



CHARACTERISTIC FEATURES OF THE MUSLIM EDUCATION SYSTEM IN MEDIUM CENTRAL ASIA

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ABSTRACT

The article explores the system of Muslim education. The issues related to the learning process in the madrasahs of the Central Asian region in the Middle Ages are highlighted.

KEYWORDS: *Muslim madrasahs, the learning process, educational disciplines of the madrasah, theology, mosque, school, khanates, thinker, timurids, religion.*

DISCUSSION

The article attempts to disclose the problem of Muslim education in the Middle Ages in madrasahs in the Central Asian region.

Muslim madrasahs arose in large urban centers, which at that time were considered Bukhara, Samarkand, Khiva, Tashkent. The madrasah building (in Arabic - the place) is designed to read and listen to a lecture. Muslim madrasahs had large libraries, observatories, and they performed the functions of higher educational institutions, while the rest were considered secondary Muslim schools. Madrasah, and in those others, trained ministers of worship, teachers of primary Muslim schools - the metebas, as well as employees of the state apparatus. Madrasahs had their own charter and status of private educational institutions.

Muslim madrasahs were first built in 1055 in Baghdad and then spread throughout the Islamic world.

The construction of a madrasah in Central Asia coincided with the 11th-12th centuries. a period of a peculiar oriental renaissance that came in secular sciences. This was the period when the prestige of knowledge grew. In the subsequent era, madrasahs continued to play a leading role in the dissemination of knowledge.

For example, the sources mention madrasahs erected in Samarkand, Bukhara, Margilan Mirzo Ulugbek, who in the 16th century continued to teach students secular knowledge. Continuity was a feature in madrasahs. For example, the best graduates were invited by Ulugbek to the observatory. The selection of personnel, namely the mudarris, was carried out precisely in these institutions. Ulugbek,

personally engaged in staffing the state of the madrasah, attracted prominent scientists of that time to teaching. As in others, the Ulugbek madrasah had a clear organization of the school day, a strict class schedule, mandatory for both the shagird (students) and the mudarris (teachers), student attendance was noted.

The testimonies of contemporaries, scientists, travelers, archival data show that Bukhara gradually became the center of Islamic education of the entire Central Asian region. It was in Bukhara that a peculiar Muslim system of science and education was formed, and teaching methods were developed. In Bukhara madrasah, primarily religious knowledge was taught on feces (theology), fiqh (jurisprudence), tafsir (commentary on the Qur'an), hadith (information on the acts of the Prophet Muhammad) and other sciences. Along with this, they studied and secular sciences. The next cultural and educational center was rightfully considered Samarkand. Confirmation of this is the statement of the 16th century thinker Khasanzhuzh Nisory, who repeatedly stated: "Many scientists lived in this city and worked. The majority of Mawlians here were engaged in real science." Samarkand in the following centuries is preserved as a center of science and education, and a large role is given to madrasahs.

Many mosques and madrasahs erected by the Timurids continued to serve the cause of enlightenment and education.

Many madrasahs, like other religious institutions in this magnificent city, were built by people who understood the importance of science, education and enlightenment, rulers, officials, priests,



merchants who wanted to perpetuate their name in history.

The thirst for knowledge among the population was enormous. In madrassas, there were many residents of neighboring villages and centers of other regions. They were attracted primarily by progressive teaching methods, first of all - independent work for students. In the future, students of madrassas could count on receiving a share of vacuum income. The central place in madrassas was occupied by theology, i.e. study of the text of the Koran, interpretations on it. And also the leading place in the madrasah course was held by fiqh issues. Marginoni's book, *Hidoya*, was a handbook for students of law. Some large madrassas, scientific educational circles, and houses of wisdom turned into peculiar universities with libraries and lecture halls.

In the central mosques there were dozens of student groups (circles), where the training was conducted jointly. During these periods, usually in the classroom, the teacher sat on the carpet in the circle of students. It is necessary to emphasize the great importance in the training of students of the houses of wisdom, where prominent scholars gathered and discussed and where rich collections of manuscripts accumulated.

Of great importance since the opening of the Great Silk Road on the development of education on a wide territory of the region has been the processes of interaction and mutual influence, trade, economic and cultural ties.

In general, Muslim educational institutions fostered tolerance, humility, fatalism, faith, predetermined fate, obedience to Allah and the lord.

The same training courses in Central Asia indicate the centralization of this system. Academic work in the madrasah was conducted by mudarris. Classes were held on special books. In the autumn, the school year began in October. Teaching was conducted on special books. Astronomy, geometry, medicine, chemistry, history, geography, literature, the poetic size of *Aruz*, the foundations of architecture, calligraphy, music, ethics, and oratory were general disciplines. Mandatory students of madrassas were knowledge of the works of Imam al-Bukhari, Abu Mansur Moturidi, Burhanitdin Marginani - a total of one hundred and thirty-seven textbooks and manuals.

We know many enlightened rulers who themselves had conversations, disputes with students. Among them, Emir Khaidar built a madrasah at the palace mosque in Bukhara, in which he was engaged in teaching. Also on his initiative was built in the Khanaka Arch.

Educated people were held in high esteem in all cities and villages of Central Asia and beyond. They could hold the posts of kazia, imam, mudarris,

etc. and they were given a large mahalla and dignified the domullah - the great mullah. Graduates of Bukhara madrasahs were not limited to fulfilling the duties of an imam in the mahalla mosque, but opened madrassas, gathered Shoghird students and trained ordinary clergy for the mahalla, and some of the shoghirs of these madrassas continued their education in Bukhara.

There was also a scientific degree - *Iyaz*, which was assigned to graduates of the highest level. Sometimes they had evidence of this degree from several teachers.

In connection with the reorganization of the public education system, carried out in many Islamic countries in the 1960s, two main types of madrassas developed: secular, representing a secondary or higher secondary school, which is part of the public education system, and Qur'an reading madrasahs that train ministers of religion. In addition to state and confessional, there are a small number of private paid madrassas. In secular madrassas, the study of the Koran is necessary.

Thus, during the Middle Ages, broad opportunities were created in our region for education among the broad masses of people. But, unfortunately, the lower social strata did not always have the opportunity to acquire knowledge. In general, madrassas and other educational institutions have played a progressive role in educating our peoples.

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