

CENTRAL ASIAN MADRASAHS ON THE EDUCATIONAL PROCESS

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ABSTRACT:

Every nation has its own scientific institutions that can change their spiritual life. The Central Asian country is also distinguished by its madrassas and the quality of their educational process. This article discusses the works and textbooks that have been used as advanced manuals in Central Asian madrassas for centuries. As we get acquainted with the sciences in these madrassas, we will see that the scholars have studied different spheres of life in the same order.

KEYWORDS: Central Asia, Emirate of Bukhara, Khiva and Kokand khanate, Nuval Kanpur, art, pedagogy, methodology, textbook, Islamic teachings, mudarris, weight (poetic measurements).

INTRODUCTION:

The role of madrassahs as educational centres in the scientific, spiritual and educational development of the peoples of the East was enormous.

Various curricula are used in the education system. Therefore, it would be desirable to briefly dwell on textbooks, scientific manuscripts, unique handwritings, maqomas and their teaching methods, which once served as a reference point.

Although the sources we refer to are a collection of different disciplines in terms of their overall structure, there was also a curriculum that covered methodological issues.

One of these important sources is the work of Wojid Ali Munjmali, a 19th century scholar and stylist, "Matla'u-l-ulum va majlau-l-funun". This work was published in (xijriy

1267, milodiy 1851) in Nuval Kanpur, Pakistan. It is clear that the scientist used the works of his predecessors in covering various educational and methodological issues.

MAIN PART:

To a certain extent, it summarises the experience, theoretical and methodological views accumulated over many centuries in the regions where Islamic education is spreading. In one place, literature and poetry emphasise that melody is an important tool in the study of various works. It was published in 1302 (milodiy) in Kanpur, Pakistan, while the textbook "Matka'y-l-ulum va majlau-l-funun" ("Sediments of Science and the Wise"), created by Bahbuwandien Sahib the Wise, provides some extensive methodological information.

The work consists mainly of two books, some of which are also called notebooks. It can be assumed that the work was created because of the lack of textbooks and manuals in the madrasah and the need for such a source. The author notes, for example, that the first book of the textbook laid the foundation for the creation of such famous scientists of his time as Yusuf Sakkokiy "Mifotuhu-l-ulum" ("Key to knowledge"), as well as Saidsharif Juzjaniy's "Shahri mifotuhu-l-ulum", created in Khorezm in the 12th century.

The textbook begins with praise from a faithful Theologue, the last Prophet Muhammad MADI, followed by a presentation of information about the author through masnaviy.

The textbook consists of 23 chapters; some chapters are divided into several seasons. As the textbook covered different areas of, we saw that it should be mainly in the areas of

language and literature, pedagogy, oratory, writing, speaking, logic and other methods.

Although the textbook contains a seemingly comically perfect work, information about each area is given according to a specific procedure and the necessary images are scientifically sound. For example, references to fiction, poetry and learning methods begin to appear in simple terms and then become more complex. First of all, these theoretical data are comprehensive, as far as the selected area is concerned, the need for secondary data can be recognised by the person using the textbook. Chapter 12 of the textbook is devoted to artistic science. The chapters that form the basis of the section provide theoretical information about the patterns in which rhymes are taught in science.

Prior to fiction, the previous chapters gave a number of stylistic laws, such as the Beautiful Word (Chapter IV), the science of poetry (Chapter VI), the science of composition (Chapter VIII), the science of meaning - the way of describing subtle meanings (Chapter X), speech style and rules (Chapter XI). A student who is informed of these laws concludes that theoretical knowledge of literature can be acquired. This ordered textbook structure shows that it is methodically based on logical sequence. In the last chapters of the textbook, it is not difficult to understand that the above methodological data, such as the logic of knowledge (chapter XXVIII), the discussion of science (chapter XXIX) and the commentary on knowledge (explanation of words, terms) (chapter XXIII), are given for learning complex scientific and theoretical information. One notable aspect of the textbook is the importance it places on morality and spirituality. Educational (pedagogical) issues arise mainly from the eastern point of view. In particular, recommendations will be made on the basis of feedback from judges, sages and scientists, divided into several chapters.

The creation of such textbooks and manuals has ensured the emergence of methodology schools. Naturally, the advent of such schools has in itself prompted mudarris-methodologists, scientists and researchers to write comments on difficult text works and to create the necessary textbooks and manuals.

The madrassah was important in saving the glory of scholars, choosing an experienced mudarris methodologist. In a sense, this seems to have led to the emergence of stylistic schools. Otherwise, as in the 10th century, Abu Abdullah Muhammad ibn Yusuf al-Khorezmi would not have created a methodological work called "Mifotihu-l-ulum" (The key to knowledge). This work explains the content of each science at the time and the challenges it faced by giving out basic terms. The work consists of IX chapters and chapter V sets out the laws of poetry and arusa. In particular, the poetic dimensions (weight) stop at certain deficiencies, rhymes, poetic repetition and artistic language.

This fact proves that the attention to artistic poetry and the study of Aruz science began in ancient times. Nowadays, this work is undoubtedly the main teaching aid for students and mudarris. It is worth noting here that this is the first textbook of the century to have been compiled. In general, the work "key to knowledge", along with the textbook, has defined the general direction of the methodological manuals, which are to be published later. The works created later, inspired by the first works, found new brilliance and were reinterpreted with the preservation of the same style, ways. One of the authors of such works is Najmuddin Nasaf ibn Muhammad ibn Ahmed an - Nasafi (1069–1142), who later lived in Samarkand. He created over 100 works and became famous as an expert in tafsir, literature, history and hadith. "Al-Qand fi zikri ulamoi Samarqand" ("On Samarkand Thinkers"), translated from

Arabic, lists some of Nasafi's works and talks about them. Among the works mentioned is the comic work "Majmau-l-ulum".

Nasafi's story "Al-Qand fi zikri ulamoi Samarqand" about famous people of Samarkand, connoisseurs of tafsir, literature, history and hadith, mudarris is valuable.

The work dates from the 11th century and consists of 98 sheets. It contains a list of 423 selected stories. The sheikhs, imams, Kari, fiqhshunos, Zahid, Sahih, mudarris and hadith mentioned in the work, which told the names of scientists, nazm and other sciences, presented mudarris with their knowledge in the Jami mosques. Although the first work does not mention individual madrasas, there is often information in mosques and flats that he gave knowledge to students.

Mavloni Sa'diddin Taftazoniy, one of the most prominent Komuz mudarris scientists, created such works as "Miftohu-l-ulum" (The key to knowledge), "Al-Muxtasar al-Ma'oni" (A summary of Maoist science) as the head of Temur Madrassah in Samarkand. In addition, such scholarly works as "Al-Mutawwal", the "Sharq risola ash-shamsiya" and "Sharh aqoid an- Nasafiya" show that he conducted scientific research alongside his mudaris activities. A number of authors have also written these works along with teaching in madrasahs.

The works of Sa'diddin Taftazoniy have gained fame in the scientific and literary environment of Samarkand and other regions. For example, in response to the great concern of Abdulkasim Abulaysi Alisher Navoi, who visited Girot, Mavloni wrote a commentary on the work "Al Mutavwal", which tells the story of Saudiddin Taftazoni's literary studies, calling it "Hoshiyai mutavval". The work is dedicated to Alisher Navoi and he met the work well.

We can see that Saudiddin Taftazoni's work "Miftohu-l ulum" ("The key to knowledge") caught the attention of the famous Samarkand scholar and sage Kozizoda-Yi Rumi

and he addressed this work and wrote a commentary on it. As can be seen from the above, in general, not only Kozizoda-Yi Rumi, but also many scientists, who wrote comments on these works, turned to the work "Key to knowledge".

The aim of these comments was to make these works popular and to make it easier for students to learn. Or then such methodological aids as the famous mudarris Abulkasim bin Abu Bakr al-Lais Samarkandi's "Risholatu-l - Istiorat", "Nomai Nomiy" by Khondamir, "Munoshiratu-l-insho" by Mahmoud Gilani, "Kitobu-l-insho" by Sadik Jondori garden would not have come to the field. Hussein Kamoliddin, a contemporary of Alisher Navoi, not only mastered the preaching Sanat, but also created a manual called "Mahzanu l-insho", continuing the traditions of his mentors in the field of stylistics.

One of the founders of the Jadidist movement Ismailbek Gasprinsky in his book "Turkiston ulamosi", speaking about the culture of the past Turkic peoples, comments: "On the continent of Turkestan, mental and moral sciences are rushing". He gives information about more than 100 printers in Turkestan to confirm his opinion. The book "Turkiston ulamosi" is divided into ten chapters, one of which is called "Umumadabiya". This section is mainly about spending, Nakhon, Maoni, writer, debate, philosophy.

One of the workplaces displays the textbook "Miftohu-l ulum" ("key to knowledge"), which belongs to Yusuf Sakki Sirojiddin of Khiva. Abu Abdullo Termizi (Hakim Termizi), who wrote such methodical manuals as Al-Nahj (method), "Navodiru l-usul" (methodology), Navodiru Termizi. The book tells how many slanderers for science have been passed on to Turkestan scientists, which is very important in this place.

In addition to art studies, Abdurahman Jami, a famous thinker, is known for his work as a mudarris at the Samarkand madrasah, directly as a talented Taliban. The lessons result in a work called "Fawoidi ziyaiya" or "Sharhi mullah". This work was used as a textbook in madrasas in the following centuries (the poet's textbook was translated in 1796 by Secretary Kurban Rahmatillo and is now stored in the manuscript collection of the Samarkand State Museum).

The madrasah curriculum shows that the main source of art, called "The Key to Knowledge", is Messenger Muhammad S.V. Founder: Editorial Office of the newspaper "Xabar".

At the same time, the population is involved in all aspects of life in Islam, and they are an important source of education for such positive qualities as the formation of a perfect human being and the possession of noble qualities. Because the thought expressed in each hadith is not a dry precept, but a unique synthesis of the reality inherent in Muslim life.

The main areas in which madrasah students are introduced to Islamic religious movements are Farz, Wajib, Sunnat, Mustahab, Khalal, Haram, Makruh, Mubah and hadith. In addition, moral prescriptions and issues relating to human qualities were explained.

This information shows that in some regions, even in primary schools, special attention is paid to the study of hadithology and specimens of literature and is included in the curriculum.

Even later, as a result of the work of literary scholars as a madrasah's mudarris, it became customary to compile textbooks and publications. By the 17th century, one of the most prominent madrasah mudarris, Muhammad Badeiya Malekho, who worked in Samarkand, created the tazkara "Muzakiru-l-ashob" ("Zikri Suhbatdoshlar") as a literary

critic. Naturally, this stamp allowed students to get acquainted with the works of poets.

Such tazkars were created by many and served to improve the effectiveness of madrasah literature classes. Students were introduced to the literary heritage of such famous poets as Saadi, Hafiz Sheroziy, Abdurahman Jami, Alisher Navoi, Muhammad Fazuli, Sufi Alloyor, Abukodir Bedil and Baborahim Mashrab.

CONCLUSION:

Therefore, the works of these authors, in particular Devon, have been translated and many selected works studied. The madrasa farms continued with the groups Saadihonlik, Hofizhonlik, Navoihonlik, Fizullihonlik, Bedilhonlik, Sufi Alloyorhonlik and Mashrabkonlik.

Thus, in the madrasah, starting with a training manual called "Awwoli ilm", the "Key to knowledge" has been continued over the years based on the complex sources involved.

Thus, the continuation of the educational list became the basis for providing students with comprehensive scientific knowledge. In this way, they tried to promote in other regions the knowledge and ideas that were given to them by the teachers of the madrasah where they studied.

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