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Textbooks Taught at Mirzo Ulugbek Madrasa

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ANNOTATION

The article contains information about the works studied at the Mirzo Ulugbek madrasa and teaching methods used in the process of studying the works.

KEYWORDS: Mirzo Ulugbek, high school madrasah, Zayniddin Wasifi, valuable document.

Mirzo Ulugbek's high school madrasah, its dignity and activity have always been in the focus of attention of rulers and scientists. Therefore, the sources confirm that it was repaired from time to time, and opportunities were created to continue its activities on a regular basis.

Another source that confirms the above is the work of historian Zayniddin Wasifi "Badoyi ul-waqoe'" (Rare events). Mirzo Ulugbek describes the period when he saw the construction of the madrasah in his life, that is, the events of the early fifteenth century: The height of the great porch of the madrasa was such that if the sun of the East welded its rays, made a bright star, and hooked it to the hook of the new moon, it would be less than the honor of its attic. If the imaginary traveler stepped on the top of the canopy under the guidance of Andisha, his head would touch the ceiling of the dome of Lomakon.

Zayniddin Wasifi also gave information about the appearance of the madrasah and its role in his time, as well as about the teachers who worked there: "One of these teachers was Mawlana Amir Kalon. striving to eradicate its remnants and to raise the flags of the exact sciences, the ruin of the building of perdition was an attachment to its ground. Such a firm covenant was entrusted to him ... He was busy educating the virtuous who spread the virtues. He used to teach as a scholar-mudarris on a sofa where the conditions for knowledge were inevitable."

Continuing the information about the madrasahs, Muarrikh also spoke about the madrasah of Muhammad Shaibanikhan in Samarkand, and about the activities of the four teachers assigned to him. Most importantly, the muarrikh speaks about the fact that no matter what madrasah he worked in, they had scientific and educational contacts, organized conversations, conferences and poetry readings.

When the madrasa started its activities, the main issue was to provide students with the necessary funds and opportunities by selecting mature teachers who would teach them.

It is true that Mirzo Ulugbek, in consultation with Qazizodai Rumi and Giyosiddin Jamshid, came to a certain conclusion on this issue. First of all, special attention was paid to testing future teachers, identifying the most knowledgeable, mature scholars and enhancing the scientific activity of the madrasa. In our view, a special advisory scientific council has been set up to address the above issues. We can understand this from the incident of Muhammad Hawafi's employment in a madrasa. Because, considering that Hawafi gave a lecture on Majesty in the presence of the scientific community, it seems that the special scientific advisory council listened to and discussed their lectures while testing the future teachers.

It is known that during the reign of the Timurids, many wise scholars gathered in Samarkand. They are valued as celebrities for their scientific potential, which has gained great attention among the people. These scholars were mainly invited as madrasa teachers. Among them were Abdurahman Jami, Hoja Fazulullah Abu Laysi Samarkandi, later Khoja Khurdi Samarkandi, Mir Jamolliddin Khorezmi, Mawlana Mir Kalon Samarkandi. As a result, at that time there were opportunities for scientific and creative research in various fields. Undoubtedly, Mirzo Ulugbek played an important role in reviving this scientific process. In addition to setting up a scientific school, he personally taught madrasa students. Abu Tahirhoja Samarkandi writes about this in his work "Samaria": Sometimes he would even start teaching himself."

He was well versed in handasa (geometry), mathematics, mathematics, astronomy, history, literature, logic, and music. Other sources confirm that he was a scholar of the Qur'an, hadith, and jurisprudence (special Muslim law). In the time of Mirzo Ulugbek, a scientist of basic sciences, science developed and flourished.

A valuable document has come down to us that gives a vivid picture of the sciences, works, textbooks, and manuals taught in madrasas. This is a document issued in 1435 to Shamsiddin Muhammad, a student from Balkh, who studied at the Mirzo Madrasah of Mirzo Ulugbek in Samarkand, with the permission and signature of the chief teacher of the madrasah Qazizoda Rumi. Sanad is an Arabic word that means proof, basis, document. The document, written in Arabic, states in particular: "... Shamsiddin Muhammad al-Balhi chose to travel far from his homeland to study. Enduring the hardships of exile, he lived in Samarkand for about 16 years. His thirst for the clear waters of science from the valley of demand grew day by day. He was quick to understand the lessons because he was perceptive and alert. During the lesson, he understood the secrets of Abu Bakr Armavi's book "Lavome' ul-asrar min matole' ul-anwar"

"Badoe' ul-ibkar min tavole' ul-afkor" ("The Art of Young Buds from the Birth of Thoughts")

As can be seen, this document is a specific certificate issued to one of the students on the occasion of graduation from the madrasah, during which the student's scope of knowledge and a list of works, textbooks and manuals related to various subjects he read and assessed the graduate's knowledge in these subjects. If one pays attention to the specific and secular sciences mentioned in the document, which are deeply studied in the madrasa, one can imagine how high its scientific potential is. In order to have a clearer understanding of the sciences studied, it is enough to pay attention to the data of the religious and human sciences alone:

In the course of the document, we come across the following information: He opened the veil from the faces of the beautiful phrases in "The Pioneer" and his trustworthy comments. Abul-Qasim Mahmud ibn 'Umar entered the meanings of Zamakhshari's famous commentary on the Qur'an.

This scholar was a Khorezmian compatriot who went to Arabia and studied Arabic grammar. In his time, "Jarullah" was called "Allah's neighbor."

“... The verses of the Qur'an took the durrs out of the sea. In addition to Andin, he became aware of the subtle words and purposes of the pages of Mawaqi ul-Kalam (Philosophy of Religious Beliefs).

In this regard, the work of Burhaniddin Margilani "Al-hidoya fi sharh ul-bidoya" is considered. This work consists of the rules of Sharia, the meeting of fiqh.

“After reaching this level, he wanted to return to his homeland to deprive his countrymen of their knowledge. He asked me to allow it with a high certificate. I accepted his request ... ”

The poor ul-haqir Musa ibn Muhammad ibn Mahmud, better known as Qozizada Rumi, was in the middle of the month of Rajab (February 1435), 838 AH. This document is stored in the fund of the Institute of Oriental Studies named after Abu Rayhan Beruni under the number R10683-Sh1. Below are photocopies of some of its pages

This document is not only a certificate, but also a valuable source of information about the education system of madrassas, Mirzo Ulugbek's attention to science and enlightenment. At the same time, it clarifies some socio-political and cultural issues of that period.

Shamsiddin Muhammad, originally from Balkh, Khorasan, came to study at the Mirzo Ulugbek Madrasa in Samarkand. This historical information once again confirms the high reputation of the madrasa, in which not only the Movarounnahr people were educated, but also those who came from Khorasan, India, Greece and other Eastern countries. We also learn from the example of Shamsiddin Muhammad that the period of study at a madrasah was 16 years. However, there are reports that this period does not apply to all students, but for those who were unable to study for some reasons, and then suspend and then resume.

The names of the works studied by this student during his studies are given separately. It is clear from the names of the works mentioned in the certificate that they were related to both the science of transport and the science of literature. Some of the textbooks and manuals on mental sciences in Madrasai Olia are cited in various sources and they include:

- 1) Abu Bakr Armavi's "**Lavome' al-asrar fi sharh matole' al-anwar**" The "Rise of the Rays for clarification of mysteries"). The author of this work is Qutbiddin Muhammad bin Muhammad ar-Razi at-Tahtani (d. 766/1364), who wrote the book in 1328 in Arabic. The work is a commentary on the logic section of Sirojiddin Urmavi's (d. 682/1283) book, which discusses philosophical and logical issues, entitled Matla' ul-anwar (The Rise of the Rays).
- 2) "**Al-Kashshof ad-daqqayiq at-tanzil**" ("The Book Explaining on the Revealed Truths"). A famous work dedicated to the interpretation of the Qur'an. The author is Abulqasim Mahmud bin Usman Zamakhshari (d. 538/1144). In Samarkand, Masud Taftazani (1322-1390) wrote a commentary on this work under the title "Sharhi Kashshof". This commentary was also widely used by madrasah teachers and students.
- 3) "**Al-hidoya**". The author of this famous work on fiqh is Burhaniddin Marginoni (born in 1123 in Marginon (Rashidon) and died in 1196 in Samarkand. His grave is in Chokardizade).
- 4) "**Al-jome' al-sahih**." It is an authentic collection of hadiths of the Prophet Muhammad (s.a.v) compiled by Imam al-Bukhari (born in 810 in Bukhara and died in 870 in the Khartang district of Samarkand region). During the independence of the republic, a magnificent mausoleum was erected over the graves.
- 5) "**Kitab al-fikh al-akbar**". This famous work belongs to the pen of Imam Azam Abu Hanifa an-Nu'man ibn Thabit al-Kufi (80-150 / 700-767), the founder of the Hanafi denomination.

6) «**At-tazkira fi-l-hay'at**». The author of this work on astronomy was Nosiriddin Tusi (1201-1274), who spoke about the astronomical system of Batlimus (Ptolemy). Mirzo Ulugbek used it when giving a lecture at the madrasa.

7) "**At-tuhfat ash-shahiy**". This treatise is also on astronomy and was written by Qutbiddin Mahmud ibn Mas'ud Shirazi.

8) "**Badoe' al-ibkar min tavome' al-afkor**" ("The Art of Buds in the Birth of Thoughts").

9) "**Mafatih al-abwab al-adab**" ("Keys to the gates of manners") and others.

Among other disciplines taught at the madrasah, this work includes treatises and commentaries by such scholars as Chagmini, Taftazani, Said Sharif Jurjani, Giyosiddin Jamshid Kashi, Qazizodai Rumi.

10) "**Talvihot at-tavzikh**" ("Clarification and interpretation of clarity").

11) "**Calendar al-mezon fi-t-tadil and tarjih**" ("Scale balance and weight correction").

12) "**Minkas al-vusul ala ilm al-usul**" ("Ways to reach the essence of faith").

13) "**Ihkam al-ahkam muntahabi muntahil amali wa-s-suol**" ("Strengthening the judgments of the last chosen hopes and wishes").

14) Verses of **the Qur'an**.

15) "**Mawaqi al-kalam**" ("Philosophy of Religious Belief").

16) «**Nihol**» («Hidoya commentary»).

It is clear from the cited scientific, religious, secular works that the madrasah paid special attention to the educational process in higher education, the areas taught, and education was organized in a certain order.

Although the socio-political conflicts, that took place in various periods after the tragic death of Mirzo Ulugbek, had a negative impact on the activities of the madrasai olia, the educational process continued.

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