



SOURCE STUDIES OF THE HISTORY OF SAMARKAND MADRASAHS (XVIII-XIX CENTURIES)

Imamov Ulug'bek Ismailovich

Master's student of the Department of "Historiography and Source Studies" of Samarkand State University
imomovulugbek59@gmail.com

| Article history: | Abstract: |
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| Received: 10 th June 2023 Accepted: 10 th July 2023 Published: 11 th August 2023 | It is known from history that madrasahs have long been famous as centers of knowledge, and at the same time as representatives of the local population, many foreign Talibans studied in madrasahs of Bukhara, Samarkand, and Gurganch cities. In these big cities, scientists interpreted works written in Indian, Persian, Greek, Arabic and other languages, wrote answers to them, and enriched world science and thinking. Rich libraries also functioned in these centers of knowledge. Today, thanks to the efforts of the head of the state and the leaders of the country, the history of existing madrasahs in our country is studied, renovated and restored to its historical appearance. This will certainly help the growing young generations to strengthen their relationship with their ancestors, to follow in the footsteps of their ancestors, and to grow up to be great scientists and allama (fuzalo). Among the preserved madrasahs in Samarkand, architectural monuments such as Ulugbek, Sherdar and Tillokori add beauty to the city. |
| Keywords: Madrasahs, school, mosque, house, judge-chairman, waqfnama, archival materials, Samarkand paper, nastaliq letter, printing of letters, flowered windows, reliefs. | |

INTRODUCTION

It is known that in the world of science and spirituality, superstition, culture, respect for education and high appreciation of its value gained great attention in different periods of the history of our country. Only with the introduction of Islam to Movarounnahr did religious education and related sciences begin to develop. Especially, religious and secular sciences developed organically. It was from this period that schools and madrasahs began to appear in the regions. Madrasahs have long been a prestigious place of learning in the countries of the Near and Middle East. Madrasahs of the cities of Samarkand, Bukhara, Tashkent, Kokand, Khiva in Central Asia are distinguished by the fact that their educational systems differ from each other. He was able to appreciate and feel the country's sorrow and anxiety.

In some sense, these qualities are related to courage, enlightenment, selflessness. This was an undeniable fact of history. It is important that the main idea of madrasa education is to teach the science of ethics, to have beautiful religious qualities as the main criterion for moral and educational issues. Madrasahs are considered to be the highest educational institution. In the past, there were such types of madrasahs as khan madrasahs, Eshon madrasahs, and private madrasahs, the founders of which were appointed mutawallis to implement the processes of providing the madrasahs and implemented the spending of the properties allocated

by the endowment. The financial cost of madrasahs was covered by waqf income and additional funds allocated from the state treasury, each madrasa had its own waqf property and a waqfnama document.

MAIN PART

Sufi Allahyor Madrasah. Sufi Allahyor also built a mosque, a dormitory and a special madrasa for teaching students in the present village of Chonqaymish and its surroundings. Russian historian, archaeologist, scientist V. Vyatkin (built by Allahkuli's son Allahkhor Otarchi, the author of several works) Madrasa and mosque in Anazyorat Maze, Anhor District [In the village of Anazyorat, on the right side of the road at the entrance to the entrance is the house of teacher Hasan brother, on the left is the place of the walls of the Sufi Allahkhor Mosque. preserved; registers foundation documents. The endowment document related to the madrasa located in Anazyorat was written in the month of Rabi ul-Akhir in 1123/1711, the second endowment document related to the same madrasa was written in the month of Jumad ul-Akhir 1123/1711 [corresponds to the year 1123 Hijri, 1710 AD], the third endowment document is located in Anazyorat belongs to the mosque and was written in the month of Dhul-Hijja 1124/1713 [1124 AH, corresponds to 1711 AD].

This foundation document was written during the lifetime of Sufi Allahyor, it is considered one of the unique historical sources, and it is one of the documents



that directly reflects the mosque, house, madrasa and the activities of Sufi Allahyor in Chonqaymish on the path of knowledge and enlightenment. This work consists of 1-13 (a-b) sheets in total, written on Samarkand paper, in Persian-Arabic language, by an unknown calligrapher. In 1893, in the application written by Siddiq Khoja ibn Ismail Khoja, the head of Cho'qaymish madrasa, he asked about these waqf documents, stating that he handed over 3 foundation documents in 1887 according to the order of the governor of Samarkand uezd, and at the end, instead of the signature, a seal was written "Siddiq Khoja ibn Ismail Khoja". Pages 5-13 a-b of this document contain a Russian translation, translated by O. Dmitriev, dated July 13-14, 1893. On pages 2, 3, 4, there are the above-mentioned three foundation documents. Waqf documents are almost well preserved. The endowment document on page 4 belongs to the Sufi Allahyor Madrasah, the part of the document with six lines written at the beginning is damaged, as a result, some parts of the inscription are missing.

In 2011, Shariat Panah, religious work Azizon Sufi Allahyor ibn Allahquli O'tarchi donated irrigated and non-irrigated land in Cho'qaymish village, which he owns, with several conditions. It was mentioned that the irrigated and non-irrigated lands in this Chonqaymish village and the boundaries of the foundation are located from the west to Kotal Bulog, Kabutarkhana, from the north to Takhtgoh from Kyzkurgan, to the east from Namozgoh in Chonqaymish to Takhtgoh, from the south to Kotarma sangtuz, and a part from Koshkurgan to Obibaland. It was also noted that the borders of the madrasa located in Anazyorat district of New Ankhordistrict of Samarkand region are bordered by Kurgan to the west, Mulla Tashmuhammad neighborhood to the north, and Mulla Khudoyberdi neighborhood to the east. In the course of the document, the conditions of waqf are mentioned, and the necessity to follow them is specified separately.

Naqib Madrasah. "Naqib madrasa" located in Sufi Guzar is one of the schools and institutions that have made a significant contribution to the development of science. A school is a place for Muslims to learn literacy and acquire religious knowledge near mosques. In many cases, schools were established in mosques on the initiative of his people. In some cases, schools were opened near madrasahs and religious houses. Today, this madrasa is performing the function of "Jome' mosque". "Naqib madrasa" was built in Bukhara in 1793 during the reign of Mangit ruler Amir Shahmurad.

About this, the date "1208 Hijri" is written on the column on the left side of the entrance porch of the mosque, this date is 1793 AD. If we calculate the date given in the central upper part of the mosque in the abjad calculation, the date 1208/1793 is obtained. Information about this madrasa can be found in some foundation documents stored in the fund of UzMDA. The madrasa was active at the beginning of the 20th century, and Zubaydullah ibn Qudratullah was one of the last teachers of this madrasa.

Regarding this, in the documents stored in the fund of UzMDA under the numbers fund-18, list-1, case-6302/171, case-6267, case-6469/259, the documents of the son of Zubaydullah Haji Qudratullah regarding the land and other issues related to the Naqib madrasa took place. The madrasa covers an area of about 70 acres, and today only the mosque part of the madrasa is preserved. There are thirty pillars inside the mosque and twenty pillars outside the mosque. The facades of the mosque are decorated in an oriental style, some parts are decorated with flowery glass, and mainly the four-sided polished bolol and boards are decorated with patterns using various paints. In some places, carvings also made the mosque even more attractive.

Davlat Kushbegi Madrasah. It was built by Davlat Kushbegi in 1812 at the entrance to the Shahizinda complex. It consisted of 12 rooms. In 1821, he died while leading the Samarkand army by the order of Amir Haydar during the suppression of the uprising against the tax collectors in Mionkol. Khalifa Hasan Madrasa. Built by Khalifa Muhammad Hasan in the 19th century, this madrasa is located in the neighborhood of Sufi Raziq, and it also consisted of 12 rooms.

Turdi Aliboy (or Alimboy) madrasah. This madrasa was built in the 19th century by Turdi Alimboy ibn Elmurodboy (according to the foundation certificate) in 1284/1867 in Registan. The madrasah consisted of 14 domed rooms, each for two people. To the south of the madrasa there was a mosque and a toilet.

Amir Haydar Higher Madrasah. This madrasa was built in 1228/1813 by the ruler of Bukhara, Amir Haydar, inside the Samarkand Arch, in front of the area where the famous "blue stone" used in the enthronement ceremony of kings stood.

Mullo Rofe' (Rafiq) elder madrasah. Mulla Rofe' was built by the elder ibn Mulla Badi' in the beginning of the 19th century in Samarkand, which is named after the elder.

Arifjonboy Madrasah. The madrasa was built in the 19th century by Muhammad Arifjonboy ibn Mulla Jonboy, who moved from Tashkent to Samarkand in the Koshkhovuz neighborhood.



Yusufboy Madrasah. It was built by Yusufboy ibn Arifjanboy in the 19th century and is located in Mirza Khudoykuli neighborhood, bordered by Khoja Zudmurad and Koshkhovuz neighborhoods from the north and east. The madrasa consisted of 11 rooms, a gatehouse, a school and a toilet.

Muhammad Hussain Madrasah. In the first half of the 19th century, one of the representatives of the Naqshbandiyya-Mujaddidiya-Dahbediyya series, Muhammad Husayn, built a madrasa and a house. Muhammad Husayn was born in Mionkol in 1167/1753 and died in Bukhara in 1249/1833.

Madrasah of Sufi Raziq. The madrasa, built by Sufi Mohammad Raziq ibn Mulla Hayitmuhammad Ismailbai in the neighborhood of the same name, consisted of 12 rooms. In the foundation documents of Sufi Raziq Madrasah, information about the location of the Madrasah and the properties related to it is stated.

Chonqaymish madrasah. Chonqaymish madrasa (and other madrasas) testifies that it is obligatory for parents to teach their children if they are taught to read and write by their teachers (mudarris) and they are brought up as moral people. During the time of the Khans, officials called "qazi-rai" controlled whether parents sent their children to school. If the students studying at the madrasa founded by Sufi Allahyor in Chonqaymish district miss classes for two months and ten days without reason, the head of the madrasa specifically emphasized that a new student can be hired instead of this student. With this, on the one hand, if there is a strict discipline imposed on the students in the madrasa, on the other hand, there is an opportunity for the students to get excellent knowledge based on the discipline. The fact that those who do not learn the lessons and leave the training sessions without a reason were excluded by themselves also served to increase the status of this madrasa.

CONCLUSION

To sum up, students are always under strict control in order to ensure their continuous attendance at classes. For example, if a student leaves class with an excuse, the teacher sends another student and if he does not come to class, he informs the student's father about it. This certainly shows that at that time the attention to the education system was very high, on the one hand, parents controlled it, and on the other hand, teachers working in the educational institution were also held accountable on the basis of strict requirements. The endowment document is stored in the fund of UzRMD, Samarkand regional department, fund 18, list 1, case 9828 [When we first looked for this endowment

document (in the fund of UzRMD) in the catalog, found it and saw it, this document was written by Sofi Ollohyar, or if not, they said we came to the conclusion that they must have been written by a nearby calligrapher. Because the documents were written during the time of Sufi Allahyar.

As far as I know, this historical document is a rare source-historical document that Sufi Allahyar has seen and has survived to this day. The Naqib Madrasah was established in 1793 [in the appendix of the decision of the Cabinet of Ministers of the Republic of Uzbekistan dated December 5, 2014 No. 335 "On approval of the list of objects that cannot be pledged and mortgaged due to their historical, artistic or other cultural value" it is given as XIX-XX centuries. The madrasa was built by Muhammad Amin Khoja Naqib [it is said that another madrasa was built by Muhammad Amin Khoja Naqib in Payshanba area of Kattakurgan city in 1791]. we haven't met yet. But the fact that the name of the madrasa is "Naqib" and the fact that the informants (local residents) are of the same opinion shows that a separate article and research is needed on this topic].

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