

ISSUES OF INCENTIVIZING THE EDUCATION SECTOR AND GRANTING PRIVILEGES IN THE REWARD SYSTEM OF THE EMIRATE OF BUKHARA

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The reward system in the Emirate of Bukhara was an integral part of state administration, playing an important role in religious-educational policy and the regulation of social relations in society. Supporting science, madrasah education, scholars, and professors (*mudarrises*), as well as creating material and spiritual conditions for students, was one of the core directions of state policy, and various incentives and privileges were granted to representatives of the education sector. Through the reward system, the emirs sought to strengthen the religious and educational environment, promote state ideology, and ensure the loyalty of the intellectual community.

To this end, since the establishment of the Emirate of Bukhara, great attention was paid to expanding and improving activities aimed at rewarding and honoring students in order to elevate the socio-economic status of this social stratum. In particular, material provision occupied a distinct place in the Emirate of Bukhara; it had existed since ancient times, assumed a unique form in Bukhara, and was preserved until the dissolution of the emirate. It is worth noting that many officials were designated to receive all necessary provisions from the state in accordance with their positions and titles. For instance, the chief tax collector of Bukhara's commercial rows (*omilboshi*, *zakot row*) received flatbread, half a sheep's carcass, and a quarter of a fat-tail daily; while rice, soap, and candles were provided to him on a monthly basis. His *mirza* (scribe) received daily flatbread and a monthly allocation of eight kilograms of mutton, four kilograms of fat-tail, and half a kilogram of soap and candles. If the *mirza* needed to use a mount to perform his duties, fodder was also provided. Ordinary collectors received only bread. In this regard, the social status of both servants and the official nobility was determined by their economic condition, which depended on the level of income derived from their positions. These incomes consisted of cash salaries, gifts of clothing (*sarpo*), free provision of material supplies, and conditional reward grants (*tanxo*).

The "Waqfnoma" book, which comprehensively describes the *waqf* issue, also outlines aspects related to granting privileges, incentivizing, and rewarding various social strata in due order. One of the researchers of this source, R.G. Mukminova, described the *waqf* applied during this period as follows: "The madrasahs described in the 'Waqfnoma', their surrounding structures, the duties of the officials serving the students studying there, as well as their salaries in natural products or money, are enumerated in detail. Monthly and annual stipends to madrasah servants and students were presented in the form of a specific amount of money. Teachers, servants, and students of the two madrasahs were paid 71,160 copper dinars annually. For the purchase of household items and incentives during holidays, 92,000 copper dinars were allocated annually..."

It is worth emphasizing that the most fundamental of the privileges granted to the education sector were tax and economic exemptions, whereby madrasah and *waqf* properties were exempted from numerous taxes. This, in turn, served to ensure the financial independence of educational institutions.

In the sphere of education, parents traditionally rewarded the schoolmaster (*domla*) with bread for the academic success of students studying in schools. In local schools, imams and schoolmasters who educated children were also presented with rewards in the form of food (known as *payshanbalik* — Thursday offerings). Upon graduation from school, students presented the schoolmaster with a *sarpo* (traditional robe), depending on their financial

capabilities. The tradition of encouraging education and talented students was also established in madrasahs, with significant attention dedicated to it primarily by the last Manghit rulers. In particular, L. Asrorova noted in her research that a report written by the mufti to the emir is preserved in the "Qushbegi Fund" of the National Archives of Uzbekistan regarding the rewarding of one hundred students who achieved excellent grades. Analysis of these documents reveals that a special festive event was held every year in the city of Bukhara as the academic season drew to a close. Archive documents show that the ceremony for rewarding top-achieving students was traditionally held annually with great celebrations at the Gavkushon madrasah. Official dignitaries and mudarrises also participated in it. According to scholarly literature, Mulla Mir Sirojiddin, the chief mufti, petitioned the sovereign, requesting permission to distribute 6,000 tangas among 600 leading students of science according to established custom. In a document from another year belonging to the same individual regarding this event, it is mentioned that 11,450 tangas were distributed among 860 leading students.

The tradition of presenting a "dahyak" was also widely introduced in the Emirate of Bukhara as a means of incentivizing the education sector and granting privileges. "Dahyak" was referred to as a thousand-gift; it consisted of 120 Bukhara tangas and was presented to madrasah students who achieved success in education. Sadridin Ayni described the ceremony of presenting the "dahyak" as follows: "Traditionally, the 'dahyak' was given out in March on a designated day at the emir's palace. The entire dahyak, consisting of a thousand units, was wrapped in a piece of cloth, placed in a leather bag, and set near the gates of the Ark. The Qozikalon (supreme judge) and the Qushbegi (prime minister) stood before these pouches, and next to them stood the herald of scholars known as the 'olamiyon', leaning on his staff. The personal secretary of the qushbegi sat beside him. In front of these officials of the emir, the dahyak candidates gathered, numbering not a full thousand, but reaching up to 850–900 individuals. The remaining 100–150 individuals did not come to receive the dahyak each year due to the following reasons: some had passed away, others were ill, the income of a third group had exceeded a thousand tangas—disqualifying them from the right to receive the dahyak—and a fourth group could not attend if they lived far from Bukhara. When all were gathered, the secretary read out the names of the dahyak candidates one by one, and if the candidate was present, he would step forward and receive his tangas from the hands of the herald. The remaining surplus of 150 dahyaks was announced by special 'mumayizons' (inspectors) and given to successful madrasah students recommended for the award. These new candidates for the dahyak had to demonstrate before a special examination commission and spectators that they could read the book 'Hidaya', written in Arabic, and comprehend its content. If a student passed the exam, he was included in the list of candidates to receive the dahyak."

Information regarding students who received the dahyak is found in several sources. Among them, Muhammad Ali Baljuvonni's work "Tarixi nofeiy" notes that after studying at a madrasah for a certain period, a student who performed well received a dahyak by order of the emir upon completing the reading of "Hidaya" and was appointed to a certain position. Ahmadxon ibn Ismoilxon, who studied at the Miri Arab madrasah for many years and rose to the position of chief mudarris, also received a dahyak by the emir's decree. Baljuvonni himself wrote that he took the examination and was awarded the dahyak. Furthermore, students who achieved excellent grades were rewarded by the emir with various gifts and cash prizes. For instance, after Kamoliddin, a student from Qoshrabot, graduated from the Miri Arab madrasah with excellent marks, Emir Abdulahad presented him with a traditional robe (sarpo), gifted him copies of the "Holy Quran" and "Al-Jami as-Sahih", and invited him to work at the palace.

The socio-political significance of the reward system lay in the fact that by incentivizing representatives of the education sector, the emirate successfully:

- Strengthened religious ideology;
- Formed a reliable base of scholars (ulema) in state administration;

- Strived to develop science, education, and enlightenment; and
- Enhanced the loyalty of the population toward the emirate's authority.

At the same time, in certain instances, the reward system was intertwined with political interests, serving as a mechanism to support loyal scholars.

Students were generally from low-income families. Thus, the state, in cooperation with social institutions, allocated privileges to the successful segment of students and encouraged their striving to master the existing disciplines. Research also analyzes the establishment of various scholarships within the emirate and external territories by Emirs Muzaffar, Abdulahad, and Olimxon to support students' learning, performance, and encouragement.

In conclusion, the system of incentivizing the education sector and granting privileges in the Emirate of Bukhara not only held an important place in the religious-educational policy of the state but also served to strengthen the material security of madrasahs. Through material and spiritual support provided to the emirate's scholars, madrasah mudarrises, and seekers of knowledge, efforts were made to improve the academic process and develop the educational sphere. Consequently, this system was considered a vital factor not only for educational advancement but also for reinforcing state stability and ideological governance within the emirate.

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