

FROM THE HISTORY OF THE ACTIVITIES OF SCHOOLS AND MADRASAS IN THE TERRITORY OF UZBEKISTAN IN THE SECOND HALF OF THE 19TH CENTURY - THE BEGINNING OF THE 20TH CENTURY (BASED ON THE MATERIALS OF THE "TURKISTAN COLLECTION")

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Abstract:

This article provides information about the education system in the territory of Turkestan, which was occupied by Russia at the end of the 19th century and the beginning of the 20th century. It clearly describes the establishment of the Turkestan Governorate, changes in the education system here, and the attitude of the Russian government to the country's education.

Keywords:

Turkestan collection,
Turkestan general
governorate, madrassa,
Tashkent, mudarris,
Ferghana, Syrdarya.

Introduction

The annexation of Central Asia to the Russian Empire took place in four stages. The first phase began in 1853 with the conquest of Kokand fortress Akmasjid (Perovsk). In 1861, a Russian army led by Chernyaev began marching towards Tashkent. In the summer of 1865, the town was occupied by the Russians. In the same year, the Turkestan province was formed as part of the Orenburg governorate. Two years later, in 1867, the Turkestan governorate general was created, the center of which was the city of Tashkent. This administrative unit was directly subjugated to the Russian Empire. Initially, Syrdarya region and Semirechensk were part of Turkestan. After the conquest of Samarkand in 1868, Zarafshan district (since 1887 — Samarkand region) became part of the Turkestan governorate general. In 1875-1876, the Kokand Khanate was annexed to the Russian Empire and the region of Fergana was established, with its center in Skobelev (now Fergana). The emirate of Bukhara and the Khanate of Khiva partially retained their independence, becoming a protectorate of Russia. The Caspian Strait (Turkmenistan), the center of which was Ashgabat from 1897, also became part of Russian Turkestan. The history of the Russian occupation and development of the Turkestan territory is studied in depth, from this Saba I believe that this aspect is expedient.

Research Methodology

When preparing this article, I used more of the comparative comparison method. Because at the end of the XIX century at the beginning of the XX century, I made a comparative analysis of the Russian-language reports, the "Turkestan collection", which contained references to the Turkestan education system.

Analysis and Results

The educational system is of great importance in the study of the history of this region. The traditional education system in Turkestan consisted of two phases. The first stage of this was a primary school, school or school-room, where children began to receive education from the age of five. A school was considered a primary education institution based on traditional education. According to statistics, by January 1, 1890, there were 242 schools in Tashkent with 242 teachers (that is, one teacher worked in each school). There were 3,527 boys and 1,461 girls in these schools. Significantly, the number of schools in Tashkent district was 329 (329 teachers). However, the number of students was less than that of the schools located in the city of Tashkent. For example, 2,675 boys and 116 girls were educated. In the general governorate of Turkestan, the largest part of its traditional schools was located in the Fergana region. According to the "Turkestan collection" the total number of schools in the area was 1,814, employing 1,799 teachers. At the same time, there were 22,372 students. Of these, 18,973 were boys and 3,399 were girls.

Schooling took a year with a break for the two holy festivals of Muslims. The school did not have a strict period of study, but it lasted from about 2 to 5 years. In traditional schools, the teacher was engaged in students almost individually. Classes in schools began with the bomdod prayer and continued until sunset. V.P. Nalivkin noted that classes were held every day except Friday. In traditional schools of the Turkestan region, the teacher first of all paid attention to the behavior of the student. In the traditional schools of the region, the issue of child rearing (upbringing) came first. The purpose of education was to instill moral qualities and moral standards in the child. N.P. Ostroumov argues that in schools they studied the moral work "Matla' al-ulum" ("the rise of knowledge"). It belongs to Alikhan Majmali, who quotes The Great Persian poet and thinker Saadi: "the stick bends only when it is wet, and when it dries it cannot bend, only then is it suitable."

In traditional schools of the Turkestan region, the teacher first of all paid great attention to the behavior of the student. The boy's father handed him over to the teacher with the words: "bones are mine, meat is yours." Thus, the father of the child gave the teacher the right to impose corporal punishment on him. The famous Russian ethnographer R.R. In his article on primary schools in Central Asia, Rahimov notes that during research in the area, local seniors educated in their traditional schools shared their memories of their school years. According to the stories of these old people, not always the child was taught with a stick. Only in certain cases was this method used by the teacher.

Turkestan also appears in the "Turkestan collection" data, one of the main sources in the study of the history of the country about this form of teaching. It also records a number of references to the widespread use of corporal punishment in education be to students who are not well-educated and have poor integrity.

According to the school program, after learning the Quran, students went to the book "Chorkitob" ("Chahar book", literally "four books", "four books"). The Chorkitob is a religious collection in Nazm. It sets out the Basic Rules and duties of a Muslim, namely prayer, ablution, Zakat, fasting and pilgrimage of shrines. The book is written in Persian. N.P.

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Ostroumov notes that during the study of "Chorkitoba", students also learned to write, but this did not serve to further express their thoughts, but became calligraphy. The religious stage of school education ended with the development of the "Chorkitob". At the next stage, students studied Khoja Hofiz, Sofi Olloyor, Fuzuli, Farididdin Attor, the poetic collections (devons) and ghazals of the Nawab. The most talented students studied an essay on the topic of noble ethics. Much attention was paid to the work of Hofiz and Sofi Olloyor. V.P. Nalivkin argues that in some schools, capable students were taught all four rules of arithmetic. After mastering the basics of reading and calligraphy, students completed the school curriculum. Traditional schools did not provide exams, grade books, and graduation certificates.

According to ancient tradition, the course in Madras was divided into three phases. At each level, students studied for approximately 7-8 years. However, completing the full course of Madras does not mean that the graduate will immediately take any position. One important aspect should be noted that the madrasa had two different training courses (programs): complete and incomplete. The full course of study was intended for those who would hold the post of muddaris or qazi (Sharia Qazi) in the future. Having completed the full course of the madrasa, the student had to improve his knowledge in cities with centers of Muslim science (Bukhara, Istanbul, Cairo, Kazan, Kokand), learn from influential scientists and get their approval. From this, we can conclude that the madrasa often provided secondary special education, and that the bulk of these students studied, but the most talented and ambitious students completed the full curriculum and became higher Muslims.

Madrasa education was considered as the Second Link in education in Turkestan. In this institution, young people with certain knowledge have been admitted after graduating from school. Although the state of the madrasas was somewhat poor in the late 19th and early 20th centuries, it did not cease to maintain its own activities. Even during this period, a certain part of the madrasas covered their expenses at the expense of the foundation, while the rest were covered by personal funds. For reference, only 9 of the 124 madrasas in the Fergana region were renovated in 1891 at the expense of the Waqf. There were even cases when the Mutawalli in the Madrasa of the governor of Kokand did not repair the building of the institution for a long time, resulting in a state on the verge of collapse. We can find a lot more information like this. From this it can be seen that the transfer of Central Asian territory to Russia was also a major blow to madrasa Education.

The total number of madrasas was 156 according to the report of the third Inspector of Public Schools of the Turkestan region on the situation of educational institutions in the regions of Syrdarya and Fergana in 1891. Of this, there were 32 in the Syrdarya region and 21 in Tashkent City, 8 in Tashkent District and 3 in Chimkent districts. There were a total of 124 madrasas in Fergana region: 28 in Marghilan, 8 in Marghilan District, 5 in Osh District, 2 in Andijan District, 16 in Andijan District, 8 in Namangan - 12 and 4 in Namangan district.

According to the statistics given, the annual income of all madrasas and the sources of these income are given. From this income, the maintenance of buildings, Mudarris, mullahs and other employees were given on a salary basis. The income of the madrasas was as follows. We will consider it on the scale of two provinces:

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1 Sirdaryo viloyati

Madrassas of Tashkent City-10,740 rubles.

Rural madrasas of the region - 1018 rubles.

In all madrasas of the region - 11,758 rubles.

2. Fergana province

Madrassas of the city of Kokand-64,184 rubles.

Madrassas of the city of Margilan-58620 rubles.

Madrassas of the city of Osh-2770 rubles.

Madrassas of Andijan city -12, 100 rubles.

Madrassas of Namangan city-2820 rubles.

all rural madrasas of the region - 12,784 rubles.

general madrasas of the region-100 610 rubles.

The average annual income of the madrasas of both provinces is 112,368 rubles.

Looking at the above data, the annual income of madrasas in both provinces was much higher.

According to the Ministry of internal affairs, by 1900 the number of madrasas in Tashkent was 42. There were 56 mudarris who taught 1,176 mullahs. The total annual income of all madrasas from the Waqf estate was Rs 14,456. In the reporting year in Fergana province, the number of madrasas was 198. They received 284 mudarris 4693 mulloms. The annual income of all madrasas in the region from the Waqf estate was Rs 123,441. According to archival data, a significant increase in madrasas and endowment income is evident. For example, according to an 1891 report by the Maorif ministry, the number of madrasas in Fergana and Sirdarya regions was 156, while the annual endowment income of all madrasas in both provinces was 112,368 rubles. According to the 1900 report of the Ministry of internal affairs, only 198 madrasas operated in the Fergana region with a sum of Rs 123,441. In our opinion, the degree of reliability of these documents is indisputable. First, the report for 1891 was published by the third Inspector of Public Schools v.P. Nalivkin was fluent in the language of the inhabitants, preparing each madrasa with a personal visit. Second, the report lists the names of all madrasas in both provinces. Nalivkin was an ardent opponent of Muslim educational institutions and advocated for the gradual transformation of the madrasa structure. For this reason, his information differs from the report of the Ministry of internal affairs for 1900 in its accuracy.

Under Russian rule, according to Article 267 of the regulation on the management of the Turkestan territory, the right to control educational institutions passed to the administrations of the regions. On March 14, 1894, governor-general Vrevsky approved a special instruction on the control of educational institutions in the Turkestan region. Information about this is quoted from the "Turkestan collection". The instruction consists of 20 paragraphs and includes the following items. This included the following.

1. A madrasa of several Mudarris leads the largest of them.

2. In madrasas with one mudarris, he enjoys the right of a senior Mudarris.

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3. Minor Mudarris, mullahs, mutawalis are required to fulfill all the legal requirements of the senior Mudarris of their madrasas.
 4. The senior mudarris is required to fulfill all legal requirements of the inspector and commanders.
 5. The senior mudarris is obliged to immediately report any incident in the madrasa to the controller.
 6. When a resident of a madrasa dies suddenly, in the event of a fire and similar misfortunes or adventures, the senior mudarris is required to report to the district chief or district priest in addition to the inspector.
 7. The senior mudarris is required to provide a nominal list of mudarris, Mutawalli and mullahs at the beginning of December each year, a record of which of the mullahs belongs to which category and for how many years it has been in this category.
 8. If necessary, the senior Mudarris is allowed to request information from the mutawali about the foundation property of his madrasah and the amount of income from this property.
 9. The senior mudarris informs the inspector at the beginning of February each year that the amount of income received from the foundation property in the previous year, which part of the income fell into the section between mudarris, mutawali, mulla, etc. madrasa personalities are also about all the changes that have occurred in the number of vaqf properties.
 10. Large Mudarris must control the cleanliness of the madrasa

However, this instruction did not work completely in practice. In our opinion, the main reason for this was the centuries-old traditions, culture of the local people. While this was the case, the adoption of such statutes had a positive effect on madrasa education.

Conclusion. The state of Education mauassalarininh in the Turkestan region in the late 19th and early 20th centuries was much worse than in the previous period. If so, the Russian administration did not suddenly change, or end the local education system. It was changed, reforming in stages. The policy of the Russian government in the field of Education, which was carried out in the Turkestan region, led to the cessation of the traditional educational system from the inside.

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