

The Role of Seljuk Period Scholars of XI-XII Century in the Development of Islāmic Sciences

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Abstract: This article discusses the scholars who worked during the dynasty that ruled under the name of the “Great Seljuk Empire” in the XI-XII centuries, their works and their great contribution to the development of Islāmic civilization. The article also discusses the activities of Nizamiyya madrasahs, which were famous in the middle ages. Although there are many studies on the scientific and intellectual life of the Seljuk State in the periods of Alp Arslan and Malik Shah, the period of Sultan Sanjar has not been studied as a whole except for a few articles. In fact, the enlightenment of the Great Seljuk period reached its peak after Sultan Meliksah during the reign of Sultan Sanjar. Sultan Sanjar himself had surpassed his ancestors in every way in his patronage of science and enlightenment. Although his reign was marked by battles against various misguided sects, knowledge did not cease. On the contrary, the sultan himself sought to create conditions for all the sciences in the kingdom. With the need arising from this situation, it is aimed to examine the scientific and intellectual structure of the Sultan Sanjar period with this study. During the reign of Sultan Sanjar, the scholars in the geography of Khorāsān and Mā Warā’ al-Nahr (Transoxania), their works, studies, innovations, and intellectual life will be examined, and within the framework of the scientific environment provided by Sultan Sanjar and his contributions to Islāmic civilization, the point where the Seljuks brought the scientific heritage they took over and how they achieved this will be examined.

Keywords: Seljuks, Nizamiyya madrasah, Islāmic civilization, tafsīr, kalam, fiqh, taṣawwuf, history.

The name of the Seljuk state is derived from the name of Seljuk ibn Dukak, the chief of the nomadic Turkic-Oghuz tribe living on the banks of the Syrdarya. The Seljuk Turks were Mahmūd Ghaznavid’s viceroy in Khorāsān. In 1038, Țughril (1038-1063), the grandson of the Seljuks, conquered Nishapur and declared the establishment of his state in the Khorāsān region and partly in Mā Warā’ al-Nahr. (Agadjanov, S, 1991, p. 51). In 1040, the Battle of Dandakon took place between the Ghaznavid sultan Mas’ūd and Țughril. After the defeat of Mas’ūd in the Battle of Dandakon, the Seljuk state ruled over a large area consisting of Khorāsān, Khorezm, western Iran, Azerbaijan, and Iraq. In 1055, Țughril also captured Baghdad. The Abbasid caliph al-Qaim (1031-1075) handed over power in Baghdad to Țughril, declaring him the “King of the East and the West” and marrying his daughter (Agadjanov, S, 1991, p. 66).

The Seljuks sought to create all the conditions for the development of science and culture. In the Seljuk madrasahs, both natural and exact sciences were taught from socio-religious knowledge. Students were given a monthly stipend and provided with space, taught by mature scholars of their time, and had thousands of volumes of libraries at the disposal of students of science. We know that in some madrassas the number of students is in the thousands. For example, it is

known that one of the Nizamiyya madrasahs, founded by Niżām al-Mulk, was home to 6,000 students.

The traditional serious focus on knowledge and enlightenment among Muslim rulers did not lose its importance even during the Seljuk period. The first madrasah in the Seljuk state was built in 1046 in Nishapur by order of Tughril (*Öngül*, 2003). Fakhr ad-Dīn Jurjānī (d. 446/1054), the author of “Vis and Ramin”, one of the great writers of his time, was the chairman of the Ray office in the time of Sultan Mas'ūd, the son of Maḥmūd Ghaznavi. Scholars such as Abul A'la ibn Hassul (d. 450/1058) (*Khalifa*, 2016, p. 462), the author of “Dumyat al-qasr fi shu'ara al-asr” 'Alī ibn Hasan Bāharzī (d. 467/1075) have been active (*Khalifa*, 2016, p. 461), (*Sam 'ānī*, 1977, pp. 16-17), (*al-Hamawi*, 1993, p. 1682).

During Tughril's reign, the Hanafi sect was declared the state sect. During this period, there was serious competition in the state between Hanafi and Shāfi'i. 'Izz al-Dīn ibn al-Athīr, in his work “al-Kāmil fī al-tārīkh”, said: “He asked the Sultan for permission to criticize the Rafidis in the mosques of Khorāsān. With the permission of the sultan, Amid al-Mulk began to criticize the Rafidis as well as the Ash'arites. The minister did so because he feared that Abū Sahl Nishapuri, one of the leaders of Nishapur and a Shāfi'i, would become a minister in the future. As a result, mature representatives of the Shāfi'i school, such as Imām Juwayni, Abū Suhail Muwaffaq, Abul Qaṣīm Qushairi, and Imām Bayhaqī, were forced to leave the land of Hijaz. This continued until Alp Arslan ascended the throne and was appointed minister of Niżām al-Mulk, the Shāfi'i. According to some narrations, Amid al-Mulk repented for his treatment of the Shāfi'i's” (*Athīr*, 1987, p. 365).

Sultan Alp Arslan (1063-1072), who ascended the throne after Tughril's death, patronized science throughout the country. During his time, in 1067, the first madrasah was built in Baghdad. This madrasah was named “Nizamiyya” because it was built on the initiative of the Minister Niżām al-Mulk. Later, madrassas built in Ray, Nishapur, Merv, Balkh, Herat, Basra, Isfahan and Mosul were also called Nizamiyya. In contrast to the politics of Tughril's time, clerics from four sects were involved in Nizamiyya madrasahs. Many clerics expelled during Togrulbek's rule were repatriated and madrassas were built for them. The ideological conflicts of Tughril's time were completely eliminated.

Turkish researcher Nevzat Kosoglu says: “The teachers, imāms and preachers who graduated from these madrassas were a key factor in shaping the beliefs and way of life of the people” (*Kosoglu*, 1991, p. 68). In addition to religious sciences, literature, mathematics, astronomy and philosophy were taught in Nizamiyya madrasas. The main activity of the Nizamiyya madrasahs was to deny Shī'ite sects such as rafidis and botinies. This is evidenced by the fact that madrassas were built in cities where rhetoric and innerism were prevalent.

Scholars worked at the Nizamiyya madrasah in Baghdad, for example, the Shāfi'i jurist, the author of the works, “Kitāb al-Tanbīh fī furū‘ al-fiqh al-Shāfi'i”, “al-Muhadhdhab fi-l-madhhab”, “al-Tabṣirah fi usul al-fiqh”, “al-Nukat”, “Talkhīs” Abū Is'haq Shirazi (393/1003-476/1083), a great jurist and mutakallim, author of the works “Kitāb al-mughnī”, “Tatimmah al-ibana”, “Kitāb fi al-khilaf” Abū Sa'd Mutawalli (427/1036-478/1086), Sharif Abul Qaṣīm Dabbusi (d. 483/1090), Husayn ibn 'Alī Ṭabarī (d. 504/1097), Abdul Wahhab Sherazi (XI century), “Documents of Islām” Imām Abū Hamid al-Ghazālī (450/1058-505/1111), Aḥmad ibn Muḥammad al-Ghazālī (d. 520/1126), Abū Bakr ibn 'Alī Shashi (d. 1113), al-Khatib Tabrizi (421/1030-502/1109) and Ibn Burhan Scholars such as 'Alī ibn Muḥammad Baghdadi (479 / 1087-518/1124). (*Khallikan*, 2007, pp. 29-31, 99), (*al-Jawzī*, 1992, p. 244), (*Kosoglu*, 1991, pp. 449, 462, 465, 486), (*Bulliet*, 1972, pp. 133-134, 216-219).

The madrassa library in Baghdad has been endowed with books for 6,000 years by the regime. Abū Is'haq Shirazi was the first director of the madrasah. Imām Ghazālī was the director of the madrasah from 1091 to 1095.

The Nizamiyya Madrasah in Nishapur was built in 1058 in honor of Imām al-Haramain Imām Juwayni (419 / 1028-478 / 1085), who was forced to emigrate to Hijaz during the Tughril period. Imām Juwayni was the first teacher of the madrasah (Bulliet, 1972, p. 73). This madrasah differed in construction and education from the Simjuri madrasah, which ruled Khorāsān from 940 to 1000, and the “Sa’idiya” madrasah of the Ghaznavids. Until Tughril’s death, the madrasah was called “Sultan Madrasah”.

From 300 to 400 students studied at the madrasah. Sufis, commentator, muhaddith, author of the works “ar- Risālah”, “at-Tahbir fi-t-tazkir”, “at-Tafsīr al-kabir” by Abul Qaṣīm Qushairi (376/986-465/1072), Muḥammad ibn Aḥmad Marwazi (d. 465/1072) such scholars worked in the madrasa.

The Nizamiyya madrasah in Isfahan was built in 1072 next to the Masjid al-Juma in the city center. The madrasah was taught by Abū Bakr Sadriddin Khojandi (d. 483/1090), Fakhr ad-Dīn Abul Ma’ali (d. 559/1163) and Abū Sa’id ibn Abū Bakr (XIII century). The madrasahs magnificent library in Baghdad dates back to the XIV century.

Abul Qaṣīm Abdullāh ibn Tahiri (XI-XII centuries) was a teacher in Balkh madrasah. The madrasah was taught by scholars such as Abū Sa’d al-Harawi (12th century) and Ziyavuddin Sadr al-Aimma (XII century). Rashiduddin Watwat (d. 573/1177), a poet and writer of the Khorezmshah period, is also a graduate of this madrasah (Is’fandiyor, 2002, pp. 109-112). The madrasa was demolished in 1153.

Qādī Abū Hamid Shahrazuri (586/1190) and Qādī Abū Bakr Khalidi (XII century), Abū Fazl Anbari (XII century), Abū Bakr Shashi (421/1030-502/1109), Abū Muzaffar Samani (426 / 1035-489 / 1096) and Abul Fath Asad Mahini (12th century) Scholars such as Mosul, Herat, Basra, and Merv have taught at the Nizamiyya madrasahs (Athīr, 1987, p. 462). Alisher Navai has renovated the Nizamiyya madrasah in Herat.

Before these madrasahs began to operate, those who sought knowledge had to travel to distant cities. Nizomiyya madrasahs have fully met this need.

After the death of Sultan Alp Arslan in 1072, his 13 year old son Maliksah (1072-1092) ascended the throne. In 1074, Maliksah conquered Termez, Bukhara, Samarkand, and later Fergana. During the reign of Maliksah, the Seljuks were very militarily and politically powerful. The capital was moved from Nishapur to Is’fahan. The king also declared Nizām al-Mulk as his minister. Like his father, he sponsored science and education.

The historian of the Ottoman period, Aḥmad ibn Mahmūd (d. 1570), in his work “Saljuq-nama” (“Book of Seljuk Empire”), describes the contribution of the Nizām al-Mulk to science and enlightenment as follows: “Those who could not see Nizām al-Mulk’s patronage of science told the sultan, “Nizām al-Mulk spends 300,000 dinars a year from your treasury on Quran memorizers, jurists and Sufis. If this money is spent on troops, we can conquer Constantinople”. Nizām al-Mulk replied to Sultan Maliksah from this letter: “O Sultan of the worlds! Allah has bestowed upon you and on me blessings that none of His slaves have. Do you see 300,000 dinars more than those who remember the Book of Allah? You spend twice as much on soldiers. However, the bullet fired by them does not go more than a mile. And with this money I will form such an “army” that their knowledge will not be able to prevent them from ascending to the Throne of Allah. “To Sultan Malikshah Nizām al-Mulk, increase the number of this “army” as much as you can. I will give you as much wealth as you want. The riches of the world are yours”. (Mahmūd, 1977, pp. 142-144).

During the reign of Sultan Maliksah, an observatory was built in Is’fahan and a madrasah in Tabaristan. The english orientalist Henry George Raverty, in his study of the medieval Muslim historian Minḥojiddin Juzjani’s “Tabaqati Nosiri”, assesses the development of science during the reign of Sultan Malikshah as follows: “Sultan Maliksah has a lot of good things left in the world. One of them is the correction of errors in the science of Nujum. Nujum and arithmetic

scholars, by order of Maliksah, developed a new method of observing the stars and redefined the days of the moon. A new calendar ‘Jalaliy’ has been developed for the state” (*H.G.Raverty, 1873, p. 142*).

During the reign of Sultan Malikshah, Abū Is’haq Shirazi, Abul Qaṣīm Qushairi, Imām al-Haramain Juwayni, Imām al-Ghazālī, well-known Shāfi‘ī jurists, disciples and sons-in-law of Abdul Qahir Baghdadi, author of the works “at-Tabsir fid-din”, “Taju-t-Tarajim”, “Awsat”, “Tafsīr al-Kabir” Shahfur ibn Tahir Isfarai (d. 471/1078), Maḥmūd Kashgari (421/1030–521/1127), grammar scholar, author of the works “Asroru-l-balaga”, “Dalililu-l-ejaz”, “ar-Risālah al-S Shāfi‘īya”, “Kitabu-l-Jumal” Abdul Qahir Jurjānī (d. 471/1079), great philosopher, poet, astrologer, mathematician and physician, author of works such as “Ruboyot”, “Risālah fi taksim rub’i-d-daira”, “Risālah al-kawn wa-t-taqrib”, “Risālah fi-l-wujud”, “Risālah fi kulliyati wujud”, “Nawroznama”, “Ziji Maliksahi” ‘Umar Khayyam (439/1048-526/1132), poet and writer known for his works “Shi’ru ibn al-Habbariyya”, “Falak al-Ma’ani” Ibn Habbariyya (414/1033-509/1115), Abū Tahir Hatuniy (d. about 529-532 / 1134-1137), author of historical works such as “Uyun at-Taworikh”, “Al-Hafawat an-Nadira”, “Kitāb ar-robi” Abul Hasan Sobi (416/1025-480/1088) such as religious scholars, poets and engineers who lived and worked (*adz-Dzahabi, 1996, pp. 432-433*), (*V.V., 1998, p. 87*), (*Rozenfeld B, Yushkevich A., 1965*), (*Brockelmann, 1937, p. 505*)

As a result of the internal struggles for the throne that began after the Sultan Malikshah, a period of stagnation arose in the Seljuk scientific environment. The recession continued during the reigns of Maḥmūd I (1092-1093), Berkyaruk (1094-1105), and Malikshah II (1105). After Muḥammad Tapar (1105-1118) came to power, science and culture began to rise again. During this period, scholars from the time of Sultan Malikshah were mainly active.

Imām al-Ghazālī dedicated his persian work “al-Tibr al-masbuk fi nasihat al-muluk”, and Ibn Balkhi dedicated his “Farsnama” to Muḥammad Tapar Muḥammad Tapar built rabats for Sufis around each of the Nizamiyya madrasahs.

Muḥammad Tapar died in 1118. At this point, the Seljuk state was divided into two. Western Iran, Iraq, and Azerbaijan were ruled by Maḥmūd II (1118-1131), son of Muḥammad Tapar, under the name of the Sultanate of Iraq (1118-1194). Hamadan has been designated as the capital of the Sultanate of Iraq. In Khorāsān, Sijistan, Khorezm and Mavarounnahr, Ahmād Sanjar (1118-1157), the son of Malikshah, was proclaimed sultan. Sultan Sanjar declared Merv as the capital of his state. After the death of Sultan Sanjar (1157) the Seljuk rule in Khorāsān came to an end. In 1194, Khorezmshah Takash overthrew the Sultanate of Iraq. Another Seljuk state, the Sultanate of Konya, ruled until the XII century.

The period of Sultan Sanjar is the most prosperous period of the Seljuk state. Like his father, he sponsored science. Sultan Sanjar invited Khorāsān not only muslim scholars but also representatives of other religions. He had great respect and attention to scientists. “This land (Khorāsān) was a place of knowledge, a source of virtue and a land of professions” (*Rowandi, 2005, p. 167*).

Sultan Sanjar had a high regard for scholars. Instead of interfering in the intellectual struggles between the sects, he followed the scholars. He also did not interfere in the disputes between the Ḥanafīs and the Shāfi‘īs in Nishapur. He had good relations with great scholars such as Imām al-Ghazālī and Yūsuf Hamadani. In 1110, he sent 50,000 dinars and a letter to Yūsuf Hamadani, who was in Samarkand. In his letter, he asked to be blessed in his own right.

Sultan Sanjar distributed 700,000 dinars, 1,000 pieces of clothing, many horses, and other valuables from the treasury to scholars, physicians, and philosophers. When the treasurer said that the treasury was being emptied, he said, “If you say I am prone to wealth, it is not true. Distribute these clothes”.

During the reign of Sultan Sanjar, all branches of science developed. Scholars have written mature works in the fields of *tafsīr*, *fiqh* (jurisprudence), *kalam*, *taṣawwuf*, philosophy and the exact sciences.

Tafsīr:

During the reign of Sultan Sanjar, many works were written in the science of *tafsīr*. The mufassirs of this period are mainly written in the “historical” method. One of the mufassirs of this period was *Abū Muḥammad Muhiṣunna Husain ibn Mas'ūd ibn Muḥammad al-Farro Baghawi*, a student of *Imām al-Haramain Juwayni*. (d. 516/1122) (*Sam'ānī*, 1977, pp. 195, 397). *Al-Farro Baghawi* was born in Baghshur between Merv and Herat. Year of birth unknown. There are works on the science of *tafsīr*, such as “*Ma'alim at-Tanzil*” and “*al-Kifaya fi-l-qirā'a*”.

Another great mufassir of this period is *Imām Zamakhshari* (467/1075-538/1144) (*Khallikōn*, 2007, pp. 168-174). The scholar's full name is *Abul Qaṣīm Maḥmūd ibn 'Umar al-Zamakhshari*. He was called “Teacher of Arabs and non-Arabs”, “Honor of Khorezm” with deep respect and kindness. *Zamakhshari* has also created excellent works on literature, *tafsīr*, *hadīth*, and jurisprudence. There are works entitled, one of them “*Al-Kashshaf*” (“The Revealer; Quran Interpretation”), “*Asas Al-Balaghah*”, “*al-Mofassal fi sina'at al-e'rāb*”, “*Maqamat Al-Zamakhshari*”.

Najmīddīn 'Umar Nasafī (461/1068-537/1142) was also a mufassir on the Sultan Sanjar period (*adz-Dzahabi*, 1996, pp. 156-157). *Abū Hafs Najmīddīn 'Umar ibn Muḥammad ibn Aḥmad Nasafī Samarkandi* is the full name of the *Ḥanafī* jurist, the representative of the teachings of *Māturīdiyya*, the mufassir, the muhaddith. *Abū Hafs Nasafī* was awarded the title of “*Muftī as-Sakalyn*”. “*Al-Taysir fi al-tafsīr*”, “*Tafsīr al-Nasafī*”, “*Al-Akmal al-Atwal fi Tafsīr al-Qurān*”, “*Risālah fi al-Khata' fi Qira'at al-Qur'an*”, “*Manzumah fi al-Khilafiyat*”, “*Hasr al-Masa'il wa Qasr al-Dala'il*”, “*Tilbah al-Talabah fi al-Istilahat al-Fiqhiyya*”, “*Manzumah al-Jame' al-Saghīr*”, “*Sharh Madar al-Usul*”, “*Al-Qand fi Zikr Ulama'e Samarqand*” have reached us.

There are differences in the interpretations of this period. Many mufassirs have written commentaries based on their own beliefs. Some of the commentaries of this period were written in Persian.

Hadīth:

Among the muhaddiths of this period, *al-Farro Baghawi* can be mentioned. *Baghawi's* “*Sharh as-Sunna*”, “*Masabih as-Sunna*”, “*Al-Jame' bayna as-Sahihayn*”, “*Al-Anwar fi Shamail an-Nabi al-Mukhtar*”, and “*Sharhu Jame' al-Tirmidhi*” is one of the most respected books (*Khalīfa*, 2016, pp. 195, 397).

Author of “*Qawati'u al-adilla fi usul ad-din*”, “*Fazailu ash-Sham*”, “*al-Istilam fi-l-khilaf bayna al-Imamayn Ash-Shāfi'i and Abi Hanifa*” *Abū Bakr al-Sam'āni* (466/1073-510)/1116) is one of the muhaddithin of the *Shāfi'i* school (*adz-Dzahabi*, 1958, pp. 1266-1269). In Baghdad, Merv taught hadīth at the *Nizamīyah* madrassas. He narrated hadīth in the cities of Merv, Nishapur, Isfahan and Ray. He was awarded the title of “*Taj al-Islām*”.

Another muhaddith is *Abū Is'haq Shirāzi* and *Abū Is'haq Tusi*, a student of *Abū Bakr al-Sam'āni*. (d. 515/1121). In Nishapur taught hadīth at the *Nizamīyah* madrasah. He died in 1121 in Sarakhs.

The works of *Zahīr ibn Tāhir Nishāpūrī* (d. 533/1138) “*Hadīth al-Sarraj*”, “*Kitāb al-Ahādīth al-ilāhiyya*” are among the works of hadīth (*Khalīfa*, 2016, p. 370).

It is known from historical sources that among the hadīth scholars there were also scholars belonging to the *Shī'a* faith. One such scholar is *Hamza ibn Hibatullāh Nishāpūrī* (d. 523/1128-29) (*Yesildurak*, 2015, p. 37). The scholar belonged to the *Zaydiyah* faith.

Also during this period Ibn Asakir Dimashqi (Damascus) (499/1105-571/1176), Ubaydullah ibn Hawazin Nishapuri (d. 523/1128), Abul Ghafur Farisi (451/1059-529/1135), Hibatullah ibn Muhammed Nishapuri (d. 1138) such of muhaddiths worked.

Fiqh (The science of jurisprudence):

During the reign of Sultan Sanjar, many works were written by Ḥanafī and Shāfi‘ī representatives.

Najmuddin ‘Umar al-Nasafi, one of the Ḥanafī jurists, wrote “Tilbah al-Talabah fi al-Istilahat al-Fiqhiyya”, “Manzumah fi al-Khilafyat”, “Tuhfat al-muluk”.

Another Ḥanafī jurist is Abū Muhammed Sadrush-Shahid (483/1090-536/1141). This faqih is from the al-Moza family of Bukhara. The full name of the faqih is Abū Hafs Husamiddin Sadrush Shahid ‘Umar ibn Abdulaziz ibn ‘Umar ibn Moza Bukhari. Abū Muhammed Sadrush-Shahid wrote works entitled “Sharh adab al-qādī”, “Sharh Kitāb an-nafaqat”, “Al-Jome’ as-saghīr”, “Sharh al-jome’ as-saghīr”, “Umda al-mufti and al-mustafti”, “Al-Fatawa as-Sughra”, “Al-Fatawa al-Kubra”, “Usul al-fiqh” (*Sam‘ānī*, 1977, p. 46).

Alā’ al-Dīn Samarkandi (d. 1144), a student of Fakhr al-Islām Pazdawi, one of the representatives of the famous Ḥanafī school, also lived and worked during the reign of Sultan Sanjar (*Khalifa*, 2016, pp. 209, 336, 371, 376, 569-570). The scholar’s works “Tuhfat al-fuqaha”, “Mezon al-usul fi natoij al-uql”, “al-Mabsut”, “Sharh at-Tahawi” are among the most respected books of the Ḥanafī school.

Another Ḥanafī jurist who lived in Merv was Muhammed ibn Abdurrashid Kirmani (457/1065-543/1149). Kirmani’s works include “al-Tajrid ar-Rukn” and “Jawahir al-Fatawa” (*Brockelmann*, 1937, p. 641).

‘Abd al-Karīm *al-Sam‘ānī* (506/1113-562/1166), a historian and muhaddith known for his work “Al-Ansaab”, also taught jurisprudence at the Nizamiyya Madrasah in the last 10 years of his life. His works on jurisprudence were burned during the Mongol invasion (*adz-Dzahabi*, 1958, pp. 1316-1319).

Kalam:

During the Seljuk period, as the activities of such sects as Karramiyya, Batiniyya, Rafida, and Mu’tazilah increased, the need for books based on the teachings of “Sunni” in theology increased. During this period, many scholars have written a number of works to refute the misguided sects.

Abū Hafs al-Nasafi’s “Aqaid al-Nasafi” is one of the most authoritative works based on the teachings of Māturīdiyya. This work is second only to Abul Mu’in Nasafi’s “Tabṣirah al-Adilla” in the teachings of Māturīdiyya. Abū Hafs Nasafi had many works on philosophy and belief. Especially famous was his work “Manzumah fi al-Khilafyat”.

Another mature scholar of this period was Shāfi‘ī-Ash’ari Abul Fath Shahristani (469/1076-548/1153). The scholar’s “Nihayat al-Iqdam” was written as a rebuttal against the Batiniyya.

Another representative of the doctrine of Māturīdiyya is Alā’ al-Dīn Samarkandi Osmandi (d. 551/1157). The scholar’s full name is Abul Fath Alā’ al-Dīn Muhammed ibn Abdulhamid ibn ‘Umar ibn Hasan ibn Husain Samarkandi Asmandi, who was born in 1095 in the city of Asmand near Samarkand. This city is also called Osmand or Samand. Sources say that he wrote a work on the word “Lubab al-kalam” or “al-Hidoya fi usul al-itiqad” (*Sam‘ānī*, 1977, pp. 246-247).

The full name of the scholar Muhammed Bayhaqī (d. 565/1169), known as Ibn Funduk, was Abū Hasan Zahiruddin ‘Alī ibn Zayd ibn Muhammed Bayhaqī. There is “al-Ifada fi isbat al-hashr wa al-i’ada”.

The famous Ḥanafī jurist Sirojuddin Oshi (d. 568/1173), a well-known scholar of Māturīdiyya, also worked during this period (*Khalifa*, 2016, p. 1350). The full name of the scholar is Abū

Muhammad Sirojuddin 'Alī ibn 'Uthmān ibn Muhammad ibn Sulaymān Taimi Shahidi Fergani Oshi and he is the author of such of works "Mukhtalaf ar-rivaya", "Bad al-Amali", "Ghurar al-Akhbar and Durar al-Ash'ar", "Musnad Anas ibn Malik", "Fatawa al-Sirajiyah".

Author of the works "Sawanih al-ushshaq", "Lubab al-ihya", "Bawariq al-ilm", "Sirrul asrar and organizer al-anwar" Ahmād Ghazālī (d. 520/1126), Aynulqudat Hamadani (d. 525/1131) is the author of such works as "Zubdat al-haqaiq fi kashf ad-daqaiq", "Tamhidat", "Maktabat", Shakw al-gharib", Abū Najib Suhrawardi (490/1097-563/1168) is the author of such works as "Adab al-Muridiyn" and "Gharib al-Mashabih", Yūsuf Hamadani, a student of Abū Is'haq Shirazi, author of such works as "Rutbat al-Hayat", "Kashf", "Risālah dar adabi tariqa", "Risālah dar akhlaq va munajat" (440/1048-535/1140), Abdulkadir Jilani, the founder of the Qadiriyya sect (470/1077-561/1165-66), Ahmād Yasawi, a student of Yūsuf Hamadani, the founder of the Yasawiyya sect, a leader of the sect known for his "Saint of Turkistan" (486/1093-561/1166) are one of the greatest Sufis, especially during the reign of Sultan Sanjar. (*Khallikan, Wafayāt al-A'yān*, 2007, pp. 97-98), (*Athīr*, 1987, pp. 204-205), (*adz-Dzahabi I.*, 1996, pp. 66-68, 439-451, 475-478).

Along with the religious sciences, the science of grammar and the exact sciences also developed during this period Maḥmūd Zamakhshari, the author of the works "Al-Muarrab, al-Mukhtaṣar fi-n-nahw", "Mukhtaṣar sihah al-lughah" Mahbub ibn Ahmād Jawaliki (465/1073-540 /1145), linguists such as "Umar ibn Sahlan Sawi (d. 540/1145), the author of "al-Risālah as-Sanjariya", dedicated to Sultan Sanjar, were active (*adz-Dzahabi*, 1958, pp. 1286-1290), (*Brockelmann*, 1937, pp. 830-831).

Also, poets such as 'Umar Khayyam, Mawlana Am'aq Bukhari (d. 543/1149), Abul Majid Sana'i (d. 525/1131), Nizami Aruzi (d. 552/1157), Badiuzzaman Abdulvasi' Jabali (d. 555/1160), Abū Bakr 'Umar Balkhi (d. 559/1163-1164) and Awhaduddin Anwari (d. 585/1189); Muḥammad Bayhaqī, Abū Hatim Isfizari (d. 515/1121), Abul Qaṣīm Badi Usturlabi (d. 534/1139-40), Abdurahman Khazini (XII century), Bahauddin Haroki (d. 553/1158), Aynuzzaman Ḥasan Marwazi (d. 548/1153) such as astronomers, physicists and mathematicians were active this period.

Whether a supreme ruler, a prince or a princess belonging to the Seljuk dynasty, they all considered it their duty to build one or more madrasas in any city in the country. Ministers, emirs, and local governors also set an example. For example, the famous minister Niẓām al-Mulk mentioned above built many madrasas in his time. Hundreds of students in each madrasah have been educated in both religious and secular fields.

The traditional serious focus on science and enlightenment did not lose its significance even during the Seljuk period, and we can see this through the establishment of the dozens of madrassas mentioned above. The fact that this was the case is confirmed by the work of great scientists and poets of that time. When the historian and traveler Yaqut Hamawi (1179-1229) visited Merv, he saw that there were ten large libraries here. The historian wrote that no other library in the world can match the value and number of books stored in these libraries.

All sources confirm the development of science and culture in the Seljuk field. In addition to the religious sciences, progress has been made in the secular sciences. According to the project of astronomer and mathematician 'Umar Khayyam, an observatory was built in Isfahan. On behalf of Sultan Maliksah, he conducted observations at the observatory and reformed the solar calendar of the Sassanids, creating a new calendar (the "Malikshah calendar" or "Jalal era").

During this period, many architectural monuments were built in the capital cities such as Nishapur, Merv, Isfahan, Ray, Hamadan, as well as in Bukhara, Samarkand and Termez. Marv prospered, he was glorified as "Marvi Shahijahon" – "King of Cities".

So, the Seljuk period is a bright page in the development of Islāmic civilization. One thing is clear, the Seljuks from the Syrdarya region relied on centuries-old experience and traditions in

the political, economic, cultural and educational spheres of the Khorāsān and Mā Warā' al-Nahr regions, and tried to continue them in their activities.

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