

# THE IMPORTANCE OF THE SCIENTIFIC HERITAGE OF "STATESHOKH SAMARKAND" IN THE EDUCATIONAL PROCESS

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**Annotation.** This article explores the profound impact of the scientific contributions of the state-owned Samarkand on the educational landscape. Through extensive analysis of literature, he studies the methodologies used in the introduction of Samaritan heritage into modern education. The results highlight invaluable insights from his work and their impact on educational practice. The discussion ends with proposals to maximize the educational benefits of Samarkand's scientific heritage, emphasizing the relevance of integrating its teachings into modern pedagogy.

**Keywords:** state-owned Samarkand, scientific heritage, education, literature analysis, methodology, pedagogy.

## **Introduction:**

The illuminator of scientific thought in the medieval Islamic world left behind a rich legacy that continues to influence various fields, including education. His pioneering contributions span a wide range of disciplines from astronomy and mathematics to philosophy and literature. This article is aimed at revealing the importance of the scientific heritage of Samarkand in the formation of modern educational practices.

## **Literature Analysis:**

Samarkand's scientific work is widely documented in historical texts and scientific research. His treatises on astronomy, such as "Zij-I Ulugh Beg" and "zij-I Sultani", revolutionized celestial observations and calculations during his time. Scientists recognized the relevance of the Samarkand doctrine in modern education. His attention to empirical observation and systematic research resonates with the principles of modern scientific pedagogy. In addition, his interdisciplinary approach promotes a holistic educational framework, emphasizing the interdependence of different fields of knowledge.

## **Methods:**

The inclusion of the scientific heritage of Samarkand in the educational process requires a multifaceted approach. Teachers can use traditional and innovative methodologies to effectively disseminate his teachings. This includes incorporating excerpts from his writings into instructional material, organizing workshops and workshops dedicated to his works, and using digital resources for wider use.

## **Results:**

One of the prominent literary scholars of the 15th century was the Statesman ibn Alouddawla Bakhtishah al-Ghazi as-Samarqandi. There is very little information on his translation, and in



contrast to some references in” Tazkirat ush-shuaro (“the poet's Tazkira”), he was born into a family of a major military official and statesman. His father Bakhtishah Shohrukh was one of the emirs of Mirza and participated in most of his military campaigns, and the crown-he showed the Crown Prince examples of loyalty and heroism. That is why his term” al-Ghazi ” is called. Although the date of birth of the Statesman is not known, he reports that he began writing his “Tazkirat ush-shuaro” when he was in his 50s. It is known to us that the work was finished in 1486. If it is assumed that it took at least 2-3 years to write this large and important work, then the State House turns out to be born about 1435-1436.

From an early age, stat Samarkand was interested in science and studied under the prominent scholar of his time, faqih and poet Khoja Jalaliddin Fazlullah Abul Baysi. But not engaged in scientific or literary activities until the 1480s, but in courtly service and Military Affairs, Sultan Husayn took part in most of Boyqara's military campaigns. He last participated in a battle between Sultan Husayn Boyqaro and Sultan Mahmud (governor of Hisori Shodman and Badakhshan) at Chakmansaroy (an address located in Andkhoy Province, Afghanistan). This battle, in contrast to Khondamir's records, took place in 1471. Samarkand died in 1495 after nearly 60 years of life. In writing his “Tazkirat ush-shuaro”, the Statesman Samarkand drew heavily from sources: the tazkiras written before him, notably Abu Tohir Khotuni's “Manoqib ush-shuaro”, Awfi's “Lubob ul-albob” kilob; he made extensive use of historical and geographical works, notably Istakhri's “Kitab masolik ul-mamolik”, Gardizi's “Zayn ul-akhbor”, Abulfazl Bayhaqi's “Historia oli Sabuktakin” and others, as well as the works of poets and ADIBS recorded in Tazkira.

In Tazkira, brief but extremely valuable information is presented about 155 poets who lived and worked in the 7th–15th centuries. True, just as rice is not without kurmak, the state-owned Samarkand tazkira is not free from some juz'i shortcomings. For example, in some cases, dates, the place of birth of this or that poet are incorrectly given, in some cases, the cited data are confused.

Nevertheless, the work has many positive aspects. The work involved a very large period — a study of the activities of poets and scribes who lived and worked in Iran and Central Asia for almost eight hundred years. The” Tazkirat ush-shuaro “or” Tazkirai Statehouse ” consists of a preface, a note, and seven parts (plates). The reasons for writing the work in the preface include Labid (7th century), Abu Nuwos (death tax), among the arab poets who lived in the 1st half of the 7th–10th century. 814), Abu Tayyib al Mutanabbiy (died 963), Abu a'lo al-Maarriy (973-1058), etc.

The first and second part are devoted to the short translation and work of 21 major poets who lived in Iran and Central Asia in the 10th–11th centuries.

In the third, fourth and fifth parts, there are references to 54 poets who created during the Times of the Khwarazmshahs — Anushteginids (1077-1231), Elkhanids (1258-1349) and Muzaffarids (1315-1393). The last two classes are devoted to the work of Amir Temur and 41 poets who lived in Central Asia, Iran and Iraq in the time of the Timurids.

Khotima provides information about the famous contemporary allamas Abdurahman Jami, Alisher Navoi, Khoja Afzaliddin Muhammad, Amir Ahmad Sukhaili, Khoja Shahobiddin Abdullah Pearl and Khoja Osafi, among others, with the author of this tazkira. The works of poets concentrated in the state-Samarkand Tazkira play an important role in the general direction of eastern classical literature, its paths of progress, the emergence and improvement of the genres of ruboi, Qasi, Ghazal, hajv, the study and research of such poetic forms as Tarsi', tajnis, Tarji'band, Murabba', which are widely used in eastern poetry.



Among them are the well-known Farrukhiy (died C. 1037-1038), famous for his work “translator al-balogha” (“book explaining eloquence”) on nazm and prose, mature figures of the epic genre, such as the Javanese Jew, Khoja Kirmoniy, Jalal Tabib, Khoja Ismatullo Bukhari, Aminiddin Nuzulobadi, Nizami Aruziy Samarqandi (12th century), famous for his book on nazm and prose rashididdin vatvot of Khwarazm (1088-1182), who compiled his dictionary of qatran Ibn Mansur Termiziy (12th century), who made his name with the work “Hadoiq as-Sehr” (“Gardens Of Magic”), Muiniddin Juvayniy, author of “nigoristan”, Yahya Sebak Nishopuri, author of “Shabistan Khayali”, Sheikh Ozariy (1382-1462), who was able to address “Javohir ul-asror” (“the javakhir of Secrets”) all over the East, Sahib Balkhi, famous exponent of music science, and simiy Nishopuri, the poet of khat and calligraphy, among others, whose work occupies an important place in the history of classical literature and the development of medieval eastern science.

Most of the poets described in the book were malik ush-shuarasi of the period. Nearly all of them eventually left the Royal Court. Khoja Ismatullo Bukhari (1365-1426), who initiated the tradition of mulammah (writing one poem in two languages) in Bukhara, who made an outstanding contribution to the development of the hajv genre, is among such poets. In tazkira, the world-famous philosopher poet and scholar Nasir Khusrav (1004-1088), geniuses of eastern classical poetry and musicologist Khusrav Dehlavi (1253-1325), poet and major historian scholar Fakhriddin Banokati (died 1329), Kamal Khojandi (1318-1401), Abdurahman Jami, Alisher Navoi are also noted. From the noble peasant class, Jalaliddin ibn Ja'far Farrahani, who wrote a reply of one thousand bytes to Nizami Ganjavi's “Mahzan ul-asror; among them are Muhammad Hisomiddin of Kohistan, who spent a lifetime adding and farming, ending the poem on a hilltop; Simiy Nishopuri, who left avom un-nos (common people) and made a name in poetry, calligraphy and embroidery; Bisotius of Samarkand, who made a day of Bow weaving. Also mentioned in Tazkira are poets such as Yaminiddin Faryumadi and his son Amir Mahmud (ibn Yamin), Ubayd Zakani, Burunduk Bukhari, and Abivardi, the Bobo Merchant, who exposed Kings and governors, noibs and Qazi mercenaries with their poems, which further increases the value of the work.

Davlatshoh Samarqandiy asarining yana bir fazilati unda ayrim muhim tarixiy voqealar bayonining ham keltirilganidir. Chunonchi, Markaziy Osiyo, Afg'oniston, Eron xalqlarining Sulton Jaloliddin Manguberdi (Mangiburni) boshchiligida 1221–1232-yillari mo'g'ul bosqinchilariga qarshi olib borgan kurashi tarixidan ayrim lavhalar; 1337-yili Xurosonda bo'lgan sarbadorlar qo'zg'oloni hamda shu qo'zg'olon natijasi o'laroq, Xurosonning kattagina qismida bunyod topgan sarbadorlar davlatining (1337–1381) qisqacha tarixi ham asarda aks ettirilgan. Shuningdek, kitobda keltirilgan Xuroson va Markaziy Osiyo janubiy qismining XV asr 40-yillaridagi siyosiy hayoti bilan bog'liq tafsilotlar, yirik tarixiy shaxslar — vazir va olim Nizomulmulk, ulug' shoir va olim Umar Hayyom, ismoiliylar tariqati asoschisi Hasan Sabboh, buyuk munajjim Mirzo Ulug'bek hayotiga oid voqealar ham alohida qimmatga ega. Davlatshoh Samarqandiyning mazkur tazkisasi jamoatchilik e'tiborini ko'pdan beri tortib kelmoqda. 1819-yildan buyon asarning ayrim parchalari Rossiyada (V. A. Jukovskiy va F. Erdman), Fransiyada (Silvestr de Sasi), Angliyada (E. Broun va A. Falkoner), Turkiyada (Fahiin Sulaymon afandi), Germaniyada (Xammer) hamda Gollandiyada chop etilgan. Uning to'la matni 1887-yili Bombayda Mirza Muhammad, 1901-yili Londonda E. Broun va 1958-yili Tehronda Hoji Muhammad Ramazoniy tomonidan nashr etilgan.

In 1900, for the first time, Khiva was translated into old Uzbek (Khwarezmian dialect) by Muhammad Rafe. B. In 1967. Ahmedov translated into Uzbek some passages from” Tazkir



ush-shuaro "about the lives and work of 32 Central Asian and khurosan poets and more than 50 poets of 1981 and attached them to his book" Stateshah Samarkandi". However, it is one of the important tasks facing today's scientists to study this large work in detail and turn it into Uzbek and present it to a wide audience of readers.

He wrote in Turkey and Persia. The major work that brought fame to the Statesman Samarkand is the "Tazkirat ushshuaro" ("Tazkira of poets", written and born in 1486). The tazkiras were dedicated to Alisher Nawai, a very Cup of scienceis created on the basis of historical sources. In the writing of this work of stat Samarkand, there are many sources: from the tazkiras written before him, in particular from Abu Tohir Khotuni's "Manoqibu-sh-shuaro", from Awfi's "Lubobu-l-albob", from his historical and geographical work, in particular from Istakhri's "Kitab masoliku-l-mamo-lik", from Gardizi's "Zay-nu-l-sh-shuaro", from Abulfazl Bayhaqi's "history Oli Sabuktakin" and others, also recorded in Tazkira as of poets and ADIBS.made extensive use of. In Tazkira, brief but extremely valuable information is presented about 155 poets who lived and worked in the 7th-15th centuries. This work covered the activities of poets and writers who lived and worked in Iran and Central Asia for almost eight hundred years. The " Tazkiratu-sh-shuaro "or" Tazkirai Statehouse " consists of a preface, a note, and seven parts (plates). The work is composed of a preface, seven chapters (plates) and a letter. The preface describes the reasons for writing the work as well as 10 classical arab poets such as Labid (7th century), Mutanabi (915-965), Abu a'lo al-Maari (973-1058), while the main chapters examine the work of more than 150 poets and scholars living in Movarounnahr, Khuroson and neighboring countries in the 10th-15th centuries and sample their biographies. The Khatima section of Tazkira contains references to Jomiy, Navoi, Khoja Afzaliddin Muhammad, Amir Ahmad Suhayli, Khoja Shahobiddin Abdullah The Pearl, and Khoja Osafi, who were contemporaries of the Statesman Samarkand. Tazkira is an important resource in the study of the literary process of the 10th— 15th centuries, the life, creativity of its figures and the cultural, scientific and historical conditions. "Tazkirat ush-shuaro" was published in full in India (1887, 1924), England (1901), Tehran (1958, 1960). Parts were translated and printed in Russian, English, French, German, Turkish, Uzbek. The study of the work of stat Samarkand began in the 15th century by Alisher Navoi. Later English (Brown E.), German (Hammer), Persian (Muhammad Abbasi, Muhammad Ramazani, Ahmad Gulchin Maani), Russian (. E.Ye. Bertels), Uzbek (N. Malyaayev, B. Ahmedov) scientists studied the work of stat Samarkand.

## Discussion:

The absorption of Samarkand's scientific heritage into education not only enriches educational programs, but also fosters a spirit of intellectual interest and exploration. By engaging with his works, students develop subtle insights into complex concepts and methodologies. In addition, the recognition of Samarkand's contributions serves to diversify educational narratives that illuminate global dimensions of scientific progress.

## Conclusions and suggestions:

In conclusion, the scientific heritage of the state-run Samarkand is a valuable resource for enhancing the educational experience. Teachers are encouraged to incorporate its teachings into their pedagogical practices and thus enrich the student's learning journey. The adoption of the interdisciplinary approach of Samarkand contributes to a more holistic understanding of the interdependence of the fields of knowledge.



Moving forward, further research and cooperation are guaranteed to explore innovative ways of integrating Samarkand heritage into educational conditions. Through the application of technological advances and the development of interdisciplinary dialogue, teachers can maximize educational benefits derived from the deep concepts of Samarkand.

Taking into account the transformative potential inherent in the scientific heritage of Samarkand, stakeholders in the field of education should perceive and celebrate its contributions as the basis of modern pedagogy. Only through sustainable participation and appreciation can his legacy continue to inspire generations of readers around the world.

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