

The History PF Training Intellectual Personnel in Uzbekistan and Reforms Implemented in This Field.

U.Tosheva – Independent researcher at “TIQXMMI” MTU's Karshi Institute of irrigation and agrotechnology.

Abstract: This article discusses the history of training intellectuals in Central Asia, particularly in Uzbekistan, and the reforms implemented in the field of training intellectual personnel in Uzbekistan. It highlights the essence of these reforms and the processes of reforms based on the demands of the times and society as outlined in normative legal acts.

Keywords: development, society, civilization, science, community, scholars, academy, Constitution, law, normative legal acts.

It is well-known that the cornerstone of progress, and the force that makes a country powerful and a nation great, is science, education, and upbringing. Our future, the bright prospects of our Homeland, are primarily closely related to our education system and the upbringing of our children.

Shavkat MIRZIYOYEV

The history of training intellectual personnel who contribute to the development of society dates back to pre-Islamic civilization in Central Asia, including the territory of Uzbekistan.

The Academy of Gondishapur, also known as the "Jondishapur Academy" (Persian: فرهنگستان گندی‌شاپور, Farhangestân-e Gondišâpur), and the University of Gondishapur (دانشگاه گندی‌شاپور, Dânešgâh-e Gondišâpur) was one of the three educational centers of the Sassanids[1]. It was an intellectual center in the city of Gundeshapur during the late antiquity period and played a significant role in education and cultural development in fields such as medicine, philosophy, theology, and science. The faculty operated within the framework of Persian traditions. According to the "Cambridge History of Iran," it was the most important medical center in the ancient world during the 6th-7th centuries. In addition to treatment and systematizing knowledge, the academy also reformed medical education[2]. Instead of studying under a single doctor, medical students were required to work in a hospital under the supervision of the entire medical faculty. Graduates had to pass exams to practice as accredited Gondishapur physicians, as noted in the Arabic text "Tarikh as-Sukama." The academy also played a significant role in the history of mathematics [3].

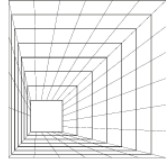
In 832, Caliph al-Ma'mun established the famous "House of Wisdom" where teaching methods from Gondishapur were adopted, and graduates of the old Gondishapur academy filled its ranks. The House of Wisdom is believed to have been disbanded during the reign of al-Mutawakkil, al-Ma'mun's successor[4].

Prominent scholars associated with the House of Wisdom at various times included al-Khwarizmi, Ibn Turk, al-Farghani, al-Jawhari, Habash al-Hasib, al-Kindi, the Banu Musa brothers, al-Mahani, and Thabit ibn Qurra.

In 1000 (or 1004 according to other sources), Khwarazmshah Ma'mun II established a scientific research center (an "academy") in Gurganj, the largest city on the left bank of the Khwarazm and the capital of the Khwarazmshahs state. This academy united historians, astronomers, mathematicians, and physicians. Prominent medieval scholars such as al-Biruni, Ibn Sina, Ibn Iraq, Abu Sahl al-Masihi, and others worked there.

To enhance Uzbekistan's scientific potential, strengthen its position in the global scientific community, further develop science in the regions, support talented and dedicated scholars comprehensively, and develop national traditions in creating a high intellectual environment, the Khwarazm Ma'mun Academy was re-established on November 11, 1997, by Presidential Decree No. PF-1880 [5].

During the Timurid era, the activities of intellectuals were further developed and strengthened. Timur himself gathered leading scholars in architecture and other fields and transformed the capital, Samarkand, into a center of knowledge.



Even under Russian imperial influence, notable intellectuals emerged in our country. After the February and October revolutions of 1917, the activities of intellectuals and public figures expanded, taking on deep socio-cultural significance. Jadid intellectuals and creative figures like Munavvar Qori, Mahmudkhoja Behbudiy, Sadridin Aini, Fitrat, Cholpon, Abdulla Qodiri, Abdulla Avloni, Hamza, Gozi Yunus, and Khurshid, along with talented youths born at the turn of the 20th century, such as Mashriq Yunusov, Naim Said, Rafiq Momin, Mahmud Khodiev, and Bahrom Khaydari, made significant contributions to culture and education, engaging in socially oriented creative work. In Samarkand, famous enlighteners Mahmudkhoja Behbudiy, Abdurauf Fitrat, Akobir Shomansurzoda, Said Ahmad, Saidakhmatkhoja Siddiqiy, and Mardonquli Shomhammadzoda advocated for school reform. From April 1917, they promoted the idea of creating extensive networks of new-method schools in the "Hurriyat" newspaper. With funds from the "Anjumani Maorif" society, the "Rushdiya" school was opened, providing free education [6].

After gaining independence, Uzbekistan implemented profound reforms in state and society building. The independent Uzbekistan Law on Education was adopted, differing significantly from previous laws, which had been aligned with central normative documents. The independent Uzbekistan Law was entirely new. The right to education, one of the fundamental rights of individuals, was enshrined in Article 41 of the Constitution of the Republic of Uzbekistan, adopted on December 8, 1992, and reflected in several normative legal documents. The Law on Education of the Republic of Uzbekistan was first adopted on July 2, 1992, outlining the fundamental structure and prospects of the Republic's education system in 44 articles. As society and the state develop, views on education also evolve and refine, leading to the re-adoption of this law on August 29, 1997. Article 5 of this law states, "Individuals with the necessary education, professional training, and high moral qualities have the right to engage in pedagogical activities," further strengthening the role of intellectual personnel in the education sector in our Republic [7].

To radically reform the education system, free it from the ideological views and remnants of the past, and create a National System for training highly qualified personnel meeting the high moral and ethical standards of developed democratic states, the National Program for Personnel Training was adopted on August 29, 1997. This program, based on three stages, embodied reforms aimed at training intellectual personnel in the Republic and operated as a normative legal document guiding these reforms.

The development of information and communication systems and societal progress necessitated a new law, leading to the adoption of a new Law on Education on September 23, 2020. This law incorporated areas requiring communication technology, such as distance learning and dual education formats.

References:

1. Oswald Spengler, "The Decline of the West," 1918, pp. 200-201.
2. Cambridge History of Iran, vol. 3, p. 396.
3. Joseph, George Gheverghese. "The Crest of the Peacock: Non-European Roots of Mathematics." London: I. B. Tauris, 1991.
4. <https://ru.wikipedia.org/wiki/>
5. Presidential Decree of the Republic of Uzbekistan "On the Re-establishment of the Khwarazm Ma'mun Academy," November 11, 1997.
6. Central Asian Academic Journal of Scientific Research. "Development of Pedagogical Thoughts in 1917-1991 and During the Years of Independence."
7. Law of the Republic of Uzbekistan "On Education," August 29, 1997.