



SOURCE STUDIES OF THE FIRST STAGES OF THE HISTORY OF EDUCATION IN UZBEKISTAN

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Annotation

Humanity recognized itself, tried to know life, nature, teach young people to live, solve the problems of the time on the basis of deep worldview, life experience and social needs: they created various works, there were also teachers (teachers). their student(s). There is little information about the educational system and institutions of the ancient period, because due to various events of recent history, the sources revealing this have not been preserved. Since most of the information in the sources that have reached us belong to the times when Islamic civilization spread in our country, the educational system and institutions are mentioned in Arabic terms, that is, school and madrasahs. In this article, educational processes in the madrasahs and the stages of their formation are covered based on sources.

Keywords: School, mosque, madrasa, madrasa aliya, Muslim, Khalifa, Holy Qur'an, "Madrasat ul-ibtidaiya", teacher, student.

Аннотация

Человечество узнавало себя, пыталось познать жизнь, природу, учить молодёжь жить, решать проблемы времени на основе глубокого мировоззрения, жизненного опыта и социальных потребностей: создавали различные произведения, были и учителя (учителя). их ученик(и). О системе образования и учреждениях античного периода сведений мало, так как в силу различных событий новейшей истории не сохранились источники, раскрывающие это. Поскольку большая часть сведений в дошедших до нас источниках относится ко временам распространения исламской цивилизации в нашей стране, система образования и учреждения упоминаются арабскими терминами, то есть школы и медресе. В данной статье на основе источников освещаются образовательные процессы в медресе и этапы их становления.



Ключевые слова: школа, мечеть, медресе, медресе алия, мусульманин, халфа, Священный Коран, «медресе ул-ибтидайа», учитель, ученик.

Annotatsiya

Insoniyat o'zini o'zi tan oldi, hayotni, tabiatni bilishga, yoshlarni yashashga o'rgatishga, zamon muammolarini chuqur dunyoqarash, hayotiy tajriba va ijtimoiy ehtiyojlar asosida hal qilishga harakat qildi: turli asarlar yaratdilar, o'qituvchilar (o'qituvchilar) ham bor edi. ularning talabalari. Antik davr ta'lim tizimi va muassasalari haqida ma'lumotlar kam, chunki yaqin tarixning turli hodisalari tufayli buni ochib beruvchi manbalar saqlanib qolgan. Bizgacha yetib kelgan manbalardagi ma'lumotlarning aksariyati yurtimizda islom sivilizatsiyasi keng tarqalgan davrlarga tegishli bo'lgani uchun ta'lim tizimi va muassasalari arabcha atamalarda, ya'ni maktab va madrasalarda tilga olinadi. Ushbu maqolada madrasalardagi ta'lim jarayonlari va ularning shakllanish bosqichlari manbalar asosida yoritilgan.

Kalit so'zlar: Maktab, masjid, madrasa, madrasa aliya, Muslim, xalifa, Qur'oni karim, "Madrasat ul-ibtidaiya", ustoz, shogird.

INTRODUCTION

The first stage of the education system in the past was primary education, which was called institutional education. Schools were usually attached to mosques. It is known that there are more mosques in places where people live densely (for example, there are one or two mosques in neighborhoods, and in this regard, the place is also called a joint mosque), and in places where people live scattered, centralized mosques functioned. In schools, children mostly start receiving primary education from the age of 4-5. The number of students in one school was 10-20. They were taught by a Muslim, and one of the older children acted as the head of the group - khalfa - teacher's assistant. The school program includes memorizing verses of the Holy Qur'an, hadiths, teaching the basics of Sharia, familiarization with the Arabic script, calculation using the abjad method, reading and memorizing poems on ethics.

As mentioned, the education system in the past has three stages consists of:

- 1. Primary education.** His residence is a school. Arabs it was called "Madrasat ul-ibtidaiya" - primary madrasa (a place of study and education).
- 2. General education.** His place was called madrasa.
- 3. Higher education.** His place was called madrasay aliya or madrasat-ul-ulum.



Madrasa is an Arabic word, and in Arabic, Turkish and Persian dictionaries, it is interpreted as a school, a place of learning, a place of Persian study, madrasat ul-ulum, a university.

MAIN PART

In Central Asia, including Samarkand, it was used as a place for the second stage of education. Until now, we used to understand madrasa as an educational institution for training religious personnel, and preserved madrasa buildings as architectural monuments, and we interpreted them in this way. But little was said about the real function of these buildings - madrasahs, their position in the educational system and the main features related to it. However, the real essence of madrasahs in the educational system is to train specialists in terms of modern requirements. His place was called madrasay aliya or madrasat-ul-ulum. Also mentioned in Budagov dictionaries.

It should be noted that the phrase "madrasay oliya" - high madrasa, used for some madrasas, has two meanings: the first is the high level of artistry in terms of the size of the madrasa, architectural harmony, painting, evenness, tiling; and the second is that it is fundamentally different from other madrasahs, that is, it is the highest higher dargah of the educational stage. Madrasaii aliya operated in places where scholars who reached a high level of scientific knowledge gathered, including Baghdad, Samarkand, Khiva, Bukhara and similar cities.

The most talented students from different regions and regions of the Islamic civilization studied in such madrasas. In particular, there is information about the knowledge of the Taliban who received education not only from Movarunnahr, but also from Khorasan and even from different regions of Arabia in the madrasa students of Samarkand. The reason for this is that mature scholars are involved in the process of education and scientific observations in the madrasa.

This situation is observed both in Baghdad madrasa students and in Samarkand madrasa students. For example, the following information about Baghdad from the eighth century AD is noteworthy: "At the time of Abdullah Al-Ma'mun bin Harun ar-Rashid, the seventh of Khalophon Abbasiyya, in 198 A.H. and after that," writes Mahmudhoja Behbudi, "by appointing temporary mudarris from Greek scholars to the madrasas, Muslim scholars began to study Greek, and then all intellectuals began to study Greek." In the second half of the 14th century and the beginning of the 15th century, scholars called from Rum, Khorasan and other countries worked in the Mirzo Ulugbek madrasa of Samarkand.



In any case, it is important that the history of the system of higher education in our country goes back to ancient times, and its higher education institution - madrasa, in its time, had the status of a current university. The educational system, its stages and institutions in Eastern countries have been researched by a number of scientists based on the sources that have reached us, and their results have been published in different languages. As a result of the spread of Islamic civilization, the need to train qualified personnel to study and promote it from the 8th-9th centuries came to the fore. As a result, Islamic civilization was introduced.

In particular, a lot of attention was paid to the emergence of schools, madrasas and madrasa scholars in Central Asia. In the work of Adam Mets, the history of the emergence of madrasas is known to belong to the 10th century, and it is suggested that the first madrasas were built in Nishapur. However, according to historical sources, including Narshahi's "History of Bukhara", there were madrasas in Bukhara as early as the beginning of the 10th century, and one of them, the Forjak madrasa, was badly damaged in a fire in 937. Because according to the Jome book dedicated to the history of Samarkand, there were seventeen madrasahs in Samarkand in the 9th-10th centuries. Information about the location of these madrasahs in Samarkand, their founders, names of madrasahs, programs, foundations, and specialization directions is still scarce.

But one of the famous hadith scholars who lived and worked in the same period was Abdullah ibn Abdurrahman Dorimi Samarkandi (788-869y), the author of "Kashf ul-Makhjub" Abu Ali Fuzayl ibn Iyoda Samarkandi (VIII-IX centuries), Muhammad ibn al-Yamin Abu Bakr al-Samarkandi (9th century), astrologer Abdulfath Sayyid ibn Khafif Samarkandi (10th century), the author of "Kitab ul Usul" Ishaq ibn Ibrahim al-Shashi (10th century), Sheikh Abu Mansur Motrudi Samarkandi (died 945-946), Abulqasiv Hakim Samarqandi (died between 985-1003) and many other scholars were teachers in these madrasas and taught various fields of ulumi salosa (Qur'an, hadith, fiqh) and ulumi aqli (secular sciences). It seems that there was a higher education system in Samarkand in the 9th-10th centuries, and its dargahs were madrasas and madrasas. These madrasahs had their own program, educational process, literature, and teachers for training specialists based on the requirements of that time.

In the curriculum of the madrasah, there is a place for the sciences of transportation and intelligence. Wise scholars from the area of Islamic civilization were recruited as mudarris in madrasahs. Education in madrasahs was carried out mainly in Arabic and Persian languages. On the basis of translations in Arabic, the works that are



products of ancient Greek and Indian science (mainly in the field of intellectual science) were also studied (Aristotle, Ptolemy, Socrates, etc.). Madrasahs had their own libraries, which contained manuscript books related to various sciences. Talented students graduating from the madrasa worked as teachers. Madrasah students are also educated in various fields of art, and some of them have achieved great success in this field as well. Thus, it seems that the madrasa and madrasa scholars who operated in Samarkand in the 9th-10th centuries were operating based on the requirements of the first stage of the Renaissance in the East, and the result of this was that they produced scholars, scientists, poets and writers who were recognized not only in Samarkand, but also in Movarounnahr, Khorasan and other regions.

From the 11th century to the beginning of the 13th century, it seems that there were no major changes in the status of the higher education system of Samarkand and its dargahs, madrasa and madrasa students. During this period, there were seventeen madrasahs that continued their activities that existed in the previous centuries. At the same time, in the 12th century in Samarkand Shahrstan, there was a madrasa built by Tamgoch Khan from the Karakhanids in the vicinity of Shahizinda, and it was run under the name of madrasa Qusam, and a hospital was built next to it. Due to the popularity of the madrasahs of this era and the lessons taught by their teachers, students of science came and studied in these madrasahs.

CONCLUSION

So, the madrasahs in Samarkand maintained their former fame until the 13th century and laid the foundation stone for the development of scholars, poets and scientists who made a great contribution to the development of the fields of transport and intellectual as well as poetry and literary studies. Nevertheless, from the scientific, cultural and literary life in Samarkand in the beginning of the 13th century and the first half of the 14th century, it can be concluded that in this period, the higher education system and the curricula of its branches, madrasahs, had a stronger tendency towards transportation. The reason for this situation seems to be related to the events that took place in the social and political life of this period, that is, the beginning of the 13th century and the first half of the 14th century.

Because during this period Movarounnahr was conquered by the Mongols, and its consequences were in various spheres of life, and the educational system had a negative impact on the activities of madrasahs.



Because of this, the scientific and literary specialists of Movarounnahr were forced to move to Iran, Khorasan, Eastern Turkestan, Transcaucasia, and the countries of Rum. Notwithstanding, it cannot be said that the activities of madrasahs stopped completely during this period. Because at the beginning of the 14th century, the name of Mavlonzada Samarkandi, a student of madrasa, is mentioned as one of the organizers in the struggle of the generals against the Genghis invaders. It can be seen that during this period, madrasahs were functioning, and there were students of science in them. In addition, the mention of a madrasa student as one of the organizers of the struggle against the Mongol invaders indicates that intellectuals, including madrasa students, were not indifferent to political life and actively participated in the work of liberating the homeland from the invaders.

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