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HIGHER MADRASAHS OPERATING IN THE BUKHARA EMIRATE (END OF THE 19TH CENTURY – EARLY 20TH CENTURY)

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Annotation:

This article provides information about the higher madrasahs that operated in the Bukhara Emirate and their significance. It discusses the historical and educational impact of these institutions on the region and the development of Islamic education in Central Asia.

Keywords: madrasa, education, mutawalli, Bukhara Emirate, Fitrat, hujra, mudarris, student, waqfnama, qozikalon.

As history shows, the term "madrasa" is primarily used to refer to higher educational institutions. Sometimes, the term "hujra" is also used interchangeably. The first information about a higher educational institution, the Farjak madrasa, is found in Narshakhi's "History of Bukhara," demonstrating that Bukhara has long been a center of knowledge and education. Bukhara madrasahs flourished during the Timurid and Bukhara Khanate periods, continuing their development throughout the Bukhara Emirate. The emirate's madrasahs maintained high prestige, including the Miri Arab Madrasa, Abdulazizkhan Madrasa, Ko'kaldosh Madrasa, Abdullakhan Madrasa, Ulughbek Madrasa, Nodir Devonbegi Madrasa, and Chor Minor Madrasa, among the most famous ones in Bukhara.

Various sources provide different figures regarding the number of madrasahs in the Bukhara Emirate. Abdurauf Fitrat noted that around 200 madrasahs were functioning in Bukhara by the end of the 19th century and the beginning of the 20th century[1;10]. Historian Muhammad Ali Baljuvoni recorded 400 madrasahs, mentioning 79 of their names in his work[2;10-13]. Bukhara's city qozikalon, Sadri Ziyo, emphasized that 204 madrasahs operated in Bukhara. Russian traveler N. Khanikov mentioned 103 madrasahs, with 60 being the largest [3;85-87]. O. A.



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Sukhareva, in her research, listed 133 madrasahs where educational activities were conducted[4;72]. According to P. P. Ivanov, by the end of the 18th century, the number of students in Bukhara madrasahs reached 30,000[5;218].

The highest governing authority in these madrasahs was the Emir, who sealed and approved the waqf documents. The organizational affairs of the madrasahs were conducted under the Emir's name, based on formal petitions. Educational and disciplinary matters in the madrasahs were managed by the qozikalon, whose representatives worked throughout the various regions of the Emirate. The qozikalon sometimes allowed students facing financial difficulties to work in exchange for support. The administrative duties, including payment for staff and students, management of waqf land, collection of rent from waqf properties, and salary distribution, were entrusted to the mutawalli.

During the late 19th and early 20th centuries, the madrasahs of the Bukhara Emirate were divided into three categories: 1. Higher, 2. Medium, 3. Lower. The higher-category madrasahs, such as Ko'kaldosh, Miri Arab, and Govkushon, were more influential in terms of economy and the number of hujras (rooms for students)[1;11]. Among the most famous madrasahs during this period was the Miri Arab Madrasa, located in the center of Bukhara. Built between 1530-1536, this madrasa became a prominent center of Islamic knowledge in Central Asia for several centuries. Its architectural beauty, along with its educational and cultural significance, attracted students from distant regions. Scholars who studied at Miri Arab Madrasa included Bukhara Amir Amir Shohmurod, Shaykh Khudoydod, Tatar Muslim theologian and educator Shahobiddin Marjani, literary figure Mujrim Obid, Islamic scholar and jurist O'runxo'ja Eshon ibn Ahmadxo'ja, and notable reformist Munavvarqori Abdurashidxonov, among others. The madrasa's legacy continued even after the fall of the Bukhara Emirate, where it was later renamed "Dar al-Mudarrisin" (The School of Teachers)[2;77].

Another important madrasa of the late 19th and early 20th centuries was the Ko'kaldosh Madrasa, built by Qulbobo Ko'kaldosh during the Shaybanid dynasty in 1568-1569. It was one of the largest madrasahs in Central Asia. According to Muhammad Ali Baljuvoni in "Tarikh-i Nofeiyy," the Ko'kaldosh Madrasa had 147 hujras[2;94]. Abdurauf Fitrat mentioned that its annual waqf amounted to 150,000



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tangas. The madrasa played a crucial role in the development of Islamic culture and education, offering programs in Qur'anic studies, Islamic jurisprudence, theology, and Arabic linguistics. Historian and archaeologist Muso Saidjonov was the first to study madrasa waqf documents[6;47-48].

In the late 19th and early 20th centuries, Ko'kaldosh Madrasa became a hub for academic and cultural activities, hosting debates, lectures, and providing an environment for intellectual exchange. It contributed significantly to the preservation of Islamic knowledge and traditions and continued its activities after the fall of the Bukhara Emirate, eventually becoming known as Dorulfunun. During the Emirate period, the famous mudarrises of the madrasa included Atoullakhoja ibn Hodikhoja, Domulla Abdulboqi Namanganiy, Qazi Ibodullakhoja, Domulla Shermuhammad Oxund, Domulla Hasan Oxund ibn Khol az-Zarir al-Bukhariy, Oxundi A'lam Bukhariy Abdumo'minkhoja Mujaddidiy, Muhammad Sultonkhoja Oxund, and Oxund Ixtiyorkhon [7, 315]. Overall, the activities of the Ko'kaldosh Madrasa in the 19th century reflected its commitment to academic excellence, religious education, and cultural enrichment, making it one of the key madrasas in the history of Islamic education in Bukhara.

In conclusion, the higher madrasahs of the Bukhara Emirate during the late 19th and early 20th centuries retained a considerable prestige and influence in the Islamic world. They played a vital role in the educational, religious, and cultural life of the region, adapting to the needs of society and aligning with the policies of the state and Islamic teachings.

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