



The History Of National Enlightenment In Turkestan

Nodira Ibragimovna Alimova

Assistant-Professor At The Department “National Idea, Bases Of Morality And Law Education” Of Andizhan State University, Andizhan Region, Republic Of Uzbekistan

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ABSTRACT

The article shows that on the basis of documents of the National Archives of the Republic of Uzbekistan, national enlightenment in Turkestan has long been developed. It is reported that after the Russian government's occupation of Turkestan, a policy of restricting madrassahs and schools was implemented. The study also noted that as a result of the restrictive policy, their number has decreased, the number of teachers, tutors, mullahs has decreased, and this situation has caused great damage to the upbringing of young people.

KEYWORDS

Colonial policy, Turkestan, national education, madrasah, mudarris, old school, new method school.

INTRODUCTION

The Uzbek people had a rich spiritual heritage before the Russian invasion, including a unique education system, where there were numerous schools and madrassas. After the conquest of Central Asia, the Tsarist

government pursued a policy of colonization and Russification in the territory of our country, restricting the national culture, spiritual values, the activities of traditional schools and madrassas. Tsarist officials in

Turkestan deprived madrassahs of their foundation property, causing their historic buildings to be neglected and destroyed.

METHODS

The article makes extensive use of historical and systematic analysis methods. Based on them, an objective assessment of historical events was made. The colonialists closure of many national schools and madrassas, their conversion of the rest into religious schools, and their opposition to the teaching of secular sciences were aimed at alienating the Uzbek people from their history and culture and eroding their sense of patriotism. But they did not fully achieve their goals. Although our country was under the oppression of dependence, the people did not lose their identity, carefully preserved their spiritual heritage.

RESULTS AND DISCUSSIONS

As the First President of the Republic of Uzbekistan Islam Karimov noted, “The cultural values and spiritual heritage of the people have served as a powerful source of spirituality for the peoples of the East for thousands of years. Despite long-term severe ideological pressure, the people of Uzbekistan have managed to preserve their historical and cultural values and unique traditions that have been passed down from generation to generation” [1, p.134].

The Tsarist government gradually increased its goal of restricting national culture and Russifying the local population, and opened Russian secondary schools, special secondary schools, and Russian-style schools in Turkestan. Along with Russians, some local people were admitted to these educational institutions. The aim was to train them to serve the Russian state. In 1896, only 3% of all boys

and 2.6% of all girls in Tashkent’s men’s and women’s gymnasiums were indigenous. From 1879 to 1904, 415 people graduated from the Tashkent Teachers’ Seminary, 65 of them were representatives of the local population [4, p.68-70]. In 1884, the first Russian-style school was opened in Tashkent [8, p.13], and by the end of the XIX century, their number in the Turkestan region exceeded one hundred. During the colonial period in Turkestan, the children of several thousand indigenous peoples were educated in these schools. It is noteworthy that, contrary to the goal of the tsarist administration to educate them as loyal citizens of the Russian Empire, among the graduates of these schools grew people’s leaders such as Mustafa Chokaev, Turar Risqulov, Ubaydulla Asadullohojev, independence fighters.

The establishment of Russian educational institutions in the country played an important role in the development of Russian literacy of the local population, the acquisition of the Russian language and culture of the Russian people, and the growth of cultural life of the peoples of Turkestan.

Sources testify that in Turkestan, enlightenment, education and literacy of the population have been improved. At the end of the 19th century, there were 313 madrassahs in Turkestan, 103 in Bukhara and 8 in Khiva. In 1913, there were 7,290 old schools in Turkestan, where 70,864 students were educated [6, p.213], there were special women’s schools - otinkhanas. At the beginning of the 20th century, 33,000 girls studied in the Ferghana region and 6,200 in Tashkent [7, p.19]. Tsarist government officials were forced to acknowledge that these centers of learning had a positive effect on the literacy, culture, and enlightenment of the local population. In a

secret letter to the Minister of Public Education on March 14, 1909, the Governor-General of Turkestan Mishchenko said: "The issue of literacy among the local population of Turkestan, especially in the Syrdarya, Ferghana and Samarkand regions, is better organized than in Western Europe. The entire vast territory of the country is covered by many primary schools - schools, secondary and higher education institutions - madrassahs. Schools are housed in mosques in addition to specially built buildings, and even in the poplars of giant maple and pine trees. In this case, the influence of the ancient culture of the people, who lived a thousand years of cultural life, can be seen"[9, p.162].

The above facts testify to the high level of national education in Turkestan, the Uzbek khanate, the literacy of the local people. After the establishment of the Governor-General of Turkestan in 1867, he pursued a policy of colonialism in the country, causing great damage to national education, the growth of literacy and spirituality of the local population. Tsarist officials initially pursued a policy of denial of madrassahs. In a report to the emperor, P. Kaufman wrote, "A Muslim school, both religious and political, could not be supported by the Russian government in relation to schools, in general m all that was left was to apply the method used against methodology, that is, the method of denying them, not recognizing them"[3, p.437-438].

The governor-general's goal was to leave madrassahs and schools unattended, to weaken their activities, and to plunder their property and income. However, due to the strong interest of the local population in religious schools, schools and madrassahs continued to operate and did not fully achieve the goal set by the tsarist government.

Seeing that the method used by K.P. Kaufman did not work, the new Governor-General of Turkestan, the reactionary General N.O. Rosenbach (governor from 1884 to 1889) pursued a policy of severe restrictions on national education and appealed to the Russian government with proposals to restrict the activities of national schools. They provided for the surveillance of schools and madrassahs, their government control, and their subordination to the government, and the Russian government approved such proposals. A decree signed by the Russian emperor on May 17, 1875, established the Board of Educational Institutions in Turkestan and entrusted him with the management of all types of schools, including national schools, except for Russian educational institutions [2, p. 67].

In order to strengthen control over Muslim schools and take measures to weaken their activities. In May 1887, Rosenbach addressed a special report to the Ministry of Education, requesting the establishment of a separate post of inspector of Muslim schools in the Turkestan Province Board of Education and the strengthening of control over these schools. The matter was discussed for a long time in various offices in the center, and finally in 1890 such a post was allowed to be established. A number of directives were developed by this administration to restrict the rights of Muslim schools, and approved by General A.B. Vrevsky, who was the Governor-General of Turkestan from 1889 to 1898, was very hostile to the indigenous peoples. The "Instruction to the Third Inspector of Public Educational Institutions Managing Muslim Schools in Turkestan Province" approved on March 14, 1894 [12, p.160-162] states that all Muslim madrassahs and schools of the settled and

nomadic population in the country will be under the supervision of this inspector.

This position is called the 3rd inspector because it is the next of two inspectors in the Turkestan regional department of educational institutions. Madrassahs and schools that were formerly under the jurisdiction of Muslim religious courts during the khanate are now under the control of the Russian administration. This was, of course, a work done with the above objectives in mind, namely the restriction of the rights of national schools. Inspector's Guide 3 sets out the rules for restricting their rights.

According to the instructions, the inspector, who is the head of all schools, is based in Tashkent and is tasked with inspecting Muslim schools as often as possible and taking measures to raise funds for Russian language courses at madrassahs. It was decided to appoint to the madrassahs teachers with certain knowledge and information on the recommendation of the 3rd inspector. The instructor instructed the inspector to control the volume and content of lessons in the madrassah, the nature, direction and spirit of the lessons of teachers. To do this, the inspector must, firstly, personally inspect the educational institutions and, secondly, receive monthly information from the head of the madrassah on the status of educational work, and the head of the madrassah must submit an annual report to the inspector. The inspector is also tasked with overseeing the use of the proceeds from the foundation's property, and notifying the inspector general if any deficiencies in the trustee's activities are identified. If it is found that a madrassah has not been used for three years, the inspector must apply to higher authorities to close the madrassah.

Thus, this instruction served the purpose of limiting the activities of madrassahs and schools, deregulating the national education system, and taking full control of schools and madrassahs. According to this instruction, the third inspector of educational institutions became the main head of schools, madrassahs. Thus, Muslim schools were completely subordinated to the administration of tsarist Russia's educational institutions in Turkestan, and the political direction of teachers' lessons was constantly monitored.

In 1894, the Governor-General of Turkestan approved a directive for senior teachers of madrassahs. This instruction strengthened the dependence of madrassas on tsarist administrators [5, p.30]. According to the instruction, junior teachers, trustees and mullahs had to fulfill all the legal requirements of the senior teacher of their madrassah. At the same time, the senior teacher was told to comply with all legal requirements of the 3rd inspector and other heads [11, p.18-19]. It is clear that the senior teacher was officially the head of the madrassah, and in practice the madrassah was headed by Russian officials. Urgently notify the inspector and the head of the district in the event of incidents, conflicts, deaths, fires and similar incidents in the madrassah, to compile a complete list of madrassah staff and students in early December each year. Large, medium-sized, medium-small and show how many years it is at this level and submit to the inspector, request the necessary information from the trustee about the income from the property of the foundation, the income from the property of the foundation in early February each year, how much was spent and the foundation the inspector was tasked with informing the inspector about changes in his property,

keeping the madrassah clean and tidy, and supervising its timely repairs. It was also the duty of the great teacher to demand and supervise the other teachers of the madrassah to perform their duties conscientiously, to admit new students to the madrassah, and to require them to attend classes regularly and to be polite.

Mullahs were not allowed to be on the same level for more than 7 years. If the mullah did not attend the lesson for 6 months, the senior teacher had to inform the inspector to expel him from the madrassas. He was also tasked with overseeing the proper distribution of waqf income to madrassah staff and mullahs. The senior teacher, along with other teachers, conducted the examination of the mullahs who passed from the level of adno to the level of avsat, from the level of avsat to alo. Senior teachers who did not perform the assigned tasks were dismissed from their positions [10, p.28].

The tsar's officials organized the position of senior mudarris, through which he aimed to keep abreast of all the internal affairs of the madrassah, to control its activities. It is clear from the rules of the instruction that the staff of the madrassah, the mullahs, the quality of the lessons, the content of the lessons, the attitude of the mullahs to the lessons, etiquette, ethics, economic affairs, changes in the structure of the foundation, the proper use of income and so on.

The introduction of the position of inspector of Muslim educational institutions and senior lecturer of the madrasah, the guidelines defining their responsibilities, restricted the rights of the madrasah and their staff. However, Russian officials in Turkestan, who were hostile to national schools, did not stop

there and continued to restrict the rights of madrassas and teachers.

The Regulations on the Administration of the Turkestan Province, approved by the Russian emperor in 1886, stated that the construction of a madrasah and the establishment of a foundation were to take place with the permission of the Governor-General of Turkestan. However, in practice, the Governor-General of Turkestan and Russian officials have always resisted in various ways. On June 14, 1902, the military governor of the Ferghana region wrote a letter to the governor-general of Turkestan informing him that one of the Muslims of the Fergana region had asked him for permission to open a madrasah. In the letter, the military governor tried in every way to prove that there was no basis for building a madrassa. Firstly, there are many madrassas in the region, there is no need to build new ones, and secondly, the opening of new Muslim schools will be very difficult because they serve to strengthen Islam, so I ask you to reject the request of those who want to build new madrassas, writes the military governor. .

This document was signed by who was Governor-General of Turkestan from 1901 to 1904. On July 31, 1902, Ivanov issued a resolution "It must be rejected" [13, p.219]. This decision of the Governor-General was made not only for the Fergana region, but for the whole country.

3rd inspector of public schools of Turkestan V.P. Nalivkin an explanatory letter to the draft rules governing the opening of educational institutions in 1894, described his negative attitude towards madrassas, schools, and dormitories: "In short, schools are, first and foremost, outdated. Secondly, they do not have buds for development, they will be

gradually squeezed out first by Russian-style schools, and then in the long run by our Russian educational institutions of various names. Therefore, there is no reason to worry about the functioning of lower schools and their increase in number. It is necessary to gradually take a number of restrictive measures and make these schools incapable of resisting our influence on the spiritual life of the local population”.

The first Governor-General of Turkestan, K.P. von Kaufmann's chiefs, especially the generals after the Andijan uprising led by Duke Eshan, S.M. Duxovskoy, P.I. Mishchenko, A.I. Samsonov and others put forward the idea of cracking down on Muslim clerics, accelerating the policy of Russification, and carrying out radical reforms in madrassas and schools. The initiators of these ideas were the propagandists of Eurocentrism in Turkestan (the doctrine of the supremacy of Western culture, including Russian culture over Eastern culture), Russian cultural officials N.P. Ostroumov, V.P. Nalivkin, S.M. Gramenitskiy, F.M. Kerensky et al. N.P. Ostroumov and V.P. Nalivkin madrasah, the reform of schools in a hasty and violent, revolutionary way, S.M. Gramenitsky and F.M. Kerensky was a proponent of gradual, evolutionary implementation.

CONCLUSION

The Tsarist government considered it necessary to be very careful with the clergy in Turkestan, considering that they were a very dangerous force that could follow the local people and organize a Muslim uprising against tsarism. In this regard, the central government did not support or allow the ideas and proposals of the governors-general of Turkestan to carry out large-scale reforms in

schools and madrassahs. In short, due to the policy of restricting school madrassahs, their number has decreased, the number of teachers and mullahs has decreased, and the quality of lessons has decreased. This situation has caused great damage to the educational institutions among the youth through public education, the widespread assimilation of universal, national values.

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10. National Archive of Uzbekistan, fund 1, list 12, case 630, page 28.
11. National Archive of Uzbekistan, fund 47, list 1, case 1252, pages 18-19.
12. National Archive of Uzbekistan, fund 47, list 1, case 601, pages 160-164.
13. National Archive of Uzbekistan, fund 47, list 1, case 804, page 219.