

ISSUES OF THE GENESIS OF THE MIDDLE AGES MEDIEVALS OF THE MIDDLE ASIAN REGION

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ABSTRACT-- *The article discusses the origins of the construction of madrasas in medieval Central Asia, their purpose, protection from the side of enlightened representatives of the peoples of the region.*

Keywords-- *madrasas, mekteb 's, mosques, mutavvali, vakfs, hujras.*

I. INTRODUCTION

According to A. Malikov, "Madrasah (Arabic madrasa, from daras to study), a Muslim secondary and higher school, which prepares worshipers, teachers of primary Muslim schools - metebas, as well as employees of the state apparatus" [Malikov AM, 2012]. According to Ahmad Donish, "the Central Asian region, in particular Central Asia (Samarkand, Bukhara, Gijduvan, Kokand, etc.) was distinguished by a large number of schools, madrassas. The history of madrassas, where traditional principles of instruction have achieved the highest results, dates back to the 10th century. Madrasahs were called by the names of their founders, and madrasas in the villages were called by the names of villages and were mainly located in the market squares "[Ahmad Donish, 1967].

The trustees (mutavali) of the madrasah had the right to use the income from the property of a religious educational institution, but without the right to sell. Madrasahs did not have a central system and arose at the expense of religious sects. The income from the waqfs (property) of the mosque went to the maintenance of the madrasah. Madrasah institutions were famous for their perfect teaching methods. There were hostels that were placed in a special building.

II. MAIN PART

Madrasahs were ordinary typical buildings and were a square of hujras (cells). Each madrasah had a mosque where students could neatly perform all prayers (prayers). Students in madrassas, over time, became the owners of the share of vacuum income. Large urban centers were famous for many mosques, madrassas and prayers. First of all, these were ancient cities. Patrons were representatives of the people who understood the importance of science, education and enlightenment, who wanted to perpetuate their name in history, rulers, officials, priests, merchants. Private individuals, residents of urban neighborhoods and villages themselves also built and maintained madrassas. The importance of schools and madrassas was considered invaluable in spreading and strengthening the position of Islam, in the formation of the spiritual image of the population, its occupation among the population of a stable position, in the study and teaching of secular sciences and religious knowledge.

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One of the Russian scientists E.K. Meyendorf in his work "Traveling from Orenburg to Bukhara," said "founding a school is considered a pious deed, and maintaining a school for children from poor families is a duty [Meyendorf E.K., 1974].

III. THEORETICAL ANALYSES

The rulers interested in the dissemination of knowledge built many new buildings and transferred them to the disposal of religious educational institutions. We are talking about such buildings built in Bukhara, Samarkand, Tashkent, Balkh and other central cities, some of them have survived to this day. Experts note that the architectural art of these buildings was based on the architectural traditions of past centuries and, therefore, further developed them, while maintaining continuity. Only during the reign of Abdullahan II, an outstanding enlightened ruler, restoration work and construction of 500 new buildings were carried out, most of which were mosques and madrassas.

Olim Shaykh in his book "Lamakhot" he wrote: "Shaykh Khudoidod Vali visited Samarkand during his student years, and, passing by Ulugbek madrasah, he envied the students there." Once in Samarkand, passing by the Ulugbek madrasah, I witnessed a dispute among students of this madrasah who were thinking about astronomy. I listened with interest to them and envied them "[Muhammad Olim Shaykh, 2007].

In one of these Mir Arab madrassas, over 200 students studied during this period. Next to nine hawzes - Labi Havuz, whose water was fed by the urban population, the construction of the famous Kukaldosh madrasah was underway. " Here, near the Nodir Devonbegi Madrasah, a mosque was built. Such structures were usually erected near ponds, which especially delighted travelers, while in European countries squares adjoined such structures.

P.I. Demezov, who visited Bukhara in 1833, wrote: "Madrassas are much more numerous. They exist at the mosque. These madrassas at first make a strange impression - they are several feet above the level of the entire street of the site. Having entered inside, you understand why this is done. All children are placed, as it were, in a small pit one and a half feet deep. In it, they can only turn around with difficulty. With the help of this "ingenious invention", according to teachers, they find a way to use the floor instead of a table and at the same time make the children sit quietly in their places. If these madrassas were located on sites less elevated, the deepening would always be wet and even in some quarters could be flooded during the off-season. " [P.I. Demezov and I.V. Vitkevich, 1983]

Travelers, scientists call Bukhara the center of Muslim civilization. E.K. Meyendorf notes: "Then she became famous and became revered in the East thanks to her many schools, learned mullahs and saints buried in its walls, it became a place of pilgrimage for Muslims, probably this brought her the epithet "ash-sheriff"(noble or holy)" [Meyendorf E.K., 1975].

Of particular note is the activity of the madrasah of the city of Samarkand. This city was the second center of education after Bukhara. Samarkand was famous for such illustrious madrassas as Kazi Abdul Gafur, Davlat Kushbegi, Mullah Rafia aksakala, Kuk Maschid, Khazrat Shokh and many others.

In the 60s of the twentieth century, research works were carried out in the Shahi Zinda ensemble in Samarkand. According to written sources, one of the earliest madrassas in Central Asia was discovered. We are talking about the 11th century Kusamiya Madrasah. considered the government, Hanifit, next to the main shrine of the city - "Mashad Kusama" the first ruler of the Western Turkic Khanate from the Karakhanid dynasty, Ibrahim Tafgach -

Bugra - Khan (reigned 1040-1068). As if to confirm this, a waqf was discovered in Alexandria (Egypt) on this madrasah from 1066, translated into French (M. Khadr, K. Kaen), and then into Russian (O. Bolshakov, J. Buniyatov, T. Hasanov). In the funds of the Institute of Oriental Studies of the Academy of Sciences, several lists of the same waqf of 1066, stored in Tashkent, were found. Based on written and archaeological data, it was investigated and proved that this complex is one of the earliest madrassas of Central Asia. Genesis issues, architectural forms of the madrasah, internal structure, and a madrasah training program were also studied. As it turned out, the Kusamiya madrasah is located on the western side of the street-road (under the pavement of the Shakhi-Zinda corridor), opposite the "Kusam mashad". The facade of the madrasah, was facing east, to Mashad, the north - towards the channel flowing from antiquities from the southern Kesh gate to the side of Shahi-Zinda.

It is known that in the era of the Timurids, grandiose constructions were carried out among which mosques and madrassas occupied a worthy place. Many mosques and madrassas erected by them did not lose their significance and in the following centuries continued to serve the cause of enlightenment and education. The madrassas built by Mirzo Ulugbek in Samarkand, Bukhara and Gijduvan in the 16th century and in the following centuries continued to teach students secular knowledge. The XVIII century became a crisis period in the socio-economic and cultural life of Samarkand. But the city again began to revive after the Mangyts came to power. First of all, it is necessary to note the merits of Emir Shahmurad to the development of the city. Restoration work has affected the irrigation network of the city and regions. New bazaars are appearing; due to the relocation of the population from other settlements, the number of new quarters is increasing. Higher educational institutions - madrassas are reviving. The dilapidated buildings of the madrasah were restored, Financing is being restored through the institution of waqfs, responsible persons are appointed to the positions of teachers - mudarris madrassas. The Islamic religion in every possible way encouraged the construction of madrassas and mosques, as it was considered a charitable deed.

According to Sharia, it was not allowed to take money for teaching religious subjects. In the 30s of the XIX century, when the emir Nasrullah was in power in the Bukhara emirate, there were 366 large and small religious educational institutions. Most of them (one third) occupied extensive buildings, accommodating from seventy to eighty students.

The Mangyt ruler, like Emir Khaidar, built madrasahs at the palace mosque in Bukhara, and he himself was his mudaris. Sources say that he built a khanaka in the arch. The author of the work "Tahkikat-i Ark-i Bukhara" Sayyid Muhammad Nasir b. Muzaffar notes, "usually in the afternoon before the khanakah he had a conversation with twenty students and did not spend his precious life in vain" [Sayyid Muhammad Nasir b. Muzaffara, 2009]. The construction he began in Samarkand in front of the throne palace of Kuk-tash Ali Madrasah was completed under his successor, Emir Nasrullah in 1833.

According to Anke von Kugelgen, "In 1712, in Bukhara, on the western side of the Registan Bukhara, opposite the entrance to the Ark (the citadel and the location of the khan), the Bolo-Khauz mosque was built by him; he also built a large Madullah Tursunjan madrassah, a complex of buildings of Khalifa Khudoidod (construction work was started in 1777) and two simultaneously built madrassas: Rahman-kula and Irnazarchi (1794-1795). In the same century, in the vicinity of Bukhara, the architectural ensemble Kiz-Bibi, a female Sufi khanaka, oriented southward by the entrance Darvazahana, was completed. The architectural complex consists of three courtyards,

in which Kiz Bibi mazar with aivan and marble tombstone, a khanaka mosque, a chillah khan, a kitchen, a sauna combined with taharat khan, hujras for pilgrims, rooms for the mentally ill are located [Anke von Kugelgen, 2004].

Caliph Niyazkul is one of the richest people in the early 19th century. A resident of Bukhara in 1807. Under his leadership, the Khalifa Niyazkul madrasah ("Chor-Minor" "Four Minarets") was built at the Mazarskie Gates of the city. The appearance of the madrasah includes a courtyard, lined on one side with one-story hujras, a columned ivan of a summer mosque, a pool lined with stone blocks, with an unusual entrance - a four-arched dome building, over the corners of which there are four towers with blue cupolas, while the decor of each is individual. There were even utility rooms located in three towers. A built-in staircase led to the second floor in the domed hall of the fourth tower, where the library was located. The minarets of the Chor-Minor madrasah were of different shapes and different decor.

There is a rumor among the people that in each of the four minarets in the design element there is a cross invisible to the eye, a crescent, a Buddhist wheel. Apparently, the masters tried to depict in each minaret one of the four main religions.

There were also madrassas in other states of Central Asia, in particular in Kokand. According to official information, over 40 madrassas, 720 schools and 300 mosques operated there. In schools, instruction was provided separately from boys and separately from girls. In Central Asia, there were also schools for the blind-karykhan. In general, it is especially necessary to note the literacy among the population of Kokand, which was significantly high. This can be explained by the fact that Kokand schools and madrassas were famous for their quality of teaching in Central Asia and therefore were popular. During the existence of the Kokand Khanate (from 1732-1876) there were 29 rulers. During this time, more than 35 madrassas and about 300 mosques were built in the khanate. This suggests that the Ferghana Valley was a religious center. At the same time, from the end of the 18th century, the cities of Uzbekistan are gradually being restored, rebuilt from destruction.

In this series, it should be noted about the rapid construction activities in the Kokand Khanate. The structures of the khanate were distinguished by great diversity and brightness, the contrast of color tiles used to decorate buildings, especially palaces and madrassas and mosques. Bukhara builders and ganch carvers worked in most of these buildings. It is worth noting the monumental buildings using burnt bricks, including the Norbutabiya Madrasah (1799) built on Chorsu Square, Usto Kasimjan. Now in this building is the Jomi mosque. Nowadays, this madrasah has been reopened, and now more than 80 students are studying there. The style of the madrasah is built in strict accordance with buildings of this type. The facade of the structure is 21 meters wide and 30 meters long, the courtyard of the madrasah is 16-18 meters in which the hujras are located. The mosque and the classroom are crowned with blue domes and are particularly elegant. Nowadays, the mosque is operational and open to both believers and visitors. The architectural monument of the Medresey-Mir, built at the end of the 15th century, is also distinguished by its colorfulness.

IV. DISCUSSIONS

Such architectural monuments as Kitchen-Arch, Cathedral Mosque, Ak-Mosque, Uch-Avliya Mausoleum, Shergazikhan Mausoleum, Allakulikhan Caravanserai, Inaka Kutlug-Murad Madrasah, Inaka Muhammad-Amin

Madrasah, Tash-Khauhi Palace, consisting of 163 rooms (built under Allakulikhan) preserved to this day. These works characterize the skill of Khiva builders.

“The lands of Turkestan (mainly its Uzbek and Tajik provinces) for many centuries have been one of the strongholds of the Muslim religion and a hotbed of Muslim book scholarship and mysticism. In Central Asia, numerous ishanas (feasts), who had many followers (murids), were very influential. Dervish orders were also in a special position, with sacred places, mosques, mazars and others scattered throughout the region, with numerous religious schools (mektebs and madrassas) replenishing the ranks of the clergy. Iko Bukhara before the revolution was 200 madrassas (upper, middle and lower) and 300 maqtab in Qoqand - 25 and 100 madrassas maqtab, Namangan - 14 and 40 madrassas maqtab, Andijan - 14 and 60 madrassas maqtab ". etc.

V. CONCLUSION

Thus, medieval madrassas were distributors of secular knowledge among our people and played a large role in the development of education in the region. Enlightened rulers, scholars of science and culture, private individuals whenever possible provided material assistance in the construction of madrassas. The significance of this practice is once again confirmed by the words of the First President Islam Abduganievich Karimov “When those who now call us (the people of Uzbekistan) were uneducated walked with tied rags on our bodies, our ancestors already had an education system, public schools and madrassas.”

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