



**SOME ASPECTS OF THE EDUCATION SYSTEM DURING THE MANGIT DYNASTY
(SECOND HALF OF THE 18TH CENTURY - MID-19TH CENTURY)**

Gulchehra Azizovna Agzamova

Chief Researcher of the Institute of History of Academy of Sciences of the Republic of
Uzbekistan, Doctor of Historical Sciences, Professor

E-mail: gulaziz@mail.ru

Abstract: The article provides information on the state of education in Bukhara during the Mangit dynasty in the mid - 18th -19th centuries, the role of schools and madrasahs in the life of the population, the subjects and textbooks taught in them, the social status of teachers and students in madrasahs, the provision of educational institutions and their daily lives, and some considerations are put forward based on their analysis.

Key words: Mangits, education system, schools, madrasahs, teachers, students, foreign students, provision of educational institutions, foundations, madrasah management system, mutawalli.

INTRODUCTION

The importance of Turkestan as one of the centers of culture continued to develop in accordance with the times during the 16th -19th centuries. During the years of its historical reality and the political conflicts and internecine wars that took place in the Uzbek state, it is natural that cultural development was lagging behind. On the contrary, in the years of relatively established political stability, when the potential of centralized power was strong, the rise of cultural spheres was noticeable. At the same time, in Turkestan, where a truly creative, hardworking people lived, despite the various vagaries of the era and historical reality, cultural development did not disappear, but, on the contrary, its traditions and experiences were preserved, continued and creatively developed. This can be seen through the education system, which was an important indicator of the cultural development of society during the reign of the Mangid dynasty. During the reign of the Mangid dynasty, various centers of the emirate retained their importance as centers of enlightenment and science. In the emirate, there were schools organized near mosques in order to increase the literacy of the population, and many madrasahs opened for representatives of the population who were thirsty for knowledge, which served as centers of science. In the madrasahs, one could meet not only this center, but also many representatives of the population who were thirsty for knowledge from neighboring villages and cities, other khanates, steppes, and foreign countries. Primary schools played an important role in the education system. Along with madrasahs, there were many primary educational institutions in the emirate.

RESEARCH METHODS

Usually, schools were located near neighborhood mosques. For example, in the first half of the 19th century in the capital city of Bukhara, there were 360 mosques, corresponding to the number of streets in it, and there were also schools near the mosques located on each street. In this case, the children of the population were literate. "Schools were organized at many mosques, where people of all ages learned to read and write," wrote one of the witnesses [6. P.24]. There were many schools specializing in primary education in various centers of the emirate and in villages. In Bukhara itself, a school on every street was built at the expense of some investor or at the expense of funds collected from the efforts of the population on the orders of the Emir [8.



P.210]. Schools were also located in separate buildings within the mosques of the guzars, sometimes madrasahs. They were mainly provided with endowments. Smaller schools, however, usually did not have an endowment.

RESULTS AND DISCUSSIONS

Schools - schoolhouses played an important role in the life of society. In them, students learned to read and write, the basics of the Quran. There, along with the Alphabet, Quran, Chorkitab and other religious books, students read the works of Khoja Hafiz, Mirza Bedil, the "five Turkish books" - Kitiby Fuzuli, Lisan ut-Tair, Divani Amiri Navoi, Huvaiddo, Qissai Divanai Mashrab. Students studied in schools from 7 to 12 years old [8. P.210]. Boys and girls were taught separately in schools. Lessons lasted from morning to five o'clock. Students were allowed to go home and bring bread during lunch. They were not given holidays, unlike madrasah students. Only Friday was considered a day off. Usually, children aged 5-12 were educated in schools. The term of study in schools lasted 7 years. The owner of the schools was called a schoolmaster. Madrasahs played an important role in the recognition of Turkestan as one of the major centers of science and technology. Madrasah is an institution of higher learning, and in Arabic it means a place where classes are held. Usually, this term refers to buildings specially built for teaching. Madrasahs existed in all centers of the emirate, as in previous centuries, and their number increased. One of such centers was Samarkand. Samarkand, described by Hasankhoja Nisari (16th century) as "a place where many scholars and virtues passed", and whose mawlanas were often engaged in true sciences, [10. P.32], retained its importance as a center of science and enlightenment in subsequent centuries. This is also confirmed by the following information from Mir Muhammad Amin Bukhari. The historian, in his report on the visit of the ruler of Bukhara, Ubaydullah Khan, to this city at the beginning of the 18th century, noted: "The ruler said to him, 'Scholars and students came out of their madrasahs and presented (their) works; eloquent poets praised the worldly refuge in their charming poems'" [4. P.56]. The Mangit emirs paid great attention to the construction of madrasahs, which played an important role in the educational system in Samarkand. In particular, the Higher Madrasah was built in this center by Amir Haidar in 1812 [2. P. 29]. According to Abu Takhirhoja, in the 19th century, in addition to the Shahizinda, Tillakori, Sherdor and Ulugbek madrasahs, the Safid, Shayboni-khan, Orifjonboy, Turba, Khoja Zumrad, Turdali, Rozik Sufi, and Makhsum Khorezm madrasahs operated in the city [2. P. 29]. At the beginning of the 19th century, according to Mir Izzat Ulla, the Sherdor and Tillakori madrasahs served as the main madrasahs in Samarkand [5. P. 195]. The Mangit emirs made great efforts to improve the condition and repair of these madrasahs. Bukhara was also famous as one of the major educational centers. Sattorkhan Abdulgafforov (19th century) rightly noted that Bukhara has always been "considered and is considered" a center for the dissemination of knowledge [7]. One of the witnesses noted that "Bukhara ... should have taken first place in Turkestan in terms of the number of educational institutions and the number of literate people" [8. P.206]. Many madrasahs, mosques, and inns were built by some rulers, officials, religious figures, merchants, and other individuals who understood the importance of madrasahs as centers for the dissemination of education, science, and enlightenment, and sought to leave their name in history by constructing magnificent buildings. In particular, the Rakhmonkuli Madrasah (1794-1795), the Ernazar Elchi Madrasah (1794-1795), the Domla Tursunjon Madrasah (1796-1795), the Khalifa-Niyazkul Madrasah (1807), and others were built in the city. There are different data on the number of Bukhara madrasahs during the Mangid period. In particular, at the beginning of the 19th century, according to the Indian Mir Izzatulla, there were 80 madrasahs in Bukhara, the largest of which was the Kukaldash madrasah near the



“Khoja Bahaviddin” gate [5. P. 201]. In the 40s of this century, according to N. Khanikov, there were 103 madrasahs listed in the emir's list in Bukhara, 60 of which were considered the largest madrasahs. The most famous of them were the Kukaldash, Mirza Ulugbek, Zargarlar, Tursunjon, Hiyoban, Gaukushan madrasahs and others [8. P. 85-86]. In the 30s of this century, the Englishman A. Bournes, however, indicated that there were 366 “large and small” madrasahs in the city, which were supported by the income from the markets, baths, and surrounding lands, and noted that among the students of the madrasahs, “one can find people from all countries except Iran. They complete a seven or eight-year course of study and return to their homeland with a store of knowledge and fame” [3. P.431]. However, it should be noted that these are not exact data. Great attention was paid to the construction of madrasahs in other centers of the Emirate. One of them was Karshi, where during the reign of Amir Heydar, “a madrasah was built at the expense of a woman named Guli, who was engaged in selling milk” [8. P.112]. Not only local residents, but also representatives of neighboring cities and villages, the steppe, and foreign countries came to study in the madrasahs. Even within the same city, some students of some madrasahs, thirsting for knowledge, could move from one madrasah to another, from one city to another. “In all the madrasahs of Central Asia, with the exception of Bukhara and Khiva, the same subjects were taught according to the same curriculum,” notes the author who wrote about the Kokand Khanate [7. P.171].

The duration of study in madrasahs was not limited. In most cases, it depended on the diligence and ability of the students. Graduation from the madrasah meant completing the study of Persian and Arabic, the basics of logic and Sharia, as well as elementary geometry and the four arithmetic operations. Students were taught various subjects - grammar, jurisprudence, religious and theological studies. In particular, students studied logic, the science of exposition, the science of middle ground, the science of jurisprudence, the science of precepts, the science of recitation, and the science of arithmetic. Along with these subjects, students also mastered the science of debate. Students constantly debated. This method served to sharpen their thinking. In the madrasah, students studied under one or two scholars (mudarris) who had the right to teach. During their studies in the madrasah, students were required to study 137 books specified in the curriculum [8. P.223]. At the same time, the students also supplemented their knowledge by studying books in libraries. It has been established that there were 50 large libraries in the city of Bukhara alone [1. P.113-139]. There were also libraries under the madrasahs. Usually, one room of the madrasa was allocated for the library. Textbooks and manuscripts were copied in the madrasahs themselves. The Kulbabo Kukaldash madrasah occupied one of the significant places in terms of copying books. The organization of education in the madrasahs is also a matter worthy of special attention. Classes were held in them four days a week - Saturday, Sunday, Monday and Tuesday. During this period, the teacher - mudarris stayed in the madrasah, and on other days lived at home. Students were also given special freedoms, and they were free to come and go [1. P.171].

There were no classes on Wednesdays, Thursdays, and Fridays. During Ramadan, classes were not held in madrasahs by order of the supreme ruler. Madrasahs were mainly located in various centers. Schools providing primary education were located in cities and villages, near mosques. Representatives of the ruling class tried to patronize schools and madrasahs. In particular, income from various types of real estate was endowed in their favor, from which the madrasah teachers received a salary, part of which was spent on the repair of madrasahs and the needs of students. According to information about Bukhara in the 19th century, in addition to the main revenues, the emir allocated part of the zakat tax for religious purposes, including madrasahs [5.



P.197]. Other representatives of society also made a significant contribution to providing them with endowments. The system of management of madrasahs is also worthy of attention. At the top of the administrative system was the supreme ruler. Endowment documents for madrasahs were often certified with their seals. The introduction and operation of endowments, which played an important role in the economic provision of the madrasah, required the supervision of the qadi. This constituted the second highest level. Endowment documents were formalized by the ul-quzzat and were necessarily sealed. Sadrs also played an important role in the educational management system. As confirmed in the example of the city of Bukhara, they solved the problems of the economic activity of educational institutions located within a radius of one farsakh around this center. They received a "sadrona" fee from some madrasahs for their services. The formation of scholars also played an important role in the administrative system. He officially addressed the supreme ruler in writing to the higher levels of educational management about the beginning and end of the school season in the country, the transfer of teachers in madrasahs to other positions, and the appointment of teachers to vacant positions. Madrasahs also had their own internal management. This system can be conditionally divided into educational process and household services management.

Mutavali took the main place in the management of the educational process. Mutavalli was responsible for the social relations between the school where he worked and the government officials related to the field of education. Usually, the name of this person who led the education process is recorded in the Waqf document, where the activities of the madrasah are clearly defined, and his share in the income from the waqf property is clearly defined. For example, in the madrasah of Khoja Muhammad Porso in Bukhara, it is indicated that the waqf itself is transferred to the property of the waqf, after which the descendants continue this duty and receive a tenth (1/10) of the harvest. Mudarris was next to mutavalli in the management of madrasahs. His working days and share of the income from the endowed property, "Sharia sciences" taught by him are specified in the Waqf document. In the emirate, madrasahs are divided into several levels. Documentary information about Bukhara alone shows that they are divided into five categories. In the first madrasah, which belonged to the highest category, the "akhund" and his deputy "alam" taught. In Bukhara, two madrasahs – the Kukaldash and Gaukushan madrasahs – belonged to this category. In the second-level madrasahs, the "muftis" mainly taught. In the next-level madrasahs, the teachers were teachers with Banaras robes. The reason for this name of the teachers of this category was that the sarpa, which was presented to them by the supreme ruler, who highly appreciated their scientific potential, included a Banaras robe, and forty-one teachers of the highest category in Bukhara were honored to wear such a robe. When the position of mufti became vacant, one of them was transferred to the position of mufti [1. P.72]. In the fourth-level madrasahs, the teachers with Banaras robes taught alongside the teachers with Banaras robes, whose knowledge was no less than theirs. The latter category of madrasahs had a low level of financial support, and mainly due to low salaries, students who did not have a high academic level and had just graduated from the madrasah, such as salawatkhan, hidayakhan, tahzibkhan, sahihkhan, etc., were engaged in teaching activities [1. P.59-61]. Teachers were paid salaries, and their amounts varied. According to N. Khanikov, the teacher of the Kukaldash madrasah in Bukhara received a salary of 360 gold pieces [8. P.240]. According to documentary data, the teacher of the Mir Arab madrasah located in the capital received a salary of 11,000 tanga, the teacher of the Devanbegi madrasah received 2,600 tanga, and the teacher of the Abdullahkhan western madrasah received a salary of 100 gold pieces [1. P.94]. Great attention was also paid to the financial support of students. They were given a certain



amount of money, grains, etc. from the income of the foundation. For example, 30 coins and 10 manas of grain were given to the students of the Madrasah of Nadr Devanbegi in Bukhara [1. p.103].

Funds were also allocated from the endowment for the housing of students living in madrasahs - their rooms. In particular, students of the Mirzo Usman Sarraf madrasah in Bukhara had to pay 40 tanga per year for the rooms they occupied. The student covered this amount from the funds allocated from the endowment. Students were also provided with paper. Funds were also allocated from the endowment property to purchase equipment for madrasahs. These include funds allocated for the purchase of felt, mats, candles, etc. In particular, the mutawalli of the Kalabad madrasah in Bukhara had to purchase ten felts for the mosque and madrasah classroom every two years from the funds received from the endowment property, and a new mat every year. Felt and mats were also purchased for the mosque of the Gavkushan madrasah every two years. Grocery stores in the Ravganganlik and Rangrezlik guzars in Bukhara were endowed for the Asiri madrasah, and the proceeds from them were used to purchase lamps and oil [1. P.103-106]. Funds were also allocated for the purchase of food in the madrasahs. Allocation of funds for this purpose was especially active during the month of Ramadan. In particular, according to the endowment document for the Kalabad madrasah, 1 man of flour for bread and 1 man of wheat for making halim were purchased every day during the month of Ramadan. Meat and spices were purchased for four silver coins of one mithqal and used to cook halim. These foods were given to those who came to the madrasah for breaking their fast. A quarter of a coin was allocated to the cook every day during this month [1. P.107]. Along with the month of Ramadan, funds were allocated for the month of Rajab, the fasting and sacrifice holidays, the days of Nowruz, and those who performed obligatory khozagan. In particular, 5 percent of funds were given to buy rice, meat and fruits in the Boloyi pool madrasa in Bukhara. Funds were also allocated from the endowment property for madrasahs for utensils and clothing. A certain degree of stratification was observed in the allocation of funds, space, and in some cases other material resources to students.

CONCLUSION

It should be noted that students were divided into adna (low), avsat (middle), and ala (high) categories. In accordance with this division, they were provided with financial assistance. In particular, students received 3 shares of the endowment funds. Adna received 1 share, avsat 1 and half of the 1 share given to adna, avsat 1 and half of the 1 share given to adna, avsat 1 and half of the share given to adna. If a student was found to be engaged in activities contrary to Sharia, or if he missed two months and ten days of study without a valid reason, he was expelled from the study process. There were persons performing a number of functions in madrasahs, and they played an important role in the life of educational institutions with their activities. In particular, the imam of the mosque worked in the madrasah. He fulfilled the requirements of prayer in the madrasah and received a fee according to the procedure specified in the regulations. The muezzin called the call to prayer in the mosque of the madrasah and he was also paid according to his services. A hairdresser also served in madrasahs. He came once a week and did his duty. Janitors also played an important role in the life of madrasahs. They were responsible for cleanliness. Thus, even during the reign of the Mangit dynasty, various centers of the emirate retained their importance as centers of enlightenment and education. In the Emirate, in order to improve the literacy of the population, there were many madrassahs, schools established near the mosques, and they were managed based on existing traditions. The former Taliban who graduated from them had an important place in the social and political life of the emirate. They



have contributed to the development of science and culture. At the same time, the centers of learning in the emirate have served to develop the integration of education and science not only in Turkestan, but also in neighboring and far-abroad nations.

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