

EDUCATION SYSTEM IN THE EMIRATE OF BUKHARA

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Summary

The article deals with the written sources on the activity of the medressas in Bukhara as the main form of the educational institutions in the late 19th – early 20th centuries.

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Introduction. The first historical information about medressa – one phase of traditional higher education system was given in “History of Bukhara “by Narshakhiy, and it was mentioned that madrassa Farjak was destroyed because of the fire in 937 AD [1]. The word "madrassah" literally means "place to teach," "learning place," [2] "place of study" [3]. In the middle Ages, Bukhara madrassas were popular not only in Movarounnakh, but also in Central Asia, and in Islam world [30; 14]. Graduates who successfully finished Madrassas worked as state officials for government system, law enforcement and educational institutions.

Main Part. At the end of the 19th and early 20th centuries, people not only in Turkestan, but also the Muslim population from different parts of the Russian Empire were educated in Bukhara madrassas [51, 88].]. According to Fitrat, Fayzulla Hodjaev, Sadridin Aini, Bukhara madrasahs continued to educate students by the end of 1920. Those who came to Bukhara from near and remote districts of the Emirate, neighboring and other Muslim countries were also enrolled. The largest madrassas were located in Bukhara city, the capital of the emirate, and in other major cities such as: Karshi, Gijduvan, Shakhrisabz, Sherobod and the centers of Eastern Bukhara. In general, there were hundreds of madrasahs in Bukhara Emirate. Madrassas consisted of small, medium and large ones. According to Sadridin Aini, Bukhara madrasahs' influence and reputation in the Islamic world were very high, and its scholars' opinions and ideas were much more appreciated than other scholars' who studied in Egypt and Hijaz [25; 165]. Each madrassa was named after their founders [4]. The person who built madrassa gave his name; in the rural areas madrassas were called with the name of the village where it was located [4].

Despite the fact that the rulers paid great attention to the construction of the madrasahs, they were funded by charities and donations. It was important to construct Madrassas on the basis of private funding and property, and the khans and emirs, and major officials were not allowed to build madrassas, since it was against to the Islamic, religious traditions [4].

Bukhara madrasahs were built mainly of bricks; they had two-store or single-story buildings [3]. Usually madrasahs had interior and exterior side, high and strong walls and luxurious ornate and beautiful arch, and some of them were decorated with colorful patterns, and sceneries in cupolas and walls. Madrasahs had internal and external space [18]. Traditionally, the first floor was a classroom, a library, a mosque, a wardrobe, and a second-floor was dormitory.

The construction of madrasahs was carried out in the Bukhara Emirate specifically as a result of rich experience which was formed for centuries. That's why Bukhara madrasahs were not only a school but also a unique architectural building. Even today, the Ulughbek, Mir Arab, Nadir Devonbegi, Kukaldosh, Abdullakhan and Abdulazizkhon madrasahs in Bukhara are known as an invaluable and historical architectural monument.

The most famous and prestigious educational establishment in the Bukhara Emirate was the Mir Arab madrasah. Madrasah was named after Sheikh who built it, whose full name was Mir Arab Abdullah al-Yamani [16]. It was built in 1530, the madrasah was situated in the central part of the city, with its high roofs and domes, [14] the northern dome was covered with half pattern, and the south dome was not decorated. The madrasah is accessed by a luxurious, raised gate. The western side of the Madrasahs is connected to the mosque named after Masjid-i Kalon [14]. The madrasah's plan and its buildings are just like the Ulughbek madrasah. Sheikh Abdullah and his family were buried inside of Madrasah, and there was also burial ground. There were small road for footmen between madrasah and mosque [14]. The courtyard of madrasah was surrounded by two-story halls. It is noted in historical sources that many scholars and scientists were grown up in the Mir Arab madrasahs [14].

Many Bukharian rulers such as: Shaybaniy, Abdullakhan II and the mangit Amir Haydar, supported the construction of a school, a mosque, a mausoleum and a madrasah in Bukhara's Ark [28; 403].

Only in the XIX century, more than 60 madrasahs were built [43; 4], including Amir Nasrullakhan madrasah (1860), Amir Muzaffar madrasah (1868) and Amir Alimkhon madrasah. On the madrasahs he built, Amir Alimkhon wrote: "On the lower part of Bukhara's minaret, I built a madrasah of Dori-ulum, a school of knowledge, and appointed teachers to teach different sciences. I funded all expenses, including salaries and clothes, appointed a supervisor. I provided all of the necessary facilities, food, and attire of students." [26; 8] It is possible to understand from this that during the time of the construction of the madrasah, Amir Alimkhan is not telling about endowments, he is emphasizing that madrasah worked by state sponsorship which means the attitude towards the provision of madrasah began to change, at the beginning of the 20th century.

Some of the madrasahs are also built by women. The Bibi Khalifa madrasah, built in 1700, states in the Waqf book: "chaste, women's honor, performer of Haj - Khoji Bibi Khalifa binti marhumi, mag'furi, g'ariq ur-rahmat va Ridvan Mulla Muhammad Sa'id begun building a madrasah in Bukhara in the street "Kutb al-aqtob" (Mir Tahur Devon).[10] The madrasah was built of stone, brick and wood, with its 30 cells, 4 domes, and a dining room, an inner and outer courtyard. Some sources state that only girls were taught in this madrasah [10].

The madrasah of the Boloi Xovuz also was built by a woman. This madrasah was constructed by the Bukharian khan Subkhonkulikhan's wife Podshoxbibi in 1703-1704 [15]. His second name was Sitorai Moh. Madrasah's foundation document was written as "Sitorai Mokhi-Khossa madrasah endowment". It is known from history that Amir Said Alimkhan also built a palace on the outskirts of the city in the same name in 1911-1915. So, when Sitorani Mokhi Khossa is mentioned, the palace, built by amir Alimkhan, is also understood.

Outside the Bukhara fortress, a madrasah in the west of the Juybor district was built in 1790 by Muhammadkhan Elbarkhan's daughter Oyshabibi. The madrasah's inside, courtyard and rooms were all made of brick. That was one of the most famous madrasahs in the village of Nafas. Ayshabibi gave a rectangular 150 tanobs land in the village of Mudin, (1 tanob is equal to 3600 sq. hectare) for madrasah

service [11].

Sadri Ziyoy, one of Bukhara's last qozi kalia (qozi kalia is official person whose responsibility was to check implementation of religious rules regulations and worked also as a judge of trial), investigated 204 madrasahs in Bukhara. In Bukhara, the following madrassas are named after women: Madrassa Saray Ayim, Zubayda Oyim Madrassa, Madrassa Mangit Ayim, Madrassa Bibi Khalifa, Madrassah Madrassa, Sharofatbonu Madrassa, Kalmjhan Ayim Madrassa, Sangin Madrassa of Chuchuk Ayim [34; 86].

During the years 1900-1920, prominent people of Bukhara also built several madrassas and bequeathed the property of the endowment for their activities. For example, madrassas consisting of eight dwelling houses in the neighborhood of Obiravon and Masjidi Baland was built by unknown rich person, moreover, the rich person from chorjuy in Kemuxtagaron neighborhood, Domla Ruzi neighborhood in Awliyoyi garib neighborhood, Bagoboy in Topahan neighborhood, Jura changloq (32-cells) in Hudja Rofe neighborhood, Mullo Sultan (2 cells) in Zomucha neighborhood an unknown old woman in the Dilkushoyi Darun neighborhood, Khoja Kurban in the Mir Taxuri Devon neighborhood, Abdujafar Boy in Kokida neighborhood, Yuloshboy from Shakhrisabz in Kosagar neighborhood and an old man Ibrahim constructed totally 12 madrassas.[41; 75].

At the end of the 19th and early 20th centuries madrassas of Kukaldosh, Miri Arab, Abdullakhan and Zargaron were mentioned as the most famous madrassas in Bukhara[27; 77]. Abdullahan Madrasah is a two-story building and lit with 4 oil-lamps. There are eight lamps on the first and second floors, with 16 cells. The height of the roof is 45 arshin (71.12 cm x 45=32m).

There were numerous mosques in front of many madrasahs in Bukhara and at the beginning of the 20th century; there were 360 five-time prayers mosques and 18 "jome" mosques. Some of the mosque and madrassas were separated with the walls. A small door was opened to allow the madrassa students to easily reach the mosque [39; 304]. At the end of the 19th century, when the Bukharian emir was incorporated into the single Russian customs system, the Russian empire's government tried to deal with Muslim students coming from Iran, Afghanistan, India, China (Kashgar), Russia (in particular, Crimea, Tatarstan, North Caucasus) on the pretext of "guarding" the emirate borders, and attempted hard to block roads. A political agency will issue a special decree to considerably reduce the number of young people coming to Bukhara madrassas from Russia. As a result, the number of students in the madrassa declined year by year. During Shohmurod's Emirate (1785-1800) more than 30 thousand students were educated in the madrassas, by the beginning of the 20th century the total number of them was 10,000 [43; 4]. However, government of the emirate could not completely stop this process fearing the prohibition of the Russian citizens to come to the Bukhara madrasahs was a cause for dissatisfaction among the Muslim people and, riots would arise.

During this period, we can see various, different information about Bukharaian madrassas in various historical sources [32; 191]. N.Khanikov defined the number of madrasahs -180-200, and the number of students - 15-16 thousand [50; 223].

At the end of the 19th and early 20th centuries, according to Abdurauf Fitrat and Sadridin Ayni the total number of madrasahs in the Bukhara Emirate was 200, meanwhile, Sadr Zia and Muhammad Ali Baljuvani calculated 204 and 400. To conclude all historical data, there were 200 to 400 madrasahs in the Bukhara Emirate. The fact that there were about 217 madrasahs in the neighboring Samarkand region that was former province of Emirate, and we can summarize that the total number of madrassas both in Bukhara and Samarkand consisted approximately 400 [5]. One of the archives on the Turkestan Governor-Generality Report stated that 350 mosques were functioning in Bukhara Emirate in 1914 [16].

According to O.Suchareva, only one Bukhara city had 133 madrassas [40, 57]. Another researcher, L.I.Rempel, noted that according to the magazine "Shura" published in Orenburg early in the 20th

century, high-level madrassas in Bukhara - 34, medium- 35, and small - over 100. There were only 170 mosques in Bukhara alone. [43; 97]

Madrassas consisted of large and small cells [12]. According to the archive documents, the student who entered the Bukhara madrassa signed the following agreement: ".In 1914 Mullo Shodi Nazar came to the general religious affairs manager "Qozi" of Bukhara and confessed that He took a cell near to Abdushukur madrassa for rent, and there were door, all equipment, also inhabitants, in front of witnesses." [20]

Thus, the Bukhara madrassas also served as dormitory for students at the same time [17] usually one or two student lived in cells of madrassa. For example, Abdurakhmonboy madrassa had 9 cells and, equally 9 students lived and trained. [7] Bukhara madrassas differed with the number of its rooms. A general analysis of the historical information indicates that the number of rooms in the madrasahs was varied and not limited. [13]

The main source of activity of the madrasah was Waqf-endowment. Usually the majority of the property of the endowment was land. For example, the Bozori Gusfand madrassa owned Nurata, Shakhrisabz and more than 20 villages as endowment in Bukhara.

After madrassa was built, it was handed over to the clerk of the madrasah from the property of the founder. According to Shariat-traditional rules of Islam, waqf property cannot be owned, and no one can control it. [19] The benefits from the waqf were spent on repairs and other expenses of madrassa [33; 24].

Madrassas consist of small, medium and higher madrassas [6] and the annual outcome from the endowments for large madrassas constitute 40,000-250,000 coins [36; 167]. In medium madrassas, the annual earnings from the endowment range from 120 to 3,500 [37, 14]. The annual income from the endowments was about 500 coins for small madrassas. Abdurauf Fitrat mentions the followings about the total income of the madrassa from the endowment: "The amount of the endowment for high-level madrassas in the Bukhara reached a total of 2,815,000 coins, for middle-class madrassas is 961,000 for lower class is around 500,000" [47; 14].

Most of the waqf documents were updated every ten years. One of the archive waqf documents says about the Mir Arab madrassa: "Every ten years, the clerks gathered the famous and highly-respected scholars and teachers in the madrassa, and presented them the waqf documents. And he declared that the waqf document would be updated with the decision of "Qozi" Islamic Magistrate. He made notes to updated documents. The expenditures for the writer and papers were covered from endowment "[14]. No one except the clerk had the right to change the documents. [14]

Here are some examples of the rules and regulations. Abdurauf Fitrat claimed that the amount of endowment Abdullahan Madrassah was 50,000 coins [47; 15].

The proceeds from the foundation are distributed as follows: First and foremost, the funds were spent on the continual repair of the madrasah. One fifth of the remaining amount (hums) was given to two masters. A part of the remaining amount of the remaining amount of the funds allocated to the trustee (Mutawalli) was settled. Also, at the madrasah, the imam has spent about 200 silver coins, muazzin 100 pounds, and each of the three clerks, each with 60 pounds, a mosque for lighting (for candles, lamps) for a total of 60 pounds. Finally, the remaining funds were distributed among the students of the madrasah [8].

The wage fund of the Mir Arab madrassa, which is one of the largest madrassas, is distributed as follows: wage earnings constitute one-tenth of the funds generated from the foundations.

The rest of the money should be provided to the madrasa building, if needed and the funds were raised, one-third had to be given to the staff of the madrasah (for those who were in constant protection of the madrasah). The muftis, muazzins, imams and madrassahs, who give lectures from the Shari'ah sciences,

are given one-third of the one-thirds of the proceeds of the year. Muftis are given one mithqal and one hundred coins per year (each of the three Mufti's) [14]. In addition, the foundation funds are allocated to the Imam, Mutawasil and Mu'azzeen. The funds that are left behind in the madrasah show that the students who are educated are given scholarships. [14]

At the expense of madrasahs, it is also envisaged expenses for the foundation. For example, in the case of the Bukharian Museum, the document stipulates that 150 kilos per year for the purchase of books from the revenues of the madrasah repair will be allocated to 80 books per year for repairing library books and purchasing new books. In addition, the school and the mosque are provided with a certain amount of money for wicker and candle. Under the conditions of the holder of the fund, it is stipulated that the students of the cohort earn the same amount of wheat in the amount determined by the master, and that the master himself earns a quarter of the income [22].

According to the sources, the waqf also considered the interests of his sons and daughters. For example, in one of the Mir Arab madrasah: "The two-thirds of the proceeds of this fund have been distributed among the sons and daughters of the Prophet's (saas) father, two daughters for each child, and one of the wives of the waqf will die and his wives are paid to their children, it is written that he would re-add the money that he had received after giving his rights to all the wealthy, following the rewards of the poor [14].

In some cases madrasahs were misused by the foundation's funds. Abdurauf Fitrat writes that in some madrasahs (for example, the Govkushan madrasah), traffickers have used abusers to abolish the wages of the foundations, which means that the chief of the investigator ordered the captain to write more than one of his partner's names and reallocate the distributed money [48; 112].

Some madrasahs have been financed by officials, markets, and caravansaries. For example, in the mid-nineteenth century, the Kukeldash madrasah, one of the largest madrasahs, had been financed by the Nogai Caravan of 240 gold coins per year [50, 223].

Different foundation property is allocated for the financial support of madrasahs. For example, one of the most famous and wealthy madrasahs of Bukhara, Abdulhasan (western) Madrasah, which is one of the most famous and widely read madrasahs of his time, provided the following information about the property of the foundation: On the other side of Muhammad Sultan Mosque there are 6, on Amir Janolibli Mosque 6, Registan Bath 8, and 56 other shops; Near the Ohanyan Market, Govkushan and Gozian baths and 32 different warehouses were made. In addition, in the Gijduvan district and in the Nasaf province, land and shops belong to the madrasah Abdullahan [10]. The medresa's annual income was 50,000 gold coins [47; 14]

According to the Shura magazine, published in the Time magazine, income from the Bukharan madrasahs on the eve of the First World War made a huge sum of 4.742,000 coins. [42; 145] Moreover, the greatest number of Kukaldosh and Mir Arab the medressea's annual revenues reached 150,000, Gavkushan's 190,000, Ja'farih madrasa - 350,000. That is why teachers have been trained in these institutions, and students are eager to study. The teaching process is usually based on the Mudarris, [6] divided into three categories:

The first category was called excellent warriors, and the judges were the qubat, the chief of the tribe, the sheikh ul-islam, the governor, the general, the Mufti.

The second category is called mid-level mudarris. He was called banners and bachelors by the clothes he was wearing in this category. From the point of view of knowledge, the mujtahids from this category have reached the mufti. There are about 200 people in this category who have also been called the midwives - mid-level masters.

Third category - low-level mudarris, called asphaltian tastes. These categories of scholars, imam-mujaddis, are sometimes called indefinite. The number of imams' scholars was more than 300 [34, 33].

The number of teachers in the Madrassah (the number of those who taught and taught in the madrasah) was determined by the number of students. The number of teachers in Bukhara madrasahs is about 800 as early as the beginning of the 20th century [34, 34].

In order to teach Mardarr Madrasah, the order of appointing the minor madrassa is determined by the gospel, and the head of the large madrasahs is appointed by the amir and is documented by the relevant documents. According to Abdurauf Fitrat, "In Bukhara, scholarships, literacy, scholarship, muftiyat, and master's degree are subdivided by the supreme emperor Amir [48; 122].

As a rule, madrasahs assigned to the madrasahs have been approved by the Ameer with the introduction of the psalter. [6] But in the years to come, this has been the subject of the task. For example, during the reign of Amir Olimkhon, Nasrulla was appointed by the madrassa's master [46; 23].

The archives of the housekeeper have a list of 327 masters who have been approved by the amir. [7] Thus, the teachers in the madrassah were recommended by the governor to the emir, and the nominated candidate was personally approved by the amir. In addition, some madrassahs were financially secure at the expense of the voluntary gifts of some students, with the exception of the foundation property. In these cases, the Mardarris students are satisfied with the gifts they give and they are overly indifferent to it. [1] In the Bukhara Emirate, the position of the manager was at the fourth level of the second level in the ranks of about ten men. This post occupied a lifetime and earned a living from his treasure when his owner had no opportunity to engage in education. [31]

Ahmed Donish describes the hardships of his profession: "During the daytime, the teacher is busy with his students, and in the evening prepares for tomorrow's training, he studies his life and continuously interrupts his profession." [29; 225]

There are reports that some of the rulers in the history of the madrasah rule themselves. For example, Mirzo Ulugbek in Samarkand, Amir Haydar ruled in Bukhara. In the works of the historians of that time, it was noted that Amir Heydar had 400-500 students studying in the madrasah. Amir Haydar personally acted as a student for books from Istanbul (Ottoman Turkish) [28, 107].

The scholars of the same period say that "scholars in the city teach the madrassah and benefit the students and lead those guilty to guiding them with the light of science, and they are honestly serving God." [53]

When prominent scholars died, prominent religious scholars in the city summoned and donated madrassahs, students, and elders of the mahallas, donated clothes to the madrassa students, and dedicated the reward to the deceased. [53]

At that time, the press reported that in Bukhara, leadership and mufti's order "were given to the ruler not to the throne, but to look after the education and training of the boys and the poor. The Mufti and the teachers are appointed to various positions and given titles "[53]. Thus, madrasahs in Bukhara madrasah were both respected and responsible.

As mentioned above, the maintenance of the funds is allocated to the rest of the funds of the foundation fund, which is specified in the charter, and the amount of its share is clearly defined in the foundation documents. In the midst of the 19th century, the scholarships for the scholars at the Bukhara madrasah were as follows: 80 gold coins in the Halimjan madrassah, 100 gold medals at the madrassah of Jabori Khurd, 180 golden medreses at Khiyaban Madrassah, 199 gold medrese at Muhammad Sharif Madrassah, 360 gold medals at Kokaldash madrassah, 500 gold medals at Khoja Jabori Kalon madrassah, and Dorulshifo madrassah gold, 700 grams at the Govkushan madrasah. In addition, nearly 40 teachers from the Ja'farhao madrassah received two thousand coins a year. [53] The teachers in the Mir Arab madrassah are given 150 pounds annually, ie one-third of the foundation's funds are allocated for wages. [14] At the same time, there were masters who paid less than theirs. For example, in the relatively small Mulla Nadr madrassah, 8-10 gold medals were given to the madrassah, 12 gold medals

at the madrassah of Abdullaboy, 16 gold medals at the Ahmed Dorgha madrassah, and 30 golden salaries at the Azizian madrassah. [7] The number of scholars is also determined by the fund's foundation. For example, in the madrasah of Abdurakhmanboy, there were only 40 teachers in the Ja'farih madrassah [53]. In addition, Abdulazizkhon taught 40 students at Madrassah at Jafarhoja Madrassah, two of them at Madrassah, at Ulugbek's madrassah, and in the number of rooms with the Kukaldosh, Mir Arab and Gavkushan madrasahs, which was superior to all, had a lot of profitable foundations. [40; 93]

In the late 19th and early 20th centuries, the Emir of Bukhara appointed 100 thousand rubles a year for madrassahs and their teachers and teachers [38; 5]. In Madrasah, the mandate of managing the business affairs is the responsibility of the sole competent (administrator). All foundation documents have the discretion of management, management, and control. In the foundation of all foundations, the founder of the foundation, or his / her heirs, or the son of the sons are not male, the sons of the brothers are equal. And if the inheritor is not left in this generation, it is left to the sons of the daughters of this generation [12]. If the owners are equal in knowledge, ability, and ability to manage, the closest relative is relative, and the eldest of them are the eldest. [12] The trustworthy judge of Bukhara could be considered competent if none of the generations of conservative generations existed. [12] The wage of the wali is defined as equal to one-tenth of the income generated by the foundation. For example, as stated in the waqf of the madrasa of Bibi Halifa, he was a talented voluntary fiqh. According to the foundations of the foundation, "Mutawâl does not contradict what he says, but the other generations prohibit him from doing so. If he does not go back, he will be banned three times. If he does not do so, the other descendants of the aunt will be self-sufficient. If the funds left from the foundations during the mutational period of work are left, it is demanded and spent on its own. Because Vakif has not fulfilled the conditions set out in this report, he needs a report from him [12].

In turn, he is also given the authority to say, "In the case of a worker of these foundations, if he does something that is considered a grave sin, he will warn him three times, and if he does not return, he will appoint another person instead." In addition, if the employer wishes to hire a new employee, he must make the above mentioned conditions and annually remind the other employees of these terms. The Mir Arab madrassah states: "The salary given to the Mutavalli is one-tenth of the funds generated from foundations [12]."

The medressee students are divided into two groups: students who regularly participate in the classroom, study in a madrasah room and attend classes freely. As with the number of madrassahs, there is also a variety of information about the number of students studying. The sources and literature show that in Bukhara madrassahs in the 40s of the 19th century 9,000 students were studying [50; 88], at the end of the 19th century, 10,000 [43; 4], and 20,000 [52,16] students at the beginning of the 20th century .

The support provided by the Madrasah students also differed with the amount of property owned by the madrasah. For example, in the middle of the nineteenth century, at the madrassah of Ernazar (which Ernazar was built by the ambassador), the student's annual subsidy amounted to 2.5 hectares, and Hoja Jabori was 20 centimeters in the madrassah Kalon [50; 86]. The annual income of the Kukeldash madrassah is 150,000 tenge, of which 74,000 coins have been allocated to 148 cells, which are divided into multiruses, 28 thousand tenge for the master, and 10 thousand units for the imam [40, 8]. Each student had to spend one of the medrasahs in the room, that is, with the cost and effort of the living room, and if the student had to leave the room, then he would have to take the money spent for the repair of the room from the other student and then transfer the room to his name. Hot meals for students are given at one of the many madrassahs at noon. The material supply in the madrassahs is divided into 3 different types: money, grain, money and grain (in co-existence). The amount of student benefits (pensions) was dependent on the amount of income earned by the madrasah, which was different. There are some minimal conditions for students to read: candles for reading and writing in the cells, mats for

bedding on the ground, hot water from baths for ablution in winter, great feast on Eid celebrations, and strong calorie foods during Ramadan. Citizens of the madrasah could use the income of the wedded property of the madrasah for their expenses. Of course, it should have been stated in the charter. [53] Children from financially well-off families were educated without any foreign funding. Some of the students of the madrasah are also provided with the Amir Government grant [39; 304]. Said Alimkhan, the last ambassador of Bukhara, provided material support to his students. [44; 50]. Students studying at Bukhara madrasahs were based on four sources: 1) through the wage earnings; 2) at the expense of his / her teaching activity (summer); 3) at the expense of his father's property; 4) state benefit (pension-stipend). Students studying at the Madrasah, as well as in education and upbringing, received state scholarships. This scholarship is called one in ten. He is called a genius. The applicants for the scholarships were examined and the results were personally presented to the amir [44, 50]. The madrasah students did not pay for living in the dormitory, to use the library books, they were free and at the expense of the foundation.

The prominent people, such as Sadriddin Aini and Abdurauf Fitrat, speak about the conditions and living conditions of the madrassa's students. Particularly, Abdurauf Fitrat writes that scholars who study at the madrassah have been studying for six months, and in the remaining six months they went to the villages, imâmized them, and collected money. In the first year of study and in the second year of study, the learner was given a copy of the books, for example, from the amount of 20 to 500 coins [45; 122].

The study of archival materials and historical literature shows that the prince, who occupied the third place in power in the emirate, was responsible for the state of public education, educational work and the implementation of Islamic teachings [17]. He was the representative of all the provinces and cities of the Emirate and carried out the tasks from above. So, the education system is far from the power of the authorities. it fulfilled its tasks according to the country's level of development.

In summary, Bukhara madrasahs are the highest stage of the education system and show that it is the center of science not only in the Turkestan region, but also in all Muslim countries as the cultural centers. Bukhara madrasahs are the most famous and prestigious higher education institution in the Islamic world, and their religious views on religious issues were more prevalent than those in Egypt and Hijaz. At the end of the 19th and early 20th centuries, the authority and influence of the Bukhara madrassas in the Islamic world remained somewhat and maintained at the level of society's development, at that time serving the ruling state policy and Islamic teaching. Bukhara madrasahs were not only the educational institution, but also the architectural monuments. The governors paid great attention to the construction of madrasahs. Most madrassas are obliged to be built on the basis of private property, and many hierarchical madrasahs have been built by the rulers and rulers. In addition, great attention is paid to the construction and repair of madrasahs by prominent officials, prominent people, and investors. Bukhara madrassahs have been preserved in the architecture of the medieval architecture as the most exquisite examples of their luxury, elegance and care. Thanks to the construction of madrasahs for centuries, rich experience has also been formed.

In the Bukhara Emirate, the education system was not isolated from the authorities' point of view, but fulfilled its tasks in line with the country's development. Kazykhan is responsible for the state of public education, educational work, and the implementation of Islamic teachings, indicating that attention is paid to education. Despite the fact that the expansion of the madrassa and the strengthening of its material base depend on individuals, it has responded to the demand of the time, playing an important role in the social and cultural life of the country. At the same time, the madrasah is a student dormitory for students and their supply is determined by the amount of property owned by the madrasah. Not only responsible persons, but also the ruling elders have also considered the material security issues in the madrasah. However, the financial and economic support of the madrassas is basically based on the foundation property. The Bukhara Emirate's madrassa's construction and material-economic support provided certain activities, regardless of how well it responded to the time requirements. However, the

above conclusions should not be construed as lacking in the matter of building, material-economic support and organization of madrassas. Many madrassas lack the rooms, lack of textbooks and textbooks, lack of modern facilities, construction works not on project basis, but arbitrary, lack of attention to light in the rooms, causing a number of problems and inconveniences.

Summary. The dependence of madrassas, their ministers and administrators on the wage earnings is reflected in the educational process in the madrassa and has determined their influence. As a result, rural and madrassas across the country differed significantly from the madrassas in Bukhara. This situation played a significant role in absorbing the students with the lessons learned.

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