

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

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ANNOTATION

This article covers the social life of European countries and peoples of Central Asia in the Middle Ages. Theoretical views on the level of education, culture, art are given. It is also possible to see in the article what ways education and training are conducted on the two continents in comparison.

Keywords: *medieval social life style, education, literary life, 15th century schools, church schools, high schools, madrasahs, secular and religious education.*

In western Europe for a long time only church ministers were literate, they had to read church books and know prayers.

In large churches and monasteries there were schools for the training of the psychics. The students memorized many prayers, studied reading, writing, counting and church songs. At the lessons of arithmetic, they calculated how many days a particular religious holiday would come. The knowledge necessary for the construction of church buildings was taught through geometry.

School knowledge was difficult and exhausting. Both French and German and English are taught Latin, which is a foreign language for them. At that time, books were written in this language and prayers were read. Often there was only one book for the whole school, the teacher showed it to the pupils of the queue. In children, they did not try to be interested in knowledge, the teaching was dominated by a crunch. Knowledge is taught to students with syllables. About the man who received education, it is said that he "grew up under the stick of his master". Half-literate people were expelled from church schools. Many could only read the Latin text, not understanding the meaning of what they read. In the Middle Ages, the school was completely in the hands of the psychics.

In the Middle Ages, such Sciences as astrology and alchemy developed in the countries of Western Europe. Astrologers noted that the future can be determined by the stars. Kings, commanders and travelers consulted with astrologers before doing any work. Alchemists wasted their efforts in search of a mysterious substance that could turn all metals into gold. But the development of the economy led to the birth of real scientific knowledge. The peasants improved the cultivation of the Earth, observed animals and plants. Craftsmen tested the properties of metals and stones in their small workshops, made paints and glass. With the growth of trade, the geographic knowledge of Europeans has also expanded.

At the beginning of the XVI century in Movarounnahr the nomadic Uzbeks came to power, in the Mongol Empire in India there remains a Timurid dynasty. Initially, these phenomena lead to a certain degree of isolation of these regions from each other and Kuchay local characteristics in Persian literature. Nevertheless, cultural ties are almost non-severable, and their intensiveness is gradually increasing.

By the XVI century in Central Asia there was a renaissance period in science, education, in general, in social life. Changes in social life, of course, paved the way for the political process. In the second half of the XVI century, Movarounnahr became a strong centralized state, the period of Sahibkiron Timur and the first timurian rulers left a mark in history as a period when science, culture, Enlightenment began to regain prosperity. Therefore, the second stage of awakening in the East coincides with these centuries.

If economy, architecture, literature and culture developed in Central Asia in the 15th century, then by the time of Ulugbek such Sciences as mathematics, astronomy, medicine were developed. Samarkand and the cities of Herat became a cultural center. During this period, education was closely connected with religion and achieved the status of A Higher School. Three madrasahs were built in Bukhara, Samarkand and Gijduvan, which served as a scientific center for the development of science. On the forehead of the madrasah in Bukhara it was also possible to see the following notes: “the debt to every muslim and Muslim who seek to acquire knowledge-it is obligatory” [2, 157]. Madrasahs are specialized. For example, the training of management personnel was specialized in Mohammed Sultan Madrasah, the training of personnel for religious institutions in mawlono Qutbiddin Sadr Madrasah, the training of general specialists, that is, an educated Imam, scientist, school teacher Idigu Temur, Saraymulkhonim madrasahs [3, 134]. But their knowledge of the Qur'an, Hadith, fiqh has been studied.

Another of the changes in the social society was the increase in the literacy of the population, creating opportunities for the education of children. The foundation was laid for private schools, some officials hired teachers and also began to receive education at home. Training in schools in this period began at the age of 6 years. At school, initially letters began to be read and yzosihi, and later, after the release of literacy, they received education in madrasahs and acquired both religious and secular knowledge.

In the Middle Ages, literature in Iran and Central Asia was a predominant type of “cultural work”, which also made other types of cultural activity dependent on itself. Representatives of different professions could all belong to one literary circle, therefore, in this period, there was a great need for literary education. Love for Literature United educated people by the middle of the XV century, and in the educational system of those years it was mandatory to know poetics. In the period under review, literature was both a means of propaganda and a means of expressing thoughts and feelings. In this regard, the study of the activities of the literary circles the chosen period is an important step towards the reconstruction of the historical-psychological portrait of the Movarounnahr society.

In the first half of the XVI-XVII century, Movarounnahr served as the center of the reconstruction of the activities of literary circles. There are three sources that reveal this period – Hasan Nisuri's “Muzakkir-I exhob” (for the first half of the XVI century), “Tazkirat ash-shuaro” (for the second half of the XVI century) and Mutribiy Samarkand's “Tasarih-i Jahongiri” (XVI-XVII centuries). These sources mention more than six hundred writers who participated in the literary life of Movarounnahr in the period indicated in this or that way. K. The study of haravi's anthology "Majmua ash-shuara-yi Jahongirshahi" showed that this work provides information about the poets of Movarounnahr who left for India. The latest anthology is of great importance in the study of Iranian-Indian literary relations.

The functions of poetry and poets have not changed for many centuries. And although the most vivid and detailed depicting them were taken from the sources of the pre-era suratlar Mongols, they were all 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 wide spread of poetry among the lower strata of society. It also gained great fame by writing poems, which were quickly recognizable by its unique composition of the poem and its limited images, which were sarson-sargardon from Gazelle to Gazelle. It is impossible not to note the bilingualism that existed at that time: many poets wrote poetry freely in Persian and Turkish.

In conclusion, it can be said that the western level of knowledge was developed without any separation from Central Asia. Especially for Europeans mavhum the fields of science were studied in detail by Asians in the XV century. Such areas of knowledge can be cited as an example of architecture, astronomy, geography, medicine. The literary views also differed significantly in the West and East. The feudal system reigned in Western literature even in the XV century.

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