

**THE EDUCATION SYSTEM IN THE KHIVA AND KOKAND KHANATES IN THE  
MID-19TH CENTURY (BASED ON THE ACTIVITIES OF MADRASAS)**

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**Abstract:** This article examines the education system in the Khiva and Kokand Khanates, particularly the activities of madrasas, their unique aspects, and the types of subjects taught in the madrasas that existed in these two regions.

**Keywords:** Khiva, Kokand, education, upbringing, school, madrasa, mudarris (teacher), student, Shergazi Khan Madrasa, Hakim Oyim Madrasa, Matniyoz Devanbegi Madrasa, Norbotabiy Madrasa, religious knowledge, fiqh (Islamic jurisprudence), mathematics, geometry, hadith, sharia.

The architectural monuments of Central Asia are highly valued for their antiquity and uniqueness, often regarded as gems of the East. Especially in the late 19th and early 20th centuries, the construction of numerous minarets, madrasas, and mosques in the Khanate contributed to the city's recognition as a museum city. The UNESCO World Heritage List, which includes 350 architectural monuments, also features ancient monuments from Uzbekistan.

Khiva held the second place in Central Asia in terms of the number of madrasas, after Bukhara. Research shows that in the late 19th and early 20th centuries, there were 65 madrasas in Khiva, with 54 located in the city and 11 in the surrounding areas.<sup>[1]</sup> Ten of these madrasas were built by the Khiva Khans, while more than 20 were constructed by the Khan's descendants, wealthy individuals, and religious court scholars. Academician Ya. Gulomov, in his monograph "Monuments of the City of Khiva," notes that 36 madrasas were built in Khiva itself during the late 19th and early 20th centuries.<sup>[2]</sup> By the early 20th century, there were a total of 130 madrasas and 1,636 mosques in the Khanate.<sup>[3]</sup>

Typically, a person intending to build a madrasa would gather craftsmen and hold a competition for the best design. The most suitable design would be selected, and construction would begin. For example, in 1851, a competition was announced for the construction of the Muhammad Amin Khan Madrasa, and the design by master Abdullah "Jin" was chosen. The person building the madrasa would first gather everyone for a feast, and a divanbegi (accountant) would be appointed to oversee the construction. The largest madrasa in Khiva, built by Muhammad Amin Khan in 1851, was a two-story building with 125 rooms, accommodating 260 students at a time. It was endowed with 35,325 tanobs of fertile land. The smallest madrasa in the city, built in 1888 by Boyjon Juvozi for his descendants, consisted of only 4 rooms.

Currently, more than 70 historical-architectural monuments are registered in Khiva, with 54 located within the Ichan Kala area. Below, we will discuss some of them. The Muhammad Rahim Khan II Madrasa, built around 1874, is one of the largest madrasas in Khiva and generally in Central Asian cities. During the Russian campaign against Khiva in 1873, a Russian artist who visited the city depicted the madrasa and noted: "This building was constructed in front of the square near the Khan's court (Kuhna Ark). When we arrived, its construction was not yet completed. The current Khan had started it a year and a half ago. Special rooms for trade

stalls were built in the front part. The beautiful portal in front of the madrasa's decorated facade blocks the view." [4] The front part of the madrasa had one-story rooms, while the back part housed trade stalls. It also included a special classroom, summer and winter mosques, a library, and dormitories for students.

The Shergazi Khan Madrasa was built in honor of Shergazi Khan's victory in the Khorasan campaign. The Khan returned with a large amount of loot and five thousand captives, including skilled craftsmen. The Khan ordered them to build a grand madrasa in a short time, and it was completed in three and a half years. A stone plaque on the madrasa's wall states: "Those who study in this madrasa will reach the pinnacle of knowledge, become the ones who unlock all secrets, and light the torch of knowledge."

The Matniyoz Devanbegi Madrasa was built in 1868 by Muhammad Niyaz Devanbegi, the Khan's finance minister (also known as the poet Kamil Khorezmi). It is located between the Muhammad Amin Khan Madrasa and the Said Alovuddin Mausoleum. The building is oriented from east to west, with a small carved gate on the eastern side. It has about 20 small rooms and a summer mosque.

The Tolib Makhsum Madrasa was built in 1910 by Tolib Makhsum, who served as a divanbegi in the Khan's court. Due to the lack of space around it, the madrasa was built in a trapezoidal shape. It has about 20 rooms, with special rooms for the imam and the mullah.

In the 19th century, many madrasas were also established in the city of Kokand. These madrasas are also historical-architectural monuments. Many of them have not survived to this day, and their names are unknown. Only fragments of written records or, more often, just their names are mentioned. According to available information, there were about 40 madrasas in Kokand, but not all of them have been fully documented in archives or other sources.

The Norbotabiy Madrasa was built in 1799. Kokand craftsmen, along with Bukharan master Muhammad Salih Usta Qosim, participated in its construction. A characteristic feature of Kokand craftsmen is monumentality. The high portals, majestic entrance arches, and capital domes of the building symbolize the stability of the feudal system and its reliance on religion. This impression is reinforced by the solid brick front wall. One of the distinctive features of Kokand madrasas is that many of them are unadorned, with only a few being decorated. The inner courtyard is enclosed, with rooms arranged along the perimeter.

According to architect N. Azimov, "This one-story building has a symmetrical courtyard composition (structure) and is rectangular, with cylindrical minarets at its corners. The square courtyard (38x38m) contains living rooms. The main entrance portal faces north. On its sides, a domed mosque is built. Twelve windows are connected by arches, with a cylindrical structure, a domed mosque, and a classroom. This brick building has almost no decorations. The brick front wall, with its open, plastered surface, shines with its purity. The mosque room, with its stalactite dome and star-shaped structures, is more beautiful than the classroom with its mihrab. The doors are decorated with simple geometric shapes and plant-like carvings.

The madrasa, with its structure and portal, resembles the monuments of Bukhara (such as the Kukaldosh, Abdulaziz Khan, and Mir Arab madrasas)" [5].

The Madali Khan Madrasa, with its grandeur, was a two-story, brick building with minarets at its corners and a square, tall structure that stood out among other buildings. Such a madrasa did not exist in Tashkent or other cities. Here, 1,000 mullahs studied [6]. This madrasa was destroyed and turned into ruins during the Soviet period.

The Kamol Qozi Madrasa was built in 1820. Part of its front wall is decorated with colored glazed tiles. The madrasa's dome resembles a hat and was covered with copper sheets. These were prepared by the brothers Sodiq Khan and Hojimat. Recently, the madrasa building has been restored.

N. Azimov describes the architectural significance of the "Kamol Qozi Madrasa" as follows: "The 'Kamol Qozi Madrasa' is a Muslim higher education institution, encompassing classrooms, living rooms, and a mosque-porch. All of these form a single courtyard composition. Particularly, the entrance gate is of special importance, with its carved portal, cylindrical minaret at the top corner, and domed windows well-crafted. Like the Khudoyar Khan Palace, only the entrance gate here is richly decorated. The portal, with its carved tiles, is organically connected with Arabic inscriptions. Behind the portal, the upper part of the two-winged structure is covered with a rectangular dome, serving as a classroom. The classroom's balcony, located on the main front wall at the top of the portal, leads to the courtyard (20x20m) with living rooms and a mosque. The mosque faced east and was an open porch with four columns. The interior was plastered, while the exterior was built of brick without plaster, like public buildings. The Kamol Qozi Madrasa was built according to the architectural traditions of Kokand craftsmen" [7].

The Miyan Hazrat Madrasa has survived to this day. This three-courtyard complex has two courtyards connected along the east-west axis, with the third courtyard connected to them from the south. The main entrance gate, with its domed portal and delicate carvings, is located on the western side of the southern courtyard. The gate was crafted by Kokand master carver Iskandar Haji. Houses are attached to all sides of the madrasa. In the southeastern corner, a small minaret has been preserved. The remaining eastern (35x20m) and western (23x11m) courtyards are also surrounded by living rooms. The eastern side of the madrasa had a porch (now lost), while the western side had a classroom. The walls are made of brick and plastered with ganch. In this madrasa, in addition to religious sciences, literature, mathematics, astronomy, history, and other subjects were also taught.

In general, there were many madrasas in Kokand. "Buzruk Hojja" (built in 1801 by Buzruk Hojja Eshon Hasan Hojja Eshon's son), "Pir Muhammad Yasovul" (built in 1802 by Pir Muhammad Yasovul), "Khojabek" (built in 1805 by Khojabek Abdurahmon's son), "Okhund Devanbegi" (built in 1805 by Mullo Muhammad Okhund), "Ming Oyim" (built in 1802 by Ming Oyim, Norbotabiy's wife and Umar Khan's mother), "Jomiy" (built in 1817 by Umar Khan, serving as both a madrasa and a mosque), "Mir Botaboy" (built in 1827), "Khoja Dodkhoh" (built in 1822 by Buzruk Hojja Eshon Arif Hojja's son), "Ali" (also known as "Aliy," built in 1846 by Muslimqul Mingboshi in honor of Khudoyar Khan), "Hakim Oyim" (built in 1869 by Khudoyar Khan in honor of his mother), "Sulton Muradbek," and others are among them.

In conclusion, madrasas played a significant role not only in the cultural and educational development of our ancestors but also in their social life. Therefore, the construction of madrasas was elevated to the level of state policy, and the abundance of madrasas demonstrated the cultural progress and political power of the state. The famous Hungarian orientalist H. Vambery emphasized: "When discussing Eastern countries or regions, one should first pay attention to the mosques and madrasas there," and this was not without reason.

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