

# HISTORICAL ANALYSIS OF EDUCATIONAL PROCESS SYSTEM IN MOVAROUNNAHR

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## Abstract:

Humanity recognized itself, tried to know life, nature, teach young people to live, and solve the problems of the time on the basis of deep worldview, life experience and social needs: they created various writings, and there were teachers (teachers) and students (students) of them. There is little information about the educational system and institutions of the ancient period, because due to various events of the recent history, we have not preserved the sources that reveal this. Since most of the information in the sources that have been preserved to us belong to the periods when Islamic civilization spread in our country, the educational system and institutions are mentioned in the Arabic terms, i.e. school, madrasah (ibtidoiya), madrasah (aliya). During the lesson, the teacher read the book to the students, which was difficult to master at first. The material read was written down by the student on the board in the necessary cases. As a result, the material was read aloud by the student, and the teacher corrected the mistakes and commented on some necessary situations. The main emphasis here is on the student's memory.

**Keywords:** Maarif, primary, general and higher education, madrasahs, teacher, student, khalfa, kataba, sheikh, dargah, dictionary analysis, architectural harmony, painting, evenness, tiling, abjad method, arabic writing.

## INTRODUCTION

Madrasahs began to be built in the large cities of Central Asia, Bukhara and Samarkand, at the end of the 8th century and the beginning of the 9th century. Until then, educational work was carried out in the libraries of schools and drugstores, pharmacies and mosques, as well as in special Houses of Knowledge. The first madrasahs were initially formed under the mosques. For example, the Rabati-Ghaziyan madrasa built in the second half of the 9th century in Samarkand and the Qusamiya madrasa built in the middle of the 12th century are located next to the mosques of that time. The purpose of this is to create an opportunity for both consideration and learning in one place. Later, during the Timurid era, madrasahs were built not only near mosques, but also in the form of separate buildings and with apartments, turning them into large centers of learning.

Some of them had their own temple, summer and winter mosques. For example, the Mirzo Ulugbek madrasa in Samarkand had its own mosque. The first madrasa in Movvarounnahr is not the Forjak madrasa, which burned down in Bukhara, but the Rabati Ghaziyan madrasa, built in Samarkand in the second half of the 9th century, near the ancient Shaikhzada (race)

gate. He even says that it can be the first madrasa not only of our country, but also of the Islamic world. The first information about madrasas can be found in the descriptions of the cities of the 9th-10th centuries in Central Asia. For example, according to Herman Vanberi, during this period, the number of madrasas in Bukhara alone was greater than in all Eastern countries. The city of Khiva ranked second after Bukhara in terms of the number of madrasahs.

## MAIN PART

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, which is why the place is also called a joint mosque), and in places where people live scattered, centralized mosques functioned. In schools, children mostly receive 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 the topic of 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" - a primary madrasa (a place of study and education).
2. General education. His place was called madrasah. 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.
3. Higher education. His place was called Madrasa Oliya or Madrasat-ul-Ulum. L.Z. Also mentioned in Budagov dictionaries.

It should be noted that the phrase "madrasai aliya" – higher madrasa, used for some madrasas, has three meanings: The first is the high level of artistry in terms of the size of the madrasa, architectural harmony, painting, evenness, tiling; The second is that it is fundamentally different from other madrasahs, that is, it is the highest level of education. Madrasa oliya operated in places where scholars who reached a high level of scientific knowledge gathered, including Baghdad, Samarkand, Khiva, Bukhara and similar cities; The third is that 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 original 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. At the end of the 9th century and the beginning of the 12th century, there were 444 madrasahs in Khorezm, each of which had four wise scholars and 1,780 scholars who taught students worldly knowledge and jurisprudence. At the end of the 19th century and the beginning of the 20th century, there were 65 madrasahs in Khiva, 54 of

which were located in the city and 11 in the suburbs. In the 9th-10th centuries, Samarkand was one of the centers of science and education in Central Asia. During this period, there were 17 madrasahs in Samarkand, where secular sciences were taught in addition to Islamic teachings. Madrasahs were structurally equipped with courtyards, summer and winter classrooms, cells, a mosque, and in some cases rooms for teachers. Some madrasahs even included schools.

The first madrasahs were built on one floor, and later larger madrasahs (in the 14th and 15th centuries) were built with two floors. It was a picture to build minarets (bouquets) at the corners of large madrasahs. Sometimes in madrasahs, the yard side of the cells is surrounded by a balcony (galleries), and a pond is made in the middle of the yard. By the 15th-16th centuries, the construction of double madrasahs appeared in Central Asia. Ulughbek and Sherdar madrasahs in Samarkand, Modarikhan and Abdullakhan madrasahs in Bukhara are double madrasahs. These madrasahs differ from each other not only by their size, the level and prestige of their architectural solutions, but also by the number of subjects taught in them, their programs, the direction of education, the organization of the educational process and system. The most talented students from different provinces and regions of Islamic civilization studied in such madrasahs.

In particular, there is information about the Taliban and the sciences that were educated not only from Movarunnahr, but also from Khorasan and even from different regions of Arabia in the madrasa scholars 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 second Hijri, eighth century AD is noteworthy: "In the time of Abdullah Al-Ma'mun bin Harun ar-Rashid, the seventh of Khulafon Abbasiyya, in 198 A.H. and after that," writes Mahmudhoja Behbudi, "he appointed temporary mudarris from Greek scholars to the madrasahs, and Muslim scholars began to study Greek, and then all the scholars 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 higher education system in the territory of our country goes back to ancient times, and its highest institution - madrasa of the students - had the status of the current university in its time. 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, madrasahs and madrasa scholars in Central Asia.

In the work of Adam Metz, the history of the emergence of madrasahs dates back to the 10th century, and comments were made that the first madrasahs were built in Nishapur. However, according to historical sources, including Narshahi's "History of Bukhara", there were madrasahs in Bukhara as early as the beginning of the 10th century, and one of them, the Forjak

madrassa, was badly damaged in a fire in 937. Therefore, madrasahs, which are one of the important stages of the educational system, appeared in Movarounnahr at the end of the 8th century, especially during the Samanid era. From the 8th century, when Central Asia was conquered by the Arabs, the caliph ordered to open schools near all mosques. Basically, the imam of the mosque began to collect boys and teach them. Since then, until the beginning of the 20th century, schools were opened near mosques, and later, many madrasa graduates and those interested in child education opened schools in their homes, in special facilities of the neighborhoods, and ran them as "schools".

"School" in Arabic means "kataba" - to write, that is, a place where one is taught to write. In ancient times, school meant a place where writing was taught. As a result of the development of cultural-spiritual, political and trade relations between the countries and cities of Iran and Central Asia, there was a need to train a group of dabirs and mirzas. Dabirs carried out correspondence between heads of state. However, writers had to have a high level of knowledge, especially those who deeply felt the subtle meanings of words, and their written speech had to be beautiful, fluent and expressive. Teachers were called muallim or mudarris in the early days, later they were called muaddib in Arab countries, khoja in Turkey, schoolmaster in Iran, mullah or domullo in some regions of Central Asia. The people who teach in primary schools - kattabs, created during the Somanids period, are called "teachers" and "mukotib".

The highest level of mudarris in madrasahs is called sheikh. The Taliban addressed the mudarris as "teachers". Class times included mostly early mornings and late evenings. The average number of students in schools is 40-60. Sometimes, depending on the situation, their number either decreased or increased. The school teacher was also called "hafizi Qur'an" (memorizing the Qur'an). He conducted classes with students using face-to-face coaching method. If there were many students, the teacher used the method of peer teaching, and the students who reached a higher level taught the lower ones and helped the teacher. The next day, the teacher suddenly started asking the student about his past. After the student mastered the given material, the teacher read him the text of the next paragraph 3-4 times and repeatedly showed the students the correct pronunciation of letters and words.

## CONCLUSION

In conclusion, it should be said that the educational programs of Madrasahs were developed in the X-XII centuries, education is in three stages: elementary (adno), middle (avsat) and high (excellent) groups. Studying in a madrasa lasted an average of 7-12 years, depending on the students' ability. In madrasahs, students are required to master approximately 137 textbooks on philosophy and law to complete a full course. Most of these textbooks are based on the works of Central Asian scholars, including the hadith collections of Imam Bukhari and Isa Tirmidhi, "Kitab al-Tawhid" by Abu Mansur Moturidi, "Al-Hidaya fi Sharh al-Bidaya" by Burkhaniddin Margilani, "Al-Hidaya fi Sharh al-Bidaya" by Umar Qazvini. Ar-risala ash-shamsiya fil qawaid al-mantiqiyya", "Al-fawaid ad-diyiya" by Abdurahman Jami, "Viqayat ar-riwaya fi masail" by Mahmud ibn Ahmad Mahbubi, "An-nuqaya" by Ubaidullah ibn Mas'ud Mahbubi organized.

Depending on the interests of students and the availability of teachers, such subjects as astronomy, geometry, medicine, chemistry, geography, history, literature, astrology, the basics of architecture, calligraphy, music, ethics, oratory are also taught in madrasahs. Madrasahs of the cities of Samarkand, Bukhara, Tashkent, Kokand, Khiva in Central Asia are distinguished by the fact that their educational systems differ from each other. He was able to appreciate and feel the country's sorrow and anxiety. In some sense, these qualities are related to courage, enlightenment, selflessness. This was an undeniable fact of history. It is important that the main idea of madrasa education is to teach the science of ethics, to have beautiful religious qualities as the main criterion for moral and educational issues.

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