

FOUNDATION OF THE MADRASAH AND EDUCATIONAL SYSTEM IN MOVARUNNAHR IN THE FIRST THREE CENTURIES OF ISLAMIC CIVILIZATION

Mamatkulova Farangis Orzukulovna

Doctoral student of the Department of Historiography and
Source Studies of Samarkand State University named after Sharaf Rashidov
E-mail: mamatqulovafarangis@gmail.com

Abstract

With the introduction of Islam in Movarounnahr, religious education and related sciences began to develop. Especially, religious and secular sciences developed organically. It was from this period that schools and madrasahs began to appear in the regions. In this article, valuable information about the establishment of madrasahs and the source studies of the educational system in Movarounnahr in the first three centuries of Islamic civilization is analyzed.

Keywords: Movarounnahr, Islamic civilization, religious education and related sciences, schools and madrasahs, source studies of the educational system.

Introduction

Madrasahs have long been recognized as highly prestigious educational institutions in the countries of the Near and Middle East. Old Bukhara and Samarkand are famous for their numerous madrasahs. As a result of the spread of Islamic civilization, from the 8th-9th centuries, there was a need to train qualified personnel to study and promote it. As a result, Islamic civilization was introduced. In particular, a lot of attention was paid to the emergence of school, madrasa and madrasa scholars in Central Asia.

MAIN PART

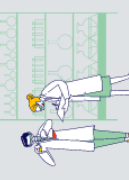
In the work of Adam Mes, the history of the emergence of madrasahs is known to belong to the 10th century, and the first madrasahs were established in Nishapur. However, according to historical sources, including Narshahi's "History of Bukhara", there were madrasahs in Bukhara as early as the beginning of the 10th century, and one of them, Farjak Madrasah, was badly damaged during a fire in 937. So, madrasahs, one of the important stages of the educational system, appeared in Movarounnahr at the end of the 8th century, especially during the Samanid era, and their establishment not only in Bukhara, but also in Samarkand dates back to the end of the 8th century and the beginning of the 9th century. Because according to the Jome book dedicated to the history of Samarkand, there were seventeen madrasahs in Samarkand in the 9th-10th centuries. Information about the location of these madrasahs in Samarkand, their founders, madrasa names, programs, endowments, and specialization directions is still scarce. But one of the famous hadith scholars who lived and worked in the same period was Abdullah

ibn Abdurrahman Dorimiy Samarkandi (788-869), the author of "Kashf ul-Makhjub" Abu Ali Fuzayl ibn Iyoda Samarkandi (8th-9th centuries), Muhammad ibn al-Yamin Abu Bakr al-Samarkandi (9th century), astrologer Abdulfath Sayyid ibn Khafif Samarkandi (10th century), Ishaq ibn Ibrahim al-Shashi (10th century), the author of Kitab ul Usul (10th century), Sheikh Abu Mansur Motrudi Samarkandi (died 945-946), Abulqasiv Hakim Samarkandi (died between 985 and 1003) and many other scholars were teachers in these madrasas and taught various fields of ulumi salosa (Qur'an, hadith, fiqh) and ulumi aqliya (secular sciences).

Kuttabs (schools), mosques, madrasahs, discussion meetings, rabots and houses functioned as places of education in the first three centuries of the Hijri in Movarounnahr district. The geographical area where the first madrasahs were established corresponds to Khorasan and Movarounnahr region at the end of the 9th century AD. It is assumed that Buddhist monasteries (vihara) had a significant influence on the emergence of madrasas in this region. The influence of Bedouinism increased in this area, and the followers of this religion acquired ancient traditions. Monasteries are considered to have influenced the Islamic traditions of Central Asia in two ways: firstly, the Buddhist tradition served as a model and source of inspiration for early Islamic mysticism, and secondly, the educational system used in Buddhist monasteries and complexes served as a model for early Muslims. Scholars who converted to Islam from Muslims or Buddhism did not leave the previous education system, but converted it to Islam and established the first madrasas. [1]

It is believed that the oldest madrasa-level educational institutions in the Islamic world were in Bukhara and Samarkand. When Nizamulmulk founded the famous Nizamiya madrasa in Baghdad, he most likely copied an educational institution that existed in the East. This institution in the Eastern region was in Bukhara. At the same time, according to the strong possibility, Bukhara can be the homeland of madrasahs. [2] Nizamulmulk built the Nizomiya madrasa in Baghdad at the end of the 11th century AD. However, madrasahs existed in Khurasan and Movarounnahr area before this date, and Nizamulmulk from Khurasan saw these madrasas. Before Nizamulmulk built the Nizamiya madrasa in Baghdad, he built the Nizamiya madrasa in Nishapur during the reign of Sultan Alparslan for Abul Ma'ali Abdulmalik ibn Shaykh Abu Muhammad Abdullah ibn Hayyuna, a scholar of Shafi'i jurisprudence known as Imamul Haramayn, who taught in Mecca and Medina. [3]

Nizamulmulk's reputation for building a madrasa led to the construction of the first great madrasa in Baghdad. We can see that there were madrasahs in the cities of Bukhara and Samarkand, located in the Movarounnahr region, and education and training was carried out in them. Tughrulbey demolished the mosque in the Sarg region of Bukhara and built a madrasa from the timbers of the mosque in a place called Suvaikatul Baqqolin. Later this madrasa was named after Gular Tekin. [4] One of the Samani rulers, Muzaffar ibn Ahmad ibn Nasr ibn Ahmad, built an educational institution in Samarkand for Abu Hatim Muhammad ibn Hibban Busti (died 354 / 965), a scholar in the fields of medicine, astronomy, natural sciences, and history, along with religious sciences. [5] It is described that this building was a madrasa with greenery especially for the scholars of hadith. During the reign of Sa'id Nasr ibn Ahmed ibn



Ismail, the emir of the Samanids (325 AH / 936 AD), a big fire broke out in Bukhara. The Farjak madrasa in the Bikor neighborhood was also burnt down in this fire. [6]

The jurist Abu Nasr Ahmad ibn Muhammad ibn Haris from Jajaniya village of Bukhara lived in the madrasa of Imam Abu Bakr ibn Fazl Kimori. In addition, Abu Hafs madrasa also exists in Bukhara, and when Abu Bakr Muhammad ibn Ahmad ibn Shahuwayh (d. 361/965) came to Bukhara, he stayed and taught in this madrasa. [7] Qazi Abu Nasr ibn Abdullah ibn Ash'as Kushani studied at Darul Juzhonia in Samarkand. Abu Nasr died at the age of one hundred and ten (1051 AD / 443 AH). Abu Ya'qub Yusuf ibn Muhammad Sogarji, who died in 502 AH / 1108 AD, taught at Sikkatu Haiti Hayyan madrasa in Samarkand. It is believed that this madrasah was built by the Somanites. In addition, Rasu Sikkati Amir madrasa and Qusam madrasa named after Qusam ibn Abbas operated in Samarkand.

It can be said that the main differences between the madrasas that existed during the Samanid period and the madrasas of the later period were that they were established for the purpose of giving lectures by the famous scientists of the time and for the purpose of providing education in a certain field of science. At the same time, it can be seen that the madrasas of the Samanid period had the same order and system as in other madrasas. Abul Qasim Qurashi emphasized that the students participated in the madrasa classes while taking ghusl, ablution and fasting. At the same time, the students mentioned that they treated their teachers with deep respect. [8] It can be seen that the Waqf institution existed in order to meet the needs of Bukhara and Samarkand madrasas and to cover the expenses of students. The lands of one of the Bukhara villages, Afshona, were donated to science. [9] Abu Ishaq Ibrahim ibn Husayn Samarkandi, who died in 1000 year, also bequeathed his valuable property. In Bukhara, the waqf lands were used to cover the needs of mosques, madrasas or hospitals. [10]

How important it is to record the property and wealth attached to madrasas as waqf in waqfnamas, because it also helps to determine the status of this madrasa. the number of sciences is also determined. In this respect, his waqfnamas are official documents of great importance in illuminating the history of madrasas. Not only because of the lack of preservation of foundation documents, but also due to the fact that the information about madrasas in historical, travelogues or scientific works created at that time is still unknown. We do not have a clear idea, based on the sources, about many related issues (including the specific program, teaching methods of books, responsibility of teachers and students). But there is no doubt that they exist and have a certain system. At the same time, these madrasahs have their own libraries, which contain manuscript sources that serve the educational process and scientific research in madrasahs.

The state of the scientific, cultural and literary life of that period is manifested as the scientific-literary heritage of scholars and poets and the product of the activity of these madrasas. According to the sources, scholars famous in the Islamic regions taught in seventeen madrasas in Samarkand at that time. For example, it is recorded in the book dedicated to the history of Samarkand that in the madrasa of Samarkand's Rabati Ghaziyan (located on the southern side of Chophonota, which is still called by the same name), the scholar of theology Muhammad ibn Fazl Balkhi (originally from Balkh, settled in Samarkand and settled in 913 (he died here in

1988. But we do not have any information about where he was buried in Samarkand) was a mudarris. It is important that Allama Muhammad ibn Fazl Balkhi mentored the famous scholars of theology, Sheikh Abu Mansur Motrudi (870 / 945-946 AD) and Abul Qasim Hakim Samarkandi (died 953).

These scholars learned the basics of the science of theology from Muhammad ibn Fazl Balkhi at the madrasa in Rabati Ghaziyan. In addition to that, scholars such as Abu Bakr Ahmad Juzhoni, Nusayr ibn Yahya Balkhi, Muhammad ibn Muqatil Razi, etc., also taught in the Samarkand madrasas. Abu Ali Fuzayl ibn Iyoda Samarkandi (second half of the 8th century, first half of the 9th century), the author of the work "Kashf ul-Mahjub", which was recognized in the Islamic world in seventeen madrasas in Samarkand, along with the famous mudarris, was the author of the work "Al-Raddi ala al-karomita". Muhammad ibn al-Yamin Abu Bakr al-Samarkandi (9th century), Faqeh Abu Lais Samarkandi (died between 985-1003) and many other scholars were teachers. Most madrasahs had libraries.

CONCLUSION

To sum up, libraries were built by the sultans for public benefit. It can be seen that there was also a library belonging to the emir of Bukhara, Nuh ibn Mansur. Ibn Sina said that he saw books in this library that he had not seen before. He mentions that the palace library consisted of several rooms, each room was enriched with manuscripts related to a certain field of science or art, and the manuscripts in the library were kept in chests.

REFERENCES

1. Demirci. Dynamics of knowledge and thought developed in Central Asia. - B.: 83-84; Barthold. History of Central Asian Turks. - B.: 56; Digger. History of Islamic Institutions. - B.: 231.
2. Frye. Bukhara. - B.: 189; Havansari, Muhammad Bakir Isfahani. Ravzatul jannot fi ahvalil ulamai was sadat. Research by Asadullah Ismailian. - Tehran: Maktabatul Ismailiyan, 1390. Volume IV. - B.: 184.
3. Ibn Khallikon. Wafayot ul ayan... Investigation by Ehsan Abbas. - Beirut: Doru Sadir, 1978. Volume III. - B.: 168.
4. Narshahi. History of Bukhara. - B.: 30.
5. Ibn Asakir. History of Dimashq. Volume LII. - B.: 251.
6. Narshahi. History of Bukhara. - B.: 133-134.
7. Samani. Count. Volume III. - B.: 394.
8. Qushayri, Abul Kasim Abdulkarim ibn Havozi Nishapuri. Abdulhalim Mahmud Sharif investigation. - Cairo: Darosh Shu'ab, 1989. - B.: 489-490.
9. Narshahi. History of Bukhara. - B.: 31.
10. Zaydon. History of Islamic culture. Volume III. - B.: 448-449.