



MADRASAH EDUCATION IN KHIVA KHANATE AND ITS PECULIARITIES

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ANNOTATION

The article discusses the construction of madrasahs in the Khiva khanate, the educational process in madrasahs and its specificity, teaching methods, foundation property and the system of financing of madrasahs, the role of madrasahs in the socio-cultural environment.

KEYWORDS: *madrasah, foundation, education financing system*

INTRODUCTION

One of the oldest centers of world civilization, Khorezm is famous for its rich history, dating back thousands of years, high culture, science and advanced philosophical thinking. In this land where the first foundations of the Uzbek statehood were laid, irrigated agriculture and unique irrigation facilities were established, urban life, culture and scientific traditions flourished after the Arab conquest in earlier periods when the religion of Islam began to happen Muslim schools and madrasahs appeared in the early days of the Arab state.

As cities such as Kat, Gurganj, Khiva, and Khazarasp were known as the largest economic and cultural centers of the East, historical sources show that madrasahs first appeared in these cities in the late ninth and early tenth centuries

During the reign of Khorezmshah Ma'muniy, in the capital Gurganj, attention was paid to cultural and educational work, and there were many schools, madrasahs and sanctuaries. During the reign of the Khorezmshahs of the Anushtegin dynasty (XI-XIII centuries) the construction of schools and madrasahs expanded and scientific research was further developed. In particular, the Arab historian al-Muqaddasiy cites the Khorezmians as intelligent, knowledgeable, highly talented and good at the science of fikh. Historical sources show that Yaqut Hamawi admitted that he had never seen such a glorious, incredibly rich and beautiful city in the world as Gurganj, the capital of Khorezm.

According to written sources, during the Anushtegin period, there were more than 12,000 mosques in Khorezm, with as many schools and 4,440 madrasahs. By the end of the 16th and 17th centuries, when the Mongol rule in Movarounnahr

and Khorezm had been abolished for a century and a half, there had been some revival in education and spiritual life, as in other spheres.

In the 1840s, in addition to the khan's palace, Ichan Castle had 17 mosques, 22 madrasahs, a caravanserai and a large market. In the second half of the XIX century, during the reign of Muhammad Rahimkhan II Feruz, in the cultural life of the Khiva khanate there were specific processes of growth. It can be said that more than twenty madrasahs, mosques, minarets and roads were built during this period. Tora Murad Tower (1888), Bikajon Bika Tower (1894), Polvon Qori Madrasah (1905), Qazi Kalon Madrasah (1905), Polvon Darvoza (1906), Islam Khoja Madrasah and Tower (1910-1911) and Arab Muhammad Khan (1616), Muhammad Amin Inaq (1765), Qutlimurod Inaq (1809), Shergozikhan (1719-1728), Allakulikhon (1831-1835), Muhammad Aminkhan (1852-1855), Muhammad Rahimkhan (1870), Islam Khoja (1910), Asfandiyarkhan and other madrasahs.

Academician Ya. Gulomov points out that in the late XIX - early XX centuries in the city of Khiva were built 36 madrasahs (Ya. Gulomov. 1941). At the beginning of the 20th century, there were 130 madrasahs and 1,636 mosques in the khanate. Khiva is the second largest madrasah in Central Asia after Bukhara.

Currently, there are 65 madrasahs in Khiva, of which 54 are located in the city and 11 in the suburbs. 10 of these madrasahs were built by Khiva khans, more than 20 khan dynasties, rich people and clerics of religious courts.



ABOUT THE ARCHITECTURE OF MADRASAS

In the architecture of Khiva madrassas, the building has two floors on the roof and one floor on the courtyard (Shergozikhon, Islamkhoja, Muhammad Aminkhan, Muhammad Rahimkhan Sani and others).

L. Yu. Mankovskaya divides Khiva madrassas into three structural groups:

- Madrasas located along the traditional elongated composite axis;
- Madrasas located in a horizontal form;
- Madrasas built freely on the basis of the shape of the construction site;

The following words of A. Vamber prove this: depending on the number, decoration and appearance of schools (madrassas) in Central Asia, it is possible to form an idea about the living conditions and level of education of the population. Although the income is limited, the efforts and donations of not only by khans but also by ordinary artisans to build madrassas are commendable. We will mention some of them 1) Madamin (abbreviation of Muhammad Amin.) - Khan-madrassa, built in 1842. It is a high-level architectural monument built by Persian architects in the style of Persian caravanserais (Vamberi A. 2003).

The structure of madrassas is unique, and below is some information about madrassas.

Arab Muhammadkhan Madrasah. It is considered to be an architectural monument of Ichanqala ensemble (1616y). Arab Muhammad Khan ordered to build the madrasah in the form of a one-storey, simple, trapezoidal building. The lush terrace is kept in the Khiva Museum. The madrasah was built for 20 students. The madrasah was built as chubkori (in Khiva it is called nigirik). It was built of re-baked bricks during the reign of Allakulikhon. Muhammad Yusuf Haji-Doi taught at this madrasah. Now in this madrasah the fund of Ichanqala reserve is located.

Shergozikhon Madrasah. According to legends, Shergozikhon built the madrasah after a successful march to Khorasan.

The madrasah is located to the south of the mausoleum of Pahlavon Mahmud. The madrasah, which began being constructed in 1718-1719, was completed a year later. This madrasah, which is considered to be the richest in Khiva, annually harvests a lot of wheat, rice and oats from 1000 tanobs of land in the villages of Sherabad, Khayrabad, Pirnavkhost, Polvonbobo.

Muhammad Rahimkhan Soniy Madrasah. It was built in 1871 by Muhammad Rahimkhan II in front of the Old Ark Gate and was commissioned in 1876. The madrasah has a summer and winter mosque, a classroom, a library and other rooms. The courtyard of the madrasah is surrounded by 76 one-story cells. The roof of the cells is bounded on the outside by a



barrier wall and connected to a two-story main facade. Dimensions of the madrasah: 62.4 x 49.7 m; courtyard 28.8 x 28.3 m; classroom 5.4 x 5.4 m; mosque 7.0 x 7.0 m.

Islamkhoja Madrasah. It was built in a unique architectural style during 1908-1910. The madrasah was built by master Khudoibergankhoji. Consisting of 42 rooms, the more complex buildings were rebuilt in the form of a dense labyrinth, over which a large dome and a tall tower were erected. The madrasah had 50 students, the front of which was built on two floors. As a foundation for the madrasah, Islam Khoja allocated 14,451 tanobs of land from his land.

Muhammad Pano Madrasah. It was built in 1905 in Ichanqala. The madrasah was built by Qalandar Quchum under the leadership of master Khudoibergankhoji. Local craftsmen were involved in the construction. The madrasah was built at the intersection of the main roads of Ichanqala. The madrasah is surrounded by several mosque and madrasahs such as in the south of the madrasah is the 10th century monument, the Jome mosque, in the north is the Arabkhan madrasah, in the east is the Kutlugmurad Inoq madrasah, and in the west is the Feruz madrasah.

Matniyoz Devonbegi Madrasah. Muhammad Niyaz Devonbegi, the Khiva khan's finance minister, built a madrasah and a choir adjacent to a madrasah in the center of Khiva in 1871. The madrasah is located next to the Muhammad Aminkhan madrasah, with the main entrance facing west. The side facades of the madrasah are on the side of the road, the surrounding is open and is greened. The madrasah was



a one-story building with 21 rooms, a classroom and a library. There were 19 rooms on the first floor, and the other two rooms were built behind the roof above.

ORGANIZATION OF THE EDUCATIONAL PROCESS IN MADRASSAS

In the Middle Ages, as in all Muslim countries, the education system in Khorezm consisted of three stages: primary education, general education and higher education. Primary education is provided in schools under mosques, which are intended for five years and students are accepted from 4-5 years of age. In primary schools, Arabic writing and reading, samples from the Quran and hadis, abjad arithmetic, poetry books, pandnoma (a didactic book), morality were taught.

The second and third stages of education are taught in madrassas. General education madrassas functioned in the cities, districts and villages of the khanate. Imams of mosques and clerks are trained in these madrassas.

Higher stage of education was called madrasai oliya or madrasat ul-ulum, which had the status of a modern university. Such madrassas operated in the central cities of Damascus, Baghdad, Basra, Isfahan, Merv, Bukhara, Samarkand, Kat, Gurganj and Khiva, where there were many scholars.

Madrassah scholars have trained talented and experienced scholars of Islamic sciences, scholars, sheikhs, jurists, mudarrises (a painter), and civil servants.

The period of study in madrassas is 8 years, in which students are divided into three groups - stages: first, lower stage-"adno", second, middle stage-"avsat" and third, upper, higher stage-excellent group- "a'lo". A separate program has been developed for each stage, and the transition from one stage to the next is solved through final exams.

Issues related to the internal life of the madrasah were resolved by a board of trustees consisting of trustees "mutavalli" and teachers "mudarris".

In Khorezm madrassas, as in other places, 4 days a week: Saturday, Sunday, Monday, Tuesday are considered official study days. Two days a week, Wednesdays and Thursdays, were independent reading days, and Friday was a day off.

An academic year in madrassas lasts 7 months. The academic year begins on the first day of the "mezon" month, September 21, and ends on March 21, the first day of the month of "hamal". The remaining months were holidays, during which time the students were engaged in household chores.

General education classes in madrassas were conducted by experienced, knowledgeable, professional teachers. The practical classes were conducted by individual teachers: the hafiz taught recitation, the preacher-religious sermons, the imam

taught the Shari'a sunnahs, the rules of prayer. The lessons in the madrasa program are divided into two groups, namely, "ulumi naqliya", the sciences of narration (Islamic) and "ulumi aqliya" the sciences of intellect (secular).

In Ulumi Naqliya the Qur'an, hadith, the science of fikh, and explanations of them were taught. Secular sciences such as astronomy, mathematics, astrology, algebra, chemistry, geometry, geography, history, philosophy, literature, logic, Arabic grammar, music, calligraphy, and moral sciences were taught in the scientific mind. The students of the madrasah not only were fluent in Turkish but also they spoke in Arabic and Persian.

In addition to the works of Arabic, Persian and Turkish scholars, in the madrasa the works of ancient Indian and Greek scholars such as Claudius Ptolomey, Socrates, Plato, Aristotle and others, as well as explanations on them were taught as a textbook. Among the works of literary ones, the works of Abulqasim Firdavsi, Farabi, Saadi, Hafiz Sherozi, Jami, Navoi and Fuzuli are loved and studied.

Teaching in Khiva madrassas was mostly in Turkish, partly in Arabic and Persian. Since Islamic sciences are in Arabic, a lot of time is devoted to the study of Arabic language and grammar.

The duration of study in madrassas is not limited, some students studied in one course for 3-4 years, and some for 8-10 years. The study was conducted in three courses: "adno" - elementary, "avsat" - intermediate and "a'lo"- "excellent" - final course. The elementary course taught Arabic grammar, logic, Shariat rules, religious customs, and literature in Arabic and Persian. During the remaining two courses, students diligently studied "tahsib" (logic), theology, law, and other subjects.

In madrassas, the method of conversation and discussion was used, and special attention was paid to the independent thinking of students.

Successful graduates of the madrasa have served as prominent Islamic scholars: sheikhs, sheikhs of Islam, jurists, mullahs, imams, teachers, schoolteachers, and government officials.

The management of each madrasah was structured as follows: the madrasa had an imam, a muezzin, teachers, a cleaner, a barber, and a meshkobchi. The duty of the trustee is to use his belongings and vaqf lands, and to pay the axun and teachers, who are not involved in the educational work.

Teachers were called 'axuns' or 'mudarris'. Teachers appointed from knowledgeable, educated people are considered to be the main persons responsible for the education of students.

The lessons are based on a very simple method. Each student was engaged in a special book reading. Several students would gather in the axis



room based on the book they were beginning to study, one of them would read the book, the others would follow, and the axon would explain the content.

Students who graduated from madrassas in Khiva passed the exam. For this purpose, a special jury was formed by the khan, which sometimes included the khan himself, often the valiahd, qazikalon (chief judge), qazi yorda (city judge), and a number of scribes. Students who successfully passed the exam were given the titles of mufti, alam, axun, mukarrir. The graduates were perfectly mastered the science of theology, while at the same time being aware of the secular sciences. The fact that poets, historians, calligraphers, scholars and nobles have graduated from Khiva madrassas is a proof of our opinion.

Mudarris (from Arabic-teacher) is a madrasa teacher. In addition to Khorezmian scholars, well-known scholars from different countries of the East also taught in the madrassas of Urgench and Khiva in the field of Islamic and secular sciences.

Muhammad ibn Ibrahim Abu Abdullah as-Sinai, Muhammad al-Gurganji, Muhammad ibn Arslan Zahriddin al-Khwarizmi, Abu Muayyad al-Khwarizmi, Abu Bakr Ahmad ibn Muhammad al-Khwarizmi and others were educated in Urgench and Khiva madrassas and also studied and got qualified in famous madrassas in Syria, Iraq, Hijaz, Bukhara and Samarkand, and many of them taught in potential and scientific madrassas in these countries, also taught several pupils of their own.

Furthermore, famous scholars of their time such as Muhammad Yusuf Axun, Salim Axun, Khudoibergan Axun, Muhammad Sharif Axun, Siddiq Axun, Muhammad Yaqubkhoja Axun, Muhammad Rizo Axun, Otaniyaz Axun and other famous scholars taught in Khiva madrassas.

ABOUT THE SYSTEM OF FINANCING MADRASSAS

The financial expenses of the madrassas were covered by the income of the vaqf, and each madrasa had its own "vaqf"- (*property allocated by the state or individuals in Muslim countries for religious needs or charitable activities*) and vaqf document. The endowment clearly indicates the expenses of the madrasah, its staff: trustees, teachers, hafiz, seal, naqib, cleaner, cook, etc., as well as the number of students, their salaries and allowances.

The annual salaries of madrasa's staff, teachers, and students are divided by cash and food grains.

With the completion of the madrassas, the khan allocated them special vaqf lands, and all property was sealed and legalized by the sheikh.

Historian A. Vamberi writes: "This madrasa has 130 rooms and can accommodate 260 students. They are spent 12,000 batmans of Khiva wheat and 5,000 gold coins every year. In order to give the student an idea of the network of madrasah, we present the distribution of income and expenses in this educational institution as well as the officials and clerks working there:

5 axons (professors) receive a salary of 3,000 batmans of wheat and 150 gold coins a year,

1 muezzin receives 200 batmans of wheat a year,

2 servants 200 batmans of wheat per year

1 barber also 200 batman,

2 mudarris- teacher receives a part of the total income;

The rest were distributed among students in 3 classes:

One class was given 60 batman wheat 4 gold, the second class 30 batman wheat, 2tilla, the third class 15 batman wheat, 1 gold;

2) Allakuli-khan - consists of 120 cells, 50 batmans of annual income are given to the pupils, and 2 gold.

3) 50 batmans and 3 gold coins were given for each cell in Kutlugmurad Inaq Madrasa (Vamberi.2003).

THE IMPACT OF MADRASSAS ON THE CULTURAL ENVIRONMENT

Madrasahs were not only educational centers, but also the prestigious scientific and educational center of the khanate at that time. Well-known historians, poets and writers of Khiva, great scholars of Islamic sciences, lawyers, masters of music often gathered and discussed in the Arab madrasahs of Muhammad Muhammadkhan, Shergozikhan, Allakulikhan, Muhammad Aminkhan Muhammad Rahimkhan in Khiva. It has become a tradition to hold such evenings in madrassas as "Navoiykanlik", "Sadiykanlik", "Fuzulikhanlik", "Bedilkanlik". Even Khiva khan Feruz personally took part in such debates, discussions and literary evenings. Bayani narrates: "Two days a week, on Friday and Monday evenings, Hazrat Khan used to talk to the ulama and read. Andogkim, Yusuf Haji Axun and Ismail Hodja Axun and Khudaybergan Axun, and scholars and scholars were present and read to the mullahs of Mullah Muhammad Rasul and Faqiri Haqir Majlis twice a week (Bayani. 2004).

The enlightened khan Muhammad Rahimkhan II has a special contribution to this rise. He turned his palace into a unique scientific and cultural center. The Khan's palace brought together more than 40 famous artists, scientists, scholars, famous historians, writers, mature representatives of the musical arts. Among the great scholars who created in the Khan's palace are the names of dozens



of artists, such as Shermuhammad Munis, Ogahi, Khudoiberdi Kushmuhammad, Muhammad Yusuf Bayani, Kamil Khorezmi, Ahmadjon Tabibi.

In the XVIII-XIX centuries in the Khiva khanate a special attention was paid to the science of translation. At that time, a special school of translation consisting of famous historians and writers was formed in the khan's palace. Nowhere in Central Asia at that time was the art of translation as developed as in the Khiva khanate.

Dilovarkhoja, Khudoiberdi ibn Kushmuhammad, Ogahi, Bayani, Kamil Khorezmi, Tabibi, Muhammad Rasul Mirzaboshi and others were among the leading scholars of the Khiva school of translation. Zayniddin Vasifi's work "Badoe ul-vaqoe" was translated from Persian into Uzbek by a skilled translator and poet Dilovarkhoja on the instructions of Allakulikhon.

Munis and Agahi are especially famous in the science of translation. The first book and the first half of Mirkhand's Ravzat us-safo are translated from Persian into Uzbek by Munis. After Munis' death, Ogahi completes the translation of Mirkhand's work. Khudoiberdi ibn Kushmuhammad translated Sharafiddin Ali Yazdi's "Zafarnoma" into Uzbek.

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