



From The History Of National Education In Uzbekistan

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ABSTRACT

In the present article the history of national schools and madrasahs during the soviet period in Uzbekistan have been analyzed in details. Besides that reformation of national enlightenment system by Jadids, results of reforms, applying new programs and methods to madrasahs and schools have been investigated with important sources.

KEYWORDS

National education, reforms, national school, madrasah, enlightenment system, Uzbekistan, program

INTRODUCTION

Islam was the sacred belief and an inseparable part of moral life of the muslim from history. For example, after the invasion of the Russian empire, Islam kept its position in ethic and cultural life of the inhabitants, particularly, muslim people, though it was trampled.

Because, Islam had been absorbed to mind and thought, and to the lifestyle of the society for many centuries. When the colonists invaded to Central Asia, they gained victory over the people who were weaker than themselves by martial level. But they couldn't fully obstacle

their believe. Because it was impossible to rule the people who had a strong belief. So, from the first days of ruling, the tsarist government carried out policy concerning with humiliating Islam which the native people believed, and limiting their religious rights.

METHODS

After the occupation of Turkestan, the Russian empire put into practice "the Statute on ruling Turkestan", which put the people to colonist regime. The Statute brought to the break of human and political rights of the people in the country. According to the Statute from the junior officials to the general-governor could apply unlimited punishment measures to the native people. The privilege which Russian people had in town didn't belong to the muslim. "In order not to let the muslim become strong, it's proper to deprive them of privilege"[1].

RESULTS AND DISCUSSIONS

This was written in an official paper. K. P. fon. Kaufman, the first general-governor of Turkestan was against to Islam in mind. But he understood the role of muslim religious belief and shariat, muslim clergymen, traditional educational Institutions (schools and madrassahs) in the life of the native people. So, in contrast of the Empire ministers and ideologists, he worked out especial political, administrative methods of weakening the role of Islam quietly, and at the same time, depriving the muslim of the right owning historic cultural heritage and cultural property. For example, in his period he changed the religious ruling system (to abolish the positions shaykh-ul-Islam and kozikalon in big cities) and carried out the action limiting the authority of the shariat courts [2].

The first colonist leaders of Turkestan provinces believed that it was necessary to weaken the role and influence of Islam which had been a mighty basis to unite the muslim firmly and an important factor determining law and ethical norms with shariat. Among the officials in high positions of Russia and Turkestan there were lots of people who were supporters of fighting against Islam, muslim institutions (local schools and madrassahs) and disobedient clergymen by using force and making muslim people, especially, nomadic people accept "the pravoslav" religion. The disregard attitude of the military governors of the provinces and leaders towards muslim clergymen and muslim educational institutions made discontent the majority of the muslim. But the general-governor, Kaufman clearly understood that development level, cultural heritage and morality of the muslim weren't only based on the Islamic shariat but also on the rich secular knowledge as well. And he knew the base of those knowledge was created by great scholars who lived in this country, such as Farobiy, Beruniy, Ibn Sino, al-Khorazmiy, Ulugbek, al-Fargoniy and others [3]. In separating religion from the people the colonists, particularly, used the clergymen. The empire administrators paid a particular attention to scaring clergymen and humiliating their religious rights. The colonist government considered all religious ceremonies, and even visiting sacred places, such as going to "haj" visit to Makkah, as "an unpleasant event". But they couldn't forbid them. The government gave way to people who wanted to go to "haj" visit to Makkah and supported them officially [4]. Because, if the government hadn't made such convenience, the muslim might have gone to "haj" visit secretly or other muslim country might have supported them. Holding religious ceremonies weren't forbidden, but organizing

holding them were under control. At the general-governors established that administrative leaders should determine "the and of Ramadan" and the Hayit Holidays [5].

Because the empire government wasn't interested in muslim's gathering together in one place. They always watched the muslim. In order to raise the sense of respect for the government empire, and his family on the native people, it was organized to recite Qoran for them. Making such decrees is the mark of trampling Islam and clergymen.

The February Revolution, in 1917 gave a little hope to the muslim. It seemed as if it gave the opportunity to reset to right of muslim. But, the overturning which was in October, 1917 was a big problem for the muslim to achieve their aim, because the government became under the bolshevist control. Because, the communist ideology which was raised by bolsheviks, was against religion, religious belief, and carried out policy against them. They began a war against religion and clergymen under the slogan "Religion - pason".

In 1920-s religion, particularly Islam was blocked. The base of these persecutions was the decree "On separating Mosques and churches from state, and schools from mosques and churches" [6], declared in Turkestan in 1918. In article 3, it was said: "Everyone might believe any religion or not". But it was punishments were worked out and were out in to practice [7].

Religious establishments, religious schools, clergymen were under the control of the soviet authority. The "vaqf" properties, belonged to schools and mosques were returned to state. Only according to the decree of the Central Executive Committee of the Turkestan Republic on June 20; 1922 the "vaqf" properties

were given back to schools and mosques [8]. Head Vaqf Administration was organized within the National Educational commissariat [9]. They were ruled by the clergymen, and those mullas had right to keep vaqf property, to on large it, even to organize new vaqf properties. Soviet school program was put into practice at 15 schools and 4 reorganized madrassahs by Tashkent vaqf department of Head Vaqf Administration in 1923. There were 5600 religious schools and 311 madrassahs in Turkestan ASSR at that time [10].

From 1925 the religious schools existing in the country was under constant control later on, teaching religious subjects was forbidden at educational institutions [11]. And in 1928, the, activity of all religious schools and institutions stopped at all [12]. In this period ethical life of the people was attached. Increasing punishments against Islam and clergymen caused to make the people angry. Bolshevists were the enemy of the belief of the people went on their policy. The anti-religion fight was also again Christian and Buddhism, not only Islam. In 1931 several churches, mosques and religious offices were closed [13].

The Soviet government used Islam in its own interests. A lot of mosques and madrassahs were closed and became store-houses in the Republic. Religious ceremonies were profited mourning parties, congratulating clergymen were prohibited too, "Navruz"- a traditional holiday of Central Asia was on persecution. It was emphasized that from beginning of Navruz celebrations, the number of people who became religious was increased. The communist members created "Navbahor" instead of Navruz. But the Uzbek people didn't accept the new holiday. The religious administration was organized in Tashkent in

the Soviet period. It was ruled by famous people of Islam. The administration had secretary and departments, they were engaged with matters as heritage and marriage, preparing clergymen teaching and appointing job, ruling religious schools. Organizing the Religious Administration brought to the unity of the imams, and a certain order of appointing and changing them. Traditionally, noble people of the makhallas became imam, and didn't depend anyone [14].

In muslim countries the government even changed the off-day to Sunday instead Friday. The Secretary of the central committee of the Uzbek Communist Party, Akmal Ikromov, who were executed in the period of Bukharin and Rikov, admitted this in one of his speaks: "The measures, taken towards Islam and Islam establishments by the Soviet Authority is not an opportunity, it is a game method"[15].

Such kind of measures caused that a lot of clergymen among the fighters became the ally of the Soviet: All the laws, juridical documents, during the Soviet Authority, were adopted obeying to the center. Though it was mentioned as a sovereign State in the Constitution, it was a state dependent to the union, in practice. The Constitution of Uzbekistan adopted in 1978 didn't send to the present requirements of our state. "It didn't reflect the ways of independence as it was idealization and full of exhausting challenges"[16]. That's way more than hundred changes were added to that Constitution. On the eve of Independence, in 1989, the Uzbek language became the state language and, it was beginning of the national awakening. This step was one of the first results of independence. Attempts to learn our moral heritage increased. Articles commenting

shariat and ethics and muslim rights began to be published in press, for the first time. Trampling human rights in the Soviet period was abolished. We can see it in resetting their religious rights. Preying in the mosques, keeping "roza", going to "haj visit" became usual in our life again.

Particularly, reforms protecting national interests and desires began to be carried out in this sphere after Islam Karimov had been elected as the President of Uzbek Republic. The decree of the president of Uzbek Republic, Islam Karimov "On going to "haj visit" to Saudi Arabia"[17]. Adopted on June 2, 1990 was an important step in resetting religious rights of the muslim and in becoming the desire of the nation true.

As the first president of the Uzbek Republic, Islam Karimov emphasized the end of the 20-century became the period returning characteristically to the religious morality without attempts in vain and the period of awakening national memory[18].

CONCLUSION

The Qoran and hadises, muslim rights and the attitude towards the religion has a great importance in the period of the refreshment of the society. The law "on free consciousness and religious establishments"[19], adopted in 1991, determined the basis of the activity of the religious establishments and the relation of them with the state establishments, as well. In the law it has been determined that the state bodies don't interfere with the activity of the religious establishments and religious ceremonies and rights are not limited. In article 31 of our Constitution free consciousness is guaranteed. Everyone has a right to believe to any religion or not to believe according to it. And absorbing religious points is prohibited as

well. So, in the period of Russian empire and Soviet system the policy of neglecting religious rights of the muslim and Islam carried out. The colonists fought against the religious rights of the native people sometimes openly and sometimes in secret. Only after the independence wide ways of understanding morality, muslim rights and resetting religious belief were opened. A particular attention have been paid to resetting religious rights of the muslim in our country for 18 years of Independence.

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