

## HISTORIOGRAPHY AND SOURCE STUDY OF SCHOOLS AND MADRASAS IN MOVAROUNNAHR IN THE MIDDLE AGES

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### ANNOTATION

After the conquest of Central Asia by the Arabs from the 8th century, the caliph ordered the opening of schools at all mosques. Basically, the imam of the mosque began to gather the boys and teach them. Since then, until the beginning of the 20th century, many madrasah graduates and those who were interested in children's education opened schools at mosques, in their homes, in special quarters and ran them as "schools". "School" in Arabic means "kataba" - to write, that is, a place where they learn to write. In ancient times, school meant a place where writing was taught. By the 9th century, serious changes were noticeable in the education system of modern Uzbekistan and its neighboring regions. After the Arabs conquered Central Asia, they began to actively introduce Islam and Arab-Muslim culture here, as in other countries they conquered.

**Keywords:** Madrasah, hujra, dome, classroom, monk, reading room, imam, muezzin, mudarris, architectural style.

### АННОТАЦИЯ

После завоевания Средней Азии арабами с 8 века халиф приказал открыть школы при всех мечетях. В основном имам мечети стал собирать мальчиков и обучать их. С тех пор и до начала 20 века многие выпускники медресе и те, кто интересовался детским образованием, открывали школы при мечетях, в своих домах, в специальных кварталах и вели их как «школь». «Школа» по-арабски означает «катаба» — писать, то есть место, где учатся писать. В древности школа означала место, где обучали письму. К IX веку в системе образования современного Узбекистана и соседних с ним регионов заметны серьезные изменения. После того, как арабы завоевали Среднюю Азию, они стали активно внедрять здесь ислам и арабо-мусульманскую культуру, как и в других завоеванных ими странах.

**Ключевые слова:** Медресе, худжра, купол, классная комната, монах, читальня, имам, муэдзин, мударрис, архитектурный стиль.

### ANNOTATSIYA

8-asrdan boshlab Oʻrta Osiyo arablar tomonidan bosib olingandan soʻng xalifa barcha masjidlar qoshida maktablar ochishni buyuradi. Asosan, masjid imom-xatibi yigitlarni yigʻib, ularga dars bera boshladi. Oʻshandan boshlab, 20-asr boshlarigacha koʻplab madrasa bitiruvchilari va bolalar bilimiga qiziquvchilar masjidlar qoshida, oʻz uylarida, maxsus xonalarda maktab ochib, ularni "maktab" sifatida yuritdilar. "Maktab" arabcha "kataba" – yozmoq, yaʼni yozishni oʻrganadigan joy maʼnosini bildiradi. Qadim zamonlarda maktab yozuvni oʻrgatish joyini

bildirgan. 9-asrga kelib hozirgi O'zbekiston va unga qo'shni viloyatlarning ta'lim tizimida jiddiy o'zgarishlar sezildi. Arablar O'rta Osiyoni bosib olgandan so'ng, ular bosib olgan boshqa mamlakatlardagi kabi bu yerda ham islom va arab-musulmon madaniyatini faol joriy qila boshladilar.

**Kalit so'zlar:** Madrasa, hujra, gumbaz, darsxona, rohib, qiroatxona, imom, muazzin, mudarris, me'morchilik uslubi.

## INTRODUCTION

One of the main directions of this work was the complete reform of the education system based on Arab-Muslim traditions. Initially, various educational centers were established under the mosques, and gradually improved and became a separate system. Although the development of the Arab-Muslim education system was based on general principles in various regions of the Umma, later Abbasid state, it also had its own local characteristics. This situation was especially evident in Central Asia, the eastern borders of the Abbasid state. The information about the first madrasas in Bukhara, one of the ancient cultural centers of our country, is as follows: Taking into account the dispute between the intellectuals of Bukhara stated by Muhammad Sharif Makhdum of the 8th-10th centuries, the Kalabad and Gharibiya madrasas are the oldest dargahs of knowledge.

## MAIN PART

Abu Hafs al-Kabir madrasa was built at the end of the 8th century and the beginning of the 9th century. We only assumed that there was such a madrasah at first for three reasons. Those reasons were the fact that this person is the founder of the Bukhara school of jurisprudence, the information about the large number of students, and the discovery of a document on the issue of the "Imam-ul-Muslimin Hujras" during the research process. When all the information was directing us to the Abu Hafs al-Kabir madrasa, our colleague Saidakbar Muhammadaminov's research on the work of Najmuddin Umar al-Nasafi said: "Al-jawahir al-mudiya fi tabaqat al" of Abduqadir ibn Abul Wafa al-Qurashi (died 775 / 1375), written in the 14th century "Hanafiya" (jewel rubies in the Hanafiya style) can be included. It contains information about a number of great jurists who taught at the Abu Hafs al-Kabir madrasa," the information written made our assumptions come true.

The Abu Bakr ibn al-Fazl madrasa was built at the end of the 9th century and the beginning of the 10th century. Abdukarim al-Samani wrote about him. The first information about the Farjak madrasah belongs to Narshahi. It was one of the oldest madrasas of Bukhara, it was destroyed by fire in May-June 937 AD. Later, the madrasa will be renovated. Abdukarim al-Sam'ani, one of the authors of the 12th century, says that it is near the Farjak gate. Mu'in al-fuqara Ahmad ibn Mahmud gives information about Timchai Khan madrasa. Exact information on the teaching method in madrasahs, which existed before the 11th century, and the educational system in the region of Bukhara city and region, has not been found in the sources. Documents from this period have not been preserved. But based on the following centuries, it is possible to imagine the first scenes of education in Bukhara. In the 8th-10th centuries, unprecedented changes took place in the field of science. Many new sciences such as linguistics,

tajvid, tafsir, hadith, geography, medicine, jurisprudence, history, literary studies have entered the land of Turan.

11th-14th centuries: Kulartegin madrasa is located near Jo'bayi baqqalon (grocers' market). Narshahi's book contains interesting information about the establishment of this madrasa. Qadr Khan Jabrail or Kulartegin was one of the rulers of the Karakhanid dynasty. He ruled in 1099-1102, before Arslan Khan Muhammad ibn Sulaiman. Arslan Khan Madrasah is also known as Khan Madrasah. Muhammad Sharif Makhdum said that his real name is Kalabad. Between the 12th and 17th centuries, it was also known as the Madrasa of Arslan Khan. Imam Mohammad Ghazali's madrasah was under Imam Ghazali's rule in Sufyan district. It was a nursing home. The period of construction is not clear. We include in this list taking into account the era of the famous scholar Abu Hamid Muhammad ibn Muhammad al-Ghazali al-Tusi (1058-1111). Khania madrasa was built by Ulug' Munkakhan's mother in the first half of the 13th century. It was quite a big and beautiful building. Shaykh ul-Olam Sayfiddin Boharzi was appointed as his successor.

Masudiya Madrasah is located in Mir Masud Guzar. It is said that it was the largest and most beautiful madrasah in Bukhara. It was built by Mas'udbek, the son of Mahmud Yalavoch, the viceroy of Chigatai Ulus of Movarounnahr. Rashididdin Fazlullah Hamadani also wrote about him. The Khoja Bulgari madrasa was one with the Guzar mosque of the same name. This person lived in Bukhara in the 13th century. Of these higher educational institutions, only the foundation document of the Arslan Khan madrasa dating back to the 11th century has been preserved. In front of the document drawn up by Joybori Abdurahimhoja when he rebuilt the Kalabad madrasa and endowed it with properties, he also cites the Arslan Khan madrasa foundation document.

15th century: Khorchok madrasa, the name of which was found in the work of Abul Muhsin Muhammad Baqir "Maqamati Khoja Naqshband". We have a suspicion that he is not the same as Farjak. It was not possible to achieve accuracy in our work. Khoja Muhammad Porso Madrasah is one of the oldest madrasahs in Bukhara, which operated until the Shura revolution. His name was found for the first time in the foundation document drawn up in 810 Hijri (1407-1408). Mirzo Ulugbek madrasa in Bukhara, which has regularly attracted the attention of many researchers. higher education institution. Several foundation documents formalized in later periods have been preserved. Madrasahs in Khiva: Arab Muhammad Khan, Sherghazi Khan, Olloquli Khan, and Muhammad Rahim Khan Sani Madrasahs in Khiva are madrasahs with the status of higher education. Their music was known and famous in Bukhara, Samarkand, Kokand and other countries of the East.

According to Khiva historians Ogahi and Bayani, the number of madrasahs in Khiva reached 22 in the middle of the 19th century. By the beginning of the 20th century, their number exceeded 130 and 9300 students studied. More than 1500 primary schools were working under mosques and houses. 45,000 students received education and upbringing in them. The education system in schools and madrasahs continued on the basis of the previous order. By this time, the main focus of the educational system is on teaching Islamic sciences: the Holy Qur'an, hadith, Islamic jurisprudence. History, literature, logic, philosophy, music and calligraphy were also taught in madrasahs. General concepts of mathematics, astronomy, medicine and other specific sciences are given. Teachers were called "teachers" or "mudarris". The teachers



appointed from among the learned and educated people are considered to be the most responsible persons for the education of the students. The number of students in large madrasahs was large.

Upon the completion of the madrasahs, special waqf lands were allocated to them by the khan, and all property was sealed and legalized by Shaykhulislam. Every Muslim child who reached the age of 15 was admitted to the madrasah, taking into account his literacy and talent. They called them "mullah" or "talibul ilm". The training is based on a very simple method. Each student was engaged in reading a special book. Several students would gather in the reading room based on the book they were studying, one of them would read the book, the others would follow, and the reading would explain the content.

Students who graduated from Khiva madrasahs passed the exam. For this, a special committee was formed by the khan, sometimes the khan himself, often the crown prince, qazikalon (chief judge), qaziorda (city judge) and a number of scholars entered into its composition. Students who successfully passed the exam were awarded the title of mufti, alam, akhun, mukarrir. Graduates mastered theology perfectly, and at the same time were aware of worldly sciences. The proof of our opinion is that there are poets, historians, calligraphers, scientists and virtuous people among the students who graduated from Khiva madrasahs.

Madrasahs are also allocated funds from the state treasury and donations. According to the information given by the Khiva historian and artist Abdulla Boltaev, the total size of the arable land dedicated to Khiva madrasahs and holy places in the middle of the 19th century was 170-175 thousand tanobs. In 1804-1812, it was built by the uncle of Ollokuli Khan, Qutlugmurad Inok. The madrasah was rectangular, the roof was decorated with colorful tiles, and the kungura-bouquets were decorated with carved patterns. It consisted of two floors and 81 rooms. 24,634 acres of land have been allotted to the madrasah. On the side of the madrasah there was a classroom, a mosque and a porch. In its center is a cistern covered with a dome, which has been providing drinking water to the people of Khiva.

On the basis of archive documents, let's look at the endowment allocated to the Kutlugmurad Inaq madrasah and the distribution of the harvest: "On Saturday, the fourth of the Safar month of Sanai 1275 (September 13, 1858), 1880 bushels of grain were received at the expense of the endowment of the madrasah and distributed according to the bottom: "tithe" to the poor 50 batmans, 180 batmans for mutawalli, 324 batmans for both readings, 130 batmans each for the muezzin and imam, 50 batmans for the cleaner, 50 batmans for the hairdresser. The remaining 1,160 bowls were distributed among the students: a total of 616 bowls from 21 bowls were distributed to senior students (29 of them), 10.5 bowls from 10.5 bowls to junior high school students (18), and 255 bowls from five bowls to junior students (48).

In 1858, 95 students studied in the madrasah, and 2 teachers taught them. In Kutlugmurad Inaq madrasah, the masters tried to demonstrate the experiences accumulated over the centuries. This madrasah was built in 1834-1835. The madrasah is two-storied, built of baked bricks. There were 99 rooms in the madrasah due to the income of the foundation. Each cell has a door and a small window above it. The floor of the cell is made of brick, the walls are plastered with ganch, and there is no decoration on the balkhi domes. The large rooms in the madrasah, such as the winter mosque and the classroom, look like two-story buildings with not very high domes,

large arches, unadorned flat walls, and deep shelves. The external decoration of the madrasa is completely different.

There were seven akhuns, two imams, two muezzins, two cleaners, one hairdresser and a barber in the Olloquli Khan madrasa. This madrasa is the first madrasa in Khiva with two rooms and one room with a porch. This madrasa differs from other madrasas in Khiva in some respects. The madrasah is architecturally similar to other similar buildings, the building is symmetrical, rectangular in design, with a courtyard. "Muhammad Aminkhan's madrasa," writes Herman Vambéry in 1863, "was built in the form of a caravanserai, and the minaret next to it was left unfinished due to the death of the khan." Muhammad Amin Khan Madrasah was converted into a hotel in 1979 and is still being renovated and serving tourists as a hotel.

Muhammad Rahim Khan Sani Madrasa. It was built by Muhammad Rahim Khan II in 1871 and commissioned in 1876, opposite the Old Ark Gate. In 1289/1872-1873, a madrasa was built in Khiva. Ogahiy writes about this: "This year, I built a madrasa high building in the inner fortress of Khiva drug kingdom, opposite the arch gate,... the work on this madrasa building started last year and was not finished due to the coming of winter, this year it was completed." Madrasa has summer and winter mosque, classroom, library and cells. The courtyard of the madrasa is surrounded by 76 single-story cells. In 1994, the madrasa was renovated, and on the occasion of the 150-year wedding of Muhammad Rahim Khan II "Feruz", which took place in September of this year, the "Literature and History of Khorezm" museum, which reveals the history and culture of the Khiva Khanate, was opened in the corridors leading to the courtyard of the madrasa, the classroom and the winter mosque.

Islamic Khoja Madrasa. It was built in 1908-1910 in a unique architectural style. The madrasa was built by master Khudoyberganhoji. The madrasa's tile decorations were made by Bolta Vaisov and Madaminov, masters from the village of Madir, based on the drawings made by Eshmuhammad Khudoyberdiev. Buildings of 42 rooms, of rather complex dimensions, were restored in the form of a dense labyrinth, on top of which a large dome and a tall minaret were built. 50 students studied in the madrasa, its front part was built as 2 floors. To the south of the madrasa is a 10th century monument, Jame' mosque, to the north it is surrounded by the Arab Khan madrasa, to the east by the Qutlug Murad Inaq madrasa, and to the west by the Feruz madrasa.

Mullah Kyrgyz Madrasah is an architectural monument in Chorsu Square of Namangan city, which was built in 1910-1912 at the expense of the son of Mullah Kyrgyz Mashrabboy. The madrasa building had an uneven five-sided appearance. The main facade of the monument is two-story, and the rest is one-story. On the right side of the courtyard there is a classroom with a dome and a mosque. The classroom and the mosque located on the right side of the madrasah are especially noteworthy for their construction, external and internal architectural appearance.

The courtyard of the madrasa is now surrounded by 41 cells and 4 domes. The number of cells was actually more and they were demolished in the process of adapting them for different purposes during the Soviet period. The madrasah was actually supposed to be built with two floors. However, after the front facade was built with two floors, the construction work stopped. The design of the domes of the madrasa is done in a unique style, which shows the skill of the master. The interior of the domes was actually to be decorated with carved terracotta and

patterns, verses were to be written in beautiful letters. The construction of the madrasa was also left unfinished due to scandals caused by the policies of the tsarist government in the colonial lands at that time.

Among them, the oldest is the Khoja Ahror Madrasah, built of brick and hewn stone, in the north of the Khoja Ahror Jame Mosque, which includes twenty rooms, one classroom and a mosque. More than eighty students from Tashkent and other regions studied there. Kokaldosh is another madrasah in the Shaikhontohur district. Azimota madrasa, built in the 30s of the 19th century by the order of Muhammad Alikhan, was also located near Chorsu. But there is very little information about this madrasah. The madrasa that is described in detail in the book "History of Jadayi Tashkent" and is the most mentioned madrasa is Eshonquli dodkhoh madrasa. Muhammad Salihkhoja writes that in 1274 (1857) the governor of Tashkent Ahmad Qushbegi (1856–1857) built the Moyi Mubarak madrasa in the south of the Qaffol Shoshiy mausoleum. Kokaldosh madrasa from the above-mentioned ones continues its activity today and works as a dargah where many students receive education. The rest of them occupy a worthy place among the blessed historical monuments that reflect the bright spiritual image of our country.

In the 19th century historian Muhammed Salihkhoja's work "History of Tashkent" there is some information about the life and activities of the teachers who taught in the Tashkent madrasas of that time. Domulla Esonbek read, Mulla Azamathoja alam; Headmasters of Mahmud Tasturkhanchi madrasa — Eshon Shah Mansurkhoja, Domullo Mir Muhammad Rahim read; The teachers of the Beglarbegi madrasa are the author's teachers Mir Sharofiddin Makhdum, Domullo Mir Inayatullah; The head of the Moyi Mubarak madrasa is Caliph Abdumajidkhan Eshon; Headmaster of Yunuskhan madrasa Abdulazizkhoja Eshon Qiyati, Eshonkhoja Qazi, Eshon Abdusami'khoja Khatib; There is information about the headmaster of the Khoja Ahror madrasa - Domulla Umarbek and other headmasters. O. Boruev, candidate of historical sciences, U. Sultanov "Uzbekistan's contribution to the development of Islamic civilization" (a collection of theses). Tashkent-Samarkand, 2007

As written sources that provide some information about schools and madrasas of the 9th - 12th centuries, Muhammad Jarir al-Tabari's "History of Prophets and Kings", Narshahi's "Bukhara History", Utbi's "Yami-*ni*'s History", Bayhaqi's "Masudi's History", Ibn al-Asir's The works of "Al-kamil fi-t-tarikh", "Siirat sultan Jalaluddin Mankburni" by Nasavi, a number of works by Sam'ani, al-Nasafi and other authors can be shown. They provide information about the political, socio-economic, cultural and spiritual processes of the 9th - 12th centuries, as well as rulers, their creative activities, cities, their famous and great buildings, scholars and their activities. , the famous jurists who taught in them, and in some cases elementary schools are also partially mentioned. However, the lack of special works dedicated to the activities of schools and madrasas, the very few archival documents of that period, and the fact that they have not been identified until today, cause a number of difficulties in studying the issue. The archival document known to us, which sheds light on the matter, is a document proving that a madrasa was founded in Samarkand by Karakhanid ruler Abu Ishaq Ibrahim ibn Nasr Tamgach Bugrokhon in the month of Rajab 458 AH, June 1066 AD, and it was called the Tamgach Khan Madrasah. Russian translation of the text of the document by Sh. Kamoliddin, M. Makhmudova



and B. It was published by Musametov in 2012. It contains very valuable information about the activities of the main madrasa of Samarkand in the 11th century.

A number of researchers Dj. Makdisi, S.H. Nasr, U. Ansar et al have conducted research on the Islamic education system, its institutional status and evolution. In these studies, in particular Dj. Makdisi's work reveals the development, structure, subjects taught, regional differences and differences of schools and madrasahs and other similar aspects based on primary data. The work also contains some information and conclusions about the state of development of the first schools and madrasas in Central Asia. However, the focus of these works is on the educational institutions that existed in the central regions of the Abbasid Empire (ie Iraq, Syria, Saudi Arabia). Nevertheless, the educational institutions of the Muslim world have a number of common aspects. Therefore, the information about schools and madrasas in the central regions of the Abbasid Empire and the conclusions based on them can be used in the study of the history of schools and madrasas in Central Asia.

Dj. According to Makdisi, schools are considered to be places where primary education is provided and knowledge that serves as a basis for higher education is taught. Dj. This opinion of Makdisi based on the conclusions of other researchers E. Developed by Samiri. In the chapter entitled "Cultural development in Khurasan and Mowarounnahr in the III-IV centuries of the Hijri" of his work entitled "Al-Hayat al-'ilmiyya zaman as-Samaniyya" ("Scientific life in the time of the Samanids"), published in Beirut in 2001, he referred to primary schools as "schools" and called "writers". S.H. And Nasr in his work "Science and civilization in Islam" studied the structure of schools, taught subjects, teaching process and regional characteristics in general. School and kattob together are considered primary educational institutions.

However, the question arises as to whether there is a difference between these two primary institutions. Researchers have given different answers to this question. The medieval writer Abdul Ghafir al-Farisi, who lived in the twelfth century, said that in Isfahan, children went to school at the age of 5, and there they learned the lessons of faith in the Qur'an and Persian, and at the age of 10, they went to the kattab, and here, literature, a small section designed to copy and memorize certain topics. reported that he studied subjects with the program there. Pupils have been attending schools since the age of seven and ten. Schools are listed as places where letters, calligraphy and calligraphy are taught. Considering the proximity of Isfahan to Khurasan and Movarounnahr, his information can be applied to our region as well. C.H. Prose notes that reading, writing, grammar, poetry, history, and arithmetic were taught in Central Asian books. In his work, this author noted that great scholars such as Abu Abdullah Rudaki, Imam al-Bukhari memorized the Qur'an when they were studying in the kattab, that is, at the age of 8-10, based on the information in the sources.

Another author U. Ansar studied the state of schools, teaching process and other such issues. Many authors have stated that the main task of schools is to teach Muslim children to read the Qur'an and that school activities are mainly subordinated to this goal. Since the purpose of the schools is mainly to teach the recitation of the Qur'an, sometimes the school teachers and muaddibs (teachers) are stuck in the same program and their level is not satisfactory to the talented students. In a number of studies, there are criticisms about the condition of the schools mentioned in the sources and the laziness, ignorance and laziness of the school teachers.

The main reason for the fact that the activities of schools are poorly studied is explained by the existence of long-winded, incomplete, fragmentary information about them in written sources. Written sources that fully reveal the activities of schools have not been identified until today. Such existing sources are mainly related to the activities of schools in Baghdad, Damascus, Cairo, Isfahan, Qurdoba and other similar areas of the Muslim world. Mainly, there is very little and fragmentary information about the activities of schools in Central Asia in the works of Sam'oni, Nasafi. Also, it is clear from the text of the endowment document of the Tamgachkhan madrasa established in Samarkand in the 11th century that there was an institution similar to a school under this madrasa.

While studying the works related to the development of educational institutions, we will briefly consider the conclusions of some famous historians regarding the activities of madrasas, which are the next stage after schools. In particular, V.V. Barthold's views on the activities of schools and madrasas in Central Asia attract attention. The emergence of madrasas V.V. Barthold connects with the Buddhist traditions that existed in Central Asia.

Later, these thoughts of his B.A. Litvinsky, T.I. Zeymal, Sh. Developed by Kamoliddin and others. Of course, the first madrasahs originated mainly in Central Asia and Eastern Iran, and it is in these regions that the term is widely used. In the emergence of madrasas, the Buddhist educational institutions vihara-s can be influenced in a certain sense. Nevertheless, in the 9th - 12th centuries and later in Central Asia and other regions, the madrasahs that were widespread in Central Asia and other regions provided legal knowledge related to a certain madhhab, and the experts who graduated from them were responsible for finding a satisfactory solution regarding the madhhab in all aspects of Muslim society. . Western scientist M. According to van Berchem, the first madrasahs were founded mainly by the Shia population of the eastern regions of the Arab Caliphate in the middle of the eighth century. But in the Sunni direction, madrasahs belonging to the Shafi school flourished. As a continuation of Barham's thoughts, Dj. Makdisi also mentioned that since formal education was mainly given in the mosque, the mudbarris who founded the madrasahs taught their views to the students independently.

Dj. According to Makdisi, the madrasah was formed by the union of two previous dargahs, namely the mosque, which was a place of law education, and the "khan" or "khana", which was considered the residence of law students. The development of this dargah of knowledge, i.e. madrasa, took place in three stages. Initially, it was a mosque, then it changed from a mosque to a mosque-khan(a) complex and later to a madrasah. Another reason why a mosque became a madrasah was that four years were required to study the first course of legal knowledge. For this reason, accommodation was required for students from outside the city. This is why the mosque-khan (a) complex was created. The educational activities of this complex have been improved and turned into a madrasa. Here, the main difference between the second and third stages was the determination of the legal status of the mosque and madrasa. Both dargahs were founded on the basis of waqf, i.e. charity laws. Mosques were outside the direct control of their founders. For this reason, they were called "waqfi tahrir", i.e. "liberated waqf". The madrasa was under the control of its founder and his descendants according to the will of the founder. By the 10th century, mosque-khans became larger and became madrasas. Madrasahs flourished in the 11th century.



V.V. Barthold connects the emergence of madrasas, which began to be found in the 10th century and became popular in the eastern regions of the Abbasid Empire, to Buddhist viharas, and also connects madrasas with the Jewish term "midrash". The term midrash means "teaching", "like interpretation of the law", and from this word comes the term "bet-ham-midrash" ("house of teaching"), which was used to denote schools. In the Syriac language, the word "madrasa" means poetic teachings, odes. Other researchers have also commented on the influence of Jewish traditions on the origin of the Muslim educational system.

Madrasahs were opened mainly at the expense of funds donated by the rulers and members of the society. V.V. According to Barthold, madrasas were originally created in the Muslim East not by the state, but by elements of the opposition. An example of this is the information that there were 17 madrasahs of the Mu'tazilites and Qurramis in the city of Samar-Kand. Shaykhs such as Abu Mansur Moturidi and Abul Qasim Samarkandi fought against their views that did not correspond to the Hanafi school, and the local rulers supported the representatives of the Hanafi school. However, due to the need for legal knowledge, the search for answers to the questions of how a true Muslim should behave in accordance with his sect in the developing socio-political, cultural and other processes, and an attempt to ensure that the centralized state does not lose its place, the rulers from the 11th century began to who started to found madrasas. Mahmoud Ghaznavi founded madrasas in Ghazna, his younger brother Nasr in Nishapur, Ishaq Ibrahim ibn Nasr Tamgoch Bugrokhan in Samarkand. Later, during the reign of the Seljuk sultan Alp Arslan (1063-1072), the minister Nizamulmulk founded Nizomiya madrasas for these purposes. The madrassas founded by these supreme rulers were considered the highest level of higher education institutions of their time and had the corresponding budget and prestige. Smaller madrasahs had lower budgets and lower positions.

V.V. According to Barthold, the fact that madrasahs are more numerous in the areas where the Buddhist religion was spread in the past strengthens the view that Buddhist viharas played a major role in their origin. However, in our opinion, there may be influence of viharas in the initial formation of madrasahs. But later, madrasahs developed according to the principles of a certain sect. Based on the essence of Sunni-oriented sects such as Hanafism and Shafiism, which are widespread in Central Asia during the period we are studying, madrasas first of all began to train personnel who protect the state's interests for the society in accordance with Islam. For this reason, some influences of the Byzantine educational traditions, in which the church was subordinated to the state, are beginning to be seen in the structure, operation, and other circumstances of madrasahs. Nevertheless, madrasahs were considered a special, high-level higher education institution of the Muslim educational system.

Since the early days of Islam, rulers (caliphs, sultans, maliks, emirs, ministers, etc.), religious scholars, merchants, and scientists have always supported individuals engaged in science independently. Nevertheless, the full-fledged emergence and formation of educational institutions came about after the institutionalization of waqf farms, which were created on the basis of charity. Together with the foundation, educational institutions have become stable and independent. Dj. According to Makdisi, the founder of the so-called waqf "charity fund" was called a waqfchi or "waqif" in Arabic. Not everyone has the right to become a foundation founder. In order to establish a waqf, one must be old enough, of sound mind, own property, have a clear and clear source of income, and have property intended to be declared as a waqf.

Makdisi according to van Berchem, madrasahs are divided into private and public madrasahs. In his opinion, in the beginning, madrasahs expressed the meaning of the place where education is received in general. Little by little, the madrasa got its definite shape. He had to have a separate large building or a simple place for teaching. In many cases, madrasahs were established by teachers-scholars near mosques or their homes. They were real madrasahs. They were originally built in Nishapur, Marv, Bukhara, Omul, Tus, Taboron, Baghdad and other cities of Central Asia, Iran and Iraq. M. According to van Berchem, by the 11th century, madrasahs had become public institutions with political goals and were founded by the government. The Tamgachkhan madrasa in Samarkand, founded by the Karakhani ruler Tamgachkhan Ibrahim in June 1066, was considered one of those centers of learning. Turkish scientist O.S. Hunkan equated this madrasa with the first Turkish university in the Middle Ages. Of course, the fact that the author calls this university the first Turkish university is a controversial issue, because education in this madrasa was conducted in Arabic and it did not have a big difference from previous madrasahs. Representatives of the Turkic peoples have been educated in madrasahs in other regions. The author gave such an assessment to it, assuming that a very large madrasa was founded by a Turkish ruler here.

Western scientist I. According to Goldzier, the development of madrasahs was connected not only with the increase of conflicts between Sunnis and Shiites, but also with the growing debates on various vital issues between the Sunni sects. He relates the reason for the emergence of Ash'ariism to the struggles against the intolerant Hanbalism on the one hand and the Mu'tazilism doctrine based on rationalism on the other. Dj. Makdisi I. Goldzier accuses him of making some conclusions in his study of the activities of the Nizomiya madrasa without being based on the sources, that is, based on the historical position of the founder of the Nizomiya madrasahs, vizier Nizamulmulk. Dj. According to Makdisi, the activities of madrasahs did not always depend on the views of their founders, and madrasahs as foundations had their own independent position and rights. For example, Abu Ishaq Shirazi, who taught at the Nizomiya madrasa for 16 years before his death, was considered one of the fierce critics of the Ash'ari teaching.

Dj. In Pedersen's view, there is no difference between a madrasa and a mosque, and the idea is put forward that a madrasa is a mosque. According to him, the structure that is explained to us as a madrasa was actually built as a complete mosque. There were students in the mosque and they lived in cells. It connects the madrasah with the dargahs of science called "Dar al-ilm". According to him, there were centers called "Dar-ul-ilm" ("Palace or Courtyard of Knowledge") in the Fatimid country, where the Shia doctrine was propagated, while madrasahs developed in the regions of Central Asia and Khorasan, where the population believed in the Sunni school of thought.

## COCLUSION

From the above, it can be concluded that in the 9th - 12th centuries, several conclusions were put forward by historians about the origin of the first schools and madrasahs that existed in the territory of present-day Uzbekistan. However, their conclusions in many cases were general based on the lack of sources, the paucity of works revealing the activities of madrasahs in the territory of Uzbekistan, and the almost absence of works related to the activities of schools. In

the future, by finding and studying the written sources stored in the library funds of the world libraries, especially the Western countries, Iran, Turkey, Lebanon, Egypt and a number of other Eastern countries, in particular, the works dedicated to history and other fields of science, the foundation documents of educational institutions can further enrich the basis, and allows to show more clearly the evolution of the education system in Uzbekistan.

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