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THE HISTORY OF THE EDUCATIONAL SYSTEM OF TASHKENT MADRASAS

TOSHKENT MADRASALARINING TA'LIM TIZIMI TARIXI

ИСТОРИЯ СИСТЕМЫ ОБРАЗОВАНИЯ ТАШКЕНТСКИХ МЕДРЕСЕ

Annotation. This article analyzes the educational system of madrasas operating in the city of Tashkent in the 19th century, and their role in academic and spiritual life. Based on the information provided in historical sources, the number of madrasas existing during that period and the history of the famous madrasas – Khodja Ahror, Kukaldosh, Eshonquli Dodkhoh, and Barak-khan madrasas – are highlighted. Furthermore, the content of the educational process regarding the main subjects taught in these madrasas, namely the Quran and Tafsir (exegesis), Hadith, Fiqh (Islamic jurisprudence), Arabic language, Logic, and Literature, is revealed. The article also points out the role of Tashkent madrasas in religious and spiritual development, and the contribution of the Ulema (scholars) to the life of society. This research serves to deepen the study of the activities of historical madrasas in Tashkent and to understand past educational traditions.

Keywords. Tashkent madrasas, 19th century, educational system, Islamic sciences, Fiqh, Hadith, Tafsir, spiritual heritage, historical sources.

Annotatsiya. Ushbu maqolada XIX asrda Tashkent shahrida faoliyat yuritgan madrasalarning ta'lim tizimi, ularning ilmiy va ma'naviy hayotdagi o'rni tahlil qilinadi. Manbalarda keltirilgan ma'lumotlar asosida o'sha davrda mavjud bo'lgan madrasalar soni, mashhur madrasalar – Xoja Ahror, Ko'kaldosh, Eshonquli dodkhoh va Baroqxon madrasalarining tarixi yoritilgan. Shuningdek, bu madrasalarda o'qitilgan asosiy fanlar – Qur'on va tafsir, hadis, fiqh, arab tili, mantiq va

adabiyot bo'yicha ta'lim jarayonining mazmuni ochib berilgan. Maqolada Toshkent madrasalarining diniy-ma'naviy rivojdagi o'rni, ulamolarning jamiyat hayotiga qo'shgan hissasi ham ko'rsatib o'tilgan. Ushbu tadqiqot Toshkentdagi tarixiy madrasalar faoliyatini chuqurroq o'rganish va o'tmish ta'lim an'alarini anglashga xizmat qiladi.

Kalit so'zlar. Toshkent madrasalari, XIX asr, ta'lim tizimi, islom ilmlari, fiqh, hadis, tafsir, ma'naviy meros, tarixiy manbalar.

Аннотация. В данной статье анализируется система образования медресе, действовавших в городе Ташкенте в XIX веке, а также их роль в научной и духовной жизни. На основе сведений, приведенных в источниках, освещается количество медресе, существовавших в тот период, и история знаменитых медресе – Ходжа Ахрар, Кукальдеш, Эшонкули Додхох и Барак-хана. Также раскрывается содержание образовательного процесса по основным предметам, преподававшимся в этих медресе, а именно: Коран и тафсир, хадис, фикх (исламское право), арабский язык, логика и литература. В статье также указывается роль ташкентских медресе в религиозно-духовном развитии и вклад улемов (богословов) в жизнь общества. Данное исследование служит углублению изучения деятельности исторических медресе Ташкента и пониманию образовательных традиций прошлого.

Ключевые слова. Ташкентские медресе, XIX век, система образования, исламские науки, фикх, хадис, тафсир, духовное наследие, исторические источники.

INTRODUCTION

The earliest information about madrasas in Central Asia dates back to the 10th century [1:10], and most of the buildings of the madrasas operating in the 19th century were constructed between the 15th and 17th centuries. The maintenance of madrasas was carried out through large endowment (waqf) properties. For instance, the Sherdor and Tillakori madrasas in Samarkand received an annual income of 7,600 so'm from waqfs, while the Baroqxon madrasa in Tashkent received 1,400 so'm [2:14]. V.P. Nalivkin provided the following information regarding the income of madrasas: in the Fergana region, 1,820 shops, 41 caravanserais, and 15 mills belonged to the madrasas; in the Syr Darya region, 198 shops, 912 plots of land for shops, 10 caravanserais, and 4 mills were under the madrasas' ownership [3:24]. The Eshonquli

Dodkhoh madrasa in Tashkent alone owned 40 shops, 165 plots of land for shops, 2 caravanserais, and 1 mill, from which an annual income of 2,000 rubles was generated. A. Aminov, a Soviet-era researcher, states that by the late 1890s, 25,530 desyatina of waqf lands in Andijan uyezd and 26,561 desyatina in Kokand uyezd were exempt from tax [4:33]. N.R. Mahkamova mentions that in 1894, the Turkestan Governor-Generalship had 2,208 shops, 974 plots of land for shops, 58 caravanserais, and 15 mills registered under the madrasas [5:85-91].

MAIN PART

Although madrasas were not established at the expense of the state, a firm mechanism for state control, governance, and provision of their activities had been formed. This system evolved and developed over centuries.

The supervision of madrasas was carried out by representatives of the Muslim religious authority—the Shaykh ul-Islam and Qazis (judges). Special supervision over economic affairs was entrusted to the A'lamiyon and Mutavalliboshi (chief trustee). The A'lamiyon was appointed by the government, monitored the educational and material aspects of madrasas located in the capital and provinces, and received a fixed salary from the Khan's treasury. This position existed in both emirates and khanates [6:6].

The history of the educational system of Tashkent madrasas stretches back many centuries. This city was one of the largest spiritual centers in Central Asia and held great importance in the development of religious and secular sciences in its time. In the Middle Ages, madrasas in Tashkent were not merely religious educational institutions but were established as centers of science, culture, philosophy, and social life.

Madrasas were considered one of the most important links in the Islamic education system, through which subjects like the Quran, Hadith, Fiqh (Islamic jurisprudence), Logic, Arabic language, Literature, History, and Mathematics were taught. Each madrasa operated at the expense of its own endowment (waqf) properties, which ensured their economic independence. A waqf was property donated to a madrasa, mosque, or other social institution. This system served to maintain the stable operation of the madrasas.

The emergence of the first madrasas in Tashkent dates back to the 14th–15th centuries. During this period, the city was experiencing economic and political rise and had become a center of science and scholarship. Madrasas associated with the activities of the great Sufi Khodja Ahror Vali, who lived in the 15th century, played a significant role in this process. Khodja Ahror Vali was known in his time not only as a religious figure but also as a social reformer. Several madrasas and mosques were built in Tashkent on his initiative. These madrasas taught not only religious sciences but also secular subjects such as medicine, arithmetic, and architecture. Madrasas were usually located in the central part of the city, near the Friday mosques (Jome' masjids). This turned them into centers not only of education but also of spiritual life. Cells (hujras) were built for students, and libraries and classrooms were established.

Another of the most famous madrasas in Tashkent is the Kukaldosh Madrasa, built in the 16th century. It is located near the Chorsu square in the city and served not only as a religious education center but also as a political and cultural hub in its time. The Kukaldosh Madrasa was constructed in 1569, and its building was carried out based on a "Waqfnama" (endowment document). This document records that shops, land plots, stables, and other properties were endowed (waqf) for the madrasa [7:68]. The educational system at the Kukaldosh Madrasa was conducted under strict discipline. Students studied the Quran, Hadith, Fiqh, Logic, Arabic language, Rhetoric (Balaghat), and Arithmetic. The educational process was gradual: initially, Arabic language and grammar were studied, followed by Fiqh and Tafsir (exegesis). The Mudarrises (teachers) were prominent scholars of their time, and famous Shaykhs and Qazis (judges) also worked among them.

The madrasa described in detail and most often mentioned in historical events in the work "Tarikhi Jadidayi Tashkand" (New History of Tashkent) is the Eshonquli Dodkhoh Madrasa, which is also recorded as the Shaykhantahur Madrasa in Russian sources. Eshonquli Dodkhoh was the son of Lashkar Beglarbegi, who served as the governor of Turkistan. According to reports, he built madrasas in his name in the cities of Turkistan and Tashkent. The Eshonquli Dodkhoh Madrasa in Tashkent was constructed in 1256 AH / 1840 AD by Eshonquli Dodkhoh, the son of Lashkar

Beglarbegi, the governor of Tashkent, in an area adjacent to the Katta Ko'cha (Great Street), southeast of the Yunuskhon Madrasa. The madrasa consisted of buildings facing each other on all four sides. The ancient Langar pool, about one tanob (a unit of area) in size, which remained in the center, was filled in by the order of Eshonquli Dodkhoh and converted into the madrasa courtyard, and in exchange, a new pool of one tanob was built in the orchard of the Yunuskhon Madrasa. According to archival data, about 200 various shops, as well as 2 mills in the Qiyot mahalla and one mill each in the Turk and Zanjirlik mahallas, were endowed to the madrasa, from which the madrasa received an annual income of 31,800 so'm in 1884. In 1884, the following Mudarrises taught students at the Eshonquli Dodkhoh Madrasa:

1. To'rakho'ja eshon, son of Khonkho'ja eshon.
2. Makhmodkho'ja eshon, son of Ne'matkho'ja eshon.
3. Yoqubkho'ja eshon, mudarris (teacher).
4. Ahmadillokho'ja, son of Azamatkho'ja eshon.
5. Mulla Makhzum.
6. Nasrullokho'ja eshon, son of Qorakho'ja eshon.
7. Mulla Abdusattor Makhzum, son of Aliakbarkho'ja eshon.
8. Orifkhon Makhzum, son of Sharifkhuja eshon.
9. Eshonkhuja Makhzum, son of Makhmodkhuja eshon.

In 1920, Murodkho'ja Solihkho'ja o'g'li organized reformed religious and secular classes in the building of the Eshonquli Dodkhoh Madrasa, under the supervision of the Waqf Department [8:76]. Later, the madrasa was neglected and fell into disrepair, with its last remains disappearing by 1964.

When Tashkent became part of the Russian Empire in the 19th century, the activities of the madrasas were partially placed under state control. During this period, more than 20 madrasas operated across the city. While most of them provided education in the old method (usul-i qadim), secular subjects began to be taught in some. This process later laid the foundation for the formation of the Jadidism movement [9:45]. The Jadids advocated for the modernization of education in madrasas

and the introduction of a new method of teaching (usul-i jadid). The economic foundations of the madrasas also underwent changes. A part of the waqf properties was transferred to state control, and some madrasas were closed due to financial difficulties. Despite this, the Kukaldosh, Baroqxon, Ko'kcha, and Shaykhantahur madrasas continued their activities.

The basis of the curricula was formed by Islamic jurisprudence (Fiqh) and Arabic language grammar. Although a large part of the subjects consisted of religious knowledge, fields such as philosophy, geometry, mathematics, geography, medicine, and chemistry were also taught [10:73]. According to Ye.N. Pavlovskiy, brief and general information on history, physics, and natural sciences was given in the madrasas. The subjects taught in Tashkent madrasas were shaped based on the traditional Islamic education system. The main subjects were: the Quran and Tafsir (exegesis), Hadith, Fiqh, Arabic language and grammar (Nahw and Sarf), Logic, Philosophy, and Literature. In some madrasas, subjects like Arithmetic (Hisob), Geometry (Handasa), and Astronomy were also taught. The educational process was based on the master-disciple principle, and every student gained the right to independent activity only after receiving an ijozatnama (diploma) from their master. Students came to study from various regions. Their residences – the hujras (cells) – were located in the inner courtyard of the madrasa. The duration of education usually lasted 8-12 years, during which the student profoundly mastered religious and secular sciences.

Madrasas occupied an incomparable place in the spiritual life of Tashkent society. They were not only centers of education but also places where social issues were resolved and legal advice was provided. Mudarrises often also served in positions such as Qazi (judge), Imam, or Mufti. Thus, madrasas functioned as institutions that integrated the religious, educational, and social systems.

With the establishment of Soviet power in the early 20th century, restrictions were imposed on the activities of religious institutions. In the 1920s–1930s, many madrasas in Tashkent were closed or repurposed. Schools, offices, or residences were established in some of them. Only certain madrasas – such as Baroqxon and Kukaldosh – were preserved as historical monuments.

After Uzbekistan gained independence, attention to the historical madrasas in Tashkent was restored. Kukaldosh, Baroqxon, Ko'kcha, and Mo'yi Muborak madrasas were restored, and some resumed activities as educational institutions. Today, madrasas operate as part of the religious education system, where the Quran, Hadith, Fiqh, and Arabic language are taught. At the same time, these places are also significant as cultural and tourist centers.

CONCLUSION

The history of the educational system of Tashkent madrasas is an integral part of the city's spiritual and academic life. Over centuries, they became the center of religious education, science, culture, and social life. Madrasas were institutions that provided comprehensive knowledge by teaching not only religious subjects like the Quran, Hadith, and Fiqh, but also secular sciences such as Logic, Literature, Arithmetic, Medicine, and Architecture. This circumstance created a firm foundation for the development of science and thought in Tashkent.

The Waqf system, which formed the economic basis of the madrasas' activities, was a crucial factor in ensuring their stability and preserving the independence of education. Therefore, they served not only as religious centers but also as a cradle for social stability and spiritual upbringing in society.

Although the madrasas' activities were placed under control during the Russian Empire period at the end of the 19th century, their academic and spiritual potential was preserved among the people. The implementation of reforms in education through the Jadid movement spurred the modernization of madrasas based on the demands of the time. During the period of Independence, attention to historical madrasas was restored, and they became centers for preserving education and cultural heritage.

Thus, Tashkent madrasas were a unique social institution that integrated science, religion, enlightenment, and national identity in their time, and their experience is an important resource for today's religious and spiritual education system. The history of the madrasas is a bridge connecting the past with the present, an invaluable school that transmits spiritual heritage to future generations.

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