

**THE STUDY SYSTEM IN MADRASAH'S DURING THE PERIOD OF THE
GREAT SELJUKS (1038-1157) AND THE ACTIVITY OF MADRASAH
MUDARRIS'S**

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Abstract

This article analyzes the reforms which carried out in the field of study in the Great Seljuk Sultanate and the reasons for them. Also, it is highlighted that the process of establishing madrasahs in Khorasan, Kerman, Iraq, Syria and Anatolia regions of the country and the study system in these madrasahs. In particular, subjects and educational references in the curriculum of madrasahs were also discussed.

In addition to, the role of madrasah mudarris's such as Abulma'ali Juwayni (419/1028-478/1085), Imam Ghazali (450/1058-505/1111), Abu Is'haq Shirazi (393/1003-476/1083) and others have been revealed, who activated at the Seljuki society during the period of XIth century.

Keywords: The Great Seljuk Sultanate, madrasah, study system, Sultan Alp Arslan, Sultan Malik-Shah, Nizamiya madrasah of Baghdad, mudarris, muid, Abulma'ali Juwayni, Imam Ghazali, Abu Is'haq Shirazi.

INTRODUCTION

Although the Abbasid caliphate from the 10th century moved away from the foundations of Islamic teachings and indulged in luxury and luxury, the Seljuks preserved the tradition of the Muslim social state, first in Mawaraannahr and then in Anatolia. The greatest jobs in the history of Islamic civilization of the Seljuk Sultanate and the states that later broke away from it were, without a doubt, were the establishment of mosques, madrasahs, libraries, medical schools, hospitals, graveyards, and caravansary in the Islamic land, and the allocation of endowments to these institutions.

The period of the Seljuk Sultanate was an important turning point in the education system of the Islamic world. The movement that started with the establishment of spiritual and educational associations dependent on the state by providing allowances to scientists and jurists, building shelters for hermits, became the basis for the establishment of large centers of science – madrasahs and providing these centers of science with specialists [Kafesoğlu İ., 1992: 373].

MAIN PART

Since there were no specific places for education before the creation of madrasahs, educational processes were carried out in mosques, houses of scholars and bookstores [Keleş M.R., 2016: 159]. But with the opening of madrasahs, educational processes in mosques did not stop. Usually the mosque and the madrasah were built in one complex, and educational processes were carried

out in parallel in both. However, madrasa education was more systematic and standardized than mosque education. An important difference between madrasas and mosques was that madrasahs had verandas, mudarris and rooms for students [Çetin A., 1999: 180].

In connection with the establishment of the new madrasah, a special opening ceremony was held, where the madrasah mudarris's gave a speech. From the middle of the 11th century, it became customary to have opening lectures in madrasahs. Inaugural classes were held not only for teachers, but also in connection with the appointment of qazi and qazi al-quzzats. In the opening speech, the person who was appointed to the position took the pulpit in front of the public, and his first speech was attended by famous people of the city [Makdisî G., 2004: 234-235].

The newly appointed teacher tried to show his depth of knowledge and breadth of worldview by speaking on various topics in the opening lesson. The number of listeners at the opening lesson also determined how much the teacher deserved his status. The high number of participants in the opening lesson was due to the recognition of the teacher. The fact that there were not enough listeners to the lecture meant that the speaker was not approved for the madrasah leadership position [Makdisî G., 2004: 238]. Sometimes the opening lesson was attended by jurists, archons of the state, and well-known people of the city, and the new mudarris, who were showing their skills, passed a difficult trial.

Sultaniya madrasah was the first madrasa during the period of Seljuks. It was founded in Nishapur in 437/1046 by Sultan Tughrilbey. After conquering Nishapur, the Sultan ordered the construction of a madrasah near the saddle market. In 437/1046, the madrasah was being built when the traveler Nasir Khusraw came to Marv [Köymen M.A., 1976: 120; Kuran A., 1969: 5-6]. Also, his minister Kunduri opened a madrasah in Marv [Çetin A., 1999: 187].

Educational institutions, which previously operated separately and privately, were first systematized during the reign of Sultan Alp Arslan and received state protection. The first madrasah was founded in the Islamic world by Sultan Alp Arslan in 459/1066-1067 in Baghdad. It was established as an institution of higher learning, it has well-known scholars and intellectuals, monthly salaries for teachers, free education for students with monthly stipends and food, educational programs and rich libraries [Kafesoğlu İ., 1992: 373; Toran O., 1969: 257]. This madrasah named Nizamiya, was built for the famous jurist Abu Ishaq Shirazi, and he was appointed as the first head of the madrasah [Kuran A., 1969: 6]. Many bazaars, caravanserais, baths and gardens were dedicated to the madrasah. Young scholars who graduated from Baghdad Nizamiya madrasah, where Hanafi and Shafi'i jurisprudence were taught, were appointed to high positions of the state [Kafesoğlu İ., 1992: 373-374].

Among the famous scholars of his time were Abu Ishaq Shirazi (d. 476/1083) and Imam Ghazali (d. 505/1111) Baghdad, Imam al-Haramayn Juwaini (d. 478/1085) Nishapur, Abdulkarim Shalusi (d. 465/1072) Amul, Muhammad Tamimi Marvazi (d. 468/1075-1076) Merv, Sadruddin Khojandi (d. 483/1090) Isfahan, Abdullah Tamimi (d. 488/1095) Balkh, Abu Bakr Shashi (d. 507/1114) who taught at the Nizamiya Madrasah in Herat and Abu Sa'd ibn Abu Yusuf, as well as Imaduddin Khatib Isfahani (d. 597/1201) and Sheikh Sa'di Shirazi (d. 691/1292) the characters have matured [Atçeken Z., Bedirhan Y., 2012: 140; Özeydin A., 1991: 437-441].

In addition to the religious sciences, the Nizamiya Madrasah in Baghdad taught such subjects as philosophy, philology (Arabic language and grammar), mathematics (riyaziyat) and astronomy (ilmi ha'yat), and because such educational institutions were established later in Europe, the

Nizamiya Madrasah in Baghdad is the first university [Kafesoğlu İ., 1972: 176; Yıldız H.D., 1989: 209; Kafesoğlu İ., 1992: 374]. But although some researchers consider the Bologna school founded in 390/1000 as the first university in the world, it was a centralized law school and a private educational institution. In fact, the first university in the West was opened in the first quarter of the 12th century, and it is the University of Paris. The educational system of the Muslim madrasah's and its content were also imitated in the educational system of the universities of Oxford and Cologne, which were established after that [Ocak A., 2012: 268-269]. Sultan Alp Arslan's reforms in the field of science were continued during the reign of his son Malik-Shah. In particular, in 480/1087, the Hargird madrasah was built from the aforementioned Nizamiya madrasah's [Köymen M.A., 1983: 379; Yıldız H.D., 1989: 216].

Madrasah's were systematized until the reign of Sultan Sanjar (1118-1157). During this period, a number of madrasah's were established and the activities of existing madrasah's were supported [Şeşen R., 1983: 257; Şeşen R., 1987: 324; Yıldız H.D., 1989: 525-527].

Madrasah's specialized in a certain field were also established in the Seljuk Sultanate. For example, Nuriddin Zangi built Dar al-Shifas (medical schools) in Aleppo in 1154, Amir Alam al-Din Sanjar from Syria Seljukids in Kerek, and Duqaq, son of Tutush, in Sham. Also, Nuriddin Mahmud opened the Nuria madrasah in Damascus, which was the first madrasah specialized in teaching the science of hadith [Atçeken Z., Bedirhan Y., 2012: 132-133].

RESULTS

The method of teaching in madrasah's was simple. Teaching methods in the study system of madrasah have changed from time to time. At first, mainly Islamic sciences were taught, so students memorized the lessons. However, over time, the system changed and switched to the method of writing instead of memorizing. Most of the lessons began with reciting the Qur'an and salawats (salutations) to Muhammad (peace be upon him). During the lesson, the teacher repeatedly repeated or wrote down sentences from the book and commented on the text in necessary places. In those days, due to the lack of books, students waited for the teacher to teach them in order to move on to a new subject [Parladır S., 1987: 164-173]. Education in madrasah's was aimed at forming students' skills to teach jurisprudence, give fatwas and engage in debates [Makdisî G., 2004: 282].

Since Arabic was the language of science and education during the Seljuk period, books were also written in this language. But the mudarris's explained the content of the texts in Turkish to the young people who had not yet learned Arabic [Akyüz Y., 1989: 55]. The works of famous Muslim scholars and thinkers were taught in madrasah's. For instance, Farabi's "City of Virtuous People", "Politics al-Madaniya", Imam Ghazali's "Nasihat al-Muluk", Imam Movardi's "Ahkom al-Sultaniya", Nizamulmulk's "Politics" [Kılıç R., 2014: 260].

Mudarris were appointed by the sultan or vazir. Each madrasah had at least one mudarris. The teachers of the Baghdad Nizamiya madrasah had to be of the Shafi'i school. Mudarris usually served until their death. They were well-paid and respected in society [Akyüz Y., 2008: 45-46]. Mudarris also performed the role of imam-khatib and ambassador when the time came [Atçeken Z., Bedirhan Y., 2012: 140]. Mudarris were assisted by muids. Muid was an advisor and guide to the students [Akyüz Y., 2008: 45-46]. Muid dealt with students who did not master the lessons well [Parladır S., 1987: 164-173]. Muids were usually selected by the mudarris from among the

intellectually sharp students, and many mudarris developed from among them. For example, before becoming a mudarris in the Nizamiya of Baghdad, Imam Ghazali taught Juwaini in the Nishapur Nizamiya madrasah [Acar. A., 2007: 361]. Also, famous mudarris such as Ilkiya Kharrasi, Abul Muzaffar Hawafi were followers of Juwaini. Nizamiya madrasah's have a great role in the formation of mud as a madrasah employee.

DISCUSSION

Abulmaali Juwaini (419/1028-478/1085) was born in the village of Juwain in Nishapur. Juwaini was one of the famous scholars of kalam, usul and jurisprudence of the Seljuk period. He learned jurisprudence from his father Abu Muhammad [Piyadeoğlu C., 2008: 179]. Later, he was apprenticed to Imam Bakillani. As a result of pressure from the Mu'tazili vazir Amidulmulk, he left Khurasan and went to Hijaz. He received the name "Imam al-Kharamain" because he was a teacher in the cities of Mecca and Medina for 4 years. When Nizamulmulk became the minister of the Seljuk Sultanate, he called him to Nishapur and established the Nizamiya madrasah of Nishapur in his name. From 456/1063-1064 until his death, he was the headmaster of this madrasah. About 400 of his students became famous scientists of their time. Juwaini wrote more than 30 works on the sciences of kalam, fiqh, tafsir and hadith [Özarslan S., 2001: 140]. Juwaini was one of the leading religious leaders of the Shafi'is in Khorasan. For this reason, in the 11th and 12th centuries, many scholars considered it an honor to be his student. In particular, Imam Ghazali, Ilkiya Kharrasi and Abulmuzaffar Hawafi were his students.

The incident between Sultan Malik-Shah and Imam al-Haramain Juwaini during the heyday of the Seljuk Sultanate can be an excellent example of the high status of scholars in the society of that time. In fact, Malik-Shah announces the day of Eid as soon as he sees the crescent moon. But Juwaini, on the contrary, issues a fatwa that the next day is the day of Ramadan and on the day the sultan declares it to be a day of Eid, it is necessary to fast. In such a situation, the Sultan invites Juwaini to the palace. During the meeting, Juwaini answered: "In the affairs of the Sultanate, our duty is to obey the decree of the Sultan, but in matters of Fatwa, the Sultan should refer to us". Surprised by this answer, the sultan obeys the fatwa and follows the scientist respectfully [Turan O., 1969: 253].

Imam Ghazali (450/1058-505/1111), a famous theologian, jurist and mystic, was born in Tus, Khurasan. He had a say in almost all Islamic sciences. In his youth, Ghazali studied mantiq (logic), usul, fiqh and kalam from Juwaini, the head of the Nizamiya of Nishapur. He got the name "Hujjat al-Islam" because he tried to prove the superiority of Islam over other religious beliefs and philosophical teachings [Özarslan S., 2001: 139-140]. Imam Ghazali became the head of the Nizamiya of Baghdad at the age of 34. For a while, he was a teacher in Nishapur Nizamiya [Kafesoğlu İ., 1973: 165-166]. He spent the last years of his life in his hometown of Tus. He built a takka and a madrasah near his home and continued to teach [Tekeli S., 1996: 396].

Abu Ishaq Shirazi (393/1003-476/1083) was born in Firuzabad, north of Shiraz. He was educated by scholars such as Abu Abdullah Shirazi, Abu Abdullah al-Jallab, and Abu Ahmad Baghdadi [Aybakan B., 2017: 700-701]. He was recognized as the first mudarris of the Baghdad Nizamiya madrasah [Aybakan B., 2010: 185-186]. Nizamulmulk had built the Baghdad Nizamiya madrasah for Abu Ishaq Shirazi [Akın M., 2021: 354]. Abu Ishaq Shirazi is one of the famous

Shafi'i jurists of the Seljuki era. Also, the scholar was recognized in tabaqat books as a scholar, ascetic, prayerful, pious and generous person of his time.

During the Seljuks' period, the Baghdad Nizamiya madrasah was a higher educational institution, while other madrasah's were considered secondary or higher education institutions according to the level of the mudarris [Kılıç R., 2014: 258]. We can classify the subjects taught in the Baghdad Nizamiya madrasah as follows: a) Islamic sciences (Qur'an, hadith, tafsir, fiqh, kalam); b) Language and literature (Arabic and Persian literature, sarf-nahv (Arabic grammar), khataba (speech), nazm (poetry), jarh and tadil¹, history, literature; c) Philosophy and logic; d) Exact and natural sciences (Medicine, surgery, mathematics, handasa (geometry), hisab (calculus), ilmi nujum (astrology), ilmi hay'at (astronomy), nature studies [Akyüz Y., 1989: 54]. During the Seljuk era, all madrasahs, except the Nizamiya madrasah's, included Islamic sciences, language and literature as primary subjects in their curricula. Medicine is also taught in hospitals or madrasahs specializing in medicine. Such medical institutions are called Bimaristan or Dar al-Shifa. Science could also be studied in observatories. When there were negative approaches to philosophy, it was later removed from the list of academic subjects and the science of kalam was introduced instead of it. Imam Ghazali (450/1058-505/1111), who worked as a headmaster and mudarris in the Baghdad Nizamiya madrasah in 484/1091-488/1095, expressed a negative approach to philosophy for the first time. He believed that the skeptical approach² of philosophy could mislead Muslims in their faith and emphasized that the absolute truth can be reached through Sufism, which relies on the "heart" and not the "mind" [Akyüz Y., 1989: 54].

Although the Nizamiya madrasah's mainly taught according to Shafi'i jurisprudence, in the madrasah's such as Muwaffaqiya, Mughisiya and Amir Saadat in Baghdad, the educational processes were conducted on the basis of Hanafi, Maliki, and Hanbali mazhabs [Husayn A., 1965: 380-381].

Thus, in the 12th century, we see that education in Seljuk madrasah's became systematic. Classes had daily timetables. The duration of the academic year and the monthly or annual educational plans are approved in advance. Usually Tuesday and Friday were weekends [Talas M.A., 2000: 22].

There are estimates that the duration of higher education in madrasah's is at least five years. The duration of education could be changed depending on the student's good mastery of the lessons or the successful completion of the prescribed books [Parladır S., 1987: 174].

CONCLUSION

In conclusion, it can be said that in the era of the Seljuks, as a result of the establishment of madrasah's as educational institutions for free education by the Sultanate, and the allocation of endowments to them, the attention and incentive to the field of science in the entire Islamic world increased, and the process of establishing madrasahs accelerated.

Nizamiya madrasah's, which were opened to protect Sunnis from Shia and esoteric sects, gradually came under state control. Later, these madrasah's were transformed into educational

¹ The science of a critical approach to the narrator, arguing about the justice and conquest of the narrators, and making a final conclusion about their reliability or unreliability.

² A direction of philosophy that looks at reality with doubt.

institutions where the teachers are appointed by the state and their salaries are paid by the state, the curriculum and textbooks are determined by the state, and no other literature is taught except the curriculum.

It is worth noting separately, Nizamiya madrasah's played an important role in the development of the science of the Muslim East. In particular, this madrasah training program is a proof of our opinion that over the centuries, madrasah's of Muslim countries, especially the Ottoman Sultanate, have fulfilled the task of programming for the educational system.

Most of the madrasa mudarris's were lucky enough to live in institutions sponsored by the Seljuk sultans or founded by them. The respect shown by the government to the madrasah mudarris's, the social institutions built for their operation and the donations they made are extremely surprising and indicate that the madrasa mudarris's occupy a great place in the life of the society.

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