



NORBOTABIY MADRASAH

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Annotation

This article provides information about the history of the construction of the Norbotabiy madrasah in Kokand, its location, and the masters involved in its construction. The existing education system in Kokand in the XVIII-XIX centuries is covered in detail.

Keywords: Madrasa, Kokand city, Norbotabi madrasa, mullah, teacher.

The term madrasa is derived from the Arabic language, the core of which is 'darasa', which means to study, that is, a madrasa is a place of study, a place of learning. It is a Muslim secondary and higher educational institution. In the past, our madrassas trained clerics, schoolchildren, civil servants and calligraphers. At present, madrassas in the country train clergy. The first official madrasah was built in the second half of the 11th century in Baghdad by Prime Minister Nizamulmulk. In Central Asia, it was built in Samarkand by Tamgach Bugrakan Ibrahim, the ruler of the Karakhanids at the same time. Young people who graduated from the school were admitted to the madrasa. Students ranged in age from 12 to 40 years. The training lasted from September to May. Education in the madrasa lasted 7-12 years. By the 19th century, there were 350 madrasas in the Kokand Khanate. There were 60 madrassas in Kokand alone. The largest of these is the Norbotabiy Madrasa, or Madarasai Mir in the vernacular. This madrasah was built by Norbotabi [1763-1798], who ruled the most in the Kokand khanate. The site for the madrasa was designated as Buljor district, north of Chorsu. Abdulvose's master was assigned to lead the construction. At his suggestion, masters such as Muhammad Ayyub, Kamoliddin, Muhammad Amin



from Kokand and Muhammad Salih and Qasim from Bukhara will be invited to the construction work. It is planned to raise the lower part of the madrasa to 2 gas [1 gas - 117 cm].

Due to the proximity of groundwater in Kokand, the site of the madrasah was turned into a horse market for two years at the suggestion of 90-year-old Usta Kulmuhammad. For two years, as a result of the movement of people and horses, the ground hardened and became stronger. Then, in 1795, work began on the foundation. Construction work is in full swing. Upon learning of the construction of the madrasa, Norbotabi's wife, Mingoyim, sent her jewelry to build the madrasa. Construction took about two and a half years and was completed in early 1798. Muhammad Yaqub Akhund was appointed the head teacher of the madrasa. Norbotabiy was the longest reigning, just and generous ruler among the Kokand khans. During his time, the country was characterized by peace, tranquility, prosperity and cheapness. On the eve of the opening of the mosque, Norbotabi was given the title of "Amir al-Muslim" due to his meritorious deeds and virtues. Usually, the rulers of Muslim countries are given this high title by the Islamic Caliph. As a result, the title is not considered official for Norbotabi. However, the madrasa was renamed Madrasai Amir al-Muslimin. Later, the name of the madrasah was shortened to "Madrasai Mir" in the vernacular. The madrasa building is rectangular in shape and measures 52x72 meters. The huge, magnificent part of the building faces north. Large towers [tower element] are built at the four corners. There is a madrasa mosque on the west side of the gate and a large classroom on the east side. Those who did not like the extravagant luxuries of Norbotabi probably did not use extra patterns and ornaments in the construction of the madrasa. The madrasa is built entirely of baked bricks. The inner courtyard is square and measures 38x38 meters.

The gates and doors are made of pine and walnut wood and decorated with patterns. The foundation and walls of the madrasa building were so large, wide, and strong that the masters laid the foundation for the construction of the second floor of the building in the future. The madrasa operated until 1924, when its property was confiscated by the Bolshevik government. The madrasa housed Red Army soldiers and their families, and later families evacuated from different parts of the country. Only in 1943 did the Russians open the door to religious beliefs and allow the opening of one mosque in each of Uzbekistan's major cities. Fearing an increase in the number of worshipers, the Bolsheviks set aside the



northern part of the Mir Madrasa, not the Mosque, to open a mosque in Kokand. In 1960-1970, the building was completely vacated and given to the mosque.



Until independence, the Mir Madrasa was the only mosque in the Kokand oasis. On Fridays, the city was filled with worshipers from the surrounding districts, as well as from Isfara, Rishtan, Pop, and Kyrgyzstan. Therefore, in the square in front of the mosque there is a Friday market, which is open only on Fridays. During the years of independence, the madrasa was renovated several times. The building underwent major renovations in 2010-2011, further improving its condition. The number of rooms in Mir Madrasa is 48, students - 114, teachers - 12. It is currently the main mosque in Kokand. [Muhammad Yahya Khan Khokandi. "Khokandi is a gentleman." - T: " Movarounnahr ". 2018. Pages 52-64.] As for education in Kokand, there were more schools here than in other cities. This shows that most of the people in Kokand are literate and able to read and write. The boys 'and girls' schools were separate. Teachers worked at the expense of income from donations from all educational institutions, various individuals and organizations, except for the private schools they opened in their homes. Mosques came first because all mosques had schools. According to 1841 data, 1,000 mullahs [students] studied at the khan's main madrasa in Kokand. The madrasah was headed by two chief teachers: Eshan Mawlani and Mahzumi Bukhari. These were respected people and they had a lot of knowledge. There were madrasas in other cities of the Kokand khanate, but they were not as large and large as in Kokand. Some of the graduates also went to Bukhara and Samarkand madrasahs to improve their



knowledge. The curriculum in madrassas is mainly in three stages: elementary [adno], intermediate [avsat] and advanced [excellent], in which three languages: Arabic, Persian and Turkish are perfectly taught. Many students from different countries came here to study in madrassas because of the availability of world-renowned teachers and scholars in both religious, scientific and cultural sciences. The students spent their mornings and evenings listening to their teachers, reading books and practicing calligraphy. There was no reading on Fridays. Many of the students dreamed of going to the Mosque, where the Kokand khan goes and where scholars gather. Here, after Friday prayers, discussions with the scholars on the Qur'an and the Sharia took place. Well-known clerics, scholars, and young professionals also tried to demonstrate their knowledge, intelligence, and actions to the khan. Talented people, of course, were noticed by the khan and were promoted according to their abilities. On such days, the khan usually invited scholars to his side and asked them to describe and comment on an issue of the Shari'ah that had a different meaning. One of the scientists was the first to express his opinion. Then the discussion began, with each scholar commenting and trying to prove it with examples. The debate lasted for several hours. [Bobobekov Haydarbek Nazirbekovich. - History of Kokand. - T: "FAN". 1996. pp. 145-147] Everyone glorifies their history. But nowhere is there such a rich history as in our country, such great scholars as our ancestors. We must study this heritage in depth and be able to convey it to our people and the world. The person who comes to this center should have a full understanding of our history and bring great spirituality, - said President Shavkat Mirziyoyev.

Literature

1. Muhammad Yahya Khan Khokandi. "Khokandi is a gentleman." - T: "Movarounnahr". 2018.
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