

**KHIVA MADRASAHS****Khusanov S\***

\*Lecturer,

Ferghana State University,  
Fergana City, UZBEKISTAN

Email id: s.khusanov@mail.ru

**DOI: 10.5958/2278-4853.2022.00155.0**

---

**ABSTRACT**

*The Khanate of Khiva occupies an important place in the history of Uzbek statehood. The spiritual and cultural life of the Khanate of Khiva, the education system, the order of its administration, the actual ranks, ranks and positions, madrasahs, their functions in educational and socio-economic life are becoming important objects of scientific research. These problems have been studied by scientists and researchers at different times. But there are many mysteries and problems in this direction.*

*This article examines the role of madrasahs in the system of religious administration and education in the Khanate of Khiva in the XIX – early XX centuries, which have a direct impact on the spiritual and cultural processes of the Khanate of Khiva.*

*Closely helps in covering the political, economic, social and cultural life of the Khanate of Khiva, religious and local government system.*

**KEYWORDS:** *Khiva Khanate, Madrasah, History, Cultural Heritage.*

---

**INTRODUCTION**

In the Khanate of Khiva, the local Kungrat dynasty, which came to the top of the state at the beginning of the XIX century, pursued domestic and foreign policy in the interests of the population of the Khorezm oasis. Thanks to the policies and reforms of Muhammad Rahim Khan I (1806-1825), the central khan's power is being strengthened in this state. At the same time, the ruling dynasty pays special attention to Islamic law, the protection of Sharia and educational work. It is known that in Khiva madrasahs were an educational institution where the Islamic religion formed the ideological basis of government. At the same time, the mosques in Khiva were also the lowest in state administration, finance, military and soldiering. In the Khanate, the issues of taxes and zakat, khashar - "begor", conscription, participation in campaigns were carried out through the communities of mosques. It is known that madrasahs in Khiva play an important role in the training of qualified personnel for public administration, record keeping and document management. In addition, literate and educated in madrasahs have made a great contribution to the scientific and cultural life of the oasis. Those who were educated in madrasahs also enjoyed great respect among the nomadic peoples, Turkmens, Karakalpaks and Kazakhs, participated in the performance of religious rites and rituals, led them. Graduates of the madrasah were part of the highest religious class of the khanate. On the territory of the Khiva Khanate in the late XIX-early XX centuries there were 120 madrasahs, 63 madrasahs, 1,636 mosques, more than 200 mausoleums of "saints" and 25,500 ulama (eshon, mullah, Akhun, mufti, etc.). If we rely on the data of 1909, there were 1,500 schools on the territory of the Khanate (they were under mosques), in which 45 thousand students studied[1].

**MAIN PART**

Educational work in the Khanate was carried out exclusively by religious institutions. They were the single center of all spiritual life.

In the information of Abdullah Baltayev, one of the experts on the history of the Khiva Khanate, the names of 26 madrasas in the Khanate are indicated [2]. According to him, in the Khanate of Khiva in the XIX century, the following madrasas were popular: Arabkhan madrasah (founded in 1616 y.), Khujamberdi Madrasah (1688 y.), Shergozikhon Madrasah (1719 y.), Mukhammadamin Inok madrasah (1765 y.), Kozi Fozilbek Madrasah (1799 y.), Kutlumurod Madrasah, etc. (1809 y.), Arabkhona Madrasah (1810 y.), Polvon ota Madrasah (1810 y.), Allahkulikhan Madrasah (1835 y.) [3], Kuhi imorat Madrasah (1836 y.), Khojash Mahram Madrasah (1839 y.), Gadoy Niyazboy Madrasah (1840 y.), Yakub Mehtar Madrasah (1840 y.), Tour Madrasah (1841 y.), Mirza Tajik Madrasah (1842 y.), Rahimkulikhan Madrasah (1843 y.), Rahmonberdiboy Madrasah (1843 y.), Mukhammadaminhon Madrasah (1851 y.), Abdullahan Madrasah (1854 y.), Stone madrasah (1859 y.), Madrasah Amir tura (1870 y.), Madrasah Mukhammadrakhimkhan (1871 y.), Madrasah Otajon boy (1871), Mukhammad Niyaz Devonbegi Madrasah (1872 y.), Mukhammad Murad Devonbegi Madrasah (1871 y.) [2], Tura Murad Madrasah (1871 y.).

In addition, in another document that we have, the following madrasas of the era of Mukhammad Rahim Khan II are listed: [6] Hazrat Pahlavon madrasah, Mazari Sharif Madrasah, Sayyid Ali Ruiyajon Madrasah, four Shahbaza Baba Madrasah, Nurullohbek Madrasah, Rofanak Madrasah, Otajon Tour Madrasah, Sayyid Homid Tour Madrasah, Musa Madrasah tour, madrasah Ibrahim Khoja, madrasah Islamhuya, madrasah Sayyid Mukhammadkhan, madrasah Mukhammadrakhimkhan II in Mehtarab, madrasah Jumanberdi, madrasah Chubin, madrasah Mukhammad Yusuf Yasovul, madrasah Eshmurad Mirab, madrasah Karakuz, madrasah Sayyid Niezboy, madrasah Mukhammad Murodboy Bathon, Muhammad Murad devonbegi madrasah in Shokhimard, Mukhammad Rasulboy mirzabashi madrasah, Kadam yasovulbashi madrasah, Mamat Mahram Madrasah, Shah Qalandar Madrasah, Khozachi Madrasah, Tillaboy Madrasah, Abdurasulboy Madrasah [7].

According to the same document, about 3,300 students served in these madrasas: 122 imams, 120 imams, muezzin, again suvchi (meshkabchi) and hairdressers [8].

One of the largest madrasas in Khiva is a two-storey madrasa built in 1851 by Muhammad Amin Khan, consisting of 125 khojras. 260 students studied at the madrasah, and 35,325 acres of fertile land were provided to him [9].

The smallest madrasah in the city was built in 1888 by Boyjon Juvazchi for the education of his descendants and consisted of 4 hujras.

As soon as the madrasahs were completed, the khan or the madrasah-biy allocated them special Waqf lands, and all the property was sealed and legalized by the city judge.

The structure of the madrasah was peculiar, 2 or 3 students lived in each hujra. The doors of all hujras were built on the side of the courtyard of the madrasah, and an oven was installed in each farm. The Taliban proved themselves well in comparison with the requirements of that time for living conditions.

The madrasah had the following duties and responsibilities:

Ohun / ohund (Arabic) – means preacher, orator, preacher of religion, mullah, teacher, teacher. There were a large number of Akhuns in large madrasas. For example, 7 onov, 2 muezzins, 2 farros, 1

barber and meshkobchi served in Allakulikhan madrasah [10]. Mudarris and Akhuns received salaries from the foundation of the madrasah in which they taught. The madrasah also gave them khojra.

Mudarris (Arabic) is a madrasah teacher. During the period under study, the Mujtahids taught a certain subject of theology. Currently, in madrassas and religious universities in the Middle East and Islamic states, those who teach not only religious, but also secular sciences are called sages [11].

Even in the madrasah of Khiva, mudaris were divided into adno, avsat and excellent qualities. The Mudarris received their salaries from the funds of the madrasah, their contributions were indicated in the waqfs as usual.

Mutavalli is a person who manages the property of the foundation on the part of the landlord. In many cases, he was the child of a waqif. An economic supervisor who deals with charitable foundations and economic affairs. Mutawalli foundation property, control, distribution, rental of property income, oxun, an official who pays salaries to the sages and employees of the institution. He did not interfere with academic work. The archives of the Khiva khans clearly show the activities of mutavalli on the lands of the Waqf[12].

Muazzin is a person who pronounces the azan in an institution and calls the community to prayer.

A cleaner is a person responsible for cleanliness in an institution. Having received a salary from the Waqf of the madrasah, he lived in one of his huts.

Barber – served mudarris, staff and students of the madrasah.

Mashkob is an employee who provides madrasah with water.

## CONCLUSION

In conclusion, it can be said that in the Khanate of Khiva, the ideological basis of government was the religion of Islam. Madrasahs were of great importance in the spiritual and cultural life of the state, as the laws acted in accordance with the orders and instructions of the shauriat.

In the Khanate, only religious institutions -madrassas - were engaged in education and upbringing. They were considered a single center of universal spiritual life.

## REFERENCES:

1. Ўз Мда(Ҳозирда Миллий Архив), Ф-1009. Иш 9. 10 В
2. Болтаев А. Хоразм Тарихтга Оид Хужжатлар // Қўлёзма, Ўзфаши №9320. 85-В
3. “Қўй Йили 1251/1835-36 Йилларда Ҳазратнинг Фармони Билан... Мадрасаи Олияким Хивақ Шаҳрида Воқеъдир... Анинг Таъмирикамоли Матонат Истеҳком Била Итмомга Етди. Ул Ҳазратнинг Фармони Била Анинг Ибтибойи Биносининг Баннойи Ва Корфармоси... Муҳаммадризо Қушбеги Эрди. У Вафот Топгандан Сўнг Отамурод Қушбеги Фармон Мужибни Била Корфармо Бўлиб, Итмомға Еткурди. Ул Мадрасаи Хонга Мавсумдир”. Огаҳий Муҳаммадризо Мироб Риёз Уд-Давлат. // Абу Райҳон Беруний Номидаги Ўзфаши, №821/11. 324а Вароқ.
4. “1289/1872-73 Йили Дор Ус-Салтанатининг Ичкари Қалъасида Арк Дарвозасининг Муқобаласида Бир Мадрасаи Иморат Қилдурдиким, Бу Мадраса Иморатнинг Иши Ўтган Йили Бошланиб Қиш Фасли Келгани Учун Нотамом Қолмиш Эрди., Ушбу Йил Итмомға Етди”. – Огаҳий. Шоҳид Ул-Иқбол. 2096-210а Вароқ.

5. “Санаи Ҳижрия 1285/1868-69 Йилга Таҳвил Топди. Ушбу Йил Ичинда Воқеа Бўлгон Воқеалардин Бири Улким, ... Муҳаммадмурод Девонбеги ... Хивақ Шаҳрида ... Саййид Алоуддин Макбарасининг Кунботар Жонубида... Мадрасаи Сангин Фарроҳбино Иморат Қилдурди”. – Огаҳий Гулшани Давлат. 243а Вароқ.
6. Ўз Мда (Ҳозирда Миллий Архив), Ф-И-125 Рўйхат 1, Йиғмажилд 596. Иш 1. 15 В
7. “Фирдавс Ул-Иқбол”Да Пиримхўжа Эшон Мадрасаси 1811 Йил Куриб Битказилганлиги Ҳақида Маълумот Бор. Қаранг Мунис Ва Огаҳий “Фирдавс Ул-Иқбол”. / Табдил Кириш Ва Изоҳлар Муаллифлари Ш. Воҳидов, И. Бекжон, Н. Полвонов. Масъул Муҳаррир Ш. Воҳидов. – Тошкент. Янгиаср Авлоди, 2010. – Б.371.
8. Ўз Мда(Ҳозирда Миллий Архив), Ф-И-125 Рўйхат 1, Йиғмажилд 596. Иш 1. 15 В
9. Гулямов Я.Г. Памятники Города Хивы. // Труды Узбекистанского Филиала Ан Сссп. Серия I: История, Археология. Вып. Iii – Ташкент 1941-С40.
10. Ўз Мда(Ҳозирда Миллий Архив), Ф-И-125 Рўйхат 1, Йиғмажилд 596. Иш 1. 8 В
11. Чориев З.У. Тарихий Атамалар Изоҳли Луғати. – Тошкент. Академия. 2001. – Б. 78,79.
12. Alimova, N. O. (2021). Some Views on the History of Daily Life Of Women In The Villages Of The Ferghana Valley (1946-1991). *The American Journal of Social Science and Education Innovations*, 3(07), 45-47.
13. Yuldoshev, S. V. (2021). Pedagogical Analysis and Methodology of Children's Games. *The American Journal of Social Science and Education Innovations*, 3(11), 36-40.
14. Valievich, Y. S. (2020). Children’s Games as an Important Factor in the Upbringing of a Harmonious Generation. *European Journal of Research and Reflection in Educational Sciences Vol*, 8(9).
15. Bekmirzaev, R. B. (2021). Traces of Archaic Religions in the Modern Way of Life Of The Peoples Of The Ferghana Valley. *The American Journal of Social Science and Education Innovations*, 3(11), 41-46.
16. Bekmirzaev, R. B. (2021). Factors Affecting Nation-Building Relationships In Fergana Valley. *Asian Journal Of Multidimensional Research*, 10(11), 122-125.
17. Nizomiddinov, O. (2021). The Importance Of The Documents Of The Regional State Archive In The Research Of The History Of The Autonomy Of Turkestan. *The American Journal Of Social Science And Education Innovations*, 3(11), 53-57.
18. Nizomiddinov, O. (2021). Establishment of A Single State Archive Fund In The Republic Of Turkistan (On The Example Of The Fergana Regional State Archive). *Asian Journal of Research In Social Sciences And Humanities*, 11(11), 822-825.
19. Nizomiddinov, O., Tulqinjonov, S., & Mirzaeva, D. (2020). Issues of Spirituality in" Temur Tuzuklari". *Теория и практика современной науки*, (5), 44-46.
20. Umarov, M. (2021). The Beginning of Religious Reforms in Independent Uzbekistan and The Changes Being Implemented. *Academicia: An International Multidisciplinary Research Journal*, 11(11), 477-481.
21. Boltaboyev, M. (2020). History Of Religious Confessional Politics In The Soviet Period. *Theoretical & Applied Science*, (6), 668-671.

22. Salmonov, A., & Boltaboev, M. (2021, August). The Consequences of the Soviet Government's Violent Policy towards Non-Muslims In Uzbekistan: <https://doi.org/10.47100/Conferences.V1i1.1251>. In *Research Support Center Conferences* (No. 18.05).
23. Salmonov, A., & Boltaboev, M. (2021, June). The Consequences of the Soviet Government's Violent Policy towards Non-Muslims in Uzbekistan. In *Конференции*.
24. Khusanov, S. (2021). Qozikhona and Religious Rule in Khiva Khanate in The Beginning Of Xix-Xx Centuries. *Asianjournalofmultidimensional Research*, 10(12), 758-763.