

Islamic Schools and Students of These Schools in Nakhchivan in the Middle Ages

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Abstract

Nakhchivan, an integral part of Azerbaijan, is located on the Great Silk Road and is the birthplace of geniuses of the Near and Middle East in the Middle Ages. Such scientists as an-Nashawi, an-Nakhchivani, Gazi Najmaddin Ahmad ibn Muhammad, Hasan ibn Omar Nakhchivani, Kamaladdin Abulfazail Muhammad ibn Abulfazail an-Nakhchivani, Fahraddin Abulfazl Muhammad ibn Deylam an-Nakhchivani, Abdullah ibn Ahmad at-Tusi an-Nakhchivani, Ibn Sawaji Muhammad Sad ibn Muhammad, Fahraddin Hindushah Nakhchivani, Muhammad ibn Hindushah Nakhchivani, Baba Nematullah Nakhchivani, Fahraddin Ahmad ibn Aribshah ibn Ali ibn Jabrayil an-Nakhchivani, rendered invaluable assistance not only in the development of Azerbaijani science and education, but also in the revival of Islamic culture in general. Ajami Abubakr oglu Nakhchivani, Amiraddin Masud Nakhchivani, Ahmed ibn Ayyub al-Hafiz Nakhchivani, Sheikh Juhanna, Jamalladin Nakhchivani, representatives of the Nakhchivan school of Architecture, had a guiding influence on the architectural art of the East and wrote their names in golden letters on the pages of cultural history. These famous geniuses of Islamic culture are students of Islamic schools that operated in Nakhchivan in the Middle Ages. It can be seen from the decrees and documents of the Middle Ages that in the XII, XII and XIII centuries there were four madrasahs of the highest type and about sixty schools. Although these schools were of the Islamic type, secular lessons were conducted there and students from most countries of the world attended. The purpose of the study: At the first stage, the article investigated the Islamic educational institutions organized in this ancient land in the Middle Ages, and their creative activities. For this purpose, medieval writings, decrees, historical monuments were studied. Later, the life and creative activity of medieval world-famous Nakhchivani scientists and thinkers educated in Islamic schools were reviewed. The article presents extensive information about the works written by famous representatives of the Hindushah dynasty and architectural works created by Ajami Nakhchivani. The main purpose of the article is to identify Islamic schools that operated in the Middle Ages, their activities and introduce them to the younger generation, exploring the life and work of thinkers who were educated in these schools.

Keywords: Medieval Ages, madrasahs, mollakhanas, primary schools, khanagahs, inscriptions

Ісламські школи та учні цих шкіл у Нахичевані в середні віки

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Анотація

Нахичевань, невід'ємна частина Азербайджану, розташований на Великому шовковому шляху і є батьківщиною геніїв Близького і Середнього Сходу в середні віки. Такі вчені, як ан-Нашаві, ан-Нахчівані, Газі Наджмаддін Ахмад ібн Мухаммад, Хасан ібн Омар Нахчівані, Камаладдін Абульфазайл Мухаммад ібн Абульфазайл ан-Нахчівані, Фахраддін Абульфазл Мухаммад ібн Дейлам ан-Нахчівані, Абдулла ібн Ахмад ат-Тусі ан-Нахчівані, Ібн Саваджі Мухаммад Сад ібн Мухаммад, Фахраддін Хіндушах Нахчівані, Мухаммад ібн Хіндушах Нахчівані, Баба Нематулла Нахчівані, Фахраддін Ахмад ібн Арібшах ібн Алі ібн Джабраїл ан-Нахчівані надали неоціненну допомогу не тільки в розвитку азербайджанської науки та освіти, але й у відродження ісламської культури в цілому. Аджамі Абубакр оглу Нахчівані, Аміраддін Масуд Нахчівані, Ахмед ібн Айюб аль-Хафіз Нахчівані, шейх Джуханна, Джамалладин Нахчівані, представники нахичеванської школи архітектури, мали керівний вплив на архітектурне мистецтво Сходу і записали свої імена золотими літерами на сторінки історії культури. Ці відомі генії ісламської культури є учнями ісламських шкіл, що діяли в Нахичевані в середні століття. З указів і документів середньовіччя видно, що в XII, XII і XIII століттях існувало чотири медресе вищого типу і близько шістдесяті шкіл. Хоча ці школи були ісламського типу, в них проводилися світські уроки, які відвідували учні з більшості країн світу. Мета дослідження: На першому етапі в статті досліджено ісламські навчальні заклади, організовані на цій давній землі в середні віки, та їх творчу діяльність. З цією метою вивчалися середньовічні письмена, укази, історичні пам'ятки. Пізніше було розглянуто життя і творчість середньовічних всесвітньо відомих нахичіванських учених і мислителів, які отримали освіту в ісламських школах. У статті подано велику інформацію про твори відомих представників династії Індушах та архітектурні твори, створені Аджамі Нахчівані. Основною метою статті є виявлення ісламських шкіл, що діяли в середні віки, їх діяльності та ознайомлення з ними молодого покоління, вивчення життя і діяльності мислителів, які здобули освіту в цих школах.

Ключові слова: середньовіччя, медресе, моллахани, початкові школи, ханагі, написи

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Introduction: Islam is a religion based on strong will, healthy thought and deep logic. The holy book of Muslims “Quran”, the first sura of which begins with the words “read”, “pen”, “teach”, considers science, knowledge, ethics, enlightenment, education to be the greatest dignity of a person. Islamic education is based on the statements and ideas of the Prophet Muhammad. Prophet, who said: “Knowledge is my heritage and the heritage of the prophets who came before me”, is also the founder of the first Islamic school. The first teaching activity in Islam began with the order sent to the Prophet from the Heaven to teach and to preach. As it is known, in the beginning this preaching was carried out more secretly. Khadija, Abu Bakr, Zeid, Ali, Osman, Omar are known as the first Muslims. The first Muslims who accepted Islam, under the leadership of Prophet Muhammad, gathered in one place - "Dar-al-Aqram" (the house of Aqram) and studied the revelations that came to Prophet, the Holy Quran. Thus, the first Islamic school appeared. Although at first the activities of this school were organized in secret, later, that is, in the fourth year of prophecy, the prophet began to teach people about revelations openly. Learning, including education, has become a rapidly organized process. Because, according to Islam, teaching anyone was considered a good and important deed. Together with the hijrah of the prophet to Medina (622), a new historical stage arose in the Islamic school system. Thus, as soon as the prophet stepped on the land of Medina, he built a brick mosque for the daily prayers of Muslims and the teaching of Islamic knowledge, which was called “Masjid al-Nabi” (The mosque belonging to the prophet). Behind “Masjid al-Nabi”, a shady place was created over the qiblah wall. This shady place was called "Suffa". In “Suffa” - in the open air, in the shade it was more convenient to study. Thus, the Suffa was considered in Islam the first collective place for reading and writing (Ibrahimov, & Huseynzadeh, 2012, p. 89). In more recent times, however, mosques and Jami's began to appear, leading to the collective learning of more people. In places conquered by Islam, a network of mosques began to form quickly.

Formulation of the problem: In VII century Nakhchivan, like many territories of the South Caucasus, was attacked by Arabs. This, in turn, had a negative impact on the economic and cultural development of Nakhchivan. In 654 B.C. Nakhchivan was captured by the Arabs and became one of the main military and administrative centers of the caliphate due to its special geographical significance. After the occupation, Islam was accepted by the population here and conditions were created on the territory for the development of Islamic culture. Since Azerbaijan was an integral part of the Arab Caliphate, the Arabic language was adopted as the main means of communication. Reading the Quran in this language, praying in this language, as well as the events, scientific, cultural achievements, valuable works taking place in the Islamic world, made the study of Arabic by

intellectuals an even more important factor. In addition, the Caliphate had a language policy, and those who did not speak Arabic could not work in any religious or civil administration. For this reason, the process of the opening of Islamic-type schools began in all regions of Azerbaijan, including Nakhchivan.

Main part:

1. Creation of a network of mosques in Azerbaijan.

Since the beginning of the VIII century in Azerbaijan, the spread of the mosque network accelerated and was inherently different from other countries. The mosques in Azerbaijan included a guest house, a prayer room, a headquarters and a training ground. A large number of people gathered here and listened to the lessons from the same revelation. Teaching, when a group of listeners gathered around the teacher, was called “Halga” (public), and this method of teaching was called “Halgayi-tadris” (public teaching). The more public multiplied in the mosques, the more sounds mingled and learning became increasingly difficult. In addition, in Azerbaijan, as in other caliphate countries, the state language was Arabic, so teaching was conducted in Arabic, which was one of the factors that negatively affected the study of mosques. Thus, schools began to separate from mosques, because it was clear that mosques, which were previously considered suitable for learning, later could only have places of worship, which were also called “Kuttabs”. According to the textbook “Pedagogy” written jointly by Firadun Ibrahimov and Rufat Huseynzadeh, it can be said that kuttabs, which in Arabic means “to teach writing”, were elementary schools established in neighborhoods associated with mosques and Jami. By studying the activity and character of the kuttabs, one can clearly see the traces of today's training. Thus, those who taught in khuttabs were called “muallim” (an Arabic word meaning one who teaches, educates), they were paid a salary, which gave a great impetus to the formation of the teaching profession. Kuttabs also pioneered the use of writing boards and erasers, including giving children rest breaks between lessons.

In the VIII-IX centuries, as in many regions of Azerbaijan, two types of kuttabs and schools operated in Nakhchivan. If in kuttabs of the first type they taught only reading and writing, then in kuttabs of the second type they taught the Quran and religious commandments. In kuttabs, boys could study until the age of 18, and girls studied with boys until they were 7 years old, and then left here doing household chores. However, wealthy families arranged opportunities for their daughters to be educated at home so that they could study the Quran better.

The first program for kuttabs was designed by Omar. The text of the program said: “Teach children to swim and ride horses. Also teach them widespread fables and beautiful poems. All you need to teach children is reading, writing, arithmetic and swimming” (Huseynzadeh, 2005, p. 57).

Khanagahs, Takyas and Zawiyas in Ancient Nakhchivan

From the study of historical literature, we can conclude that the movement of Sufism began in Central Asia, including Azerbaijan at the end of the IX - beginning of the X century. This, in turn, led to the creation of new educational institutions: Khanagahs, Takyas (also called Takka), Zawiyas, Dargahs, Ribats, Turbes (Alieva, p. 360). During this period, Khanagahs, Takyas and Zawiyas operated in Nakhchivan. Although in Khanaga, which means "place of worship", religion, belief and certain sects were mainly preached, people were taught science, knowledge, and their worldview was formed here as well. In Julfa region of Nakhchivan AR, in Khanaga village situated on the bank of the Alinja river, there are various ruins from medieval Khanagah. This Khanagah consists of two floors. The lower floor is called sardaba (vault), because the tomb of Naimi, the founder of the Hurufism is here. On the second floor there are a library, a study room, a meeting room and other rooms. The monument has an 8-cornered construction, built of red and white baked brick and decorated with green tiles. A majestic dome rises above the monument. In front of the Mausoleum there are 4 columns with 10 meters in height, crowned with various figures. The written stone book that fell on the doorway of this Khanaga is kept today in the Khanaga mausoleum. At one time, knowledgeable people, poets and intellectuals of that time gathered here, as well as poetic meetings, religious, scientific talks and discussions were held here (Nakhchivan Encyclopedia, 2002a, 247).

Zaviya (meaning "Corner") mosque belonging to Bektashis, which is situated in Zaviya district of Nakhchivan city, is a valuable architectural monument of Early Middle Ages. Zaviya was both a place of worship and a training center for Bektashis. People gathered here for learning on various fields of science and knowledge from the heads of sects, great scientists of the time. It was also called madrasah, because of its wide coverage of training and education issues (Nakhchivan Encyclopedia, 2002b, 366).

Bektashism is one of the most widespread Islamic sects in the XII-XIII centuries in Anatolia, Azerbaijan and especially in Nakhchivan. The creator of this sect was Haji Bektash Vali. His book "Maqalat" has survived to this day. The book consists of four gates, and each gate consists of ten points. The essence of Bektashism, as shown in the book, is a person's self-knowledge, self-realization, which arose from the theory of "Vahdati-vujud" (meaning "the unity of body"). The word "Adab" ("decency") was written on the front door of each Bektashi Takka, which was a sign that the Takkas are considered the center of decency.

At present, well-known representatives of the Bektashi generation live in Nakhchivan and Baku, working in the field of science, education, culture, who truly worthily implement the Bektashi saying "from the

majesty to the people", "stand up to serve if you stand up". There is a Zawiya mosque and a Jami-mosque called "Pirgamish", owned by Bektashi, which operates till today. The "Pirgamish" mosque is a takya associated with the name of the great scientist, Pir Khamush, the head of the ovliyas, who was murshid and sheikh and lived in the XIV century.

Two poems of Pir Khamush in verse are known:
*"Şirindilli canım azdı düşdü mürşüd havasına,
 Gəlib Mərəndə tutuldu dinməz Xəmuş sevdasına"*
 (meaning: *My sweet-tongued soul was looting for a murshid (teacher, master), but on arriving in Marand fell in love with Khamush (silence)*)

The members of the sect used to gather at the Pir (sacred place) Khamush, perform religious rituals, listen to the sermons of the Sheikh, hold zikir (referring) ceremonies, heavenly dances, and read composed music and poetry. In one of such poems it is said:

*"Guşeyi xəlvət nə əcəb çai imiş,
 Sirri nehan onda hüveyda imiş"*
 (meaning: *how well is the privacy corner, all the secrets are revealed there*).

Analyzing this poem, we can conclude that there was also "Khalvet", "Chilakhana" of Pir Khamush takya, when representatives of the "Khalvetism" sect entered into ascetic life, here they fell into privacy, loneliness, passed the stage of contemplation, meditation face to face with themselves, got rid of all evil, cleansed themselves, strengthened their will, conquered their soul (Huseynzade, p. 115).

Sheikh Seyid Bakuvi, who created religious and didactic works in Persian, Arabic, Turkish, opened many madrasah schools in the XV century, created a large Khanegah on the site of the Palace of the Shirvanshahs - Takyalar complex. Khanagahs, which are situated in the Vanandchay valley of the Ordubad region in the Middle Ages were considered the center of Sufism. Haji Fakhraddin Safarli conducted research on khanagahs such as Khanagha, Sir Khanagha, Pir Magsud, Khalifa Suleyman and Pir Yagub, proving with evidence that they were sufi khanagahs in the Vanandchay Valley, the passing of caravans on the Great Silk Road had a great influence not only on the development of khanagahs, but also on the formation of the cultural, economic and political outlook of the population.

The "Pir Yagub" khanegah was one of the many khanagahs operating in the city of Nakhchivan in the Middle Ages and mentioned in sources many times. Its geographical location, its establishment in the center of the city give reason to say that it was among the important khanagahs and played an important role in the socio-political and ideological life of the city in the Middle Ages (Safarli, p. 160).

As the Arabs conquered countries, they spread various sciences along with the Islamic religion, which led to the creation of a network of special schools for the study of these sciences. In the early Middle Ages in

Nakhchivan, as well as in such cities of Azerbaijan as Tabriz, Ardabil, Hamadan, Maragha, Shiz, Ganja, Barda, Beylagan, Darbant, Shaki, Shamakhi, Baku, schools and mollahanas began to open in accordance with Islamic rules. The word “Mekteb” (“school”) originated from the Arabic word “ketb” (writing), which in Azerbaijani means “place for writing”. Since the teachers who taught at the school were called “Mollah”, the schools of that period were called “mollakhana”. The fact that mollakhans are depicted in various literature as a symbol of inertia, backwardness, illiteracy in many cases does not reflect the truth. On the contrary, mollahs and mirzas were educated people who did great things for that period in order to save people from ignorance helping them to form as educated, knowledgeable personalities. For this reason, there is a saying among the people: “Not every educated becomes Mollah Panah Vagif”. It is no coincidence that the first prominent scientists and poets in the field of science and literature were educated in these schools. Professor Asad Jagubi, who based on such schools where the scientists of XI century Abu-Omar Nakhchivani, Akmiladdin Nakhchivani, Gatran Tabrizi were educated, as well as the philosopher of the XII century Shahabaddin Sohrverdi educated and grew up, came to the conclusion that “the rapid prosperity of schools and education in Azerbaijan is more clearly noticeable in XII century. The first concrete facts relating to the history of the school and madrasa system formed in Azerbaijan relate to this last period” (Rzayev, 2016, p. 7).

Academician Isa Habibbayli showed in his article “Nakhchivan on the ancient caravan route” that the passage of caravan routes, mainly the Great Silk Road, through the territory of Nakhchivan created conditions for the development of both Eastern and Western knowledge and culture here, starting from the earliest times. Especially in Nakhchivan, which was the capital of the Atabays state in the XII century, the madrasahs, which have the status of a university in the current sense, were built by the decrees of Atabays Shamseddin Eldeniz, the head of state (reign years - 1136-1125) and have gained great fame in the Middle East. In these madrasahs, along with Oriental culture, secular sciences were taught - geometry, mathematics, astronomy, medicine. Shamsaddin carried out a number of works to expand the network of schools and madrasahs in the country. He built mosques, mausoleums and tombs, most of which were created by the Architect Abubakr Ajami Nakhchivani in this period and were included in the World Cultural Heritage list in modern times.

In each of the works written about Nakhchivan in the XII century, one can find brief information about the schools and madrasahs located here, and their activities. In the Middle Ages, Nakhchivan was a comprehensively developed city with a rich culture. The state of the Atabays was ruled by Darul-mulk (Government House), which for about 30 years stood on the central square of Nakhchivan. Undoubtedly, the madrasahs, along with

other structures erected on the central square, were surrounded by state care and were the main educational institution in this densely populated city, as noted in the work. From the study of various historical works, we can conclude that in the XII century, not only religious, but also secular classes were held in the madrasahs operating in Nakhchivan under the names “Madraseyi-Bahtaniyye” and “Madraseyi Irshadiyah”, children from a number of neighboring countries even came to study here. and the Middle East. In addition to these two large madrasahs, according to information given in medieval sources, including those written by Ovliya Chelebi, 10,200 “big roofed houses”, 40 mosques, 20 caravansarais functioned in Nakhchivan during this period. However, in the XIII century, the educational network expanded even further. Thus, during this period, 4 madrasahs of the highest type, more than 60 primary schools under mosques operated in Nakhchivan. These madrasahs existed until the beginning of the 20th century. (Rzayev, 2017, p. 22)

The madrasahs of Nakhchivan belonged to Momina Khatun and Yusif Kuseyir Oglu tombs and their foundations and revenues were financed by them. It turns out that in the East, many schools and madrasahs were organized next to mosques and mausoleums, so all their expenses were also paid at the expense of the foundations of the mosque or mausoleum.

Some of the valuable documents and decrees on the history of schools and madrasahs of XII century in Nakhchivan and their development have survived to the present day. One of such valuable documents is the decree “On the appreciation of teaching of Nakhchivan madrasahs built by Divan Shamsaddin”. The decree is about madrasahs built by Sultan Shams ad-Din Eldiguz in Nakhchivan during the Atabays and their restoration. The history of these madrasahs corresponds to the history of Momina Khatun (1186) and the tomb of Yusif Ibn Kuseyir, which were built in 1162. From this decree, the author of which was Shamsaddin Muhammad Juveyni, who worked as the chief vizier in the Elkhanids Palace, it is clear that madrasahs were very popular in Nakhchivan during the Atabays period and provided state protection (Safarli, p. 59)

The significance of this decree does not end only with information on the history of the construction and restoration of madrasahs. Thus, in addition to indicating the structure of the madrasah, the content of education, the duties of the headmaster and students, information about the “rules of etiquette” in Madrasah is given for the first time. In the rules of etiquette, special requirements are set for teachers and the required rules are strictly observed: the teacher must treat students with respect and consider them as his spiritual son, take into account their age and individual characteristics, conduct the lesson in an easy and understandable way, discuss the lessons with the students, once he had to organize an exam and introduce the distinguished students to others. Centuries later, the Czech pedagogue Y. A. Komensky said in almost

the same way: "If you don't act like a father, you can't act like a teacher." According to the decree, the students also had to fulfill the following duties: they should not prefer one of the teachers who taught them over the other; they should refrain from laziness and repeat the lessons learned; they should be attentive in class and ask questions about the topic; they should not move on to another without mastering one lesson; they should pay attention not only to science but also to moral purity.

Another important decree for the history of education and pedagogical thought in Azerbaijan is the decree known to everyone by historian Ali Huseynzadeh in his article "An Elkhani decree on the Nakhchivan madrasahs". The decree reflects the structure, content of madrasah education, the duties of the educator and students. According to the decree, teachers (mudarrises) should not torment, tire students in the process of training, education, assign them a training subject taking into account their individual characteristics, correctly direct the scientific debate that arose during the lesson, and once a week to discuss classes with students. Exams were held once a month to check the quality of the lesson and to reveal the students who studied well, and talented children were introduced to everyone. According to the rules envisaged in the decree for students, students should: not to be lazy and negligent, constantly repeat the lessons; be careful in the lesson, ask questions if they do not understand; do not switch to a new topic without mastering one topic; be content with only science and acquire moral knowledge. The student who followed every rule and studied well within the madrasah had to be preferred over the others. The decree also provided information on the subjects taught in madrasahs and their programs.

Not only decrees and works are used to study the history of ancient Nakhchivan, because it is rich in ancient and medieval material culture and historical monuments, caves where the first people lived, ancient settlements, early city culture, magnificent fortress walls, rock paintings, stone Ram statues, tombs, which are the most perfect examples of memorial architecture, and other historical monuments. Historical monuments of the Stone Age - Gazma, Ashabi-Kahf and Kilit caves, Batabat plateau, Nakhchivanchay and Alinjachay valleys, and the southern foothills of Hachadag remain in the territory of Nakhchivan. From the remains of historical monuments it is known that at the end of IV Millennium – II millennia castle-city settlements such as Oglangala, Chalkhangala, Govurgala were established in the territory of Nakhchivan. The fact that this monument, which belongs to the 3rd millennium BC, is a relic of our ancient history, and embodies a number of beliefs of our people, is mentioned in holy religious books, and the presence of a separate chapter in the "Quran" is proof that it was known in Islamic countries even earlier.

Apart from these decrees, the date of writing is "Ajaib ad-Dunya", an anonymous work written in Persian, presumably from 1221-1231. The paper presents

information about the history, geography of various countries, which was obtained mainly orally and through observations. Since the author reports most of all about Azerbaijan, his connection with this country is felt. The information about Ardabil, Arran, Derbent, Barda, Tabriz, Salmas, Shirvan, Shamakhi and especially Nakhchivan attracts the most attention. The following information about Nakhchivan was noted in the work: "Nakhchivan is a large and densely populated beautiful city in Azerbaijan. In this city, located on a hill, many palaces, pavilions, balconies, madrasahs, mosques, fortresses were built. All these buildings were built of baked and fired bricks. The river Araz flows through the city. The city has a good area, running water, gardens, greenery, delicious fruits. The population of the city, which is the capital of the state of Eldiguzids, is of a gentle nature, brave, archer, stranger-loving, pleasant-spoken, and beautiful appearance" (Nakhchivan Encyclopedia, 2002a, p. 118).

It is no coincidence that in the medieval period Nakhchivan city possessed such beautiful architectural gems. This is due to the fact that the outstanding representative of Azerbaijani architecture, who had a strong influence on the architecture of the Middle East, the founder of the Nakhchivan architectural school, Ajami Abubakr oglu Nakhchivani, who gave a new direction to medieval Azerbaijani architecture, brought great sophistication and dynamism with his artistic power to the heavy and rigid style of architecture of the Seljuk era, is Ajami Abubakr oglu Nakhchivani. This school gave humanity such brilliant architects and artists as Amiraddin Masud Nakhchivani, Ahmed ibn Ayyub al-Hafiz Nakhchivani. Ajami Nakhchivani, who was called "Sheikhul-muhandis" (chief of engineers) by the great geniuses of the East, wrote the words "Abubakr oglu Ajami, Nakhchivan architect" to imagine himself above the works he created. The first architectural work created by Ajami Nakhchivani is the tomb of Yusuf ibn Kuseir.

This tomb is located in the center of Nakhchivan city and is called "Atababa dome". This monument, consisting of an octagonal body, a tower-like dome, and supports placed at angles, was built of bricks in 1162, and its walls were covered with geometrical ornaments. The second great work of Ajami Nakhchivani is the tomb of Momuna Khatun, popularly called "Atabay dome".

This tomb was built in 1186 in honor of Momuna Khatun, wife of Atabek Shamsaddin Eldigiz, mother of Muhammed Jahan Pehlavan. The tomb is a great work of art, which differs from all the monuments of that time in its large size, the structure of the underground vault. When studying the architectural works created by Ajami Nakhchivani, it is clear that he created a large architectural complex. This complex includes the Mausoleum of Momuna Khatun, a monument consisting of two minarets, a square connecting them, the Nakhchivan Juma Mosque, Darulmulk (Palace of Eldagizids) and Davlatkhana (government building). However, researchers say that Ajami Nakhchivani's architectural works are not only

completed by what we have mentioned, but also that he is the author of many structures in the Atabek capital, which, however, have not survived to this day. The study of the architectural works created by Ajami Nakhchivani shows that when creating these works, he used the unity of mathematical and artistic thought, which did not fit into the framework of medieval analysis.

From the study of decrees and works that have survived to this day, it can be concluded that the rapid development of the school and education in Azerbaijan was most clearly manifested at the end of the XII and beginning of the XIV centuries. In the period of such rapid development, thinkers, writers and poets lived and worked in Nakhchivan. These personalities did a great job for the development of such sciences as philosophy, literature, art, politics, as well as for training and education. Among the scientists of Nakhchivan of the XIII-XIV centuries Nasraddin Tusi, Gazi Najmaddin Ahmad ibn Muhammad, Hasan ibn Omar Nakhchivani, Kamaladdin Abulfazail Muhammad ibn Abulfazail an-Nakhchivani, Fakhraddin Abulfazl Muhammad ibn Daylam an-Nakhchivani, Abdullah ibn Ahmad at-Tusi an-Nakhchivani, Ibn Savaji Muhammad Sad ibn Muhammad, Fakhraddin Hindushah Nakhchivani, Muhammad ibn Hindushah Nakhchivani, Baba Nematullah Nakhchivani, Fakhraddin Ahmad ibn Aribshah ibn Ali ibn Jabrayil an-Nakhchivani, Alaaddin Abu Abdullah Muhammad ibn Ali an-Nakhchivani, Fakhraddin Abulgasim Ali ibn Tamam ibn Khalaf an-Nasibi an-Nakhchivani and others can be noted (Rzayev, 2017, 24).

Among the thinkers who lived in the Middle Ages the name of Hindushah Nakhchivanis, should be noted especially. It is necessary to specifically investigate the life and creativity of Hindushah Nakhchivanis, one of the great personalities of Nakhchivan land, which has a great place in the history of education, school and pedagogical thought of Azerbaijan. Because the study of the life of the Hindushah Nakhchivanis, their work in the field of public administration, their creativity, covering various fields of science, can make a great contribution to the world of science. The life and creativity of Fakhraddin Hindushah Nakhchivani, who was a scientist and philosopher of his time, and his son Muhammad Hindushah Nakhchivani became the main subject of many scientific researches in the East as well as Turkey, but has not yet been fully investigated. It is known from the research conducted up to this time that Fakhraddin Hindushah ibn Sanjar ibn sahib-Nakhchivani was born in Gilan city of Nakhchivan in the second half of XIII century. He was educated at Musdansariya madrasah in Baghdad, and later served in the Elkhanids' Palace together with his brother Seyfaddin Mahmud Nakhchivani. Fakhraddin Hindushah Nakhchivani was fluent in Turkish, Arabic, Persian, Pahlavi languages, and was also engaged in philosophy, mathematics and sciences. Fakhraddin Hindushah Nakhchivani is also the author of many works. One of these works is "Tajarub as-Salaf" (experiments of

the predecessors) written in Persian and completed in 1324, where he praised Nasraddin Ahmed, one of the representatives of the Atabeks of Luristan, talking about his social and political life.

The Persian-Turkish dictionary "As-sihah Al-Ajamiyya" is one of the works written by Fakhraddin Hindushah Nakhchivani, who was a scientist and philosopher of his time, which survived to this day. This dictionary, written in plain script, contains ten thousand Turkish words and sentences. The dictionary mainly consists of three sections. The first section contains an Arabic preface, the second section contains a Persian-Turkish dictionary, and the third section contains a Persian-Arabic grammar. This dictionary, written by Fakhraddin Hindushah Nakhchivani, is considered the basis and foundation of Persian-Turkish dictionaries, as it had a great influence on the more advanced writing of dictionaries written in XV-XVI centuries. So, using this dictionary, Garahisari wrote "Shamil al-lughat", Khatib Rustam Movlavi - "Vasilat Al-makasit", Nematullah ibn Ahmad Rumi - "Lighati Nematullah".

The dictionary written by Fakhraddin Hindushah Nakhchivani called "As-sihah al-Ajamiyya" was researched in Azerbaijan and published in Arabic alphabet based on three sections. One of the original copies of the work is preserved in the Manuscript Fund in the province of Konya, Turkey. The other two sections are preserved in Isanbul's Suleymaniye library and the other in the Topkapi Palace Museum.

Studies show that since the work "As-sihah al-Ajamiyya" was once used as a teaching aid in madrasahs in the Caucasus, Anatolia, the Balkans and the Middle East, about one hundred copies have preserved to this day. In addition to the above-mentioned works, Fakhraddin Hindushah Nakhchivani wrote "Divan" ("Justice, law-court") in Persian, an anthology "Mawarid al-Arab" written in Arabic, and several well-known poems in Persian.

One of the thinkers of Nakhchivan is Muhammad ibn Hindushah Nakhchivani. Very little is known about Muhammad ibn Hindushah Nakhchivani, as well as about a number of personalities who lived during the Middle Ages. Having studied his works devoted to various rulers, we can conclude that the scientist was born in Nakhchivan in 1288 or 1289, and died in 1366. We also find information about his life in the manuscripts of the Orientalist-scientist V.G. Tizengausen noted in Vienna, Paris, Leiden, in the "preface" written by the orientalist-scientist A.A. Alizadeh to the scientific - critical text of the work of Muhammad ibn Hindushah Nakhchivani "Dasturul katib fi tayinil-meratib", in Hammer-Purgshtal's works, R. Dozi, H.Duda and many other Orientalists. Studies of these works show that he was born in Nakhchivan at the end of the XIII century in the family of one of the most prominent scientists of his time, Movlana Fakhraddin Hindushah ibn Sanjar ibn Abdullah Sahib Nakhchivani. Muhammad ibn

Hindushah Nakhchivani, who received his first education in the family from his father and his higher education in the Nakhchivan madrasahs, was fluent in Azerbaijani, Persian and Arabic languages. He perfectly completed his education at the Musdansariya Madrasah in Baghdad and served at the Elkhaniids' palace in Tabriz. Starting from the 20s of the XIV century, he served as a secretary at the Hulakid palace for a long time. For the worthy performance of his duty, Muhammad ibn Hindushah Nakhchivani received the nickname "Shamsi ul-Munshi An-Nakhchivani" (the sun of writers in Nakhchivan). Taking this nickname as a pseudonym, he wrote the work "Sahih al-Lugat" ("the most logical of dictionaries"), in which he spoke about the issues of grammar and literary criticism. This dictionary not only gained fame as one of the teaching aids in the medieval madrasahs, but also became the first source of dictionaries of that time.

While serving in the Elkhaniid palace, he became friends with Giyasaddin Rashidi, the son of the palace historian Fazlullah Rashid ad-Din, and dedicated his work "Sihahul-Ajam" to him. The study of the work shows that Muhammad ibn Hindushah Nakhchivani thoroughly knew literature, medicine, geography, history, legal science, mathematics, astronomy, poetics, philosophy, education science of the period, deeply read and benefited from the works of prominent Greek philosophers such as Socrates, Plato, Arastu ibn Sina, Farabi, Bahmanyar.

According to reports, Sultan Abu Said instructed Muhammad ibn Hindushah Nakhchivani to write a great work on the history, structure, and administration of the Ilkhanate. Referring to the data of Mahmud MirafTAB, Hammer, Dozin and Flügel, it can be said that Muhammad ibn Hindushah Nakhchivani completed this work at the age of 73, around 1360, but worked on it for another six years to improve the work. Since the writing of the work took a long time, Sultan Abu Said was unable to see it. This large-scale historical work was called "Dastur al-Katib fi al-maratib" (funds for secretaries in determining degrees) and consisted of two parts.

In addition to the above-mentioned works, Fakhraddin Hindushah Nakhchivani is the author of the work "Tajarub Al-Salaf" (the experiences of the predecessors), which deals with his social and political life, the Persian-Turkish dictionary "Assihah Al-Ajamiya", the dictionary "Sihah Al-fars", the Persian "Divan", "Mawarid al-Arab", he is also the author of an anthology in Arabic and many poems. Studying these works, we see that Fakhraddin Hindushah Nakhchivani, following the path of his father Fakhraddin Hindushah Nakhchivani, did a great job to improve the Azerbaijani language.

Among the prominent Nakhchivan scholars who lived in the XIII century, the names of Sheikh Islam Alaaddin Abu Abdullah Muhammad ibn Isa ibn Ali Nakhchivani, Muhammad ibn Hasan Nakhchivani, Abu Bakr Ahmad ibn Hajaf al-Azeri Nakhchivani, Abu Hatim

Abdurrahman ibn Ali ibn Yahya ibn Muhammad ibnur-Ravvas Nakhchivani, Muhammad ibn Ali Nakhchivani, Tabib Fakhraddin Ahmad ibn Jabrail Nakhchivani, Tabib Najmaddin Ahmad ibn Abu Bakr ibn Muhammad Nakhchivani can be mentioned. These people are only part of the world-famous Nakhchivan scientists who lived in the Middle Ages.

Approbation of research results: Islamic schools, the activities of these schools, the life and work of thinkers educated here, were discussed in detail in the author's dissertation "History of the development of higher education in Nakhchivan".

Conclusion: Eastern and European historians, geographers, travelers, missionaries who arrived in ancient Nakhchivan, such as Ovliya Chelebi, Tavarica, Charden, Dubuye de-Mopere, Maurier, Robert Kerperter, wrote valuable information and memories about monuments, scientific, educational and cultural centers built in this ancient land. The well-known art critic M. V. Alpanov wrote about Nakhchivan that in the works of such immortal classics of the East as Firdousi and Nizami, we see human beauty "in the monuments of Nakhchivan". And the outstanding Turkologist Murad Aji called Nakhchivan, which has a rich history and culture, "the second Altai".

In this article, which is the result of the revision of works, decrees relating to the Middle Ages, it is shown that Nakhchivan has been a center of science since ancient times. Since IX century Islamic schools were established in this ancient land and world-famous scholars were brought up in this type of schools. Schools of the Islamic type, madrasahs, opened in Nakhchivan, became popular in Islamic countries, so Nakhchivan became one of the main centers of Islamic culture in the Middle Ages. In the "map of the Islamic history of the world", compiled in the 15th century, it is written about Nakhchivan: "Nakhchivan is one of the strongest pillars of Islam... The land of Nakhchivan is a miracle for Azerbaijan and Islam with its proximity to Allah."

The article provides information about only a part of the scientists of medieval Nakhchivan. In the course of research, it turned out that Nakhchivan scientists were known not only in Azerbaijan, but also in many countries, and had a great place in the history of World Science, Culture, Art and Architecture. The purpose of the article is to review the life and work of Nakhchivan thinkers, forgotten over time, whose works were appropriated by others, and to study more deeply the history of Islamic schools of Nakhchivan, the capital of Islamic culture.

Explanations: At the VI Conference of Ministers of Culture of the Member States of the Organization of Islamic Cooperation held in Baku in October 2009, it was decided to declare the city of Nakhchivan the capital of Islamic culture for 2018.

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