



## Russian Orientalists On Public Education In The City Of Chimbay

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### ABSTRACT

The article examines the development of public education in the city of Chimbay - in the northern administrative center of Karakalpakstan. In particular, statistics are provided on the number of mosques and madrasahs, as well as the number of students.

### KEYWORDS

Karakalpakstan, Chimbay, Amularia, public education, mosque, madrasah, Russian-native schools.

### INTRODUCTION

With the entry of the right-bank delta of the Amu Darya into Russia, in the interests of the colonial policy of tsarism, the economy and culture, the natural conditions of the Amu Darya delta, the way of life of the local population were studied, special attention was paid to the history of education, scientific works on the education of the Karakalpaks were collected and published.

A.A. Sokolov in 1933 noted the presence of pre-revolutionary Arabic-Karakalpak writing,

denying the opinions of scientists who wrote that there was allegedly no literature and no literary language in pre-revolutionary Karakalpakia. According to A.A. Sokolov, in science literature is called not necessarily printed, but something else, more extensive in size. Apparently, the author here means oral folk art and the activities of the kysy khans, readers, singers, narrators, translators and scribes who disseminated works of folklore, poets Khozha-Akhmed Yassavi, Sufi-Allayar, Alisher Navoi, Zhien zhyrau, Maktymkuly and

others of the 18th century, Kunkhodzhi , Adjiniyaz, Berdakh XIX century, etc.

### THE MAIN FINDINGS AND RESULTS

The most famous poet and singer-kyssakhan of the Chimbay school was Kazymaulik (1887-1950). In 1933, he met with Professor A.A. Sokolov, who characterized him as an educated writer, poet Kazymaulik, a famous poet of the Chimbay School, strongly Arabized in comparison with other old classical Karakalpak writers. A very prolific and undoubtedly strong poet, who wrote lyric poems about trade, the author of the Persian-Arabic imitative and poetic and very successful poem "Garibashik Shasenem" [1, pp. 9, 10, 16].

Kazymaulik (1887-1950) - the most famous poet of the Chimbay School. He was a literate person who knew Persian and Arabic. He studied first at the Ali-Akhun mosque-madrasah in Chimbay, then in Bukhara and in Arabia. For books I went to Tashkent in the Kuk-aldash madrasah. He translated the brought books, organized a group of scribes and distributed them among the population. He sold at the bazaar, opened a store where he sold books. Kazymaulik was a popular kyssakhan - a reader of oriental poems, trained disciples-kyssakhan. He composed poetry and sang beautifully folk songs to traditional folk melodies.

One of the cultural enlighteners of the late 19th and early 20th centuries. The city of Chimbay and its environs was a poet and writer Seyfulgabit Mazhitov (1869-1938) [2]. He helped novice poets and writers to improve their creative skills. He published textbooks, created a number of works of the

dramatic genre, made a great contribution to the development of the literature of Karakalpakstan in the twentieth century.

From the population of the city of Chimbay and its environs, scientists acquired books, manuscripts, works of folklore "Shezhire" of the Karakalpaks (Pedigree) in Arabic script, in Turkic, works of Navoi, Saadi and poets-thinkers of Central Asia of the XII-XIX centuries in Arabic, Persian languages , Collected epigraphic monuments in the Old Persian language ("Khan-mosque", from the mazar in Bogdad, etc.), textbooks, manuscripts and books on medicine, mathematics, philosophy, astronomy, calendars, etc. These works were not used by the local population only in translations, but also in Arabic and Persian. All this indicates that among the population of the city of Chimbay and its environs there was a considerable circle of educated people who could read these books without translation and, in turn, pass on their knowledge to others. Many of them opened mektebs, mosques, madrasahs and led them. Since one of the main responsibilities of parents was considered to give education, knowledge to children.

In the sphere of spiritual culture of the peoples of the South Aral Sea region, mosques and madrasahs occupy a huge place. A particularly large number of them were built in Central Asia, in particular on the lower reaches of the Amu Darya. In 1875, on January 21, the newspaper "Turkestanskije vedomosti" published the data of one scientist who visited the city of Chimbay: "There are eight mosques in it (the city of Chimbay - AK), and there are only three schools (mekteb-khan); there are two higher schools (madrasahs). When

visiting one of the schools in this city, I was struck by the abundance of printed books, which is rarely found in other cities of Central Asia. When I asked where these books were obtained from, the mullah explained that they were brought from Kazan” [3]. According to Professor A.A. Sokolov, who conducted an ethnographic and linguistic expedition along the right-bank delta in 1933, the number of mektebs was quite large, after which young people were sent to madrasahs in Karakalpakstan, Khiva, Bukhara to continue their education. Further, A.A. Sokolov wrote: “during my last winter expedition to Karakalpakstan, I found and saved for science a lot of classical oriental books in Russian academic publications, in the basements of old Muslim mosques in the desert, published by St. Petersburg and Kazan Universities since the 80s of the last century, and somewhat later by the scientists of Turkestan” [1, p. 24].

In the course of searching for monuments of oriental languages among the population of Chimbay and its environs in 1994-1995, scientists identified the addresses of the owners of old books and manuscripts and their locations, and compiled their lists. These monuments cover a wide variety of areas of knowledge. The predominant place in the total number of books is occupied by divine literature, including books on Muslim jurisprudence, textbooks used in madrasahs and other educational institutions. They represent a solid source of Sharia practice, making it possible to get acquainted with the peculiarities of Muslim jurisprudence, the nature and content of almost all sections of Muslim legislation. There are manuscripts and books containing information about the family and family and household relations, trade, the

division of inheritances, all kinds of prohibitions, various spells (including for the treatment of diseases), etc.

Among them there are also several rare manuscripts and books on history, geography, mathematics, medicine, language and literature of the local population. It is enough just to name some of them: Rauzat al-Safa, Iskander name, Ajaib al-Mahlukat, and others [4, pp. 31-32].

Numerous mektebs, mosques, madrasahs were one of the main consumers of books. In 1875, Riza-Kuli-Mirza wrote that in the city of Chimbay there were 2 schools (madrasah - A.K.) and 5 mosques [5, p. 26]. In 1874 A.Kun wrote that there are 3 mosques and one school in Chimbay [6].

Most of the old residents of Chimbay spoke about the existence of 12 mosques: the names of many of them have been forgotten. In 1874 A.V. Kaulbars noted that in the city of Chimbay there were 6 mosques, 3 on the left, 3 on the right bank of the Kegeili canal [7]. Some names and places of their location, basically, coincide with the above-mentioned mosques. The fact that most of the mosques are located on the right bank of the canal confirms the opinion that at first the city was formed on the left bank, and then expands on the right bank of the Kegeili canal. Several generations studied in one mosque, and the teachers were different people, in connection with which, apparently, the same mosque was called differently at different times.

Information about 12 mosques in Chimbay is confirmed by archival data [8]. Thus, in the Central State Archives of the Republic of

Uzbekistan in the city of Tashkent, there are documents testifying that at the beginning of the 20th century there were mosques in Chimbay: Ali Akhun Dauletyarov, Abdizhamil Dzhumagulov, Kulmambet Niyazymbetov, Turemurat Pulatov, Khodzhakul Ishimov, Kadyr Tanirbegenetov, Shamambadiman [7].

In 1874, A.V. Kaulbars wrote that there was one madrasah in the city of Chimbay, but in the immediate vicinity of the city, and no further than 9 versts from it, there is one madrasah [8]. Also, the Russian scientist Kaulbars wrote about the arrangement of mosques in 1873: "There is a small mosque in almost every village, and closer to Chimbay, every more or less wealthy Karakalpak has its own home mosque" [10, p. 535]. According to Riza-Kuli-Mirza, there were two schools in the city of Chimbay, each with 25 boys. Only languages were taught:

Presidian, Turkish, Arabic and Jagatai, in which children learned to read and write. They also taught counting. He saw in the school books the Koran, published in the city of Kazan at the beginning of the 19th century, Mukhtaser, written in the city of Bukhara, Hafiz, written in the city of Chimbay, 1286 AH (1869-1870), Navoi, in the Turkic language, written in Bukhara in 1250 AH (1834-1835) [6, pp. 37-38].

Thanks to such a thrifty attitude towards the monuments of the past generation, preserved in the form of manuscripts and books, and the great need of the people for them, we have valuable sources for the history and education of the people.

With the entry of the Karakalpaks of the right-bank delta of the Amu Darya into Russia,

certain changes take place in the number of madrasahs, mektebs, teachers, students and in the program. In 1893-1894, the number of mektebs in the Chimbay district was 653, while the number of students was 4373 boys and 908 girls [11]. In 1898, on January 31, the head of the Amudarya department, Colonel Galkin, went to the military governor of the Syrdarya region with a petition to open Russian-native schools in the most populated areas: the villages of Shurakhan, Sheikh-Abbaz-Vali and Chimbay, since there was only one Petro-Alexandrovskoe city school, inaccessible for the children of the local population. For the first time, asks, for now, to open two Russian-native schools in the villages of Chimbay and Shurakhan, as the most populated and commercial areas with a ratio of expenditure on their maintenance for a zemstvo loan of 1,060 rubles per year for each school, according to the following calculation: salary for the head of 600 rubles, for the local teacher 120 rubles, for the watchman 120 rubles, for teaching aids and stationery 100 rubles, and renting rent for school 120 rubles [12]. There is a list compiled in 1898, 15 people of local people of the Chimbay district, who declared their desire to teach their children in a Russian-native school, if it is opened in Chimbay [13]. According to the conclusion of the chief inspector of the school of the Turkestan Territory on January 31, 1898, the governor-general, by his order dated June 28, 1900, allowed to open only two Russian-native schools: in Shurakhan and in Chimbay - from July 1, 1900 by the first head and teacher of the Russian language of the Chimbay school was Korobkov. The first academic year at the Chimbay Russian-native school began on October 17, 1900, with 15 students [14, pp. 70-71]. In the fall of 1901,

Kasymov became the head of the school, there were 20 students [15, p. 132]. From September 24, 1903, a resident of the city of Turtkul Agabek Valibekov became the head of the school [16].

Chimbay Russian-native school has graduated only 1 person for 17 years of its existence. The local population developed a negative attitude towards these schools, they began to be viewed as useless and even harmful institutions. Therefore, the local population sought to place their children in private Tatar schools, the so-called "Tote Oku" - (new method mekteb). Thus, over the years, the Russian-native schools of the Amu Darya department more and more remained aloof from the masses. For example, in 1907, only 24 students studied at the Chimbay Russian-native school [17]. The main educational institutions for the local population were mektebs. The number of educational institutions in the Chimbay district, in 11 volosts and the city of Chimbay in 1905 reached 1464 mektebs (schools), the number of students in 1909 was 5470. Of these, there were 12 mektebs in the city of Chimbay, and 150 students [18].

But the tsarist government, fearing the development of nationalism, after the revolution of 1905, took control of all new-method mektebs, sought to limit their spread. So, in the order of the Turkestan Governor-General of January 19, 1909, it was forbidden to open new-method mektebs. On the basis of this instruction, the head of the Amudarya department did not allow the opening of new-method schools. This explains the fact that until 1917 there was not officially a single new method mekteb in Chimbay [16, p. 86].

## CONCLUSION

Thus, the main educational institutions in the Chimbay area and in the city of Chimbay itself were mektebs, mosques, and madrasahs. The dates of the existence and functioning of these institutions date back to the 16th and early 20th centuries. Many of them played a large role in the spread of literacy among the population and worked until 1928.

On the basis of the material presented, one can get an idea of the continuity of culture from ancient times to the present day, of the socio-economic, political and cultural level of the population of the city of Chimbay and its environs. At the same time, this is an indicator of the level of culture of the entire population of Karakalpakstan in the 18th - early 20th centuries of the lower reaches of the Amu Darya. There were schools of translators and calligraphers here. Thanks to their work, many works of great scientists, poets and socio-political thinkers have survived to this day. Book trade was organized in large cities in the lower reaches of the Amu Darya. In the distribution of books, an important role was played by the strengthening of trade ties between the lower reaches of the Amu Darya and the cities of Central Asia and Kazakhstan, Russia.

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