

Classification of the Activities of the Madrassah of the Temurian Period

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ABSTRACT

In the ancient Oriental world, the madrassahs built by the Timurid and the educational process in them had a very high status. This article gives a brief overview of the education system in madrassahs built during the Timurid period and the subjects taught there. In addition, it lists the leading scientists of their time who worked under Amir Timur and Mirzo Ulugbek.

KEYWORDS: Amir Temur, Qur'an, hadith, teaching, debate, mudarris, mutawalli, sheikh, naq, orthography, classroom, treasury, khanaqah

INTRODUCTION

The famous madrassahs of the East have historically been established as universities, which are inextricably linked to the emergence of new methods of education. In the eighth and ninth centuries, students were taught science, mainly in mosques, where they were taught the sciences of Islam as well as Islamic sciences (the science of transport) and individual sciences (the science of the mind). They wrote what the Taliban were told during the teachings. This method is called the 'spelling' method. Since the 10th century, schools have abandoned the 'spelling' method. Adam Metz, a Swiss Arab scientist, writes: "The advent of new teaching methods, in turn, has led to new types of educational institutions. While the 'spelling' method was considered the highest in learning, the 'tadris' method (commentary) has been the leading method since the 10th century. The tadris method was inextricably linked to the scientific debates that took place at the time, and mosques were not suitable for debates. As a result, a madrassah was established by that time. Schools were left in front of the mosques.

Special buildings were built for madrassahs, the largest madrassahs were built by rulers, large landowners, Sharia and religious leaders. The madrassah reflects the most beautiful traditions of Eastern architecture. Extremely high and majestic minarets have also been built in madrassahs and mosques. The building accommodated rooms for 2-4 students, teachers, a trustee, the mosque imam, a muezzin room and several classrooms. There was also a rich library, reading room and a place to observe their work in large madrassahs of national importance. For example, Mir Arab Madrassah in Bukhara had rooms for over a hundred students.

Main body

Samarkand madrassahs played an important role in the science of the Timurid period. Ulugbek Madrassah was one of the most famous madrassahs in Movarounnahr and Khorasan. It was two-storey and had 55 rooms. Each room

consisted of three rooms for two students: a hostel, a study room and a boiler room.

Another important issue that needs to be clarified. In the past, mosques and khanaks were built near the madrassah. According to Soviet ideology, khanaks were often considered in scientific works only as places of memory for dervishes and calendars, sheikhs and ascetics. The Uzbek Soviet Encyclopedia says this: the mosque was built as a resting place for dervishes, and large halls of large khanaks, built as part of mausoleums as a centre of dervish associations, were surrounded by rooms for pilgrims.

Usually there are verses from the Koran or hadith on the roofs and doors of madrasahs that require knowledge. For example, Mirzo Ulugbek's invitation was engraved on the roof of a madrassah in Bukhara built in 1417 under the title "Education is compulsory for every Muslim and Muslim woman". Such verses in the Koran and the call for hadith had helped to develop knowledge among young people.

The classification of the sciences taught, the level of teaching and the position of teachers are divided into two levels: the first is a general education institution called a madrassah. In this group of madrassahs, the science of transport - religious sciences - and the science of the mind - general sciences and social sciences are taught in depth. These madrassahs have existed in small towns and sometimes in big cities. Students who graduated from madrassahs worked mainly as teachers in ordinary schools, imams in mosques, muftis in Kazakhstan and in other positions, and some talented young people continued their studies in madrassahs.

The second was called Madrassahi Oliya, and education was at the highest level. There were high school graduates, and these madrassahs were located mainly in central cities, in cities with developed science and culture, such as Samarkand, Bukhara and Herat.

In madrassahs, as a rule, four days a week - Sunday, Monday, Tuesday and Saturday; two days - Wednesday and Thursday are self-studying days; and Friday is a day off. The study lasted six months a year, and as a rule the school year started on the first day of the month and ended on the first day of the hamal month. In the months of Hamal, Savra, Javzo, Cancer, Asada and Sanbulah, students were busy with their work. Special decrees from the khans and kings came to the madrassah about this.

In both groups of madrassahs, the morphology and syntax of the Arabic language are studied deeply and for a long time. Because in madrassahs almost all the works in all subjects and their comments are written in Arabic, and perfect

knowledge of Arabic is required. Regardless of madrassah disciplines, narrative science (the Koran, hadith, law, mysticism) and related sciences have formed the basis of the curriculum. Some madrasas taught mental science, administrative science and military science in accordance with their specialisation. Because they are mainly government officials or military leaders who serve in public administration and participate in embassies. Accordingly, the encyclopedia of Oriental pedagogy by Unsurulmaoli Kaikovus, "*Kobusnoma*", "*Siyar ul-muluk*" ("Politics") by Nizamulmulka, "*Gulistan*" and "*Boston*" by Sheikh Saadi was studied in depth in such madrassahs.

The madrassahs operated under the general supervision of the Alam and Khasikalons, but the madrassahs were under the direct supervision of kings, khans and emirs, who appointed teachers in the state level madrassahs, checked their knowledge and checked students periodically. Alisher Navoi's younger contemporary, historian and poet Zainiddin ibn Abdualil Wasifi (1486–1566) described a case where Ulugbek appointed a madrassah teacher in Samarkand in his book "*Bada ul Vakoye*" ("Beautiful Stories") : "On a happy autumn day in 813 (1420), the madrassah was completed, and all the people, scientists, scholars, judges and courtiers gathered in the courtyard of the new madrassah. Everyone wondered who would be the first teacher at this Firdavsmon and madrassah.

Addressing the audience, Mirzo Ulugbek said: "A person who has matured in all sciences must be the first madrassah teacher. Then one of the people came out and said that I would take the exam. Under Mirzo Ulugbek's leadership, the exam classes will be held in the presence of ninety scientists and students. Only Kazizad Rumi and Mirzo Ulugbek understood this examination lesson, which was read at a very high scientific level, according to al-Majisti Batlimus (Claudius Ptolemy). It was Shamsiddin Muhammad Havafi, a leading scientist and teacher of his time.

The methodology of teaching in madrassahs deserves special attention. Mirzo Ulugbek often used the method of discussion in his teaching. Indeed, the method of discussion leads, firstly, to the development of the learner's speech and, secondly, to a deeper understanding of the subject. Mirzo Ulugbek not only taught the students, but also taught and talked to madrassah teachers and scientists working at the observatory, thus improving their skills. There are 100–150 students studying at Ulugbek madrassah. All great scientists who lived and worked in Samarkand: Kazizada Rumi, Mirzo Ulugbek, Shamsiddin Muhammad Havafi, Giesiddin Jamshid Kashi, Alauddin Ali Kushchi taught specific sciences and conducted research at the Ulugbek Observatory.

Not all students were able to graduate from the madrassah and obtain a certificate. At the university, firstly, the attention and demand for academic subjects was so high that many students are 20–25 years old and some have dropped out.

The Manuscripts Fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan has a

permit issued to Rumi Shamsiddin Muhammad Balkhi, a madrassah teacher from Ulugbek Kazizoda Kazizoda, who successfully graduated from the madrassah. In addition to emphasising the potential and perseverance of this student in the study of natural sciences, it lists the names of works that have been studied in detail in the madrassah.

Conclusion

In conclusion, those who successfully graduate from madrassahs were given a diploma (a document in some sources) that allows them to teach in different madrassahs.

The madrassahs were rich libraries that housed unique books, outstanding periodicals, sahofs and calligraphers. They copied new books and added necessary works to the library. In addition, talented students used the private libraries of kings and great thinkers.

Such bright pages in the history of our madrassahs lasted until the 17th century, when the collapse of the Timurid kingdom began to have a negative impact on the life of madrassahs. Madrassahs also functioned in later periods of the Ashtarkhanids and khanates, but the teaching of transport sciences dominated their curriculum. But it was at this time that mental sciences (secular sciences) were raising Europe.

This means that during the Timurid period, education was conducted with high methods of its time and there was also potential in the eastern world.

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