

SOURCE STUDY OF THE HISTORY OF EDUCATIONAL PROCESSES OF MIRZO ULUGBEK MADRASAH

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Annotation

The scientific heritage of Ulugbek began to be studied in the 15th century. For example, one of the historians of that time, Abdurazzak Samarkandi, in part of his work entitled "Matla'i Sa'dayn va Majmai Bahrain" under the title "Mention on the buildings built in Dorussaltan Samarkand" wrote about Ulugbek: "The country of Movaraunnahr has reached the peak of governance and prosperity, and the young prince Mugisuddin Mirza Ulugbek began to build tall buildings in beautiful places. showed a desire," said ezgan. In his work, the author says that Ulugbek built a madrasah and a house facing each other on the square in the city center (in the source he is named E.B. in the city center). He gives information that he spent several years building these houses of knowledge. They were a "house" built with an extremely high dome on the site of the Ulugbek madrasah (built in 1417-1420) and the Sher-Dor madrasah, which has survived to this day as a good architectural structure.

Keywords: Kazizada Rumi, Mirza Ulugbek, Shamsiddin Muhammad Khafavi, Giyasiddin Jamshid Koshi, Alauddin Ali Kushchi, Maulana Muhammad, Jamshid Birjandi, Avaz Kirmani, Miralib Chalabi, Maulana Saifuddin Isfarangi, Abu Afraf Nasikh, Abdurahman Jami, Asrakhoja Abdumalik Samarkandi.

Аннотация

Научное наследие Улугбека начали изучать в 15 веке. Например, один из историков того времени Абдураззак Самарканди в части своего труда под названием «Матла'i Са'dайн ва Маджмаи Бахрейн» под названием «Упоминание о постройках, построенных в Доруссалтане Самарканде» писал об Улугбеке: страна Моварауннахр достигла пика управления и процветания, и молодой князь Мугисуддин Мирза Улугбек начал строить высокие здания в красивых местах. дома друг против друга на площади в центре города (в источнике он назван Е.Б. в центре города). Он сообщает, что несколько лет строил эти дома знаний. Это был «дом», построенный с чрезвычайно высоким куполом на месте медресе Улугбека (построен в 1417-1420 гг.) и медресе Шер-Дор, сохранившееся до наших дней как хорошее архитектурное сооружение.

Ключевые слова: Казизада Руми, Мирза Улугбек, Шамсиддин Мухаммад Хафави, Гиясиддин Джамшид Коши, Алауддин Али Кушчи, Маулана Мухаммад, Джамшид Бирджанди, Аваз Кирмани, Миралиб Чалаби, Маулана Сайфуддин

Исфаранги, Абу Афраф Насих, Абдурахман Джами, Асраходжа Абдумалик Самарканди.

Annotation

Ulug'bekning ilmiy merosi 15-asrdan o'rganila boshlandi. Masalan, o'sha davr tarixchilaridan biri Abdurazzoq Samarqandiy o'zining "Matla'i Sa'dayn va Majmai Bahrayn" nomli asarining "Dorussalton Samarqandda qurilgan binolar haqida eslatma" sarlavhali qismida Ulug'bek haqida shunday yozgan edi: " Movaraunnahr yurti davlat boshqaruvi va farovonlik cho'qqisiga ko'tarilib, yosh shahzoda Mug'isuddin Mirzo Ulug'bek so'lim maskanlarda baland imoratlar qura boshlagan, xohish ko'rsatgan", - deydi ezgan. Muallif o'z asarida Ulug'bekning madrasa va saodatxona qurganini aytadi. shahar markazidagi maydonda bir-biriga qaragan uy (manbada u shahar markazida E.B. nomi bilan ataladi) bu bilim uylarini qurishga bir necha yil sarflagani haqida ma'lumot beradi. Ular nihoyatda baland bo'lgan "uy" edi. Ulug'bek madrasasi (1417-1420-yillarda qurilgan) va bugungi kungacha yaxshi me'moriy inshoot sifatida saqlanib qolgan Sher-Dor madrasasi o'rnidagi gumbaz.

Kalit so'zlar: Qozizoda Rumiy, Mirzo Ulug'bek, Shamsiddin Muhammad Xafaviy, G'iyosiddin Jamshid Koshiy, Alouddin Ali Qushchi, Mavlono Muhammad, Jamshid Birjandiy, Avaz Kirmoniy, Miralib Chalabiy, Mavlono Sayfuddin Isfarangiy, Abu Afraf Nosix, Abdurahmon Jomiy, Asraxo'jadiy.

INTRODUCTION

Since the early days of its independence, Uzbekistan has implemented significant reforms in honoring the names of great scholars who made a great contribution to the spiritual heritage of our country and paying respect to them. The declaration of 1994 as the year of Mirza Ulugbek in our country was an example of high respect for this great figure. First President of Uzbekistan Islam Karimov said about Ulugbek: "It is natural for any nation to be proud of having raised a child like Ulugbek. Because such people serve not only their own people, but also for the universal civilization and gain the attention of the world," said Muhammad Taragai Ulug'bek's opinion, which is a high assessment of the great services he contributed to the history of world science. The years of Ulugbek's rule (1409-1449) were characterized by the flourishing of science and art. The entire force of scientists, artists, builders, craftsmen served for the development of Samarkand. Caring for the development of culture, Ulugbek built three higher madrasas in Samarkand, Bukhara and Gijduvan. In a certain sense, the formation of Ulugbek's worldview was influenced by the socio-political situation in Central Asia at the end of the 14th - beginning of the 15th century, as well as the scientific environment of that time.

MAIN PART

One of the distinctive features of our time is the growing interest of the general public in understanding their own and the entire humanity's historical past. This phenomenon is extremely legal. The full reality of the conflicts of the present era requires us to return to the past, make an impartial assessment of its total positive and negative aspects, learn lessons for the future, find answers to many issues of this day, and understand the hidden meaning of history. From this point of view, Movaraunnahr's rich past of many thousands of years is one of the demonstrative and vivid examples for this. This huge area in the Eastern Hemisphere has its classic place in the history pages of the entire world civilization. Most of the unforgettable pages of this history are related to the sum of great figures such as Amir Temur and Mirzo Ulugbek who lived in the Middle Ages. As the supreme ruler of Movarunnahr, Mirza Ulughbek strove to be faithful to the will of his grandfather Amir Temur, who was the patron of science, and to continue his traditions in a dignified manner. It is known from the sources that have reached us that in his internal policy he implemented measures aimed at improving the social and economic situation of the people and increasing the status of Samarkand as a major center of science, culture and enlightenment. The years of Ulugbek's rule (1409-1449) were characterized by the flourishing of science and art. The entire force of scientists, artists, builders, craftsmen served for the development of Samarkand. Caring for the development of culture, Ulugbek built three higher madrasas in Samarkand, Bukhara and Gijduvan.

In a certain sense, the formation of Ulugbek's worldview was influenced by the socio-political situation in Central Asia at the end of the 14th - beginning of the 15th century, as well as the scientific environment of that time. The Ulughbek madrasa in Samarkand was built between 1417-1420 and was one of the most important madrasas of Movaraunnahr and Khorasan. The madrasah was two-storied and had 55 rooms. Each cell was designed for 2 students, consisted of three rooms: a bedroom, a classroom, a kitchen (for food and other products).

Ulugbek attached great importance to the appearance of the madrasa. The building of the madrassa had four big towers. The inscriptions on the building resembled strange patterns. Inside is a courtyard surrounded by a high wall on four sides, on all sides of which there are doors to the cells where the students and muddaris live. Ulug'bek invited scientists, artists and architects of his time to the construction of the madrasa. They considered the issues related to the construction of the madrasa. Ulugbek wanted the madrasa to be able to meet all the demands of life, and unlike other madrasas, the classrooms here are spacious and bright, and the walls are decorated with various paintings. He attached great importance to the observance of sanitary and hygienic rules. Ulugbek planned to build a bathhouse, a barber shop, and a kitchen around the madrasa.

Alisher Navoi wrote in his work "Hayrat-ul-abror" that many young people came to Samarkand from different cities to study, hoping for Ulugbek's help. Because Ulugbek always helped those who wanted to study. Ulugbek spent a lot of money to make the

madrasa open to the children of the poor. For this purpose, he assigned a task (scholarship) for children of low-income families and all students. The main document that determines the economic and spiritual status of madrasas is its foundation. It contains information from the headmaster of the madrasa and the heads of various subjects to the assignments (scholarships) given to the students according to the stages (adno, avsat, alo), from the internal discipline to the maintenance of the madrasa and the books in the library.

According to the rule, the madrasa has four days of the week - Saturday, Sunday, Monday, Tuesday. two days - Wednesday, Thursday independent study days; Friday is considered a day off. The study lasted six months in a year, according to the general rule, the academic year began on the first day of the month of the month (September 21) and ended on the first day of the month of Hamal (March 21). The rest of the months, the students were engaged in livelihood work. The methods of teaching and learning at the madrasa are worthy of special attention. Mirzo Ulug'bek often used the method of discussion, especially in the course of teaching. Indeed, the discussion method, firstly, made the student read the speech, and secondly, led to a deep understanding of the essence of the issue. Mirzo Ulug'bek did not limit himself to teaching only students, he also gave lessons to madrasa teachers and observatory staff, held discussions, thereby improving their skills.

100-150 students received regular education at Ulugbek madrasa. Almost all great scientists of Samarkand: Qazizada Rumi, Mirza Ulugbek, Shamsiddin Muhammad Khafavi, Ghiysiddin Jamshid Koshi, Alauddin Ali Kushchi, Mavlona Muhammad, Jamshid Birjandi, Avaz Kirmani, Miralib Chalabi, Mavlona Saifuddin Isfarangi, Abu Afraf Nasikhlar from exact sciences, Abdurahman Jami, Asrorhoja Abdumalik Samarkandians taught literature. Ulugbek attached great importance to the teaching of specific subjects. He stressed the need to include natural sciences in the madrasa educational process. For this purpose, Ulugbek included mathematics, astronomy, medicine, geography, history and other subjects in the madrasa curriculum.

The Madrasa community made his voice widely known. Young people came to study here not only from the cities of Movaraunnahr, but also from Marv, Herat, Badakhshan, Kabul and other cities. The Samarkand madrasa gradually became a higher educational institution. In the madrasa, the sarf (morphology) and lahvi (syntax) of the Arabic language were studied deeply and for a long time. Because all the works taught in the madrasa in all subjects and their commentaries are almost all written in Arabic and perfect knowledge of the Arabic language is required. Also, at the madrasa, they deeply studied the works of Unsurulmaoni Kaikovus's Oriental pedagogy "Nightmare", Nizamulmulk's "Siyar ul-Muluk", Sheikh Sa'di's "Gulistan" and "Bo'ston".

Not all students were lucky enough to pass the madrasa and get a sanad (certificate). In this dargah, first of all, the attention and demand for academic subjects was so high that the study of many students was extended to 20-25 years, some of them chose not to finish their studies. In the manuscript fund of the Institute of Oriental Studies of the Russian Academy of Sciences, there is a certificate-certificate issued in the name of

Shamsuddin Muhammad Balkhi, the headmaster of the Ulugbek madrasa Qazizoda Rumi, who successfully graduated from this madrasa. In it, in addition to highlighting the potential and perseverance of this student in learning science, he lists the names of the sciences that he studied deeply in the madrasa one by one.

CONCLUSION

In conclusion, there was no separation of students according to the year of study in the Ulugbek Madrasah. But during the distribution of Waqf revenues, they divided them into three types: the first is "adno" (small - the first 2 years), the second is "avsat" (medium - the next 3 years), and the third is "excellent" (high or high - the last 3 years). So, according to the Ulugbek reform, the duration of study is set to 8 years. Those who did not finish their studies during this period had their scholarships stopped, and then they continued their studies at their own expense. As we have seen, the Ulugbek madrasa educated the representatives of science and art of its time. Undoubtedly, the achievements in educating mature people who made a significant mark in various fields of science were the result of new educational methods introduced by Ulug'bek. This testifies to the fact that the Ulugbek madrasa was the only higher educational institution that differed in many aspects from the madrasas of that time.

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