



DAMLA IKRAMCHA, REPRESENTATIVE OF THE KADIM-JADID SCHOOL: CONTRADICTIONS

Submission Date: December 12, 2022, **Accepted Date:** December 17, 2022,

Published Date: December 22, 2022

Crossref doi: <https://doi.org/10.37547/history-crjh-03-12-05>

Journal Website:
<https://masterjournals.com/index.php/crjh>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Khamidulla Aminov

Candidate Of Historical Sciences, Senior Researcher At The Institute Of Oriental Studies Named After Abu Reykhan Beruni Of The Academy Of Sciences Of The Republic Of Uzbekistan

ABSTRACT

Muhammad Ikram ibn Abdussalam al-Bukhari (1272-1344 h. / 1855-1925 m.) is considered one of the ulema (legal scholars of the Muslim clergy) of Bukhara, who was known under the name “Damla Ikramcha”. Contemporaries characterized him: “The greatest of the ulema of Bukhara, the mentor of all local mudarrises.” We will consider the contradictions of that period about the first Jadid schools of Bukhara on the example of the life and work of Damla Ikramcha.

KEYWORDS

Istanbul, Baghdad, Shiraz, Islamic cities, scientists and intelligentsia, scholar, Damla Ikramcha.

INTRODUCTION

In 1312-13/1894-1896, Damla Ikramcha made a hajj to Mecca, accompanied by the Bukhara mudarris Muhammad Avaz Khojendi (year of death 1907). “Afzal at-tizkar” tells that on the way back from the Hajj, he stopped for some time in every city, held many conversations with the local scientists and intelligentsia, and in most discussions and disputes showed his high knowledge and education [2, 206].

He was deeply affected by the development he saw of the Islamic cities of Istanbul, Baghdad, Shiraz and others. According to Sadridin Aini, upon his return from the journey to Hijaz, he speaks of the need for reforms in the madrasah, and in every circle he criticizes the curricula of the madrasah. Then Damla Avaz himself reforms his study schedules, and removes a significant number of comments and fields from the schedules of lessons, and instead of them introduces a



large number of subjects tafsir (interpretation), hadith (the legend of the Prophet Muhammad) [5, 50a-51a].

In 1313/1896, a scholar from Medina, Sheikh Sayyid Muhammad Ali ibn az-Zahir al-Watari al-Madani (1846-1904) arrived in Bukhara and stayed with the qazi-kalyan (chief judge) Mir Badriddin (1836-1908). During his six-month stay in Bukhara, Damla Ikramcha took lessons from him in hadith. Several Bukhara mudarrises and students, following his example, despite the reproaches of people, took lessons on “Sahihi Bukhari”. But fearing the wrath of the Kazi-Kalyan, no one dared to say it out loud [6, 18]. As a result of these two reasons, Damla Ikramcha remains a supporter of adding tafsir and hadith subjects to the study of the madrasah, and according to F. Venberg, he remained in history as a famous person who created his new method school [9, 45].

THE MAIN FINDINGS AND RESULTS

It is well known that Damla Ikramcha was a supporter of the Jadid schools and supported them in every possible way. He sent his son Abdurahman Makhdom to study at the Jadid school of Mirzo Abdulvahid Munzim (1875-1934 [6, 28-29]. The eldest son of Habibullah, despite the fact that he was 32 years old, he also teaches at this school [5, 86a-87a].

At a time when several ulema (lawyers) issued a fatwa on the prohibition of Jadid schools, Mufti Damla Ikramcha gave a fatwa on the permissibility of such schools according to Sharia with affixing his seal [5, 117a-118a; 6, 38]. The case of verification and analysis of legal rivayats on their permissibility or prohibition was entrusted to the qazi-kalyan. After checking the textbooks of the new method school, taking exams from children on them, he comes to the decision that this school does not contradict Sharia [5, 118a].

On Shaban 20, 1327 (August 6, 1910), the issue of examining children studying at the school of Mirzo Abdulvahid Munzim (1875-1934), as well as closing the school or leaving it functioning, is being considered. In a situation where the adult and small population of Bukhara was gathered, Damla Ikramcha appealed to the present mudarrises and students: “I found this school fully consistent with Islamic morality. Compared with the old school, spiritual education in this school is to a greater extent higher. From the point of view of Islam, I consider it necessary to develop a school of this type...” [6, 36].

In the autumn months of 1913, for some time he held the position of qaziy of the Karakul district. In the week when he was appointed qazim, he read the Friday prayer in the main mosque, built at the same time by Abdullah Khan. Seeing that the mosque was in a very bad dilapidated state, he read a sermon on the importance of the mosque in the Islamic religion, on the piety of its restoration, and made a proposal to restore the mosque anew and gave 15 soums for the cost of its repair. The people gathered here, being impressed by the preaching of the new qaziy and his actions, each, according to his ability, began to give money. As a result, 12,000 soums were collected for the renovation of the mosque. This news was published in the journal “Aina” (“Mirror”) [3, 77]. In addition, being sympathetic to the new school that opened in Karakul, he patronizes it as a sponsor [5, 262a].

In the issue of the magazine “Aina”, issued in January 1914, a greeting was sent by 21 teachers of the usuli savtiya (phonetic method) schools of the city of Kokand in connection with the appointment of Damla Ikramch to the post of Mufti of Bukhara. It says, “What gratitude did the poor nation give to Your Excellency as a reward for revealing the truth?!” [7, 276]. This greeting indicates that he is a haji and a sudur. From



this greeting, we feel that Damla Ikramcha, due to the fact that he openly presented the innovations to the people, met a number of difficulties, was persecuted by people who completely surrendered to the remnants of the past, and some people of science. In addition, we learn that after his work on innovations was published, he was removed from the post of mufti for some time. Because in an article written as an answer to a question about the hijab (veil) of women, sent to him from Turkey in 1327/1909, he calls himself Mulla Mohammed Ikram Mufti and this work, along with a work on innovations, was published in 1911 [4, 78].

This idea of ours is also confirmed by his famous sermon on August 6, 1910, as a mufti in defense of the Jadid schools. However, it is not surprising that the reason for his dismissal for some time from the position of mufti could be his defense of the Jadid schools, as well as his thoughts expressed in his famous treatise on innovations in which he opposed many ulema. And in the "State National Encyclopedia of Uzbekistan" also, attention is paid to this, and it is said that after this article was published, he was expelled from Bukhara and appointed qadi to Peshka [1, 112]. But in the encyclopedia the date of his sending by qadi to Peshka is incorrectly written, indicating the years 1912-1914. Because in 1913 he was qadi in the Karakul district. And in 1914 he was again reinstated as a mufti. So, in Peshka, he was qadi for a year and a half (1912-1913).

At the end of April 1335/1917, the government of the Emirate of Bukhara, with the help of several negatively-minded "mutaasib" ulema, succeeded in compiling a fatwa with their seals approved by all muftis about the legal inadmissibility of Jadid schools and the inadmissibility of any relationship with Jadids. Damla Ikramcha opposes this and sends a protest letter to Kushbegi Nizamiddin Urgenji. Due to the dangerous

actions of the qazi-kalyan, the government sends Damla Ikramcha to Guzar on this complaint under the pretext of appointing him as a qadi to this locality [5, 487a].

The original title of Damla Ikramcha's work about well-known innovations is "Iykaz an-naimin va lam al-jahilin" ("Call the ignorant to be vigilant and warn the ignorant"), which was published in 1911 in Bukhara. The thoughts reflected in this work by Damla Ikramcha caused a very big noise in his period. And already in 1912, the newspaper "Turkistan Viloyatining Gazeti" ("Newspaper of the Turkestan Territory") published a review dedicated to this work [8].

Although several mullahs opposed the thoughts expressed in it, it had a strong influence on ordinary people, youth, and students. The work became known among the people under the name "Dar bayani bid'aati mashkhura" ("Statement of well-known innovations") and served as an impressive factor for opening the eyes of the people, and for the supporters of education it became a kind of impetus against the remnants of the past. In particular, the "rapprochement" of the Jadids with the youngest supporters of progress as a result of the struggle between Shiites and Sunnis in 1909 became the reason for their development of an oral program [5, 158a]. The fifth paragraph of this program reflected the condition "to eliminate wastefulness and remnants of the past among the population." On December 1, 1910, a secret society "Tarbiyai atfal" was organized by several supporters of the enlightenment of Bukhara, which began to accept members into its ranks. The points of his program were such as, to eliminate old remnants of the past, to facilitate the holding of wedding celebrations and ceremonies, "to reveal to the people the evil of such bad and common customs as bazm (feast), kupkari (goat-cutting) [5, 236a-246a]. It can be said that the reason for reflecting such thoughts in the programs



and their inspiration were also the thoughts of Damla Ikramcha, who was a mentor to many students in Bukhara.

CONCLUSION

Although Damla Ikramcha himself was on the side of the supporters of the ancient, but throughout his life he was prone to innovation, supported educational activities, as a supporter of a radical reform of the education system, he took the side of the Jadids and showed sympathy for them. Undoubtedly, in this regard, his work “Dar bayani bid’aati mashkhura” (“Statement of well-known innovations”) served as one of the main sources in the educational activities of the Jadids, to raise the consciousness of the people, to increase their education, to liberate the nation from various remnants of the past. and whirlpools of prejudice on the path of liberation. The study of the development of science and culture, educational activities in Central Asia at the end of the 19th - beginning of the 20th century are fully achieved by a consistent and in-depth study of the life and work of Damla Ikramcha.

REFERENCES

1. Ikram damla // Uzbekistan Milli Encyclopedia. 4-vol. - Tashkent, 2002.
2. Peace of Afzal Pirmasti. Afzal at-tizkar. IV AS RUz. inv. No. 63.
3. Musafiri Karakul. Az kasabai Doodle Khukumati Bukhara // Aina. November 15th. - No. 3, - Samarkand, 1913.
4. Muhammad Ikram Mufti. The gift of bayani vujubi satri nisa. - Bukhoro, 1911.
5. Sadriddin Aini. Bukhara inqilabining tarihi. IV AS RUz. inv. No. 2125.
6. Sadriddin Aini. Tarikhi inqilabi fikri dar Bukhara / Ba-muqaddimai az Kamaliddin Sadriddinzada Aini. – Tehran: Surush, 1381.
7. Khukandda usuli savtiya muallimlari. Ustadi mukhtar mufti al-islam janabi damullah Ikram! // Aina. January 11th. - No. 12. - Samarkand, 1914.
8. Khadji Mu’in. New works (About the work of Mulla Akram Mudarris “Iykaz an-naimin”) // Newspaper of the Turkestan region. 14 Oct. - No. 76. - Tashkent, 1912.
9. Wennberg F. An Inquiry into Bukharan Qadimizm: Mirza Salim-bik. – Berlin: Schwarz, 2002.