

The Eurasia Proceedings of Educational & Social Sciences (EPESS), 2021

Volume 23, Pages 56-61

IconSE 2021: International Conference on Science and Education

Educational and Cultural Policies of the Karakhanid Period

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Abstract: The fact that the Karakhanid Turks adopted the Islamic faith brought new features to education. One of these innovations was the opening and expansion of institutions called "madrasah" for the first time in Turkish societies and where education was carried out in a certain plan, program and order. Another important feature of this period is that the Turks have passed from the oral culture they continued before Islam to the written culture and they have entered the process of transition from the nomadic society structure before Islam to the fully settled society structure. In these established madrasas, besides religious education such as the Qur'an, kalam and Hadith, medicine, mathematics, astronomy, philosophy, logic, etc. The teaching of the courses also allowed many scientists and thinkers to be trained in this period. In addition, the support of the Karakhanid rulers to such developments caused cities such as Kashgar, Bukhara, Samarkand, Tashkent, and Balasagun to become science-cultural centers in a short time. In this period, the comments and opinions of important scientists and thinkers about education caused a turning point in terms of Turkish education history. The aim of this study is to determine the educational and cultural policies of the Karakhanid period. The research was carried out with content analysis, one of the qualitative research methods. The data of the research was carried out by scanning the relevant literature that sheds light on the Karakhanid Period. The given analysis was done by creating a category with the coding technique. According to the data obtained; The works of Farabi, Ibn Sina, Yusuf Has Hacip, Kaşgarlı Mahmud, Ahmet Yesevi and Edip Ahmet Yuknevi, who are important figures of the Karakhanid Period, and their contributions to science are explained with examples.

Keywords: Karakhanid Period, Turkish Education History.

Introduction

The fact that the Karakhanid Turks adopted the faith of Islam brought new features to education. One of these innovations was the opening and expansion of institutions called "*madrasah*" for the first time in Turkish societies and where education was carried out in a particular plan, program, and order. Madrasa comes from the Arabic root "*derase*" and means "*the place where the lecture will be given and the building where the student sits and lectures*". However, the word madrasah was not used for educational institutions in the first period of the Abbasids. Although this word was first used in the 9th century, the establishment of Madrasahs with an official organization and state initiative was only implemented in the 10th century in the period of the Karakhanids (Hızlı, 1987). Another significant change was the new additions to the moral understanding, world view, values, and customs of the Turkish society that came with the change of religion. These innovations have been cultivated by blending with the religion of Islam (Akyüz, 2020). In addition, as of this period, the influence of Islam began in the daily lifestyles, beliefs, and philosophies of the Turks. Another essential feature of this period is that the Turks passed from the oral culture they continued before Islam to the written culture, and they entered the transition process from the pre-Islamic nomadic society structure to a fully settled society structure (Doğan, 2012).

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In these established madrasas, besides religious education such as the Qur'an, kalam, and Hadith, there was also scientific education such as medicine, mathematics, astronomy, philosophy, logic, etc. (Şanal & Alaca, 2020); the teaching of such courses allowed many scientists and thinkers to be the emergence in this period. In addition, the support of the Karakhanid rulers to such developments caused cities such as Kashgar, Bukhara, Samarkand, Tashkent, and Balasagun to become science-cultural centers in a short time (Akyüz, 2020). Moreover, the love of the science of the Karakhanid rulers had prepared a suitable environment for the proliferation of scientists in their country to develop science. For example, Buğra Han Harun, İlig Han Nasr, Yusuf Kadir Han, Arslan Han, etc., such as rulers; were just, benevolent rulers who respected and protected the scholars. As a result, scholars and artisans from all regions came to their circle. At the same time, educational institutions were spread all over the country. There were two other reasons besides the love of science for the Karakhanid rulers to attach great importance to the establishment and spread of madrasahs. The first was to use the new Muslim Turkish tribes to reinforce the new belief system and make them lose their old beliefs, which conflicted with their newly adopted religion, through madrasahs. Secondly, it was to benefit from the madrasahs as a means of preserving and keeping their Sunni Hanafi beliefs alive against the Shiites around their geography (Akyüz, 2020). For the Middle Ages Central Asia, science refers to the movement that developed in the Islamic world between the 7th and 16th centuries in the history of science. It is known that scientists who lived and worked in the geography of Central Asia contributed a lot to the modern scientific world and developed solutions to many problems of their time (Kim, 2009).

Method

This research was prepared by using the document analysis technique, which is one of the qualitative research methods. Document analysis includes the analysis of written materials containing information about the case or cases that are aimed to be investigated. Document analysis is a data collection technique that is indispensable for almost every research. There are a number of steps that can be followed when performing a document review. However, these steps should be considered more as a general guideline. Each researcher can reinterpret these stages depending on the nature of the research problem, the data he aims to obtain as a result of document review, or how comprehensively and deeply he wants to examine the documents. For this purpose, scientists who shed light on the field of education and science during the Karakhanids period were examined under the headings.

Results and Discussion

Leading Names of the Period and Their Opinions on behalf of Education and Knowledge

Al Farabi

Farabi wrote many works on behalf of his scientific studies, to which he devoted his life. They have been written on many topics, from philosophy to logic, metaphysics to ethics and political science, and physics to music (Hammond, 2001). Although Farabi did not write any work titled "education", it is possible to come across his ideas about education in many of his works (Yeşilçayır, 2021). According to Akyüz (1982), Farabi is the first thinker known to have put forward views directly related to education in the history of Turkish education. According to Farabi, there are three types of educators. One of them is the head of the family and is the educator of the family members. Another educator is a teacher and is responsible for educating children and young people. Finally, another educator is the ruler himself, and he is the educator of his nation. Farabi's view on the classification system of science is that he has inferences made with a comprehensive view of the materials based on Islamic educational philosophy. According to this point of view, within the scope of the Islamic philosophy of education, students' empiricist understanding of science, rational science, and intuitive science; encourages them to learn every knowledge beneficial to them and humanity. In this context, attitudes and actions are shaped by science practice and theory together with practice. Thus, educational studies include not only conceptual but also attitude and behavior fields. Farabi believes that the reflection of the concept of perfection for a person occurs in a person who is in a synergy of theoretical knowledge with practical applications, essentially with applied knowledge. From this point of view, the definition of a perfect person is based on the unity of actions and words, theoretical, practical, mental, and moral systems to achieve happiness (Widiawati, 2019). According to Farabi, education is a means of gaining a set of values, knowledge, and practical skills to individuals in specific periods and cultures. Such an existing goal leads the individual to perfection because, according to Farabi, humankind was created to achieve this perfection, and the highest level of perfection for people is happiness; the perfect person knows the theory of virtue and applies this theory in

daily practice (Akmalia & Sauri, 2020). For Farabi, learning should start with the language and the structure of that language. Because of without this necessary ability, one can understand neither people nor themselves. The personalities of those who fail this essential training will not develop properly either. According to Farabi, learning logic comes after the language learning process, which he describes as primary education. The curriculum that Farabi refers to in this context is a group of sciences formed in the following order: linguistics, logic, mathematics, natural science, theology, civics (political science), jurisprudence, and academic theology. According to Farabi, there is a connection between natural sciences and theology. In addition, the human soul, which he counts among the natural sciences, also has a metaphysical aspect (Rauf, Ahmad & Iqbal, 2013).

Ibn Sina

Ibn Sina was one of the most famous physician, and he was also a philosopher, encyclopedist, mathematician, and astronomer (Gohlman, 1986). According to Ibn Sina, education begins with the birth of the child. According to him, children should go to school at the age of six and be educated until 14. Moreover for Ibn Sina, teachers should research and know each child's talents, interests, and tastes, and they should teach children art or profession suitable for them. According to Ibn Sina, since God is the necessary being, the teacher must also be religious (Kaygısız, 1997). Ibn Sina promotes educational activities that balance the soul to prepare it for intellectual endeavors. It proposes a philosophical preparation that enables young people to participate in the struggle to perfect their thought system and action while at the same time enabling them to resist distractions (Azadpur & Silvers, 2005). In his book "İlm el-Akhlaq", İbn Sina stated that the basis of education should be personal and social preparation education. This view is based on the mutual exchange of services between individuals to contribute to society's social structure, together with the specialization of each result in a craft or science with cooperation. For this reason, education is a way of enabling people to grow in line with their skills and abilities. Ibn Sina's educational philosophy essentially lies in making the body and mind of individuals sturdy, righteous citizens and preparing them for some intellectual activity, mainly concerning craft and traditional science/theoretical science or a practical study (Kayode, Nasirudeen & Al-Hasani, 2016). Ibn Sina also emphasized group education and believed that children should receive education and training with their peers. Expressing that the reason for this is that children learn from each other when they are together; He said that education should be committed in an environment where distinguished children have good manners and good habits. He stated that this situation would benefit moral education, mental development, nutrition, social education, spiritual education, and meeting mental needs (Nejad, Rashidi & Oloumi, 2013).

Yusuf of Balasagun (Yusuf Has Hacip)

Yusuf of Balasagun has an important place in the history of Turkish education with his work named Kutadgu Bilig (1069), which consists of 6645 couplets. According to him, one of the most vital characteristics of an ideal human type is to use the qualities that a person has as they should be and properly. When such a thought is in question, the first thing that comes to mind is language, that is, words. Here, Yusuf of Balasagun's most basic philosophy is the three crucial factors related to the ideal human type: knowledge, language, and moral virtues (Kaya, 2017). Yusuf of Balasagun's poems is also a kind of moral code and norms of behavior in society. A highly educated man, Yusuf of Balasagun also encourages people to specialize in different fields of knowledge. Because according to him, knowledge means to be perfect, and only in this way can individuals resolve complex problems in their life. Continuing the tradition of his predecessors in this sense, Yusuf of Balasagun has created an ideal state theory in which each person is assigned a particular position in the gist of these rules. According to him, people who grow up in this framework (Great people are people who do good deeds) primarily think about the welfare of their people. In return, they do not seek financial rewards and do not expect special thanks for their proper activities. The dominant content in the education systems of Turkish-speaking peoples throughout history has continued in the form of spiritual values, respect for elders, mutual aid, justice, and moral education (Ibrayeva, 2015).

Mahmut of Kashgar

Mahmut was born in Kashgar and belonged to a noble family named Hamir, the counterpart of Amir in the Oghuz tribes. However, the exact date of birth and death of Kaşgarlı Mahmut is not conversant. It is known that he completed his famous book *Divan-ü Lugat-it Türk* in 1071. During the time of Mahmut of Kashgar, the Arabs carried out the studies on language in Islamic geography, and the discussions generally focused on the science of "nahv" (syntax). As a result of different thoughts on Nahw, schools related to this subject were

established. Especially the language debates between the Baghdad and Basra Schools had a strong influence on the Arab world in the 11th century. Considering that the method followed by Mahmut of Kashgar is different from the traditional Arab order, it is possible to say that he was not affected by these discussions, and in this context, he adopted and continued a unique working principle. Mahmut of Kashgar, who saw that the Arabic language came to a vital place with the influence of the religion of Islam, took his place in the history of Turkish education as the scientist who started the first severe studies for Turkish and its teaching in Turkish history (Onan, 2003). Furthermore, Kaşgarlı Mahmut gave the verse "keep the wise person well, listen to their words, learn his virtue and apply it" as an explanation about the importance of "Bilig" (knowledge) in his work (Kaşgarlı Mahmut, Trans. Bozkurt, 2020). In *Divanü Lugati't-Türk*, it is possible to see and access every aspect of Turkish social life and to obtain information for this purpose, and there are traces of family life and many words about the child's growth, development, games, toys, and education, which are the core of the family is remarkable (Batur & Bektaş, 2011).

Ahmet Yesevi

Ahmet Yesevi is the first Turkish mystic who blended it with Turkish customs and spread it to enormous masses in a way that would not contradict the teachings and essence of this religion (Çelikkan, 1996). When Ahmet Yesevi's views on education are examined, according to him, a teacher must be who has reached perfection (well-educated), whose personality is fully formed and mature, who is known for his good manners, far from extremist attitudes and evil, and should be a person who teaches and comprehends information in the best way to his students. In other words, according to Ahmet Yesevi, it can be said that the qualities that an educator must have are as follows: An educator must act in the light of what he has said (taught), must be a very religious person with belief in God, must be away from worldly pleasures and desires, must not work to own property, should know well and be a person of the heart (Erpay, 2016).

Edip Ahmet Yükeki

Although there is not much and precise information about Edip Ahmet Yukneki's life, according to the information available, it is known that he lived in the 12th century. Edip Ahmet Yukneki tried to teach the society according to Islamic principles, depending on the period he lived in, the transition period to Islam. In addition to being under the influence of Kutadgu Bilig's work written by Yusuf of Balasagun, in his work *Atabetü'l-Hakayık* (the threshold of truth), he also has writings on the ways of being righteous and emphasized various moral principles in his work. He also advised on these principles in his work (Şanal & Alaca, 2020). In this book, the following subjects are mainly mentioned: Knowledge, language, the lie of the world, modesty and arrogance, generosity and parsimoniousness, greed, generosity, ignorance, hilm (calmness), and corrupt behavior of the period (Ertürk, 2017; Korkmaz, 2020). According to *Atebetü'l Hakayık*, knowledge is the most valuable dinar (currency). Ignorance is the worst thing for humanity. According to Edip Ahmet Yukneki, ignorance has absolutely no value and should be avoided. According to him, intelligence is like a torch that illuminates the darkness. The means of illuminating the darkness of man is knowledge (Özcan, 2020). The presence of this and more advice in Edip Ahmet Yukneki's work, and especially the emphasis that "*ignorance is a dirt that cannot be purified by washing*" shows the importance he gives to education.

Conclusion

The acceptance and spread of the religion of Islam among the Turks brought with it many innovations and radical changes. During the Karakhanid Period, many old behaviors were changed due to the teachings of this new religion, but cultural values were tried to be preserved. Due to the innovations brought by the new religious belief system, scientific studies were associated with God, and this work was seen as a sacred purpose. In particular, they gave importance to science and education so that the Karakhanid rulers of the period could abandon their old belief systems and create an Islamic-based social structure. For this purpose, madrasahs, which are the equivalents of the universities in the Middle Ages in the Islamic geography, were opened in this period, and many more programs and contents, including positive sciences and values education, were implemented in these schools in addition to religious education. From establishing madrasahs to their operation, various rules were determined and placed in a systematic order. This new order, which was realized in this period, allowed many scientists and thinkers to develop. Scientists and thinkers who rise in this period left a permanent mark not only in Islamic geography but also in the world, and their works and teachings became a source of inspiration and a source for the training of many thinkers, researchers, and scientists in the following

years. In the light of all these factors, it can be said that this period has a revolutionary character in Turkish education history. The views of the leading people of this period about education also have an important place in the history of Turkish education.

The valuable views and comments of Farabi, who was called the second teacher after Aristotle, shed light on the history of Turkish education for the period in which he lived. Farabi stated that there are three types of educators and said that teaching should go from easy to difficult and argued that education should start with arithmetic and geometry and continue with other scientific disciplines. He also stated that logic and philosophy should be included in the teaching process. Another genius of this period, Ibn Sina, was described as the third teacher after Aristotle and Farabi. He also conducted research on philosophy and logic, especially medicine. His statement that every child should be educated according to their interests, talents, and skills, and also the qualified and active teacher profile he drew during the education process reveals that he is a thinker beyond his time in terms of education, even if he does not produce a work that covers only educational sciences. The works he wrote in his own time have been studied and read for centuries due to the fact that he was a person beyond his time. Both Farabi and Ibn Sina defined learning knowledge as the way to perfection and happiness and stated that other branches of science should be taught in addition to Islamic education in their period. They also stated that the sole purpose of people in the world is to reach happiness and perfection by maximizing their abilities. The other vital names who lived in this period, Yusuf of Balasagun, Mahmud of Kashgar, Ahmed Yesevi, and Edip Ahmed Yukneki, stated that knowledge and science were a crucial lofty goal in addition to religious education. Arguing that moral and spiritual values are at the core of education, they stated that these values are essential for a solid and orderly social structure. In this period, scientists and Thinkers saw ignorance as humanity's greatest enemy and adopted fighting ignorance as a sacred goal.

In this period, radical changes were made in education with the influence of Islam, and innovations were adopted in accordance with the rules of Islamic religious belief. There is no doubt that this period is a turning point in Turkish education history because these changes in this period became the turning point of the new Turkish education history, which will continue for centuries in the future.

Scientific Ethics Declaration

The authors declare that the scientific ethical and legal responsibility of this article published in EPESS journal belongs to the authors.

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To cite this article:

Akman, O. & Samur, H. (2021). Educational and cultural policies of the Karakhanid Period. *The Eurasia Proceedings of Educational and Social Sciences*, 23, 56-61.