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The Waqf Document As A Historical Source Of An Architectural Monument(In The Example Of The Sakhibzada Khazret Madrasah In Kokand)

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ABSTRACT

The ownership of funds or property (usually immovable property) provided by the ruler or owner, as a rule, for the material support of mosques, madrassas, tombs was fixed in waqf documents, which, in particular, indicated the location of a religious institution and immovable property transferred to as a waqf, and also established the procedure for distribution and legal relations between the waqif (the person who gives the waqf property) and the user of this property. Also, these documents may not often contain certain information about the history of this architectural monument.

The waqf documents related to the Sakhibzada Khazret madrasah kept at the Central State Archive of the Republic of Uzbekistan, along with legal and property issues, contain the name and origin of its architect, information about the time and place of construction of the mosque building, i.e. its geographical boundaries and topography. They also provide a rather detailed description of the madrasah structure and functions of the complex buildings. By the way, usually this kind of data does not occur in the manuscript and epigraphic sources that rightly allows us to consider this document as a valuable historic source. Based on the comparative study, this article substantiates the historical significance of the waqf document on the Sakhibzada Khazret madrasah.

KEYWORDS

Monument, epigraphy, waqf, madrasah, manuscript, archive, history, Sakhibzada.

INTRODUCTION

When studying the history of a certain monument, the greatest information is provided by its epigraphic inscriptions. As a rule, in them, in addition to texts of didactic

content, there are specific, at the same time very important information, such as the date of its construction, information about the architect, master, written either in prose or in

poetic addition. And, since we will be talking about one of the monuments of medieval Muslim culture, we consider it appropriate to note that the epigraphic texts were written in Arabic graphics, and the language of the text could be both Arabic and Persian or Turks.

If the monument does not contain such texts, or the existing inscriptions lack specific information, then, naturally, we resort to information from narrative sources, archival materials, memoirs and travel diaries, and even newspaper articles. Although, even with the full availability of epigraphic data, such work is necessary, since comparative analysis, as we know, contributes to the quality of the research.

Among the archival sources there are legal documents, the so-called waqf-name (waqf (wakf – ar. وقف, plural. ar. أوقاف, avqaf; tour. wakf: stop, suspend, hold) – in Islamic law, property donated by the state or by an individual for religious or charitable purposes. A waqf can include both immovable and movable inalienable property, but only beneficial (income) and non-expendable (for example, money cannot be transferred to a waqf). The one who dedicates his property to the waqf is called the founder of the waqf [28; 23]). Which, in turn, can serve as the most valuable primary source on the history of the monument.

We are well aware of the practice of allocating objects or sometimes funds by rulers or wealthy people in favor of mosques, madrassas, mazars or other Muslim institutions in order to provide them materially. We also know that a waqf-name was drawn up for each of these cases.

Waqf-name includes accurate data on the location of the Muslim institution, in favor of

which the waqf is made, the location and boundaries of the object turned into a waqf, a description of movable property, the exact name of the waqf giver (waqf) and trustee (mutawalli), distribution of funds and income, responsibilities people involved in the waqf economy and other aspects of a legal nature (Appendix №1).

Along with this, these documents contain information on the history of the monument, on the area where it is located and on its borders, on the founder of the monument, on the date of its construction, on the structure and function of the monument. In modern terms, it can be noted that they contain data concerning the passport and cadastre of the monument, which, in most cases, do not exist in other types of sources (Appendix № 2).

Therefore, in the article we will try to show the importance and significance of the waqf document as a historical source of an architectural monument by comparative analysis of data in different sources.

THE MAIN FINDINGS AND RESULTS

As you know, the name of an architectural monument, in most cases, bears the name, title or nickname of its founder. Madrasah Sakhibzada Khazret in the city of Kokand (Mukimi street, 77, Fergana Valley of the Republic of Uzbekistan) consists of three courtyards. This complex was built gradually in the period 1278/1861–1862 – 1285/1868–1869. Unfortunately, only a few buildings in the southern courtyard of the madrasah have survived to this day.

Information about Sakhibzada Khazret, about the madrasah, which was founded, is recorded in some written works, in archival materials and on the epigraphy of the building.

It should be noted that in the writings on the history and literature of Kokand, we often meet several historical figures named Sakhibzada and Miyan Khazret. And, due to the fact that the sources do not give their full names, and the given names are just epithets, there is confusion in the descriptions of their activities [6: pp. 43, 68, 164; 24: pp. 425; 14: ll. 18b, 22ab, 27b – 28b, 65b– 66a; 20: pp. 146-147; 15: pp. 37, 43, 58, 66; 18: ll. 56a, 60a, 71b – 72a, 75b – 76a; 3: pp. 52, 70, 257; 19: ll. 474a, 484a, 561a, 568b, 569a, 663a, 709b, 742a, 948a; 5: p. 392; 22: ll. 25b, 30a; 1: ll. 101a, 121a – 22a, 197a, 227ab; 16: 54a, 66a, 67a, 103a, 115b – 116a, 126b, 128b, 130a, 154a; 21: p. 283; 26: p. 115].

According to existing information, the ancestry of the mentioned surname from the father's side goes back to the second righteous caliph 'Umar (634–644), on the maternal side, through Ahmad Sirkindi (d. 1624), Khazret 'Ali and Fatima, to the prophet Muhammad. The title "Sakhibzada" was added to the names of representatives of this clan, which hinted at their high status and the title "miyan" – "middle", indicating that its bearer comes from the clans of two righteous caliphs [13: p. 4].

Based on information from medieval manuscript sources, as well as on the research of scientists such as Anke von Kügelgen and Temur Beisimbiev, who managed to carefully study the genealogy of the mentioned genus, we tried to find out the genealogical chain of this family, starting from Miyan Fazl Ishanjan Sakhibzada, who conducted his activities in Kokand, to Ahmad Sirkhindi, the founder of the Naqshbandiyya-Mujaddidiyya tarikat [2: pp. 49–50; 6: pp. 43, 68, 164; 8; 24: p. 425].

In the chain, the names are arranged in the following order, where in parentheses we give their nicknames found in the compositions:

Khazret Miyan Fazl (Ishanjan Sakhibzada) b. Khazret Miyan Fazl Ahad (Ishan Sakhibzada, Sakhibzada-i kalan, Katta Hazret) b. Khazret Miyan Fazl Ahmad (Khazret Ishan Sakhibzada, Jiyu sakhib, Sakhibzada-i kalan / buzurg) b. Khazret Niyaz Ahmad Sakhibzada b. Khazret Mu'inniddin Sakhibzada b. Khazret Mir-safar Ahmad Sakhibzada b. Khazret Muhammad Ma'sum Sakhibzada b. Imam Rabbani mujaddid-i alf-i sani Shaykh Ahmad Sirkindi (d. 1624) [6: pp. 43, 68, 164; 8; 2: pp. 49–50; 29: pp. 334–335]. (Appendix №3).

Miyan Fazl Ahad was born in 1785 in Peshawar. There he received his education, after which he moved to Bukhara to live with his father. It is known that several people from the clan of Ahmad Sirkindi with the title "Sakhibzada" in different regions headed the said brotherhood. In particular, while Miyan Fazl Ahmad Sakhibzada was the leader of the said order in Peshawar, Bukhara and Karshi, he announced his sons as governor, namely Miyan Fazl Khaka in Peshawar, Miyan Fazl Gulam Kadir in Bukhara, Miyan Fazl Ahada in Kokand [2: p. 49–50] (Appendix №4).

Miyan Fazl Ahad moved from Bukhara to Kokand during the reign of the Kokand Khan Muhammad 'Ali Khan, more precisely 1825–1826, and headed the Naqshbandiyya brotherhood in the Fergana Valley as the governor (caliph) of his father – Miyan Fazl Ahmad al-Ma'sum Sakhibzada. But, under pressure from Muhammad 'Ali Khan, in 1839–1840 he went to Mecca to perform Hajj, and on his return begins to live in Bukhara. But, in 1842, at the request of the Kokand khan, Sher 'Ali Khan came to Kokand, where he was given respect and honor [6: pp. 43, 86; 8; 24: ss. 133–134; 14: ll. 22ab; 17: pp. 101–102]. He was an authoritative ulem and statesman. Under several khans, for example, under Muhammad 'Ali-khan b. 'Umar Khan (1805/06–1842; reigned

1822–1842), Sher ‘Ali Khan b. Hajji-biye (1791–1845; reigned 1842–1845), Malla-khane b. Sher ‘Ali Khan (1828–1862, reigned 1858–1862) and Khudayar Khan b. Sher ‘Ali Khane (1831–1882; reigned 1844–1858; 1862–1863; 1865–1875) (In historical writings, there are also many discrepancies in the dates of birth and death of the Kokand khans. But this is a separate topic... Therefore, we decided to use the table given in the book “History of the Kokand Khanate”. See: [9: 19].) He was their spiritual mentor and advisor [24: p. 124; 17: p. 109; 15: p. 170–171; 2: p. 50; 6: p. 43].

Iskandar Azimov, who studied the architectural monuments of the Ferghana Valley of the Republic of Uzbekistan, calls the donor of the madrasah Miyan Ahad Sakhibzada, relying on the information of the latter's great-grandson named ‘Abdarakhman. He also claims that Sakhibzada, being a native of Pakistan, ended up in Kokand thanks to the merchant ‘Abdasamad-bai. According to the scientist, the Khazret Sakhibzada madrasah, located in the southern part of the city of Kokand, originally consisted of a complex that includes three courtyards. Two courtyards were located on the east-west axis, and the third courtyard was adjacent to them on the south side. The entrance to the madrasah was from the western side of the southern courtyard through a portal and a portal room (darbaza-khana), covered with a dome and with a wooden gate. There are hujras along the perimeter of the 32x26 southern courtyard. In the southern part of the courtyard there was a rectangular mosque with numerous columns and a small minaret to the southeast of it. At one time in the eastern part of the courtyard there was a veranda (aivan), and in the western part there was a room for studies (dars-khana) [4: p. 27–28; 7: p. 15–18]. Unfortunately, today only the southern madrasah, the portal, hujras around the yard and the minaret have survived

from this three-yard complex engineering structure and unique complex [10: p. 45–46; 11: p. 35–55].

In existing publications, different dates are indicated for the year the monument was erected. For example, on a plate attached to the building of the Sakhibzada madrasah, the year of construction is indicated in 1850-60. (Photo № 1), in the study of Iskandar Azimov – the end of the XVIII century, in the National Encyclopedia of Uzbekistan - the 18th century, and in the monograph of Shadman Vakhidov – 1861 [4: p. 27–28; 25: p. 641; 27: p. 99].

Information about the life and work of Khazret Sakhibzada and about the madrasah he built is given in the essays on the history of Kokand, namely, in “Tarikh-i Shahrukhi” or in “Ibrat al-Khavakin” (It should be noted that “Ibrat al-Khavakin” this is the title of a complete work, and “Tarikh-i Shahrukhi” is the title of the first section of this work. On this see: [24: 1–6].) Niyaz-Muhammad Khuqandi, who was a follower of the Khazret, and also his neighbor. The data are given in prose, poetry and chronograms [24: pp. 1, 124, 133–134, 143, 232–233; 275–276; 293–296, 425, 465 143, 232–233; 275–276; 293–296].

In the sources written later, these data are borrowed in the form of compilations, sometimes with some additions, and sometimes exactly word by word. They also give the name of the founder of the madrasah incompletely, limited only by the title. In the work “Ansab al-salatin wa tavarikh al-havakin” Mirza ‘Alim Mushrif, during the story of the death of Sakhibzada, his name is mentioned in the form of Miyan Ahad [15: 172].

The sources almost accurately indicate that the construction of the Khazret Sakhibzada madrasah dates back to 1278 / 1861–1862 under

Malla Khan, and under Khudayar Khan the construction of the building was completed. In particular, in “Tarikh-i Shahrukhi” the description of the madrasah is reflected in the poetic chronogram, which consists of 12 beits. From the last line that reads “حال علم فیض محلّ” – “Mahall-i fayz-i ilm-i hol va qol”), you can display the date - 1278 / 1861–62, which is the date of completion of the building [24: p. 232–233; 17: p. 136–137]. This date also appears on the carved gates of the madrasah, along with the name of the master. The name of the madrasah is given on the portal of the madrasah in cartouches on a blue background in white letters in nasta’lik handwriting. (Photo №2).

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Madrasah of Khazret Sakhibzada

The work of the carpenter Iskandarkhoja.
1278 [1861–1862] year.

In that year, a mosque was erected in the southern part of the madrasah, and a minaret was erected in 1283/1866. In 1284/1867–1868, an internal madrasah was built. And in 1285 / 1868–1869, at the behest of Khazret Sakhibzada, a tomb was erected, intended for him. In order to economically support these buildings, several miles were allocated, which were turned into waqf, and a waqf-name was drawn up from them [2: p. 49; 24: pp 274–275, 294; 8; 14: ll. 65b – 66a; 10: p. 45–46; 11: p. 53–55].

As you know, in the month of Ramadan, 1285 hijri (December 1868), Khudayar Khan's mother, Jarkin Ayim, dies. According to the composition “Ansab al-salatin wa tavarikh al-havakin” by Mirza ‘Alim Mushrif, the funeral process (Janaza) was headed by Khazret Sakhibzada himself, Miyan Fazl Ahad. Later he

sat down for ten days of seclusion (i’tikaf), where he devoted himself only to prayer. By the end, more precisely 3 Shawval 1285 (January 17, 1869) Miyan Fazl Ahad Sakhibzada falls ill and, three days later, that is, 6 Shawval 1285 (January 20, 1869) dies. He was buried in his tomb, which was mentioned above [8; 14: l. 65b – 66a; 15: p. 172; 24: p. 294–296].

We now turn to archival material. We will consider a waqf document related to the Sakhibzada madrasah, which is kept under №. f.-I–19, op.-1, d-34468 in the Central State Archives of the Republic of Uzbekistan.

At the beginning of the text of waqf-name, there is a description of the milks (possession / mulks) allocated by the waqf giver, their location, and it is also noted that these milks were allocated in order to provide two madrasahs and one khanakah located in the Bik-bacha quarter in Kokand. From the west, the monument adjoins the territory of the said madrasah, the common road and the courtyard of Mulla Niyaz Muhammad, son of ‘Ashur Muhammad; from the south to the courtyard of Khazret Sakhibzada and to a new street, from the east again to the courtyard, to the kitchen of the waqf giver and to the common irrigation ditch (stream), from the north to the possessions of Mulla Hajji Muhammad Sakhrak? Koravul-begi ogli and Mulla Quzi [8].

The document says that at the direction of Miyan Fazl Ahad b. Miyan Fazl Ahmad al-Ma’sum in the month of Rabi al-Awwal 1285 (June 1868) a madrasah was built on the square next to his house and to provide it he turned part of his milk into waqf. The monument consisted of two madrasahs, one study room and a mosque with a separate courtyard. The first madrasah included 18 hujras, and the second – 15. On the eastern side of the madrasah there was a khanakah, consisting of

4 chilla-khana (hujra for forty days of solitude for prayers and fasting) and kari-khana (room for reading the Koran (aloud), consisting of 6 hujras. The document also notes that at the direction of the Sakhibzada Khazret, a burnt-brick burial vault was built, which in the west adjoins the madrasah, in the north it borders on the milk / mulk of Mulla Quzi Kashgari and in the east it goes to the old irrigation ditch.

In the document, following the detailed conditions regarding the distribution of waqf property and its disposal, the following condition also follows: In the kari-khana, consisting of 6 khujras, 12 kari (readers of the Koran) should live, and that each of them after the morning prayer (namaz-i bamdad) should recite half of the part (pair) from the Koran according to the rules, chanting. And when some are reading, others should listen. And the fact that this lesson can be completed when 6 parts of the Koran are read in a day.

In addition to the waqf property of Miyan Ahad Sakhibzada kalan, the document also records the waqf property of Musulman-Quli Mingbashi, sacrificed to the descendants of Sakhibzada khazret, and property of Miyan Fazl, son of Miyan Fazl Ahad and Rahimbek b. Razzakberdi, transformed into waqf for the benefit of 12 Koran reciters living in the kari-khana.

This document was once certified by the seal of Khudayar Khan and Musulman-Quli Mingbashi. Due to its dilapidation, at the request of Miyan Fazl b. Miyan Fazl Ahad Sakhibzada, in the month of Sha'ban 1301 (May 1884), the name of the waqf was renewed and confirmed and sealed by 23 kazists, a'lam and muftis.

The document contains the full name of the donor and supplier of the plates. The territory on which the madrasah is located, the

boundaries of its territory, structure, functions of the components, economic support and distribution of funds are clearly defined. The madrasah was erected on a square located not far from the donor's house [8].

If you pay attention to the information discussed above, you will see that such details are not in any of the above works. And if so, then we can assert their importance as an important source of restoration of the history of the monument (table №. 1, 2).

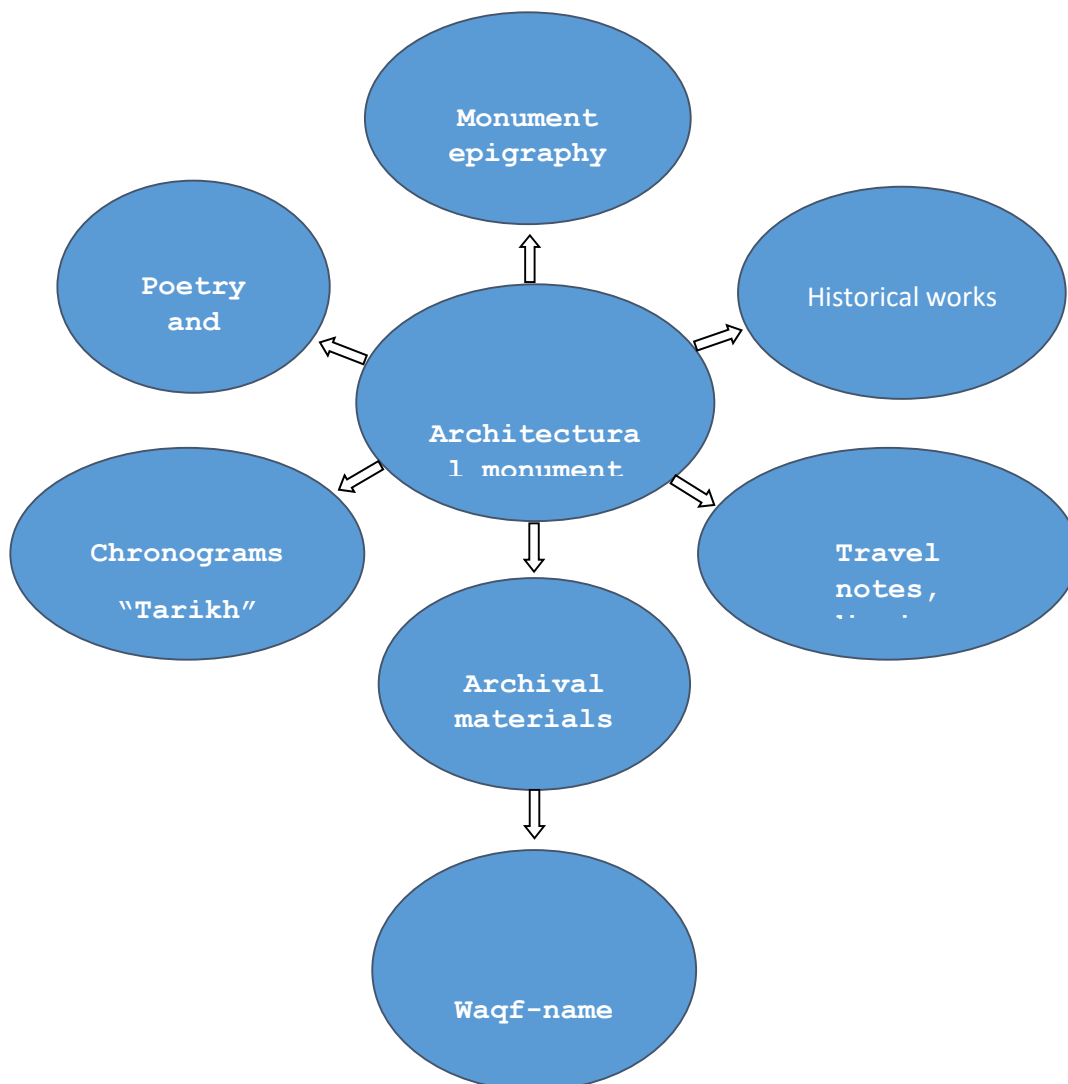
This circumstance can be explained by the fact that each type of source, be it an architectural monument, written composition or document, pursues different goals. In architectural monuments, we can not always find inscriptions on their history. And in the existing ones, we see only brief information about the time of the erection of the monument, the donor, the architect and the craftsmen, written in prose or in verse.

CONCLUSION

In conclusion, I would like to note that when studying the history of this or that architectural monument, one should not be limited only by its appearance and epigraphic texts. In such work, all kinds of sources should be used, both literary and works of historical content, as well as documents related to the monument, compiled both during its construction and compiled somewhat or much later. Especially, the latter serve as an important source for us in restoring the history of monuments, some of which, like the Sakhibzada madrasah, were destroyed. Namely, through their comparative analysis, we can restore the real history of an architectural monument.

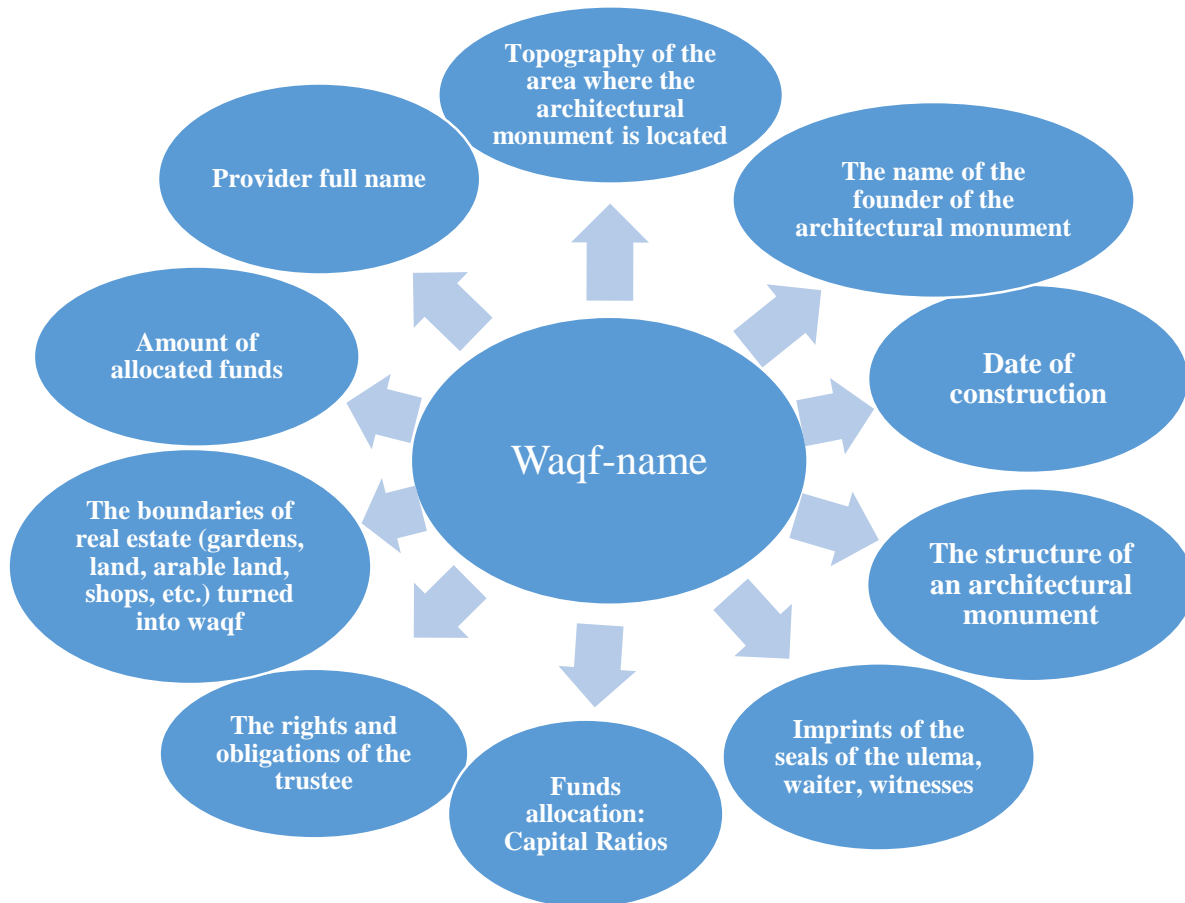
Appendix №. 1

Primary sources on the history of the architectural monument



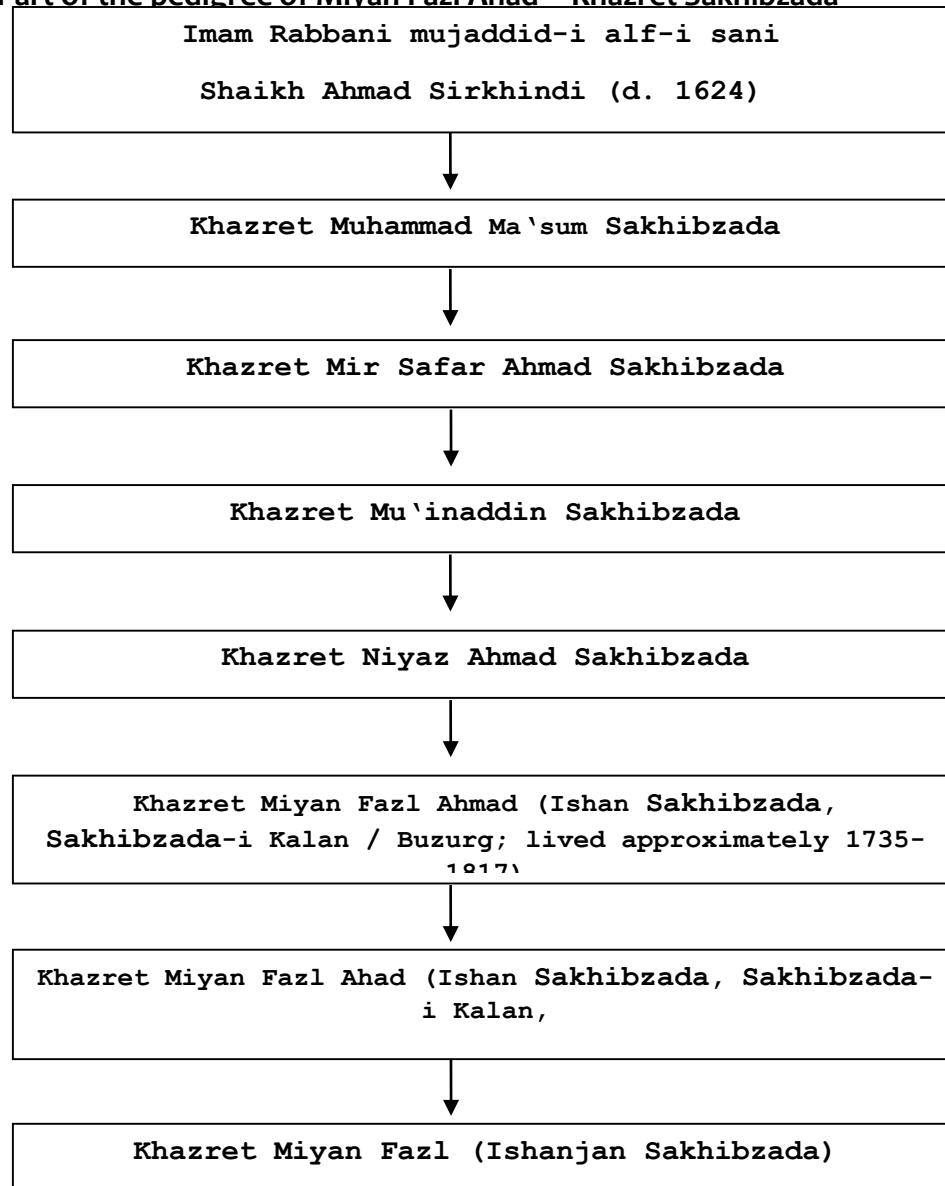
Appendix № 2

Information of waqf documents



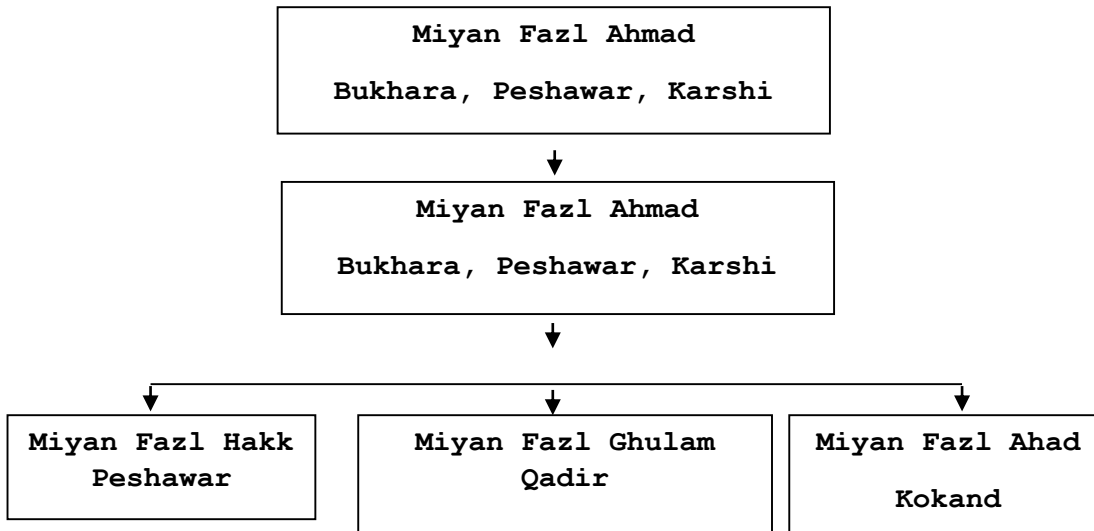
Appendix № 3

Part of the pedigree of Miyan Fazl Ahad – Khazret Sakhibzada



Appendix № 4

The territories in which Miyan Fazl Ahmad and his descendants led the activities of the
Naqshbandiyya, Naqshbandiyya-mujaddidiyya brotherhoods



Appendix № 5

**Kokand khans, for whom Miyan Fazl Ahad was a pir / spiritual
mentor and advisor**

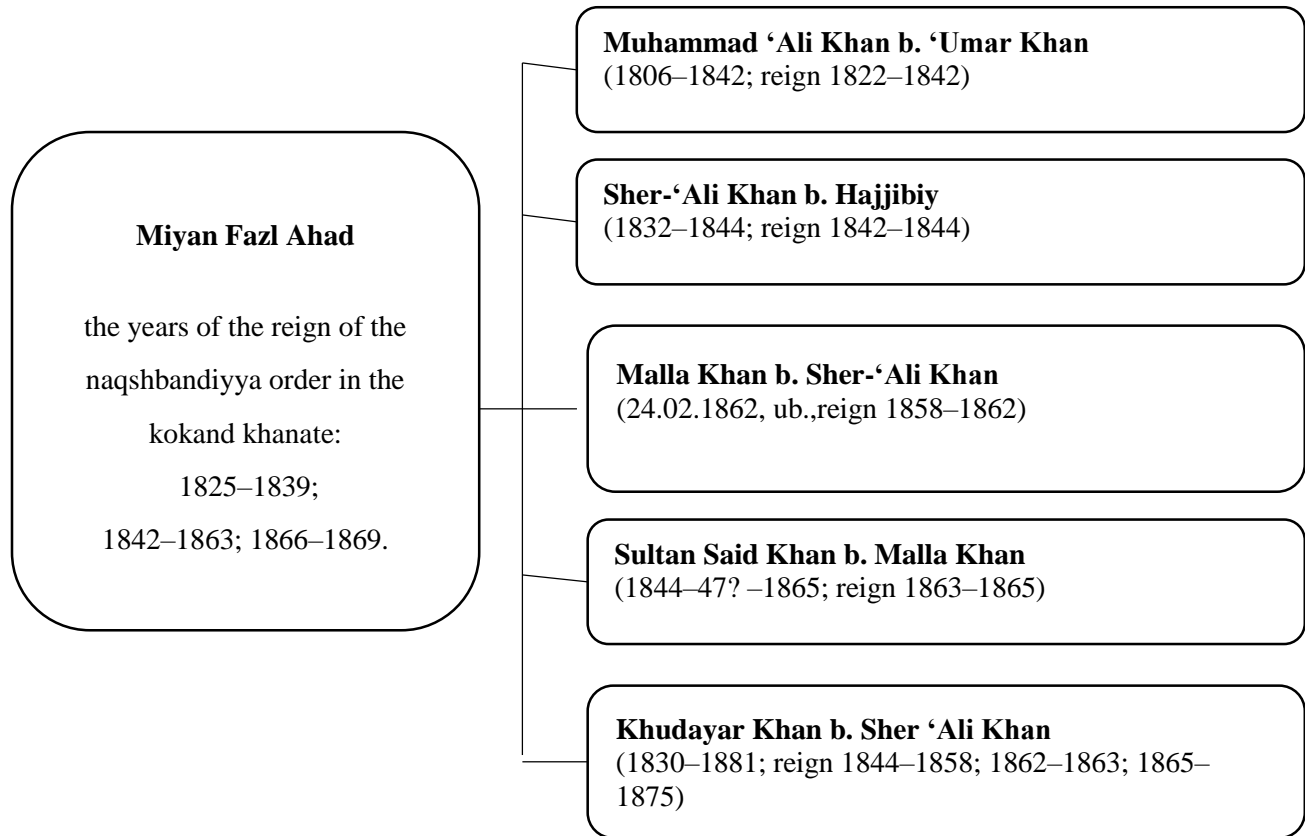


Table №1

Comparison of data on the monument

Information related to the monument	Founder's name	Architect and masters name	Monument boundaries	Location
Epigraphy	Khazret Sakhibzada	Khwaja Iskandar Najjar	–	–
Handwritten compositions	Khazret Sakhibzada; Miyan Ahad (Ansab as-salatin, ll 128b – 129a).	–	–	Kokand
In publications: 1.I.Azimova 2. NEUz 3. Sh.Vakhidov	Miyan Fazl Ahad	Khwaja Iskandar Najjar	–	–
In waqufn document	Miyan Fazl Ahad b. Miyan Fazl Ahmad al-Ma‘sum	–	+	Kokand city Neighborhood Bikbacha

Table №2

Information related to the monument	The structure of the madrasah and the dates of the construction of its buildings							
	Southern madrasah	Mosque	Minaret	Northern madrasah	Darskhana	Kari-khana	Chillakhana	Dakhma
In epigraphy	-	-	-	-	-	-	-	-
In handwritten compositions	1278/ 1861	1278/ 1861	1283/ 1866	1284/ 1867	-	-	-	1285/ 1869
In publications:								
1. I. Azimova	+	+	+	+	-	+	-	-
2. NEUz	+	+	+	+	-	+	-	-
3. Sh. Vakhidova	-	-	-	-	-	-	-	-
In waqf Document	+ 18 hujr	+	-	+ 15 Hujr	+ 6 Hujr	+	+ 4 Hujr	+

Photo №1

The l



Photo № 2.



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