

## THE EVOLUTION OF THE PHILOSOPHY OF EDUCATION IN ISLAM

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**Resume:** *Based on the study of the sources of Islam and philosophical and historical literature, the article analyzes the features of the philosophy of Islamic education, examines the stages of its formation and development in Uzbekistan. It is noted that in the religion of Islam, special attention is paid to the issue of human education. The educational system currently involves the development of not only the professional sphere of a person, but also the formation of his spiritual world, the development of personal qualities. Religious education plays a significant role in this matter.*

**Key words:** *philosophy of education, Islamic education, education system, sources, madrasah, teaching methods, education.*

In modern conditions, along with the classical education system, religious education is being developed. In the religion of Islam, special attention is paid to the issue of human education. Religious education differs from classical education, implemented in general education schools, secondary and higher professional educational institutions, in that religious education and upbringing provides for faith in the Almighty.

Islamic education is a purposeful process of education, upbringing and development of children and adults for the sake of the Almighty, carried out on the basis of religious doctrine, including the worship of the Almighty, the observance of the rules and laws of Sharia, the formation of a personality, observing the Muslim way of life, with a focus on the middle path of Islam.

The development of the Muslim Ummah directly depended on the development of the education system. Education in the religion of Islam plays a special role. The Quran states that “Allah created Adam and taught him the names and names of objects that will be used in life. Then He offered the angels objects related to human thought and lifestyle, and said: “Tell Me the names of these, if you are truthful that you have more rights to be vicegerents on earth due to your worship and obedience to Me and that there is no one better than you” ( 2:31)<sup>1</sup>. From this verse it follows that Allah gave Adam the opportunity to name everything that exists on Earth. Allah said to Adam: “O Adam, tell them the names

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<sup>1</sup> Here and below: The Quran / Translation and comments by I.Yu.Krachkovsky. – M.: Nauka, 1986. – 727 p.

of these objects and their purpose, which you have learned!” And when he told them their names, Allah said: “Didn’t I tell you that I know everything hidden in heaven and on earth and what you reveal and what you hide in your souls?” (2:33).

Allah said to Adam: “O Adam, tell them the names of these objects and their purpose, which you have learned!” And when he told them their names, Allah said: “Didn’t I tell you that I know everything hidden in heaven and on earth and what you reveal and what you hide in your souls?” (2:33).

Thus, the beginning of Islamic education can be considered the time when the first person on Earth lived - Adam, who is the first messenger and prophet. Adam and subsequent prophets explained to the believers about the uniqueness of the Almighty and the need to observe and fulfill his sending’s.

The first word of the revelation of Allah to the Prophet Muhammad was the word "read". The further words of sending down also referred to knowledge and learning. “Read, O Muhammad, the Revelation, beginning with the name of your Lord. Only He is able to accomplish the creation” (96:1). “He created man, with a proportionate perfect body and knowledge, from a clot of blood in which there is nothing to cause pride” (96:2). "Keep reading, and your Lord - the most magnanimous - appreciates you properly and will not leave you without help" (96:3). “He is the One who taught man to write with a kalam (pen), and before that he did not know writing” (96:4). “He taught man things that never entered his head” (96:5).

Islam emphasizes the literacy and education of Muslims. “O you who believe in Allah and His Messenger! If you are asked to give each other a place in the meetings, then give each other a place, and Allah will give you a place (in His mercy and paradise), and if you are asked to stand up, then rise, and Allah will exalt in degree the sincere believers, as well as those who given knowledge. Allah is Aware of what you do!” (58:11).

Consideration of the historical path of human development shows that messengers were sent to each community. “You began to turn your face towards the Forbidden Mosque after We appointed you a messenger from among you: he reads to you Our verses, teaches you scripture and wisdom, cleanses you - your souls and minds - from the filth of polytheism, immorality and impious habits and teaches you to what you did not know before. Previously, you lived in paganism, in deep error and did not follow the righteous path of truth” (2:151). Another verse says: “Allah showed mercy to the first believers, the companions of Muhammad (peace and blessings of Allaah be upon him), when he raised up among them a messenger from among themselves, who recites to them the verses of Allah, purifies them and teaches them the knowledge of the Qur'an and the Sunnah. To Muhammad - may Allah bless him and grant him peace! they were in darkness, ignorance and error” (3:164).

One of the missions of the prophets was enlightenment and educational activities among people: “We send prophets to proclaim good and reward to those

who believe, and warn those who disbelieve about the punishment and punishment of Allah. And whoever believed in their call and preaching and did good, there will be no fear of disasters and punishment, and they will not grieve! (6:48). “Those who deceived Our clear signs about the truth of what Our messengers tell them, will be punished because they refused to obey Allah and deviated from the faith!” (6:49).

All the messengers, by the will of Allah, carried the secret knowledge of religion: “Allah prescribed for you in religion from creeds what He commanded Nuh, and what We inspired you from Revelation, and what commanded Ibrahim, Musa and Isa: “Affirm and strengthen principles of religion, keeping its precepts, and do not disagree about it.” Allah chooses as a messenger whom He wills, and guides to faith and observance of the covenants of religion who refuses obstinacy and obeys Him”(42:13). Prophet Muhammad is the last prophet, the seal of the prophets. This is confirmed by the words of the Prophet Muhammad himself: “My example and the example of the prophets before me is like a man who built a building, decorating it and perfecting it, without putting only one brick. People, bypassing this building, began to be surprised at its beauty and asked why you did not put the last brick? I am that last brick, and I am the seal of prophecy”. [5]

The history of Islam describes that the Prophet Muhammad taught the basics of Islam, emphasizing moral issues and, most importantly, called for the unity of Allah. “Allah is the One who sent a messenger from among them to the illiterate Arabs, so that he would read to them the verses sent down by Allah, cleanse them of bad faiths and morals, teach them the Koran and the basics of religion. For before that they were in manifest error, deviating from the truth” (62:2).

In Islam, the Prophet Muhammad is an example to follow: “For you, in the Messenger of Allah, an exemplary example for those who hope for the mercy of Allah and the blessings of the last day and remember Allah often and in danger, and in prayer, and in difficulties, and in prosperity » (33:21).

Islam was actively developed during the life of the Prophet Muhammad. During this period, the way of life of the Arabs changed radically: there was a transition from the traditional nomadic tribal system to a pronounced class society. Prophet Muhammad faced the task of uniting the nomadic tribes of Arabia around him. There was a need to develop a system of views, provisions and recommendations focused on solving the most important, key issues in the life of the Arabs. Moreover, the developed system had to be understandable and perceived by every Arab, regardless of his social status and occupation. The first verses of the Qur'an, sent down by Allah, answered many of the vital needs of the Arabs. For the correct perception of the verses of the Koran, it became necessary to develop an effective system of education and training. The Prophet Mohammed took a course to update and supplement the previously created forms, methods of training and education of the Arabs, supplementing their training in martial arts with educational functions and psychological preparation.

Education was considered for every Arab warrior an obligatory component of military art. The Prophet Muhammad set the general goal of education and upbringing: the spread of Islam among the widest sections of the population. Education of children, adolescents, adult members of the tribe was carried out both from the standpoint of the intellectual, moral and ethical, and in the military field of knowledge. Education was carried out on the basis of obedience, obedience, obedience to Allah, the fulfillment of all religious duties prescribed by Allah.

Training and education provided for the formation of the unity of Muslims in accordance with the common tasks and goals of the ummah. The basis of education was the formation of ethical (moral) virtues on the basis of the Koran and the Sunnah of the Prophet Muhammad.

An important role in the education system belongs to teaching methods that increase the educational level of students. Here are examples of teaching methods used by the Prophet Muhammad. To explain his goal and prove his innocence, the Prophet Muhammad did not limit himself to only one word, but used other ways, methods and means of teaching. In the process of learning, the Prophet Muhammad focused the attention of listeners on the values of Islam, considered it important to use auditory, visual and tactile teaching methods. Sometimes, for clarity, he took an unlawful thing in his hands and, showing it to people, said: "This is not allowed," so that later someone would not say that he misunderstood him. Imam Ali said: "Once the prophet took silk in his left hand, and gold in his right, and then, raising his hands, he said: "These two things are not allowed for the men of my community, but only for women." In order to bring the essence of the subject of discussion to the listener, he asked him such questions, receiving the necessary answers to which from the listener, led him to the right answer, without citing verses prohibiting any action. Assimilation and comparison was also used by him as one of the available methods of explanation. The Prophet said: "A religious person who reads the Quran is like a citron that has both a pleasant smell and a pleasant taste. A believer who does not read the Qur'an is like a date that has a pleasant taste but is devoid of fragrance. A dissolute who recites the Qur'an is like a fragrant flower that tastes bitter. A dissolute person who does not read the Qur'an is like a colocynth, which, having no smell, has a bitter taste". [8]

The Prophet Muhammad left behind recommendations that contribute to success in the educational activities of students:

- start with the possible. This principle is revealed in the hadith narrated by the wife of the prophet Aisha: "Whenever the prophet faced a choice between decisions, He chose the easiest". [5] To solve the problem, the prophet recommended choosing the easiest - it means starting with what you can. In this case, the person ultimately achieves his goal. To achieve the goal, the Prophet Muhammad formulated the following recommendations: - extract success from failure, see virtues even in shortcomings.



“This is part of Our favors to you. Be confident in the mercy of Allah Almighty. After all, a great relief follows the burden, combined with it! (94:5). “Indeed, after hardship comes great relief!” (94:6).

The Prophet Muhammad recommended taking into account gradualness in solving problems, advocated an evolutionary - gradual way of developing society. So, for example, at the beginning, verses were used that were vital for the Arabs, and only after the assimilation of these verses were the verses about prohibitions considered.

Prophet Muhammad advised: turn your enemy into a friend. This principle is spelled out in the Koran: “Good deeds and evil deeds are not equal. Reject evil, if it comes to you, with good, and then, in a short time, the one with whom you are at enmity will be your close friend and supporter”(41:34).

The followers of the Prophet Muhammad improved the methods of teaching Islamic sciences. An example is the method of one of the teachers who used the methods of the Prophet Muhammad: “He returned several times to a passage from the code of laws, repeated it with the students after they memorized it, paid attention to the divergent decisions of Imams Malik and Abu Hanifa in particular, and sometimes others, and to reservations on the text. Then he quoted the words of the Holy Scripture, cited as evidence, and gave similar examples from life in a very understandable language, repeating them in different words until they stuck in the memory of the students”. [6]

At the initial stage of the development of Islam, education was based on the Islamic traditions of the community. The development of Islamic education included the dissemination of the doctrine and practice of Islam among different peoples. The peculiarity of introducing adherents to Islam lies, on the one hand, in introducing them to the execution of the five obligatory actions, the so-called. pillars of Islam, including shahada - the utterance of the formula of the confession of Islam, namaz - prayer, uraza - observance of fasting, zakat - payment of a mandatory religious donation, hajj - pilgrimage to the shrines of Islam. On the other hand, every Muslim must be able to read the Koran and know by heart at least a few of its suras. At the initial stage of Islamic religious education, the main element of the educational program is teaching religious practice - fiqh al-`ibadat, learning to read the Koran and memorize it - hifz al-Kuran.

Family education was given special importance in Islamic education, which was passed down from generation to the next generation. The family education program included the study of the Koran, the implementation of prayers, physical education, reading, writing, counting. Attention was also paid to the study of grammar and literature. Along with the study of religious disciplines, the teacher's duties included teaching military affairs. At the middle and higher levels of education, training was most often carried out at mosques or in the homes of teachers. The studied subjects were divided by content into 2 groups: traditional and rational (intelligible). In the first group, the main role was played by religious

disciplines: the interpretation of the Koran, the interpretation of oral traditions about the life of the Prophet Muhammad (hadith), Islamic law and theology (theology). In addition, within the framework of this group of subjects, Arabic philology (grammar, versification, literary criticism and rhetoric) was studied. The second group of subjects studied was logic, mathematics, astronomy, medicine and other natural science disciplines, as well as philosophical concepts related to them.

The place of worship of the Almighty was a mosque, where, along with worship, teaching was organized on the basics of religion, reading the Koran and writing. The training was carried out in the form of training circles - halakat, in which the sheikh-mentor taught, read his books, and debated with colleagues. To conduct classes, it was necessary to obtain ijaza - permission to take further courses or teach in various Islamic disciplines: reading and interpreting the Koran - tajvid and tafsir; study of the traditions of the Prophet Muhammad and his companions - hadiths; religious practice - fiqh; creed - aqida; history - tarikh, etc.

There is no exact data indicating the time and place of origin of the madrasah as independent educational institutions. According to one version, the prototype of the madrasah could be created in Baghdad by Caliph Harun al-Rashid (786-809 AD) and revived by his son Caliph al-Mamun (813-833 AD) House of Wisdom - Bayt -ul-hikma, in which a group of scientists was engaged in translations of ancient treatises on philosophy, medicine, astronomy, and mechanics. In the "History of Bukhara" by the medieval author Narshakhi, a madrasah is mentioned, the building of which burned down in a fire in 937. [3]

Historical reference books also mention the first madrasah attached to a mosque in Morocco in 859. Madrasahs were most widespread in the 9th-13th centuries in countries where Muslims lived. Usually madrasahs were opened at large mosques. The development of science, culture, education in the Near and Middle East, in Central Asia, in the south of Kazakhstan, starting from the 8th century, took place under the decisive influence of Islam. In these regions, the leading role in the education of Muslims in the VIII–XIX centuries. belonged to Muslim educational structures. Basically, their tasks were: the spread of Islam, the fight against heresy, free-thinking, manifested in various religious movements.

A large number of active madrasahs allowed madrasah graduates to continue their studies in another madrasah, where they studied according to a program different from the madrasah where he received his education. Madrasahs were organized in large cities and large villages. Classes on the basics of the doctrine and practice of Islam were held among the peoples who adopted Islam as a new religion. Each educational institution drew up its own programs, there was no single curriculum.

M.N. Farkhshatov notes that “the madrasah, unlike European educational institutions, did not have a school-legal status and was entirely dependent on the head, who could have a tangible impact on its traditional program”. [7]

The program of the madrasah was based on theology and Muslim jurisprudence. There were few general education subjects, and their study was of an auxiliary nature for a better understanding and assimilation of Islamic dogma. Teaching was conducted in Arabic and partly in Farsi. The native language was not studied. The main attention was paid to memorizing the Koran and other books, mainly of religious content. It is worth noting that the books studied strictly following one after another, from the set of which the training course of the madrasah consisted, served as an indicator of progress in learning, since there was no division into courses according to the level of education. In traditional madrasahs, students learned how to argue.

In the madrasah, active teaching methods were used: “In the madrasah, teaching is carried out in a heuristic or even Socratic way, which depends on the art of the teacher. The teacher reads a few lines from the book, and the students express their thoughts about what they read. An argument breaks out between the students. When thoughts are fully formed, clarified, the teacher reconciles the contradictions, expressing his true position, often dogmatically”. [2] Thus, logical thinking developed, this material was better absorbed and remembered. But with such training, the process slowed down, the study of the full course of sciences dragged on for years. Translating into modern language, this kind of seminary, rather than lectures, was already established in the 9th century, as soon as the first madrasahs appeared. The teacher, together with the students, disassembled and interpreted (tadris) what was being studied, respectively, the teacher is called mudarris (interpreter), and the educational institution is called a madrasah / madrasah. Much depended on the skill and skill of the mudarris, his interest and diligence - based on this, he could apply various teaching methods. According to Ya. D. Koblov, secular sciences had only an auxiliary secondary value, and not the main, the main thing. “One must look at Arabic grammar, at poetics, rhetoric, arithmetic, logic, philosophy only as a means to comprehend the full depth of sacred literature”. [2]

Islamic education in Uzbekistan has its centuries-old roots. Even in the early Middle Ages, there was an extensive network of madrasahs here, where both religious and natural (secular) sciences were taught. Essentially, madrasahs replaced the system of secondary specialized and higher education. Movaraunnahr has long been recognized not only in the Muslim world, but throughout the world as the edge of the development of science, culture, especially Islam from a theoretical point of view. The whole world knows the names of such great scientists as Biruni, Ibn Sina and Ulugbek, who made an invaluable contribution to the development of science. The Muslim world knows and studies the works of Imam al-Bukhari, Imam at-Termizi, Abu-l-Lays as Samarkandi, Abu Mansur al-Maturidi, Burkhaniddin Marginani and others, who, according to modern Muslim theologians, raised the study of Islamic sciences to the level of scientific disciplines. With their labors, they began a new era in the development of such

sciences as tafsir (interpretation of the Koran), hadith (traditions about the Prophet Muhammad), fiqh (Islamic law), kalam (theology). For example, since ancient times, Europe has been proud of its scientists, as well as the methods and research carried out in the field of applied sciences. We are unlikely to exaggerate our capabilities if we dare to prove that some of these methods were developed and used much earlier by Imam al-Bukhari. The method of Imam Bukhari as applied to the study of hadith and their sources has been and remains a high standard of scientific research. [4]. It should be noted that all these luminaries of the natural and religious sciences received their basic education in the madrasah.

In the formation and evolution of local Muslim communities, the main cities of Movaraunnahr, such as Tashkent, Bukhara, Samarkand and Khiva, played a particularly important role and importance. Later they become centers of Muslim thought and Islamic education. In the XV-XIX centuries. madrasahs known to the Muslim world as centers of higher education were built in them, such as "Mir Arab", "Sherdor", "Ulugbek", "Tillakori", "Kukaldosh", "Barakhan". By the end of the XIX century. in the Emirate of Bukhara there were 336, in the Khanate of Khiva - 132, in the Turkestan region - 348 madrasahs. [1]

As you know, at the turning point in the social development of the Central Asian region in the late 19th - early 20th century, a movement arose for the reformation and renewal of the Islamic education system, which went down in history under the name "Jadidism". By creating new method schools, organizing regular newspapers, publishing textbooks and teaching aids, especially in natural disciplines, and promoting the use of the achievements of European culture, they paved the way for the emergence of national secular education, renewal and enrichment of spiritual life, and the rise of national self-consciousness. Through the efforts of Jadid educators, such disciplines as a foreign language, physics, chemistry, mathematics, psychology, hygiene, agronomy, economics, accounting and commerce were introduced into the curricula of the madrasah.

However, after the establishment of Soviet power in the 20-30s of the XX century. powerful anti-religious propaganda was launched and an attempt was made to atheize the population of Central Asia. Hundreds of madrasahs and mosques were closed, pilgrimages were not allowed, not only believers were persecuted, but even supporters of simple folk customs and beliefs. But real life did not accept the onset of "militant atheism." The population continued to pray in secret, celebrate religious holidays and perform rituals, i.e. practice so-called "domestic Islam".

It was only during the Second World War that warming towards religion and religious organizations appeared in the Soviet state. Established in 1943, the Spiritual Administration of Muslims of Central Asia and Kazakhstan (SADUM) in Tashkent began to coordinate the activities of religious organizations in five republics: Uzbekistan, Kazakhstan, Kyrgyzstan, Tajikistan and Turkmenistan. Under the jurisdiction of the Spiritual Administration of Muslims, two educational



institutions for the training of imams of mosques were established. This is the “Mir Arab” madrasah, built in Bukhara in the 16th century. and recreated in the Soviet period in 1945, and the Barakkhan madrasah, built in Tashkent in the 16th century. and renamed since 1971 into the Tashkent Islamic Institute named after Imam al-Bukhari (Ma'had). Until 1990 they were the only religious Islamic educational institutions in the former Soviet Union. In the organization of the work of the mentioned educational institutions and the formation of the teaching staff in the new conditions, a great merit belongs to the Babakhanov family of muftis - Eshon Babakhan Abdulmajidkhan (1943–1957), Ziyauddinkhan ibn Eshon Babakhan (1957–1982), Shamsiddinkhan Babakhanov (1982–1989). [1]

In the 1950s and 1960s, new persecutions against Islam and other religions began in the Soviet state. In 1960, the resolutions of the Central Committee of the CPSU and the Bureau of the Central Committee of the Communist Party of Uzbekistan “On measures to eliminate violations by the clergy of Soviet legislation on cults” were adopted, as well as the decision of the Council of Ministers of the Uzbek SSR “On the closure of “holy places” and mazars and their transfer to the Committee for the Protection of Monuments material culture under the Council of Ministers of the UzSSR. In 1961, the Barakkhan madrasah was closed as an illegal educational institution, and the Mir Arab madrasah with a total contingent of 40 people remained the only Muslim religious educational institution in the USSR. The curriculum was significantly reduced in the amount of hours allocated to the study of religious subjects, some religious subjects, such as the history of Islam, were excluded from the program. Particular attention was paid to the study of secular subjects, such as the Russian language and Russian Soviet literature, political economy, the history of the peoples of the USSR, the history of the peoples of the East, the political and economic geography of Asia and Africa.

After the collapse of the USSR and the declaration of independence, each state of Central Asia began to pursue an independent policy in the field of Islamic education. The Government of the Republic of Uzbekistan began to implement a policy to ensure freedom of conscience, the revival and development of Islamic culture, the study and promotion of the rich scientific and cultural heritage of ancestors, the restoration and improvement of Islamic shrines. In restoring order in the religious sphere, an important step was the state re-registration of all religious organizations, including confessional educational institutions. For example, in 1992 the total number of madrasahs in Uzbekistan exceeded 100. Of these, only 20 were directly administered by the Muslim Board of Uzbekistan (UMU). [1]

It should be noted that in many madrasahs there was no educational and methodological documentation at all. Classes were conducted by non-certified specialists. In contrast to Soviet times, in the educational process, the main emphasis was placed on the development of religious disciplines proper. At the same time, the personal positions of teachers and graduates differed sharply from each other. The state has made a lot of efforts to assist UMU in establishing order

in the activities of religious educational institutions. In legal terms, this was reflected in the strengthening of legislation on their registration and issuance of licenses.

Changes in the field of religious education led to the training of competent religious personnel in sufficient numbers. The Resolution of the Cabinet of Ministers of the Republic of Uzbekistan, adopted on August 22, 2003, deserves special attention. According to this resolution, firstly, given the fact that they teach religious and secular subjects, diplomas issued to graduates of the Tashkent Islamic Institute and secondary specialized religious educational institutions, were equated with state documents on education. This allowed graduates to actively integrate into the socio-political life of society. Secondly, madrasahs that have passed state registration as objects of religious cultural heritage have been transferred to the jurisdiction of the Muslim Board of Uzbekistan (UMU). Thirdly, religious organizations from now on began to pay for utilities not as legal entities, but as individuals. The released funds, as well as charitable proceeds, are directed to the repair and reconstruction of mosques, strengthening the educational and material base of religious educational institutions, material incentives for the activities of imam-khatibs and teachers - mudarris.

Today, Islamic education in Uzbekistan is provided in two higher, thirteen secondary specialized Islamic educational institutions, including two for women.

In our country, obtaining higher education, including higher religious education, is impossible without compulsory secondary education in general education schools or secondary specialized educational institutions. Receiving religious education in private schools without completing compulsory general secondary education is not allowed in accordance with the Education Law.

The educational system currently involves the development of not only the professional sphere of a person, but also the formation of his spiritual world, the development of personal qualities. Religious education plays a significant role in this issue.

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