

## SCIENTIST RESEARCHING THE HISTORY OF THE EASTERN EDUCATIONAL SYSTEM AND NATIONAL METHODOLOGY

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**Abstract.** *This scientific article examines the history of the eastern national education system, its specific stages, world-famous manifestations, teaching methods, traditions and development. It will reveal the merits of Academician Botirkhan Valikhojaev, who created the first fundamental research in this area. Attention is also paid to the importance of the scientist's views in the development of domestic education today.*

**Keywords:** *education system, history and modernity of national education, the activities of Botirkhan Valikhojaev, school, madrasah, Oliya madrasah, traditionalism in education, education and teacher, oriental style.*

A deep and impartial study of the history of the education system in our country is the basis for the reforms being carried out in the field of education today. It is our opinion that the contribution of our great ancestors to the civilization of the world and their example is measured through knowledge and enlightenment. Therefore, it is one of the most urgent tasks to deeply reflect on madrasas, which served as higher education institutions in the past, and to study them based on available sources. The only reason for this can be measured by the fact that the educational system of the past was not studied as a whole. However, the glory of our ancestors, who created the seven climates, could not have been achieved without knowledge, moreover, without the madrasa scholars we have mentioned. Here it can be said that education had its own characteristics, namely institutions, educational program, study guides, study process, teachers and their requirements, teaching method and its own theory. Therefore, any advanced method of the education system should first be a national method. It may not be easy to learn about these issues, to promote them, to be exemplary, but today's demands demand it. Considering these and other aspects, it is important to study the subject of science and education in the historical aspect. Batirkhan Valikhojhayev was a scientist who set such a great goal for himself and achieved it to a high degree. The scientist humbly calls his research of historical importance, which can be boiled in a big cauldron, that is, his scientific work on the topic "Snapshots from the history of higher education-madrasa-university in Samarkand" a treatise, "a piece of dough". Although this work is a mature monographic study. Saydulla Mirzayev, professor of Samarkand State University, doctor of philology, who is one of the scientist's comrades, expresses the following opinion: "Batirkhan Valikhojhayev's treatise entitled "Madrasas of the Mirzo Ulugbek Era" (Samarkand, 2001) Higher education in Samarkand - madrasa oliya - scenes from the history of the university" is a perfect system in the East from ancient times. It is dedicated to highlighting the activities of the highest level of education - madrasahs. In his series of researches in this field, the scientist notes that in the 9th-10th centuries there were seventeen madrasahs in Samarkand alone, among them there were several madrasa scholars, and to this day, based on known historical sources, he very cleverly shows that the system of higher education we have in the last millennium is not only in Movarounnahr, but also that it is recognized by Eastern and Western scientists and scholars" [8; p. 7]. Literary critic gives a worthy assessment to the teacher's high research. He appreciates his

research on Madrasahs of the Renaissance period in Central Asia, and points out that our educational system, known to the East and the West, was created with pride in its ancient existence. Candidate of Pedagogical Sciences, professor M. Tursunova is one of the first to recognize the scientist's hard work in this way: "Batirkhan brother was a proud and beloved child of Samarkand. That is probably why his love for his country is clearly visible in dozens of articles published on the history of Samarkand, architectural monuments, mosques, mausoleums and holy places named Bibikhanim, Ruhobot, Gori Amir, Astanababo and others. They used to reflect with particular pride and pride on the poets, scientists, and historical figures who lived and worked in Samarkand..." [9; p. 7].

According to scientists, "Madrasahs were not only institutions for training religious personnel, but also universities with a focus on religious sciences. Because this is also typical of Western European universities" [11; p. 244]. According to the views of UzFA academician G. A. Pugochenkova, the brochure emphasizes the teaching of religious and secular sciences. Studying the history of madrasahs and higher madrasahs in Samarkand, which had a great position in the territory of our country, especially during the Timurid period, has its own historical significance. For example, the goal of the great Madrasa of Uzbekistan, which is among the five hundred and thousands of universities in the world today, to be the successor of the scholars, is characterized by a great symbolic meaning. The well-known scientist Batirkhan Valikhojhayev begins this work by studying the history of madrasahs. Attention is drawn to the fact that madrasahs were first built in Nishapur in the 10th century in the East. At the same time, he proudly mentions that madrasahs have risen in the regions of Uzbekistan, especially in Bukhara, and substantiates every detail and opinion with scientific and historical sources. In particular, the scientist "as mentioned in Narshahi's work "History of Bukhara", there were madrasahs in Bukhara in the 10th century, and one of them, Madrasa Forjak, suffered a lot of damage during the fire in 937" [12; p. 84], he studies on the basis of reliable sources that madrasahs, one of the important stages of the educational system, were built not only in Bukhara, but also in Samarkand, that is, they correspond to the beginning of the 9th century. In the notes on the history of Samarkand in the book "Breath of the Centuries" (Dykhaniya vekov) [13; p. 44] written in collaboration with his mentor academician Vahid Abdullayev, Batirkhan Valikhojhayev writes that there were seventeen madrasahs and madrasahs in Samarkand in the 9th-10th centuries. Academic scientist Botirkhan Valikhojhayev prefers to study the educational system in our country, including the Samarkand madrasahs, in three types. These are: 1. School, 2. Madrasa, 3. Madrasa. In turn, the scientist divides these areas into three stages: 1. The stage of primary education. 2. General education stage. 3. Stage of higher education.

According to the scientist, primary education is the first stage of the educational system, it was called school in the past. Schools functioned under mosques, and were sometimes established in teachers' homes. Children started studying in schools from the age of 4-5. They were given preliminary information such as memorizing verses of the Holy Qur'an, hadiths, learning the basics of Sharia, familiarizing themselves with the Arabic script. Apart from that, reading and memorizing poetic works in the spirit of morals, narratives, stories, and parables is not left out of consideration. The scientist noted that the second part of Wajid Ali's work "Matla' ul-ulum va majma' ul-funun" created in the 19th century, expresses the views on the school education and teaching program. Although the work was created in later years, it recognizes that the rules of the teaching system are extremely close to each other. That's why he brings some ideas from this work.

- A teacher-teacher should be knowledgeable, talented, have good morals, noble qualities, and should be well aware of the laws and regulations of education.

- The teacher should not be so rude as to frighten the students, but he should also be soft and gentle, so that the students do not become "pampered".

- During the teacher training process:

a) must explain each topic in a way that is suitable for students' intelligence and understanding;

b) students should not start a new topic until they have mastered the previous ones" [6; p. 9]. These ideas have not lost their importance even today. The important aspects of them, the oriental education system, can be easily introduced into schools as a charter.

The stage of general education is called madrasa. In madrasahs, special attention was paid to the transmission of science, and scientific knowledge was taught for general education. Such madrasahs functioned not only in cities, but also in large neighborhoods. The size of madrasahs is determined according to the need, and the endowments are closed accordingly. The number of teachers, employees and students in them is indicated in this waqfnama. Graduates of this educational system are allowed to work as primary school teachers, imams of mosques, and clerks of the treasury. In addition, the talented young people who graduated from these madrasahs continued their education in madrasay aliya - madrasat ul-ulums.

The third is higher education. The seat of this educational system was called madrasa aliya or madrasat ul-ulum. It is also mentioned in several dictionaries that they are the highest dargah with the status of a university. Batirkhan Valikhojhayev explains "madrasa oliya" as follows: "At this point, it should also be noted that the phrase "madrasa oliya" used for some madrasahs has two meanings: the first is the greatness of the size of the madrasa, the harmony of architecture, the artistry in terms of painting, calligraphy, pottery. that it is at the highest level, and the second is that it is fundamentally different from other madrasahs, that is, the highest higher educational institution is the university of its time. Madrasahs 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 provinces and regions of Islamic civilization studied in such madrasahs. In particular, there is information about students of science who were educated not only from Movarunnahr, but also from Khorasan and even from different regions of Arabia in the madrasa schools of Samarkand. It should also be noted that this was not without reason. Because in the madrasa, mature scholars, regardless of which country they are from, are recruited to carry out the process of education and scientific observations" [6; p. 12]. The scientist cites the opinion of Mahmudhoja Behbudi as a proof of his opinion: "At the time of Abdulla al-Ma'mun bin Harun ar-Rashid, the seventh successor of the Abbasids, in 198 A.H., Mahmudhoja Behbudi writes that he appointed temporary teachers from Greek scholars to the madrasahs, and Muslim scholars taught in Greek. , then all intellectuals began to study Greek" [14; p. 18]. With this, the scientist proves his opinion that "in the second half of the 14th century and the beginning of the 15th century, scholars invited from Rum, Khurasan and other countries worked in the Madrasah of Samarkand - Mirzo Ulug'bek." In his treatise, Batirkhan Valikhojhayev cites the reasons why many madrasahs were established in Samarkand. According to him, one of the main factors for the emergence of such madrasahs and madrasa scholars in Samarkand was the great need for mature specialists of Islamic civilization, and the second was the great position of Samarkand in the cultural, scientific, economic and commercial spheres of that time. For this

reason, famous scholars from Islamic regions taught, including scholars such as Muhammad Balkhi, Abu Bakr Ahmad Juzhani, Muhammad ibn Muqatil Razi. It is noteworthy that the great scholars of the East, Sheikh Abu Mansur Motrudi, Abul Qasim Hakim Samarkandi were educated by these mudarris. Scholars recognized throughout the Islamic world spread the fame of Samarkand madrasas to the world. As a result, these madrasas served not only for Samarkand or Movarunnahr, but students from the regions of Khorasan, Arabia, such as Shosh, Badakhshan, Chaganiyan, Balkh, Juzjan, and Baghdad, received their education and later became accomplished scholars, both in the field of narrative and in the field of intelligence, well-known poets, writers and who have become scientists. According to the scientist, such information is available in historical sources. They are not cited without reason. For example, the Arab traveler and geographer Abul Qasim ibn Havqal, who traveled to Samarkand in 960 and 970 AD, writes that he brought the following facts: "Samarkand is a city where scholars, virtuous people, and writers and writers of Movarunnahr gathered, and the most famous of them received education and upbringing in Samarkand and reached maturity." [4; p. 9].

Batirkhan Valikhojhayev also gives information about famous scholars who were educated in madrasas, who were teachers, who showed themselves in the field of transportation, and who were masters of languages. One such scholar is Sheikh Abu Mansur Motrudi. The scientist gives detailed information about Motrudi's residence and scientific and theoretical activities. He states that he was educated in the Samarkand madrasas, that he is one of the founders of the science of kalam, and that he gained fame as the founder of the Motrudiya direction. At the same time, touching on Motrudi's position in the Islamic world, he quotes an opinion of the modern Egyptian scientist Dr. Fatullah Khulaif: "He, that is, Sheikh Abu Mansur Motrudi, became the speaker of the Abu Hanifa sect and the head (sheikh) of Ahl us-Sunna in Mawarounnahr" [4; p. 18]. The second scholar, Faqeh Abu Lays, gives some notes on the biography of Samarkandi. It is especially noteworthy that he studied in one of the above-mentioned Samarkand madrasas, in particular, from Sheikh Abu Mansur Motrudi. His works such as "Bostan ul-Arifin", "Tanbeh ul-Ghafilin", "Khizonat ul-Fiqh" were used as textbooks in madrasas in the regions of Islamic civilization and were used to solve various practical issues of Islamic jurisprudence. moves. At the same time, in the 9th-10th centuries, intellectual and worldly sciences were also developed. With this in mind, the scientist comes to the conclusion that secular sciences are also deeply taught in madrasahs. According to the scientist, Muhammad ibn Ahmad ibn Yusuf al-Samarkandi is one of the most famous Samarkand scientists who worked in the fields of mathematics and astronomy. He made astronomical observations in Samarkand in 865-866. Whether he did such great work alone or with his students, the scientist encourages young researchers to investigate. It is clear that in the madrasas of Samarkand, they wrote that they spoke the truth when they said that Muhammad ibn Ahmad ibn Yusuf al-Samarkandi [2; p.17] was the only scientist who was engaged in the science of stars even before Ulughbek.

In the notes of Batirkhan Valikhojhayev, it is known that in the scientific environment of Samarkand, subjects related to history, language, literature and its theory were also taught in the madrasas, which laid the foundation stone for the knowledge of scholars who grew up in the field of verbal and intellectual sciences. As a result, a number of poets who wrote in Arabic and Persian languages also appeared. With his scholarly understanding, he deeply understands that Khuraimiy, Sugdiy Samarkandiy, Rudakiyy are cited as examples.

So, in the scientist's opinion, it can be observed that the madrasas in Samarkand have been operating in the period up to the 13th century, preserving their former glory. Scholars, poets and scientists who made a great contribution to the development of the fields of narratology, logic, and poetry and literary studies, laid the foundation stone for their growth. As a result of the conquest of Movarounnahr by the Mongols, there were interruptions in the activities of madrasa scholars in Samarkand for a certain period of time. However, the researcher notes that this situation did not last very long. As an example, it is pointed out that some of the liberators of the homeland in the movement of warlords who fought against the Mongols were students of the Samarkand madrasa. The scientist writes that this shows that madrasa students are not indifferent to life and are faithful to the sacred duty of liberating their homeland from invaders.

In the second half of the 14th century, after the establishment of the Sultanate of Sahibqiron Amir Temur, the capital of the state, Samarkand, began to be liberated. Amir Temur is well aware of the need to further reform and strengthen the education system as the main tool for strengthening the kingdom. Therefore, the construction of knowledge centers is being started rapidly. On the basis of Amir Temur's orders to "build mosques, madrasahs, khanaqahs in every city", the family members of Sahibqiran and the officials of the amir actively participate in the implementation of various construction works, the scientist specially admits that most of them establish dargahs of the educational system - madrasahs. For example, in the fourth quarter of the 14th century, Idigu Temur, Firuzshah, Sadr of Samarkand, Mawlana Qutbuddin, one of the amirs of Amir Temur, built madrasas, while at the end of this century and the beginning of the 15th century, Saraymulxanim, one of the beloved grandsons of Amir Temur, Muhammad Sultan ibn Muhammad Jahangir also built madrasas.

Botirkhan Valikhojhayev specifically mentions that some information and studies about the madrasas built during the Timurid era have reached us. According to him, there is also information about the capacity and size of these madrasahs. Some of them consist of 20-25 students of sciences; while some are intended for mudarris and other employees who serve them, some are intended for hundreds of students of knowledge and mudarris, employees who serve them. Attention is also drawn to the fact that madrasahs are specialized to a certain extent. For example, the administration also provides training for personnel (Madrasa Muhammad Suoton), training personnel for religious institutions (Madrasa Mawlana Qutbiddin Sadr), general specialists (training intellectuals, imams, scientists, school teachers (Madrasas Idigu Temur, Saraymulxanim). After that, a scientist provides information about the madrasas built during this period and their famous mudarris. The reader will not be indifferent to interesting information about the characteristics of each madrasa, the education system of the mudarris. For example, a brief acquaintance with the famous mudarris of the "Idigu Temur Madrasa" and some of the witnesses of talibi science:

- this madrasa madrasa is one of the universities of higher status;
- the educational program of the madrasa school includes various fields of transportation and intelligence;
- along with the educational process at the madrasa university, scientific research were conducted and works related to various fields of science were written;
- the "permit" of graduating from the madrasa - those who received the diploma worked effectively in Samarkand, other cities of Movarunnahr, Khorasan and Turkey" [6; p. 41].

This study of Batirkhan Valikhojhayev attracted the attention of the entire public at that time. It should be said that every intelligent person who is not indifferent to his history and past is naturally interested in the history of the educational system in his country. One such person, candidate of philological sciences, poet Dushan Fayziy Samarkandi, reacts to this good research of the scientist: "I recently read an article in the newspaper Marifat (April 4, 2001) by academician Botirkhan Valikhojhayev entitled "Madrasa students built by the Timurids". In the words of the author of the article, it is noteworthy that it focuses on one of the current issues of the day. The main essence of this issue is that the history of the higher education system that exists in our country goes back to very ancient times [10; p. 11]. Dushan Fayziy was absolutely right when literary critic Botirkhan Valikhojhayev wrote that the treatise focused on basic facts, and every idea of a scientist is proven by its source, origin, and examples so that the reader does not have any questions or misunderstandings.

We know that after the death of Amir Temur in 1405-1409, the administration of Movarounnahr passed to Khalil Sultan during the Timurid period. During the time of Amir Temur, the work of enlightenment and improvement continued without interruption. In 1409, Shahrukh Mirza placed Mirza Ulughbek on the Movarunnahr throne. But until 1411, the practical administration of this country was under the control of Shahmalik, father of Ulugbek Mirzo. During this period, Shahmalik built a magnificent madrasa in Samarkand. It goes down in history under the name of Shohmalik madrasa. According to the scientist, this madrasa was one of the most influential and well-known madrasas during the time of Mirza Ulugbek. Qazizada Rumi, who was in Samarkand when the madrasa was built, came to Samarkand in 1417 at the invitation of Mirzo Ulughbek, and Mavlona Ghiyosiddin Jamshid Koshiylar worked at the Amir Shohmalik madrasa until Mirzo Ulughbek's madrasa was built and started working. In addition, the scientist mentions that in this madrasa, the famous poet and mystic Amir Said Qasim Anwar, Mirza Ulug'bek, separated a separate room from the Amir Shahmalik madrasa, and assigned him a chair and servants. A clear example can be seen in the attention paid to Alisher Navoi in Samarkand madrasas. In fact, according to historical sources, Khoja Ahror Vali, Maulana Sa'diddin Koshgari and others, who were studying in other madrasas in Samarkand at that time, came to Amir Shahmalik madrasa and enjoyed the talks of Amir Qasim Anwar. So, it seems that Mirzo Ulughbek's status, reputation, and level increased the influence of Shohmalik madrasa.

Islam Karimov, the first president of our country, once said, "Development of any society cannot be imagined without knowledge. Deeply aware of this, Sahibqiran started his first decrees when he came to power by establishing a madrasa and assigning allowances to those seeking knowledge... This virtue was undoubtedly passed on to Sahibqiran's descendants, especially Mirza Ulug'bek" [7; p. 56], it is true that when he wrote, Batirkhan took into account the madrasas mentioned by the teacher. It was not by chance that these qualities of the owner were transferred to Mirza Ulugbek. Because Mirza Ulug'bek, although he was young, he saw them, kept them in his heart, and observed them widely when necessary. After he was appointed as the governor of Samarkand, he started to implement such a noble intention. Buildings built by Mirzo Ulugbek were implemented in new methods and styles, based on the experiences of madrasas built before the 15th century. The scientist proudly mentions that the sultan of engineers, Ghiyaziddin Jamshid Koshi, came to help him in these actions, making his work much easier. On this basis, Mirzo Ulugbek built madrasas in Bukhara (1417), Gijduvan (1433), and a madrasa complex in Samarkand. Batirkhan Valikhojhayev draws attention to the madrasas built by Mirzo Ulug'bek,

together with this, the most important aspect: "When Mirzo Ulug'bek built a madrasa in Bukhara, it seems that, in addition to being an architectural structure, he emphasized the fact that the main task he was performing was an educational institution. This is because the hadith "Seeking knowledge (learning) is obligatory for all Muslim men and women" is written in a beautiful calligraphy style on the upper part of the right side of the big gate that enters the madrasa, and on the first floor of this gate "The door of God's mercy is always open for those who seek biblical knowledge" [6; p. 51]. So, the scientist said that Mirzo Ulugbek, while building madrasas, paid special attention to making them a place of education, and the fact that his demand for madrasas was in this context is proof that he was an extremely intelligent person who could see the future. Here, the scientist emphasizes that both meanings of the phrase "madrasai oliya" are at the highest level in terms of architectural construction, painting and artistry, that is, the fact that it is a monumental architectural structure and a higher educational institution in the educational system corresponds to the complex of madrasas built by Mirzo Ulugbek both in form and content. According to Batirkhan Valikhojhayev, the distinguishing feature of Mirzo Ulugbek's madrasa complex in Samarkand from other madrasas is measured by the fact that it includes an observatory and acquires uniqueness and uniqueness. As a proof of this idea, Mutribi cites an example from Samarkandi's "Taskirat ush-shuaro": "Astrologers (astrologers) who are astute as Atorud are beautiful like the moon, astrologers with a Mushtari quality, a picture of the seven climates and prosperous places of the globe, in Samarkand, the paradise of the martyr Ulugbek Korogon, may God protect him from evils. God bless those who painted such a picture on the wall of the madrasa (on a separate page there is a photo of seven climate maps)". Scholar Maulana Mutribi emphasizes that it is necessary to believe what he wrote. He proves his word by emphasizing that he was born in Samarkand and studied at the Mirzo Ulugbek madrasa. After that, information will be given about the famous mudarris of Ulugbek's era madrasas. Mirzo Ulug'bek's grandfather, Sahibgiron Amir Temur, fully followed the advice of "far-thinking, fully intelligent, deep-thinking, sensitive people" to solve the issue, writes Batirkhan Valikhojhayev. However, around Mirzo Ulug'bek there were such people - mudarris - that they did not need a test. They were Qazizada Rumi, Ghiyaziddin Jamshid, and Ulugbek Mirza himself was a teacher at the madrasa. This situation placed additional responsibility on the teachers. He encouraged them to work tirelessly. In the treatise, the scientist gives detailed information about Qazizada Rumi. He writes about his works, his teaching process, his method, and his status as a mentor to Mirzo Ulugbek.

Scientist Mirzo Ulug'bek tries to give a much wider coverage of his work as a teacher. Although there is very little information about this, it is said that the available information can determine the rank of scholar and teacher of Mirzo Ulug'bek. "Mirza Ulug'bek was a figure who met all the requirements he set before the mudarris: he was a perfect sage of both verbal and intellectual knowledge. That's why Alisher Navoi writes: "(Ulugbek Mirza's) perfection has increased greatly. He memorized the Qur'an with seven recitations. He knew the jury and math. His contemporary Ghiyazidin Jamshid also noted that Mirzo Ulugbek was an unparalleled scientist in the field of mathematics and wrote: "They are able to give reasonable arguments about the heavenly bodies, they are able to draw correct conclusions" [6; p. 75].

As a teacher, Mirzo Ulug'bek gave lectures mainly in the fields of astronomy, mathematics and mathematics, which fascinated the students and listeners. As proof of his opinion, the scientist cites information from a letter written by Ghiyaziddin Koshi from Samarkand to his father (Koshong): "His Highness (i.e. Mirza Ulug'bek) is to this extent based on Nasiruddin Tusi's

"Taskir" and Qutbuddin Mahmud ibn Mas'ud Shirozi's "At-tuhfat ash-shahi" Those who teach well do not need to explain too much." Also: "Davatshah (Ulugbek Mirzo) participates in classes and exercises every day, and when they participate, they like to teach mathematics. I became a participant in these trainings (i.e. G'iyosiddin Jamshid Koshii)" [6; p. 76]. There are many things that can be concluded from such interesting information. It is surprising that Mirzo Ulugbek, despite being busy with state affairs, manages daily. Apart from that, the fact that Mirzo Ulug'bek thought about the future of the young generation and used his enthusiasm shows another dedication of the king and scientist to his people, including the youth. Apart from that, Botirkhan Valikhojhayev provides interesting information about Mirzo Ulug'bek's teaching activities, teaching process, ability to work with students, method, pedagogical potential.

In conclusion, in his research, Academician Botirkhan Valikhojhayev reflects on valuable sources about 19th century madrasas, their educational processes, teachers, famous students, and the national education system as a whole. puts forward, proves with evidence that Mirzo Ulughbek's madrasa continued its activity until the beginning of the 20th century, although it was not in the same order according to the requirements of the times and times, and the same traditions led to the establishment of a pedagogy in Samarkand, and later it was transformed into a university, now known as the Samarkand State University named after Sharof Rashidov The mentioned high school is the successor of these traditions. It comes to an important conclusion that the law of succession between the past and the present applies.

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