

HISTORY OF BUKHARA MEDIEVAL EDUCATION SYSTEM AND MADRASAHs.

Normirzayeva Gulbahor Ergash qizi

A student of the Faculty of History of Karshi State University

Abstract: This article is about the medieval educational system of Bukhara, which is the foundation of the history of Bukhara and also named "Qubbatul Islam", forms of teaching, teaching processes and the history of madrasahs. In the article, all aspects of Bukhara's education in the Middle Ages are fully covered.

Key words: "Qubbatul Islam", madrasa, pandnoma, "Abjad Khan", domla, iqdadi, adno stage, "Masudiya" madrasa, Mankovskaya, guzar.

Bukhara has long been one of the cities with high prestige in the Islamic world, and the presence of minarets, historical monuments and holy places with a long past in every part of the city indicates that there is a trace of the distant past. Also, the city is a place of cultural, religious and scientific knowledge. Bukhara received the name "Qubbatul Islam" from the middle ages. The reason for this is that since ancient times, madrasahs served as a place of knowledge and became famous for its many madrasahs. In Bukhara in the 9th century, the terms school and madrasa and the concepts of secondary and higher education institutions were formed.¹

In the Middle Ages, the education system in all Muslim countries consisted of three levels: primary education, general education and higher education. Primary education is provided in schools attached to mosques and lasts for five years, students are accepted at the age of 4-5. Boys were brought up by the imams of the mosque, and girls by female khalfas. In elementary schools, Arabic writing and reading, examples from the Holy Qur'an and hadith, abjad arithmetic, poetry books, pandnoma, rules of etiquette were taught. Depending on the stage of education, the students were called "Haftiyak Khan", "Abjad Khan" and "Qur'an Khan". Since the educational system in schools was organized in several stages and carefully, the process of teaching literacy took a lot of time. For example, it took 3-4 months to a year, sometimes even more, to learn the alphabet alone. About 20 students were educated in each school. School classes were conducted by mullahs. Mullah - in the countries of Central Asia, he was considered a scholar of Muslim customs, a religious servant, a teacher of a religious school, a literate, knowledgeable person. Domla means senior mullah.

L. Y. Mankovskaya, doctor of architecture, informed that the school built near the mosque of one of the neighborhoods in Bukhara has 2 floors. Classes were held on the first floor in winter, and in summer in the summer school. The schools built in a separate building are usually made of wooden slatted, column-beam devices, or made of brick with a gable-domed form. In the Chashma-Ayub neighborhood of Bukhara, there is a big school with a dome, which is 29x30 meters in size, and the big hall with a dome in the middle is 10.5x10.5 meters. The school consisted of a hall, several classrooms, porches and rooms with arched roofs, in addition to a large hall that served as a teacher's room or public hall. The plan solution of the building is made in an asymmetric composition. However, in the Middle Ages, the number of schools built in the style of a separate building was not very large. Most of the schools were built together with other public (guzar, mahkama, madrasa) or worship (mosque, house) buildings.²

¹ Movarounnahr scientific centers [Isomaterial]: book-album Munavvarov Z. and others: . Tashkent: International Islamic Academy of Uzbekistan, 2022 - 480 pages.

² Маньковская Ю.Л. Типологические основы зодчества Средней Азии (IX начало XX века). Т.,1980

Madrasahs of Bukhara were not only higher educational institutions, but also unique architectural monuments. Madrasahs of Bukhara have been preserved until now as the rarest examples of medieval architecture due to their luxury, sophistication and careful construction. Due to the fact that they have been engaged in the construction of madrasahs for centuries, a rich experience has been formed in this regard.³

The first information about madrasahs can be found in the descriptions of the cities of the 9th-10th centuries in Central Asia. For example, according to Herman Vamberi, during this period, the number of madrasahs in Bukhara alone was more than madrasahs in all Eastern countries. Educational programs for students studying in madrasahs are divided into three stages:

- The first, lower stage - (adno or elementary),
- the second, middle stage - (Avsat or Rusldi)
- the third, upper, higher stage - (excellent or advanced) group.

A separate program was developed for each stage, and the transition from one stage to the next stage was decided through final exams. With this, the allowances (stipends) received by students have also been increased.⁴

The Madrasah course of study usually began with the acquisition of a Persian textbook called "Awwali Ilm". The adno stage lasted until the reading of the book "Aqeed", the avsat stage began with the reading of the book "Aqeed" until the study of the book "Sharhi Mulla" and after that those who study the complex manuals are excellent. stage students are considered. Studying in a madrasah lasted an average of 7-12 years, depending on the students' ability.⁵ In addition to the works of Arab, Persian and Turkish scholars, the works of ancient Indian and Greek scientists Claudius Ptolemy, Socrates, Plato, Aristotle and others translated into Arabic and commentaries written on them were taught as textbooks. Among the literary works, the works of Abul Qasim Firdawsi, Farabi, Ibn Sina and Beruni were studied with love. The general aspects of the madrasah curriculum were developed in the 10th-12th centuries and subsequently improved. Training usually started in September and lasted until March. It is closed in summer and Ramadan. By the 13th century, when madrasahs-mausoleums were created, one domed room served as a hut for the founder of this madrasah. It consisted of a 2-story, rectangular courtyard, rooms and classrooms for living around the courtyard for mudarris and talibs. Each madrasah had its own library.

The invasion of the Mongols at the beginning of the 13th century and their rule for a century and a half in Movarounnahr, Khorasan and Khorezm had a negative impact on education and spiritual life as well as in other areas. Several schools, madrasahs, and libraries were burned down in Bukhara, Samarkand, and Urganch during the riots of the invaders. For example, in 1273, during the invasion of the Khulagis, the "Masudiya" madrasah and a large library burned down in Bukhara. How many manuscripts and holy books were burned.⁶

Book shelves were used as stables for horses. Waqf lands were confiscated and added to their property. Mullahs and mudarris were killed or used as slaves. According to some reports, some of the mullahs and mudarris were forcibly taken to the houses of Genghis Khan, and they taught the sons

³Bobojonova F.. Educational system in the Bukhara Emirate (end of the 19th century - beginning of the 20th century). Tashkent: Adib, 2014 - 128 pages..

⁴Jumanazar A. History of Bukhara education system. Tashkent: Akademnashr, 2017 - 592 pages.

⁵ National encyclopedia of Uzbekistan. Tashkent: OZME, 2003. Volume V. - 376 pages.

and grandsons of Genghis Khan. Some sheikhs and schoolmasters left their countries with their students and relatives. Some Mongol khans showed respect to the representatives of Sufism, the purpose of which was that the people respected and followed such people.

According to historical sources, the first madrasa in Bukhara was established in the 9th century. "Farjak madrasa" is one of the oldest madrasas. Farjak madrasa is one of the first madrasas built not only in Bukhara, but also in the entire region. The information about it belongs to Muhammad Narshahi, and this madrasa was built around the 9th century in the area of the ancient address of the city of Bukhara, called "Samarkand Gate", on the side of the road. It was destroyed by fire in 937 AD. Later it was taken out of repair. In the 13th century, Mudarris Mas'ud Imamzad studied there. Unfortunately, the building was not preserved.⁷

Abu Hafs Kabir Bukhari Madrasa is considered to be the oldest higher madrasa in Bukhara. This madrasah was founded around 800-810 years. Almost 1200 years have passed since his scientific activity. Some historical monuments related to the madrasa have been preserved. Some have been repaired. Until the revolution of the Soviets, classes were held continuously in this madrasa.

In the Middle Ages, Bukhara madrasahs were famous not only in Movarunnahr, but also in Central Asia and the Muslim East. According to Sadridin Aini, the influence of Bukhara madrasahs in the Islamic world is very high, and the words of scholars educated in them on religious matters are considered more authoritative than the words of those who studied in Egypt and Hijaz. The education system and the strong intellectual potential of the people in Bukhara in the 13th century did not stop the educational development despite the Mongol invasion. In addition, the role of madrasahs in the field of education in the medieval Islamic world is incomparable. It is not by chance that our country has matured scholars as a result of their work.

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⁶ <https://www.mirarab.uz/ruknlar/1337>

⁷ Asrorova L. Q. From the history of Bukhara madrasas. Tashkent: Hilal-Nashr, 2017 - 224 pages.