



## Information About Khiva Madrasas is Reflected in the Works of Local Historians

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**Abstract:** *In this article, the reflection of Khiva madrasas in written sources is studied for the first time. Among them, the scientific heritage of historians such as Shermuhammad Munis, Muhammadrizo Ogahi, Muhammad Yusuf Bayani, Hasanmurad Laffasi, Syed Hamid Tora Komyob, Bobojon Tarroh, Mirzo Olim Makhdum Haji, who lived and personally witnessed the economic, social, political and cultural processes that took place during the Khiva Khanate period, is important. Takes place. It should be noted that these historians, in addition to highlighting important historical details, also expressed personal opinions in their works.*

*In this period, the Khiva khanate's reign of the Kungirod dynasty is particularly noteworthy. Along with all fronts, the country entered history with the development of its cultural life. In this period, the construction of madrasahs and their architecture, management, material support, educational process, libraries and activities of teachers are noteworthy.*

**Keywords:** *madrassa, mudarris, qazi, mosque, hadith, tafsir, fiqh, logic, geography, arithmetic, handasa, khanaqah, domulla, mehtar, koshbegi, mishkot, musad.*

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Madrasahs are educational institutions of special prestige in the countries of the Near and Middle East. A madrasa is a higher and secondary educational institution in the Muslim world that trains ulama, schoolmasters, mudarris, judges, mosque imams and government officials of various levels. Since ancient times, theological sciences: the Qur'an, hadith, tafsir, fiqh, as well as worldly and natural sciences: Arabic and Persian languages, literature, philosophy, logic, history, geography, mathematics, geometry, chemistry, medicine, astronomy, engineering have been taught in madrasahs. . Even now, worldly knowledge is taught along with religious education in madrasahs in all Muslim countries [1].

Madrasa is derived from the Arabic word "darasa" ("to learn") and means "place of learning".

Mosques have been built since the first days of Islam. But it is difficult to say exactly when madrasahs were built. In the 9th-13th centuries, it spread in countries where Islam is believed, including in Central Asia. Some scholars claim that the first madrasa was built in Bukhara in the 10th century. According to Narshahi, the "Forjak" madrasa, damaged in the fire of 937, is one of the first madrasahs in Central Asia [2].

The period of Khiva khanate's rule by the Kungirat dynasty went down in history with the development of the country's cultural life in all aspects. In this period, the construction of

madrasahs and their architecture, management, material support, educational process, libraries and activities of teachers are noteworthy.

The works of local historians Munis, Ogahi, Bayani, Laffasi, Komyob, Bobojon Tarroh, Mirzo Olim Makhdum Haji can be cited. Now we will give some information about madrasahs in the works of these authors.

When Munis talks about the construction of madrasahs in Khorezm, he cannot get full information about some of the madrasa buildings. For example: in "Firdavs ul-Iqbal" "To the madrasa of Pirim Khwaja Eshan, in Hamul year (1811) he built a building in the grave of his father... Hazrat (Muhammad Rahim Khan) made a shrine, a madrasa and a house from his property, and he reached itmam in Hamul Uchur"[3], writes. According to these words, it is known that in Khiva in 1811 a madrasa, a shrine and a house were built next to the Pirimkhoja Eshon madrasa.

Some information about madrasahs is recorded in Ogahi's works.

Riyazu -d-dawla", "Madrasai Khan" was built during the reign of Alloquli Khan. "In the year of the sheep 1251/1835-1836, according to the decree of His Highness (Olloqulikhan) ... madrasa is located in the city of Khivaq with a caravanserai on the island of the Pahlavon gate, ... its renovation was completed with perfect perseverance and strength. With the order of his Majesty, the construction and construction of his primitive building was completed...Muhammad Reza Qushbegi. After his death, Atamurod Qushbegi gave it to his mother as a corfarmo according to the decree. It is a season for "Madrasayi Khan" and its history was found by the wise, virtuous Mirza Masiho ravvahallahu ruahu "Tamma Khairin"[4].

According to Ogahi, it is said: "In the year of the sheep, dated 1251/1835-1836, by the decree of Alloqulikhan, the construction of "Madrasa Oliya" was started in the city of Khiva with a caravanserai on the island of the Pahlavon Gate, under the leadership of Mohammad Reza Qushbegi. After his death, it was completed under the leadership of Atamurod Qushbegi. He is called "Madrasai Khan".

"Riyazu-d-davla" contains more information about Khiva madrasahs. "In Hamul year, the madrasa of Muhammad Amin Inaq in the city of Khivaq, the wooded land, the old building was old in terms of the appearance of the people and the people, and the building was legal. I ordered the minister, Azam Muhammad Yusuf, to demolish the old building and build a new one with stone. He is very good-natured and kind-hearted[5]"

As it is known, "Hamul 1255/1839-1840, the wooden madrasa of Muhammad Amin Inaq in the city of Khivaq became old due to the passage of time and the foundation of the building was damaged. I built a new building with stone, it is very beautiful and charming."

"Riyazu-d-Davla" said that "Hazrat Ollokuli Khan's profession was air and desert walks, with the cooperation of great scholars and kind emirs , he gave royal banquets in the pleasant garden of Tashkhovuz region, talked with scholars, enjoyed listening to their lessons, and In the chapter titled "His Highness radiated gold like sunlight and returned to the kingdom with joy", he writes the following about the sincere relations with the ulama during the time of Olloquli Khan: "Because of the innate nature and habit of his greatness, I invited all the ulama and fuzala to the auspicious state hall and gave them various feasts, He used to enjoy heavenly gatherings and create happiness. In the year 1243/1828, at the end of the summer period, Ul-Hazrat (Olloqulikhan) invited scholars and fuzalas, madrasahs, and students who were thirsty for knowledge to the orchard and rabot of the new crop in Tashkhovuz region to cheer them up.

... His Highness the Khan was pleased to see the gathered people. Scholars and princes sat in rows with their backs high according to their positions. Under the leadership of Waziri Azam Muhammed Yusuf Mehtar and Muhammed Reza Qushbegi, all the servants in their uniforms stood

steadily for the sake of service, showed infinite honor to the guests, and treated them with various dishes.

After the banquet, Olloquli Khan divided the community into 4 groups, the best of the scholars, the four saints - Hoja Muhammad Sadiq Eshon Qazikalon, Hoja Shamsiddin Qazi, Ashwais Eshon, Hoja Nizamiddin Muftis as the head of each group and ordered them to read the books Mishkot, Tavzih, Mutawwal and Hidaya.

Under the direction of Chun ul Hazrat, scholars and dignitaries who were elected to lead the meeting in an orderly manner lined up on each side and studied from these books. they gave content and brought happiness to the people of the assembly and pleasure to their souls. Some of them were sharp-witted and right-thinking narcissists, whose hearts were generous, they were seekers of new meanings, and their natures were prone to arguments and debates on religious topics. Fuzaloyi, who was authorized to teach in the presence of all the people gathered, enthusiastically opened their tongues and revealed their knowledge without stopping. And in proof of claim, several answers and questions and debates increased the momentum and heated up the market of virtue perfection with arguments and debates. The intelligent scholars who were in charge of lecturing to the difficult and difficult questions that arose during the debates gave eloquent and sufficient answers and spread the magic of the assembly, the ocean of newness, the jewel of meanings. And they brought joy to the hearts of the people of the meeting, enjoyed and blessed them. And the two teams, one of them who had accomplished meaningful work, and the other of them, showed enthusiasm in the function of debating, and through question and answer, they clearly and proved their virtues, following the example of the supreme king Firdavsmaab, Roy Khurshid.

Because the reasonable questions asked and fully satisfactory answers were accepted, ul Hazrat saw fit to reward everyone according to the knowledge he had acquired, and some of them were appointed as mudarris in higher madrasahs for teaching, and some as judges and presidents of the surrounding regions, cities and countries for the execution of Sharia rulings [6].

It can be seen from this that in 1828 Olloquli Khan held a question-and-answer session among scholars, that is, they certified them, and examined all akhuns and mudarris in the khanate. Carrying out this important work required a deep level and knowledge even from Olloqulikhan himself. By implementing this important task, the level of education for students in all madrasahs has been raised.

In the work "Riyaz-d-davla" by Ogahi, the masnavi of Munis, written about the scientific meeting organized in Tashkhovuz, is cited. The names of all scholars are not mentioned in the scientific meeting mentioned by Aghahi, but the names of the scholars who participated in that scientific meeting are mentioned in Munis Masnavi: 1. Qazi Eshon Eshwais a'lam. 2. Horde judge Khoja Shamsiddin. 3. Qazikalon Khoja Sadiq jurist. 4. Ataniyoz Chairman Mufti. 5. Sayyid Mukhtar. 6. Nizamuddin. 7. Kazibobo. 8. Sa'diddin. 9. Mulla Shukrniyaz recited. 10. Khoja Ibrahim read. 11. Othaniyoz read. 12. Qazi Yusuf. 13. Abdurahimjon read. 14. Khoja Musa read. 15. Niyazmuhammad mudarris. 16. Abdumo'min read. 17. Inayatullah recited.

At the scientific meeting there were questions and answers in the following areas. 1. Word science. 2. Logic. 3. Wisdom (philosophy). 4. Jurisprudence. 5. Science is good. 6. The science of method. 7. Hadith. 8. Interpretation [7].

Olloquli Khan, in cooperation with Ulama and Umaro, set off from Tashkhovuz Park, and Qilich Niyozbey, one of his associates, built a new one and came to the park known by his name. Scholars and scholars of the time organized a meeting with the statesmen and made reading and scientific discussion and debate more intense than before. Because after the feast, all the people of knowledge

and all the people who sought knowledge made unlimited donations as a gift to science. Alqissa gave the permission to return to the city on Wednesday [8].

The khan liked the discussions of the scholars who participated in the scientific meeting in Qilich Niyozbey Park. 5 scholars won the scientific debates organized in this garden. 1. Muhammad Karim Kipchak. 2. Mulla Ibrahim. 3. Mulla Dusham. 4. My father is a child. 5. Muhammad Nazar [9].

His son Rahmanberdibi built a madrasa in the name of Eltuzar Khan, who declared himself the first khan from the Kungirat dynasty, which is described by Ogahi in his work "Riyaz-D-Dawla" as follows.

"Let it be known that the madrasa built by Hamul 1255/1839-1840 during the reign of Rahmonberdibi, his father Eltuzar Muhammad Bahadirkhan, the foundation of the building was damaged due to the passage of time and the dampness of the basement, it was demolished and a stone madrasa was built in its place. After the completion of the construction of the madrasa building, on Saturday 21st of Rajab, His Majesty the Sultan (Olloquli Khan) hosted a banquet. After the banquet, His Majesty the King presented to the skilled craftsmen, depending on their rank, sarupoy tillabof and dagger, jewel case, pearl-like crown and gold items. He clothed the Ulema and the people of the army with pure sunshine and made them all happy [10].

Ogahi writes the following about the Madrasah of Muhammad Amin Khan, located not only in the Khanate of Khiva, but also one of the largest madrasas in Central Asia, located in the Ichan-Qala district of Khiva:

"After the end of the madrasa, the khan was happy and prepared a big wedding and a royal banquet for Bekniyoz devanbeg. At this wedding, there was no one who did not wear a sarpo and receive a gift. Fuzalo and Shuaro received gifts by reciting many qasidas and stories [11].

Ogahi begins to tell the events of the fifth year of the reign of Muhammad Rahim Khan II with the information about the madrasa built under the leadership of Muhammad Murad Devan Beg.

"Sanai is assigned to Hijri 1285/1868-1869, one of the most important events that happened in this year,...Muhammad Murad devanbeg...in the city of Khivaq...on the west-side of the mausoleum of Sayyid Alauddin...and on the east side of the Muhammad Amin Khan madrasa, a large building was built. "[12]. In the work "Shahidu-l-Iqbal" it is said that this madrasa was very elegant and beautiful, when the madrasa was built and commissioned, Muhammad Murad Dewanbeg gave a wedding and a party. The visit of the khan to see the madrasa and the reading of books by all the emirs and soldiers until dawn are mentioned. After the banquet, His Holiness the Khan will appoint a mudarris to the madrasa. It can be seen that the khans themselves were directly involved in the appointment of mudarris to Khiva madrasas.

Ogahi says the following about the madrasa built by Muhammad Rahim Khan II: In 1289/1872-1873, a madrasa was built in Khiva. Ogahi writes about this: "This year I built a high madrasa building in the inner fortress of Khivaq Darusstanat, on the opposite side of the arch gate, ... the work on this madrasa building started last year and was left unfinished because of the winter season, this year it was finished [13]"

Muhammad Yusuf Bayani's "Shajarai Khorezmshahi" contains some information about the construction of madrasas.

In his work, Bayaniy states the following about Eltuzar Khan's building of a madrasa: "Eltuzar Khan built a madrasa in Ur neighborhood of Khiva. During the time of Muhammad Rahim Khan, because the number of people who knew the science of reciting the Qur'an decreased, the Khan brought Haji Muhammad Sharif from Urganch and made him the musad (leader) of the Jame' mosque. Another group of furkon hafiz was appointed to the Madrasah and house prepared by

Pahlavon Mahmud from the shrine, and they assigned their necessary things from their own property. Haji Muhammad gave his wife a room next to the Sharif mosque in the Ark, where he and the princes were taught the science of Tajweed. Appointing qaris who own mosques and houses in Kent and neighborhoods, he ordered Mullah Safo, the head of Shariatpanah of Chubin madrasa, to teach this knowledge to those who could not come from far away. The Khan himself learned this knowledge, gave Haji Muhammad Sharif sarpo and gifts, yard and land, servants and concubines to his wife, and gave all his relatives the label of tarkhan[8].

Another characteristic feature of Feruz's reign is the expansion of the scope of construction and improvement works supported by waqf throughout the country. Muhammad Yusuf Bayani, one of the leading representatives of Khorezm historiography, describes this in his book "Khorazm Shahi" as follows:

"Let it be known that His Holiness the Khan is a very generous and kind man. They built many madrasahs and mosques and were responsible for the building of many madrasahs [10]. "

Indeed, during the long reign of Muhammad Rahim Khan II, the appearance of the Khiva fortress and its surroundings changed. At Khan's initiative and demand, palace officials, religious leaders, and large merchants built a number of architectural structures, such as mosques and madrasahs, which operated from the income of the foundation. Bayani, who witnessed this construction work, notes the following about it:

Muhammad Murad Devanbeg built a madrasa, and Yusuf ordered a mahram to build a madrasa, and Qadam the builder built a madrasa, and Ibrahim Khoja built a madrasa, and Yusuf the builder built a madrasa, and Husayn Muhammadboy built a madrasa, and Dost Olim built a madrasa. Qazi Muhammad Salim built a madrasa. And Islamkhoja built a madrasa with one minaret. All these buildings were built by the teachings of His Holiness. Also, on the north side of Nurillobek yard and gardens, they gave homeland to many Bevatans and built a great mosque, and named the place Sultanabad. The population of that mosque was one hundred houses. Indeed, they improved many lands. Many mosques, madrasahs and religious houses were built, many lands were improved, and the people accepted the good deeds of "Annosu alo dini mulukahum" and even Muhammad Panohboy built a madrasa on the back side of the mosque. And Qari Bazzaz Yusufbek ibn Fazilbi built a madrasa with one minaret in place of the courtyards of Maghfur in his neighborhood. In one thousand three hundred and twenty-second of the Hijra, Muhammad brought the building of the mahram madrasa to its end and asked the poor to tell the story[6].

**As a result of our scientific research, we came to the following conclusions:**

1. In the works of local historians, Munis, Ogahi, Bayani, Laffasi, about madrasahs, the rulers who built them are recognized for their contribution to science throughout the country.
2. During the reign of rulers such as Muhammad Rahim Khan I, Olloquli Khan, Muhammad Amin Khan, and Muhammad Rahim Khan II, who came from the Kungirat dynasty, the construction of madrasahs spread throughout the country.
3. In 1828, Olloquli Khan, the first of the rulers of the Kungirat dynasty, held a question-and-answer session among scholars, i.e., their attestation, and examined all the akhuns and mudarris in the khanate.
4. The distinctive feature of the reign of Feruz, one of the rulers of the Kunhirat dynasty, is the expansion of the scope of construction and improvement works provided at the expense of waqf throughout the country. Bayani describes Feruz's conversation with the madrasa mudarris and ulama two days a week.



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