

RESEARCH ON THE ACTIVITIES OF SCHOOLS IN THE KOKAND KHANATE

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Abstract. *This article provides a comprehensive overview of research conducted on the activities of schools and madrasas in the Kokand Khanate. It explores the types of educational institutions, the methods used to teach students, and the organizational aspects of classes. The work also reflects on historical accounts, foreign and local researchers' contributions, and the impact of traditional Islamic education on society in the region.*

Keywords: *Stationary schools, girls' education, Wolfson, Maqdisi, foreign researchers, mosques, mutavalli, mudarris, madrasa, qarikhana, school buildings, waqf property.*

ИССЛЕДОВАНИЕ ДЕЯТЕЛЬНОСТИ ШКОЛ В КОКАНДСКОМ ХАНСТВЕ

Аннотация. *В этой статье представлен всесторонний обзор исследований, проведенных в отношении деятельности школ и медресе в Кокандском ханстве. В ней рассматриваются типы учебных заведений, методы обучения студентов и организационные аспекты занятий. В работе также рассматриваются исторические свидетельства, вклады иностранных и местных исследователей и влияние традиционного исламского образования на общество в регионе.*

Ключевые слова: *стационарные школы, образование девочек, Вольфсон, Макдисси, иностранные исследователи, мечети, мутавалли, мударрис, медресе, карихана, школьные здания, имущество вакфа.*

Introduction

The emergence and development of scientific and cultural-literary environments in the early 19th century in the Kokand Khanate were closely connected to the functioning of schools and madrasas. These educational centers played a crucial role in enlightening the people, preserving traditional knowledge, and elevating cultural and spiritual life. The spread of Islam brought significant changes to the local social and cultural life, particularly in education and upbringing.

Historical Background

The establishment of schools specializing in Arabic language and religious studies in Muslim societies was closely tied to the need for learning and interpreting the Qur'an.

Over time, these institutions evolved into centers of knowledge known as "maktab," which originally meant "a place of writing."

Researchers have provided varied insights into the historical development of schools. The term "maktab" in Arabic means "writing place," and it came to refer to elementary educational institutions across Central Asia, Eastern Turkestan, and adjacent regions.

One of the notable medieval scholars, al-Maqdisi, emphasized the significant role of mosque-based schools in education.

For example, in the 11th century, schools attached to the central mosque of Baghdad offered instruction in fiqh (Islamic jurisprudence), hadith, tafsir (Qur'anic exegesis), grammar, and literature.

Educational Practices in the Kokand Khanate

By the time of the Kokand Khanate, major changes had occurred in the educational systems of Muslim societies. Russian orientalist E.F. Wolfson noted that local families began educating their children—especially boys—when they reached the age of four. Religious concepts and basic etiquette were introduced at an early age, while girls, often married young, were taught household skills before the age of nine.

According to R. Rahimov, two types of schools were present in the region: stationary schools affiliated with mosques, and mobile schools for nomadic communities.

In Tajik mountainous areas, lessons were conducted in fire-houses, whereas in mosques, dedicated rooms were used for teaching.

The Russian official A.P. Kharyshkhin, who visited Tashkent in 1868, reported that boys and girls studied in separate schools, and mosque imams or sufis often served as teachers.

Contributions of Russian and Local Scholars

Many significant works have been devoted to studying the history of madrasas, qarikhana (Qur'an schools), and schools in the Kokand Khanate. Russian colonial officials such as N.P. Ostroumov, F.M. Kerensky, S.M. Gramenetsky, and V.P. Nalivkin conducted detailed research.

Although they were agents of the Russian imperial administration, their writings include valuable statistical data and archival records that provide in-depth information about educational institutions in the region.

Conclusion

These studies provide important insights into the number of madrasas and schools, the curricula, the subjects taught, the architecture of educational buildings, waqf (endowment) properties, and the roles of mutavallis (trustees) and mudarris (teachers).

They also reflect on the transformations in national education following the Russian conquest of Central Asia.

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