

Fergana Madrasahs and their Activities

Rakhmatova Feruza Kudratkizi
Student of Namangan State University

Abstract: The roots of schools and madrasahs in Fergana go into the deepest layers of the maze. With his immortal works and great discoveries, he made a significant contribution to the development of world science and culture, cultivating hundreds of thousands of great figures in this land, its schools and madrasahs, the main sources of Muslim science, the Qur'an and hadiths. As far back as the 16th century, Zahiruddin Muhammad Babur, who has been studying by word of mouth, said: he wrote.

Keywords: ethylene, oxygen, acetic acid, vinyl acetate, kinetic equation, mechanism.

Fergana madrasahs also embodied the best traditions of Oriental architecture. Madrasahs, decorated with ornaments and tiles of different colors, were widespread in all urban villages of Turkestan to distinguish them from other buildings. Depending on the people who built and funded the madrasahs, they can be divided into three categories:

1. Khan's madrasahs - large madrasahs built by the khan's family members and palace officials. Such madrasahs were built mainly in the capital cities. Due to the large assets and income of the foundation, there were a large number of students studying there. For example, a madrasah in Tashkent built by the Emir of Bukhara Barokhan in 1550, and a madrasah in Kokand built by Khudoyorkhan in 1858.

2. Eshans madrasahs - eshans, which are the religious leaders of the mystical sect of Islam, madrasahs built by pirs sheikhs. This madrasah was built at the expense of the good exons from the murids of the Eshans and with their labor. They had large foundation property and income. For example, KhojaAhrorVali Madrasah in Tashkent, BuzrukKhojaEshan Madrasah built in 1801 by HasanKhojaEshanoglu in Kokand, Khalfi Aziz Eshan Madrasah in Andijan in 1841, 1855.

3. In particular, the number of madrasahs is very large, they were built under the leadership of large landowners, rich merchants and other wealthy people. Such madrasahs are often built on the path of good deeds, in order to gain a good reputation, and often on the path of hashar.

Madrasahs built by khans and eshans were also damaged or destroyed by natural disasters, earthquakes, floods, fires, wars, and other causes, and were often rebuilt by private individuals. In addition, the madrasah was severely damaged as a result of many wars. Restored in the 18th century as the Namazgoh, or large madrasah, the Namazgoh has been preserved for more than 100 years and was destroyed by a severe earthquake in the early 19th century. Later, after the appointment of Nasriddinbek, the son of Qudon khan Khudoyorkhan, as the governor of Andijan, the madrasah building, consisting of 25 rooms, a classroom and a mosque, was rebuilt with baked bricks. Although Nasriddinbek Mosque did not change its name, it was popularly known as Nasriddinbek Mosque. [2]

The madrasah was completed in 10 years. However, the famous Andijan earthquake of 1902 also caused great damage to the mosque. This time he was soon revived under the guidance of Master Yusuf.

The location of madrassas is determined by the amount of income of the foundation property and the number of rooms.

The annual income from the foundations of large madrassas was 40,000-250,000 thousand tenge. They have about 100 rooms and are staffed by 5 to 10 teachers. The number of students exceeded 150, in some cases up to 1,000. Such large madrassas are mainly located in and around the capital.

The annual income from the property of secondary madrassas was 12,000-35,000 tenge, or 1,800-5,250 rubles. They have more than 30 cells and study about 50 to 150 students at a time. The teachers were 2-4 people. The educational work was supervised by the Mufti and senior teachers. Such madrassas are common in cities and rural centers.

The income from the foundations of small madrassas was about 5,000 tenge. Therefore, the number of students and teachers in the small rooms did not exceed 15-20. The teacher supervised the educational work. There were many such madrasas in the villages. Mosques and madrassas did not have their own building or special foundation property. They operated under the auspices of the mosque at the expense of the mosque. The imam of the mosque was the teacher. The number of students ranged from 10 to 30. They were students of primary schools near the mosque madrasa. For example, there is a madrasah near the Ermatboy mosque in Shymkent, where 30 students study. He studied Mudarris in one of the Bukhara madrasas. MiyonFazliQayumEshan from Kokand was accompanied by the director of the mosque. The most influential person in a madrasa is a mudarris. Mudarris also had a great reputation among the people. Teachers were required to have in-depth knowledge of religious issues and various fields of science, to be intelligent and have high moral qualities in their practical work. Mudarris was not involved in the economic activities of the madrasah, but was involved in the organization of educational work, the management of educational work and the organization and control of students' participation in science. He carried out the work of the farm under the direction of the teacher, provided the necessary issues. The number of teachers ranged from 1 to 10, and in some cases even more, depending on the foundation property and income of each madrassa. 5 teachers taught in the mosque madrasah in Andijan, and the number of teachers in the madrasas in Fergana was 8 people.

Madrassas with a large number of teachers were headed by senior teachers. Senior teachers are highly respected, young people with great knowledge, sharpness of speech and mastery of rhetoric. Madrasahs were appointed by the khans or beks. Candidates for Mudarris were examined, first of all, with the participation of Sheikh-ul-Islam, KozikalonAlam, Mufti and other scholars. Some of the Mudarris, in addition to their duties, also served as judges, clerics or muftis.

It is important to organize educational work in the madrasa. There are 3 stages of teaching students, depending on the level of reading books and aspirations, aspirations, mastery. [3]

1. Adno is a lower stage, which includes students who have completed primary school and started studying the first book in the madrasa, "Science First", as well as students studying "Akoit".
2. Ausat is an intermediate stage, where students complete Akoid and read books up to Mulla Jalal.
3. Alo - high school students who read works from "Mulla Jalal" to "MatniFaroiz".

The Waqf was established to cover the costs of maintaining and repairing the madrasa building in good condition to provide for the teachers, students and staff of the madrasa.

The amount and use of the foundation's property are specified in detail in the foundation's charter. The foundation was written by the judges in accordance with Sharia law. Along with the founder of the foundation and the judge, he was sealed as a witness by several influential people. The

memorandum states when and by whom the madrasah was built, where and how much property was donated to the madrasah, how to use the waqf property, how to distribute the income among the madrasah members, the description of the madrasah study, the curriculum and who has the right to be a trustee and a teacher.

The majority of the property donated to madrassas is land. Some large madrassas are endowed with the property of the whole village, or all or part of the taxes collected from them. At the Ming Oyim madrasah in Kokand, he used taxes from 9 villages in the suburbs. At the same time, libraries with rare manuscripts were established.

The foundation of a madrasah is a property that cannot be sold or bought without confiscation. However, it should be noted that all property, including property, is taxed. Rulers, khans or amirs, often exempted madrassas from taxes. To confirm this, the khan's label "Inoyatnoma" was issued or the seal of the ruler was stamped on the foundation. The "Inoyatnoma" issued was certified with the seal of each new khan.

A trustee of the madrasah was appointed in the foundation letter establishing the foundation for the economic activities of the madrasah. The person appointed to such a position was often a close relative of the founder of the foundation. Mutawalli leased the waqf property of the madrasah. The proceeds were collected and part of it was allocated for the repair of the madrasa building, and the rest was distributed to teachers, students, imams, muezzins and muezzins, barbers, guards, gardeners and other staff in the amount specified in the foundation.

Shaykh al-Islam regularly inspected the use of the property of the foundation and the income from them for the intended purpose. The khans introduced the post of head of the madrasah, which supervised the trustees of the madrasah, and he supervised how the income of the foundation was spent. This did not allow the waqf property to be looted by some unclean trustees.

It is not clear how long the madrasa will last at each stage. This was largely due to the student himself and the teacher's knowledge and entrepreneurship. The student was transferred from stage to stage, depending on how he mastered the works assigned to each stage. Usually studied for 3-4 years at a time. Sometimes, for various reasons, there were students who remained at the same stage for 10 years. Agile, mobile, hard-working and talented students graduated from the madrasah in 6-7 years.

Due to the fact that there is a certain period of study, the age of students often does not match. Along with 13-15-year-old students, 50-60-year-olds also studied in madrassas. For example, there are reports that some madrassas in Andijan have 63-year-old students. Most of the students wanted to study in madrassas, which had a large income and were well-educated. Depending on the income from the property of the foundation, students and teachers are allocated scholarships in the amount specified in the Foundation. Students are assigned a task depending on the stage. A student in the upper stage has 2 times more tasks than in the middle stage, and 4 times more tasks in the lower stage. Although the educational work in the madrasah is not based on a strict plan and program, it is organized in a long-standing order, depending on the location of the subjects studied, the order in which the books are read. A complete system of sciences taught in high-level Muslim schools-madrassas was formed in the XI-XII centuries. The curriculum of the madrasa consists of the following scientific groups.

1. Arabic language: grammar, morphology, kahvi (syntactic) etymology, Arabic oratory, Arabic history, the science of reading the Qur'an and the culture of scientific debate.
2. Theology and jurisprudence: interpretation of the Qur'an, hadith, fiqh, religious beliefs, the doctrine of the division of inheritance, the basics of jurisprudence.

ISSN 2792-3983 (online), Published under Volume: 2 Issue: 3 in March-2022

Copyright (c) 2022 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY). To view a copy of this license, visit <https://creativecommons.org/licenses/by/4.0/>

3. Philosophy: Logic, mathematics, mathematics, geography, astronomy, medical science, medicine, chemistry and natural sciences, philosophy

In many madrassas in the Fergana region, training was conducted in two directions. Problem (general knowledge) and issue (legal). After studying the grammar of the Arabic language and gaining a basic understanding of logic, students began to read books on one of these disciplines.

The book "First of all" is an introductory part of the curriculum in madrassas. The book "First Science" is written in Persian and describes the Muslim religious beliefs through questions and answers. After reading this book for a few days, he began to study the grammar and grammar of the Arabic language. Initially, the following books were read, covering some issues of Arabic grammar: "Bidon", "Muziy", "Zanjani", "Avomil", "Harakat". Of these books, Bidon is in Persian and the others are in Arabic.

The main purpose of the madrasah's emphasis on the Arabic language was to prepare the ground for further study and comprehension of the Qur'an, as well as for further study. Because most of the subjects taught at the madrasah are written in Arabic.

The students of the madrasah were perfectly taught the science of fiqh (Islamic jurisprudence) because Islamic fiqh clearly stated the rules of performing all religious prayers.

By explaining the rights and duties of Muslims, the rules of private life and public life have been established. In the science of fiqh, all the major and minor issues encountered in everyday life, both in the economic and financial spheres, whether in the field of socio-administrative law, are reflected and clearly written in the context of life.

Among the commentaries written in many madrasahs "Khudoyachi", Ubaydulloh Ibn Mas'ud's "Mukhtasarulvikoya", "A brief commentary on the laws of Sharia" is more popular, and "Mukhtasarulvikoya", which is taught as the main textbook of fiqh, is concise. written in a form that is easy to memorize. The teaching of philosophy in madrassas, based on ancient Greek and Indian philosophy, played an important role. For example, Sadridin Taftazani's work "Tazhib" on dialectics in the XVII century served as the main textbook.

From the XVI century to the XX century in Turkestan and Fergana madrasahs, along with the above subjects, arithmetic, algebra and geometry were taught under the name "Account". In the teaching of arithmetic, great emphasis is placed on verbal computation. In algebra, operations with rational and irrigated expressions are taught to solve first- and second-order equations using algebraic and reciprocal operations. In teaching geometry, the main focus is on measuring quantities. Because in everyday life it was necessary to measure quantities in construction, measuring land, digging canals and distributing inheritance according to Muslim legal norms. That is why the geometry measurement department was known as "Bob al-Masoha".

One of the main purposes of teaching scientific accounting in the madrasah is to train specialists who know the scientific and practical theory of the distribution of inheritance. However, the faroizkhans were not trained in all madrassas. They are trained only in madrassas that are well versed in mathematics. [4]

The study days at the madrasa are divided into 2 weeks of study on Saturdays, Sundays, Mondays and Tuesdays. Tuition days are Wednesday, Thursday and Friday. On study days, students took lessons from teachers. Holidays did not have to repeat the past, to study in a madrasah. Spent on reading books and recreation. Classes were also suspended on the days of Ramadan, a week before Ramadan and Eid al-Adha. In the summer, students go on vacation. They were all allowed to go home. Training began in October. The following rules apply to everything:

- The only condition for every Muslim who wishes to study in a madrasah is to be admitted to school without any restrictions, and to be a graduate of a primary school.
- Madrasa students were required to follow all the rules of Islam, including prayer, fasting, and ablution.
- All students should live in separate rooms in madrassas.
- According to Sharia law, women do not study in madrassas, and they are not even admitted to madrassas to do any work.
- According to the internal regulations, all students must be in their rooms in the evening, married students are allowed to stay at home only on Thursdays.

Students also had the opportunity to choose a teacher. In other words, they learned not only from the madrasa where they lived, but also from the "Ilmi Sharp" teachers of other madrasas.

Fergana madrassas have played an important role in the life of the region and for centuries have actively participated in various political events without losing this status.

During the invasion of the Kokand Khanate by the Russian Empire, madrasas became the center of the struggle against the invaders and played a major role in the protection of cities. Under the leadership of Solixbek, the senior teacher of the KhojaAhrorVali madrasah in Tashkent, the mullahs of the madrasah were at the forefront of the Tashkent defenders. At the time of Kaufman's attack on Samarkand, the Tillaqori and Sherdor madrassas in Samarkand had declared a "Holy War" against the pagans, urging the people to fight.

However, the Emir of Bukhara, fearing a confrontation with the troops of Tsarist Russia, sought a truce. By order of the Samarkand bey, 200 mullahs were shot in the yard of the Tillaqori madrasah. After the Russians conquered all of Turkestan and established their rule, Kaufman took the following measures to accelerate the crisis of Muslim schools that were hostile to the Russian colonialists:

The religious-administrative position abolished the presidency. As a result, many parents refused to send their children to school because they did not want to spend extra money on teachers.

The post of Mutawallibashi was abolished, ending control over the foundations. Mutawalli's looting of waqf income is on the rise. Alamlik was abolished and control over teachers was lost. Many madrasa teachers began to be indifferent to their duties. Opportunities to graduate from a madrasa and rise to a higher position have diminished.

Almost all administrative positions were filled by Russian officers. Those who graduated from the madrasa became only imams in mosques, teachers in schools, and judges who defended Sharia law. At the same time, he was promoted to the lowest administrative positions.

Kaufman tried to discredit the most prestigious judge on the list. According to the new rules, the judge will be nominated by the population and approved by the heads of districts.

At the same time, his level of literacy was neglected. "If more than one person is nominated for the judiciary, the district chiefs will choose the most illiterate of them," he said. Studying in a madrasah did not matter in order to get the lowest administrative position.

After Kaufman's death in 1883, Senator Girs, who had come to Turkestan with an "audit," reported that 25 of the 253 judges in the Syrdarya, Fergana, and Zarafshan and Amudarya departments had attended primary school. 3 of them did not go to school at all, ie 10% of the judges were illiterate (the rest were people who went to madrassas) and were approved by the district chiefs. [5]

The colonialists took two different approaches to the development of the foundation property of madrasas. This included, firstly, the exclusion of obscure lands from the category of foundations and, secondly, the establishment of control over inviolable foundations.

In the early 1890s, before the land tax began, inspections of waqf lands began, and many waqf lands were confiscated. The foundations of many madrassas and sanctuaries were not recognized on the grounds that the trustees did not submit the foundation documents on time.

Tsar officials issued a waqf letter (the letter of the founder was sealed by a judge and several witnesses according to Sharia) and an "Inoyatnoma" (khan's label, a document exempting the waqf from the khan's tax, stamped by each new khan). deliberately indistinguishable from each other, they also demanded the khan's seal on the endowments. Endowments without the khan's seal were found to be illegal. As a result, many madrassas were left without foundations and the number of mullahs in them decreased. Madrassas without funds were left unattended.

At the same time, many madrassas were chartered and could not be confiscated. Therefore, the colonialists agreed to control them. [6]

In 1890, a special inspectorate for Muslim schools was established in the Turkestan region: V.P. Nalivkin was appointed.

Nalivkin inspected all madrasas in 3 academic years: in 1890-1891 academic year he registered the Foundations of madrassas in Syrdarya region, in 1891-1892 in Fergana region and in 1892-1893 in Samarkand region. collected information on educational activities.

Nalivkin's investigation concluded that any interference by Russian officials in the internal affairs of economically independent madrassas could be very dangerous and lead to unintended consequences. While recording the times, he noticed that in many madrassas the income of the Foundation was being looted. During the khanate, the mutawallibash was in control, but after the arrival of the Russians, this position was abolished, and the mutawallibs acted as they saw fit. Russian officers refused to investigate the allegations against the trustees. In such circumstances, Nalivkin advised to act secretly, using the proceeds from the Foundation in the interests of the tsarist government under the pretext of examining applications. For example, in 1894, Sultan Khoja, a trustee of the Mahmud Dasturkhanchi madrasah in Kokand, was accused of embezzling 4,682 soums and 17 tiyins from the income of the Foundation in 1891, 1892 and 1893, and was fired. The collected 4682 sums were withdrawn for the needs of the educational department through the Bank of Tashkent at the suggestion of Nalivkin, without returning to the madrasah 17 tiyin.

Nalivkin wrote two documents on the study. One of them is a program for senior teachers, and the other is a rule used to open supernatural educational institutions in Turkestan.

On March 14, 1894, Baron Vrevsky, the Governor-General of Turkestan, Lieutenant-General, approved the "Guidelines for the Rights and Service of Senior Teachers of Madrasas in the Turkestan Region."

After some time, the "Supplement to the program" was adopted, which instructed to conduct classes strictly from October 1 to May 1 of each academic year. This "Software" did not lose its validity until 1917, with very few changes and additions.

Thus, the policy of "non-interference" in the early years of the colonial occupation of Muslim schools was justified. As mentioned above, the abolition of rais, alam, mutawallibash, and the fact that after the Russian occupation the working masses became difficult to marry, had a negative

impact on the development of Muslim schools. But it did not prevent him from surviving, and later from making some progress.

From 1871 to 1898 the number of madrassas increased by 9 in Andijan, 19 in Kokand and 19 in Namangan, but the number of mullahs decreased by 5782 in Kokand, 55 in Margilan, 108 in Namangan and 101 in Ush. The reason for the increase in the number of madrassas is that in the 80s and 90s of the XIX century, as a result of some economic development of the Fergana Valley, the national bourgeoisie began to form, and many rich cotton growers and traders built madrassas at their own expense.

By 1908, the number of madrassas in the Fergana region and the number of students studying in them increased compared to 1898. From 1898 there were 198 madrassas, and in 1908 their number increased to 204. The number of students increased from 4693 to 7227.

Based on the data, it can be said that despite the colonial policy of Tsarism, the number of madrassas in Turkestan has increased.

During the Kokand khanate, the city of Namangan became a unique economic and political center of northern Fergana. The city of Namangan has retained its importance as the residence of the governor of the region and has become a center of handicrafts, serving the population of the districts.

In the first 100 years of the khanate, Namangan, one of the largest cities, had about 30 mosques and two brick madrassas. In the 90s of the XIX century, there were about 20 large and small madrassas, where 186 teachers taught and thousands of students studied.

It is known from history that the city of Namangan is divided into 4 parts - Labbayto, Sardoba, Chukur Street, Degrezlik. Each of these dachas had mosques and madrassas. In particular, in the center of the Degrezlik gorge, on the site of the Atouppixontora mosque, there was a madrasah and a large mosque, built in the late XVII century. In the 19th century, Caliph Abdulaziz Khan repaired the madrasah and mosque and taught here. From this period, this madrasah and mosque was named after Khalifa Abdulaziz. A few years after the death of Caliph Abdulaziz, in the early twentieth century, for unknown reasons, the buildings of mosques and madrassas completely collapsed. After the fire, the caliph was rebuilt under the leadership of Abdulaziz Khan's grandson Atouppikhan (Otavalikhan). When the mosque is opened, a library will be established, which will house many rare manuscripts. A center for the study of the Qur'an will be established at the Atouppixontora Mosque, where famous scholars of Namangan, who lived in the late 19th and early 20th centuries, taught. Well-known scientists such as Ismail Mahmud Sottiev and Muhammadkhan QoriKhoja Abdulloh studied in this sanctuary.

By 1922, in accordance with the decision of the Russian government, the struggle against religious beliefs, religious institutions, as well as the Arabic script, which existed at that time, began throughout the country. As a result, the Atouppixontora mosque will be closed. Some of the surviving teachers went abroad. Books and other items in the library were confiscated. Then the books are burned and the items are distributed to government agencies. The verses carved on the door of the mosque were cut with an ax. The vacant building served as a warehouse for some time and was converted into a women's club in 1930-1931. On May 21, 1939, a winery was established in this building, which operated from 1983 to 1984. Thanks to independence, this architectural monument will be restored and given special attention.

Another famous madrasah in Namangan is Azizkhoja Eshan madrasah. Azizkhodja Eshan madrasah was built in the second half of the 18th century in Namangan by Azizkhoja, the son of Yakubkhoja. The construction of the madrasah was mainly done by local craftsmen. The madrasah consists of 24

rooms, 1 classroom, 1 treasury and a mosque, 14 of which are located in the south and 10 in the east. The cells on the east side of the madrasa are built facing the mausoleum. The entrance to the madrasa is also on the same side and there is a kindergarten. Unfortunately, none of the cells on the east side have survived to our time. At present, 12 cells on the south side of the madrasa have been repaired, and 2 damaged cells have been restored.

Outstanding students of Azizkhoja madrasah have become prominent enlighteners. One of them is the poet MullaYuldashKhilvati. Ghazalkhan nights were often held in madrasa cells. On the nights of Ghazalkhans, ghazal martyrs and scholars studying in madrasas in Namangan gathered. Muhammad AzizkhojaMuqimi, a friend of NodimNamangani and an enlightened poet from Kokand, also took part in such a meeting several times.

This madrasa will be fully restored in the future and will be a mirror of our history for future generations.

Another architectural monument in the Namangan region is the Mulla Kyrgyz Madrasah. Construction of the Mulla Kyrgyz Madrasah began in 1910 and was completed in 1912. This madrasa consists of 41 cells and 3 domes. The madrasa is built mainly of baked brick in the alpine style. There are many classrooms in the madrasa.

It is one of the greatest masterpieces of the architectural style of the Fergana Valley.

It is obvious that this madrasah in its time embraced many students and served the people for many years.

Another madrasah in Namangan is the GoyibNazar Madrasah. This madrasah is unique as an example of the architecture of the Fergana Valley. The madrasa is located in Turakurgan. At the entrance of the madrasa it is written that it was built by the great architect of that time UstaMulla Kyrgyz. The madrasa is built on the basis of a rectangular history in the size of 30x40 meters. The madrasa is built in the form of a courtyard surrounded by cells. Many students studied at the madrasa. In addition, many houses and madrasas were built by Goyibnazar. Ghoibnazar died in 1896. Many of the remaining land will be inherited by their children.

References:

1. Zahiriddin Muhammad Bobur. «Boburnoma» 1989 - P 43-44.
2. S.Boltabayev. Islam during the reign of Tsarism. Namangan 2005. - P 14.
3. B.Rasulov. "Muslim schools and madrassas in Uzbekistan.- P 46.
4. Axmedov S.A. The development of arithmetic in Central Asia and the history of its teaching. T., Teacher 1991 - P.278, 279
5. Shamshiddinov R., Rasulov B., "History of Turkestan schools and madrasas (late XIX and early XX centuries)." Andijon 1995.– P.2
6. Boltabayev S. "Islam in the reign of tsarism". Namangan 2005, - P. 2