasampos, correspond to the level of professor-teachers who today have various academic degrees and titles. The level of teachers determined not only their social but also their material status. It is known from sources that the Mudarri were responsible not only for the educational and spiritual side of the country's population, but also for tasks related to the control of religious and moral obligations in society. This indicates that teachers faced a responsible and honorable task in the field of education in the society of every era.

Information about the history of the Bukhara madrasah, introduced into a special system, began to appear at the beginning of the 20th century. Authors such as Sadri Ziya, Sadridin Aini, Abdurauf Fitrat, Muhammad Ali Baljuvani, Sayyid Mansur Alimi provided valuable information about Bukhara madrasahs. Prior to this, the history of the Bukhara madrasahs was not particularly covered in the sources. In the late 19th - early 20th century, the position and influence of the Bukhara madrasahs in the Islamic world were preserved to a certain extent, based on the level of development of society, and served the dominant policy of the state and Islamic teachings of that time. At the beginning of the 20th century, Bukhara madrasahs gained importance as one of the centers of Islamic education for the regions of Central Asia, the Caucasus, modern Tatarstan and Bashkortostan.

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