

## THE ROLE OF AMIR HAYDAR IN THE DEVELOPMENT OF SCIENCE AND MADRASAHS (BASED ON “MAKTUBOTI AMIR HAYDAR”)

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**Abstract:** This article analyzes Amir Haydar’s attitude toward science and the educational system on the basis of the source “Maktuboti Amir Haydar.” It highlights issues related to the activities of madrasahs, waqf properties, and the support provided to mudarrises and students. Furthermore, the article reveals the Amir’s enlightenment-oriented policy and his patronage of scholars through the analysis of historical sources.

**Keywords:** Amir Haydar, Maktuboti Amir Haydar, science, madrasahs, waqf, enlightenment, Bukhara Emirate, education system

Throughout history, many rulers paid great attention to science and sponsored its development in order to contribute to the prosperity of their states. Likewise, among the rulers of various states established in the territory of present-day Uzbekistan, a considerable number were distinguished by their efforts to support and advance the development of science and education.

Among the representatives of the Manghit dynasty that ruled in Bukhara, there were emirs who deeply valued science, supported its development, and acted as patrons of learning. For instance, after Amir Shahmurad (1741-1800) came to power, he reviewed the activities of all mosques and madrasahs that served as centers of education and scholarship in the country. He allocated waqf properties to them, strengthened their economic foundations, restored ruined institutions, and resumed their activities. He also implemented a monetary reform and increased the salaries of mudarrises, students, and scholars, thereby enhancing their status and prestige within society. Amir Shahmurad himself was a distinguished scholar who taught several subjects at the Mir Arab Madrasah.

Later, his son Amir Haydar, who ascended the throne after him, continued the reforms and initiatives implemented by his father. Despite numerous military conflicts and campaigns, he also paid considerable attention to the sphere of science and education. He highly respected scholars and intellectuals, honoring them and ensuring their esteemed position within society.

The collection entitled “Maktuboti Amir Haydar,” preserved in the fund of the Abu Rayhan Beruni Institute of Oriental Studies, contains Amir Haydar’s correspondence with various officials and state dignitaries during his reign, including letters through which he issued instructions and recommendations. These letters provide valuable information about Amir Haydar’s activities and views concerning different spheres of state and public affairs across various periods of his rule.

In one of the letters contained in this collection, we can observe the Amir’s respect and special attention toward scholars who had served since the reign of his father. The content of the letter reflects his deep respect for an elderly intellectual who had faithfully served the dynasty and the state from the time of his father’s rule. The letter reads as follows:

*“To Muhammad Hakimbiy Mehtar, a достойный and honorable servant of the Emirate, who holds a distinguished position in the government and is close to the Khagan.*

*May you be honored by royal favor and grace. Be informed that Muhammad Musakhoja is among our long-standing hereditary well-wishers and loyal servants. Therefore, it is our supreme decree that, in recognition of his devotion and services, you should show him the necessary kindness*

*and generosity beyond measure, and regularly inquire about his condition and well-being. Let this supreme command be carried out accordingly. Peace be upon you.[1]”*

In another letter, we witness Amir Haydar’s deep concern regarding the financial condition of the Oliya Madrasah, the payment of salaries to mudarrises, and the provision of stipends to students. Moreover, the letter demonstrates his practical approach to resolving these issues and ensuring the continuous support of educational institutions.

*“To Muhammad Hakimbiy Devonbegi, the honorable and esteemed servant of the Emirate, who holds a distinguished position and is a trusted representative of the state.*

*May you be blessed with royal favor and grace. Be informed that every month we used to allocate one thousand stipends from zakat funds for the Qur’an memorizers and students of knowledge of our Oliya Madrasah. We had also ordered you to provide them with an additional amount of money, since the funds sent by us were insufficient. Therefore, it is possible that the students have been receiving reduced payments, or perhaps they have not received any support at all for the past one or two months.*

*“We had established a certain rule according to which, whenever the zakat funds were exhausted, we would borrow money from wealthy individuals and distribute it to the Qur’an memorizers and students of the Oliya Madrasah. When the time for zakat collection arrived, we would settle the accounts by deducting the borrowed amounts from their zakat payments. Therefore, you should also borrow money from affluent individuals and allocate it as stipends for the Qur’an memorizers and students of the Oliya Madrasah. God willing, we shall settle the accounts with them during the zakat collection period. The stipend should also reach the qori in the Ark and his listener. Peace be upon you.[2]”*

The collection of letters contains numerous documents that leave no doubt that Amir Haydar was well informed about the condition of every madrasah in the country. In one such letter, we can observe Amir Haydar drawing attention to the negligence in delivering the revenues derived from waqf lands that were supposed to be allocated to the Devonbegi Madrasah:

*“To Muhammad Hakim Devonbegi, the honorable, esteemed, and trusted servant of the Emirate.*

*May you be honored with royal favor and grace. Be informed that some of the waqf lands belonging to the Devonbegi Madrasah have not yet delivered the grain assigned to them. Therefore, you are instructed to send a mutawalli and ensure that the undelivered grain is collected from those lands and handed over to the mutawalli accordingly. Peace be upon you[3].”*

In another letter, we also observe the Amir’s response to a petition concerning the waqf of the Khurjin Madrasah, in which he outlined measures for resolving the issue:

*“To Muhammad Hakimbiy Mehtar, the honorable servant of the state, trusted representative of the Khagan, and loyal supporter of the government.*

*May you be honored with royal favor and grace. Be informed that your petition concerning the waqf of the Khurjin Madrasah has reached us. If the waqf property of the said madrasah has already been collected, you should preserve and maintain it. The remaining details will be conveyed to you orally through Barot Aksakal. Peace be upon you[4].”*

The collection of letters contains not only issues related to madrasahs themselves, but also information concerning acts of kindness and support shown to certain individuals associated with these educational institutions. For instance, in the following letter, we can observe that Amir Haydar granted privileges to several individuals of the Oliya Madrasah through an official document and provided them with both material and moral support. This also indicates that within the Emirate there existed a special type of official document known as “Sanadi Mehriboni” (a document granting favor

or benevolence), through which eligible individuals were entitled to receive specific privileges and assistance. The letter reads as follows:

*“To Muhammad Hakimbiy Mehtar, the honorable servant of the Emirate, well informed in governmental affairs, the trusted representative of the Khagan, and a loyal supporter of the state.*

*May you be honored with our royal favor and grace. Be informed that your petition submitted to the royal court has reached us.*

*We have issued an official document granting favor and benevolence to the companions and affiliates of the Oliya Madrasah. Therefore, provide them with their grain allowances accordingly”[5].*

There are numerous letters of this kind in “Maktuboti Amir Haydar,” through which it is possible to present historical examples of the enlightenment activities carried out by our ancestors to the younger generation. These sources also serve as an important means of fostering patriotism, devotion to national values, and respect for history and ancestors among young people.

### References

[1] Abu Rayhan Beruni Institute of Oriental Studies, No. AR-5412, Letter 32, p. 14. Translator: A. Boltaev.

[2] Abu Rayhan Beruni Institute of Oriental Studies, No. AR-5412, Letter 100, pp. 43–44. Translator: A. Boltaev.

[3] Abu Rayhan Beruni Institute of Oriental Studies, No. AR-5412, Letter 19, pp. 9–10. Translator: A. Boltaev.

[4] Abu Rayhan Beruni Institute of Oriental Studies, No. AR-5412, Letter 77, p. 33. Translator: A. Boltaev.

[5] Abu Rayhan Beruni Institute of Oriental Studies, No. AR-5412, Letter 110, pp. 47–48. Translator: A. Boltaev.

[6] Ulugbekovich, B. S., & Sobirovich, T. B. (2025). Bukhara Silk Bazaar as a Symbol of 16th Century Trade and Architectural Heritage. *Mediterranean Journal of Basic and Applied Sciences (MJBAS)*, 9(1), 154-158.