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TYPES OF EDUCATION AND TRADITIONS OF ITS ORGANIZATION IN THE 15TH CENTURY (ON THE EXAMPLE OF WESTERN EUROPE AND CENTRAL ASIA)

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ABSTRACT

This article covers the social life of European and Central Asian peoples in the Middle Ages. There are theoretical ideas about the level of development of education, culture and art. The article also compares the methods of education and training on the two continents.

KEYWORDS: *Medieval Social Life, Education, Literary Life, 15th Century Schools, Church Schools, High Schools, Madrassas, Secular And Religious Education.*

INTRODUCTION

For a long time in Western Europe, only church ministers were literate. They had to read church books and know the prayers.

Large churches and monasteries had schools to train priests. Students memorized many prayers, learned to read, write, count, and sing church songs. In arithmetic classes, they calculated how many days a particular religious holiday would come. The knowledge needed to build church buildings was taught through geometry.

School science was hard and arduous. Both the French and the Germans and the English were taught in Latin, which was a foreign language for them. Books and prayers were written in that language at that time. Often there was only one book for the whole school, and the teacher would show it to the students in turn. Children did not try to arouse interest in knowledge, and depression prevailed in the teaching. Knowledge was taught to students with sticks. It was said of an educated person that he "grew up under the staff of his Master."

He graduated semi-literate people from church schools. Many could only read the Latin text without understanding the meaning of what they were reading. In the Middle Ages, the school was completely in the hands of the clergy.

With the growth of cities, more literate people were required. It was necessary to calculate the proceeds from the sale, to operate in the city councils and in the courts. In the Middle Ages, city schools began to appear in Europe, not church schools. They taught writing and arithmetic better than the clergy, and gave some knowledge of the natural sciences.

In the Middle Ages, man had very little knowledge, and science could explain almost nothing. The priests were convinced that the evidence of the scholars did not contradict the teachings of the church. The Church emphasizes that man cannot enter the mysteries of nature because everything in the world happens by the will of God. Therefore, medieval scientists learned little about nature. Often, their eyes were fixed on the yellowed pages of church books, looking for ready answers to all the questions in them.

During the Middle Ages, such disciplines as astrology and alchemy flourished in Western Europe. Astrologers have suggested that the future can be determined by the stars. Kings, generals, and travelers consulted astrologers before doing any work. Alchemists have wasted their efforts in the search for a mysterious substance that can turn all metals into gold.

But the development of economics has led to the birth of true scientific knowledge. Farmers improved tillage, observing animals and plants. Craftsmen tested the properties of metals and stones in their small workshops, making paint and glass.

With the growth of trade, the geographical knowledge of Europeans also expanded.

In the early 16th century, nomadic Uzbeks came to power in Movarounnahr, and the Timurid dynasty became part of the Mongol Empire in India. Initially, these phenomena led to a certain degree of isolation of these regions from each other and an increase in local features in the Persian literature. Nevertheless, cultural ties are almost unbroken and their intensity gradually increases.

By the 16th century, Central Asia was experiencing a renaissance in science, education, and social life in general. The political process has, of course, paved the way for changes in public life. In the second half of the 16th century, Movarounnahr became a strong centralized state, and the period of Sahibquran Timur and the first Timurid rulers left its mark in history as a period when science, culture and education began to flourish again. That is why the second Renaissance in the East took place in these centuries. Academician M. According to Khairullaev, the second half of the 14th century marked the beginning of the second phase of the Eastern Renaissance in the 15th century. With the establishment of the great centralized state of Timur, science, culture and education began to flourish again in Movarounnahr. The culture of this period is considered to be the culture of the IX-XII centuries in terms of its principles, direction, economic basis. The role of Sahibkiron Amir Timur in the development of science, culture, art, literature, architecture, economic and cultural relations and the creation of a social environment is unique.

In the 15th century, economics, architecture, literature, and culture flourished in Central Asia, and by the time of the Great Patriotic War, mathematics, astronomy, and medicine flourished. The cities of Samarkand and Herat had become cultural centers. During this period, education

was closely linked to religion, and madrassas gained the status of higher education. Three madrassas were built in Bukhara, Samarkand and Ginduvan, which served as a scientific center for the development of science. The following inscriptions could be seen on the roof of the madrasah in Bukhara: "It is obligatory for every Muslim to strive for knowledge" [2, 157]. Madrassas specialized in, for example, the training of management staff in the Muhammad Sultan Madrasa, the training of personnel for religious institutions in the madrasah of Mawlana Qutbiddin Sadr, the training of general specialists, ie intellectuals, imams, scholars, schoolteachers, Idigu Temur, Saroy mulkhanim madrassahs [3, 134]. But in their bar, the Qur'an, Hadith, and jurisprudence were studied.

One of the peculiarities of the madrasas of this period was the strong emphasis on the teaching of Arabic grammar in all madrasas. In addition, classes in madrassas were conducted in Arabic, Persian and Turkish.

During this period, the Uzbek literary environment also changed. In the XIV-XV centuries there was a significant shift in Uzbek literature, and valuable works were created by Atoi, Sakoki, Haydar Kharozimi, Durbek, Lutfi. Many works in Arabic and Persian had been translated into Uzbek.

One of the most important changes in the society was to increase the literacy of the population, to create opportunities for the education of children. Private schools were established, and some officials hired teachers to provide home-based education. During this period, schooling began at the age of six. At school, they began with reading and writing, and later, after graduating, they were educated in madrassas and acquired both religious and secular knowledge.

In the Middle Ages, literature was a dominant form of "cultural work" in Iran and Central Asia, and included other forms of cultural activity. All the different professions could belong to the same literary circle, so there was a great need for literary education during this period. The love of literature united educated people by the middle of the 15th century, and in the education system of those years, knowledge of poetry was mandatory. At the time, literature was both a means of propaganda and an expression of ideas and feelings. In this regard, the study of the activities of literary circles was an important step in the reconstruction of the historical and psychological portrait of the society of the chosen period Movaraunnahr.

In the first half of the 16th-17th centuries, Movaraunnahr served as a center for the reorganization of literary circles. There are three sources that reveal this period - Hasan Nisari's "Muzakkir-iahbob" (for the first half of the century), "Tazkirat ash-shuaro" (for the second half of the XVI century) and Mutribi Samarkandi's "Tarih-i Jahangiri" (XVI century - The first third of the seventeenth century). These sources cite more than six hundred writers who took part in the literary life of Movaraunnahr in one way or another. A study of Katy Harawi's anthology Majma ash-shuara-yi Jahangirshahi has shown that this work provides information about the poets of Movaraunnahr who left for India. The latest anthology is of great importance in the study of Iranian-Indian literary relations.

The role of poetry has not changed over the centuries. And although the brightest and most detailed pictures depicting them are taken from pre-Mongol sources, all of them are reflected in the literary work almost unchanged.

The main features of the literary life of the period under consideration were the desire to write "artificial" poetry and the spread of poetry among the lower strata of society. It also became famous for his Sufi poems, which were quickly recognizable for their unique composition and limited imagery, ranging from ghazal to ghazal. It was impossible not to mention the bilingualism that existed at that time: many poets wrote poetry fluently in Persian and Turkish.

In conclusion, the level of Western education was inseparable from that of Central Asia. Areas of science that were abstract, especially for Europeans, were studied in detail by Asians in the 15th century: examples of such sciences were architecture, astronomy, geography, and medicine. Literary views also differed greatly between the West and the East. The feudal system also dominated Western literature in the 15th century.

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