

**TURKISTONDA XIX ASR OXIRI XX ASR BOSHLARIDA
MADRASA VA MAKTABLAR HAQIDA**

О МЕДРЕСЕ И ШКОЛАХ ТУРКЕСТАНА КОНЦА XIX –
НАЧАЛА XX ВЕКОВ

ABOUT MADRASSAS AND SCHOOLS OF TURKESTAN AT THE
END OF THE 19TH - BEGINNING OF THE 20TH CENTURIES

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Abstract: This article examines the state of madrassas, schools, religious houses and law schools that operated in Turkestan at the end of the 19th - beginning of the 20th century, their education system, the books taught in them, their influence. and the attitude of Tsarist Russia towards Muslim schools will be analyzed from a historical point of view.

Key words: Primary religious school, orphanage. daloilkhana, boarding school, madrasah, mudarris, superstition centers, modern schools, The Great Turanian Land is a place that unites different peoples, whose history and destinies are intertwined. We would be telling the truth if we say that this is based on common political and cultural views along with a common economic interest. Because the land of Turkestan has always served as a trade center, a center of science and art. Public education, which is the basis of the educational system, faced various conflicts in the late 19th and early 20th centuries.

In historical literature, the beginning of the 20th century was explained by the fact that the public education of Turkestan was lost, and it was believed that this was caused by the preservation of the old education and upbringing in local schools and illiteracy. It would be appropriate if we analyze the reliability of this information based on archival documents and literature and draw an objective conclusion.

It is known that at the end of the 19th century, 3,792,774 people lived in Turkestan, and the number of schools was 6,027 [1. B.232]. The number of students enrolled in school was 64,015, that is, 1.7% of the population, literacy was 19.55%. Before the October Revolution, there were 6,600 schools with 70,000 students and 311 madrassas with 9,000 students. [10. B.2] Due to the lack of allocation of funds from the state budget, the main material support for the development of the education system in Central Asia was covered by the public. The government has allocated very little funds to this sector. For example, in 1914, the government allocated only two and a half million rubles for public education throughout Turkestan [8. B2]. It follows that a

child's education largely depended directly on the economic potential of his parents. In the 19th century madrasahs they taught medieval religious philosophy, Muslim rights, Arabic grammar and logic. After completing it, one could become an imam or work in the treasury. In schools and madrassas, lessons are taught in Uzbek, Arabic, Persian-Tajik. Mostly boys studied.

The education system was divided into 5 categories:

1. Junior primary religious school.
2. The old woman's house.
3. Brokerage services
4. Boarding school
5. Madrasah

Primary religious schools became widespread, the number of students in urban schools reached 20-30, in rural schools - 10-15. They were accepted for training at the age of 6, and studied for 7-12 years, depending on their skill. They teach Alifbe, Haftiyak, Chor Kitab, Sufiy Olloyar, and the Koran.

The Qur'an is mostly memorized in the old house. Those who completed it read chapters and verses of the Koran among the people. Old houses were opened near large schools or cemeteries. There were many of them in big cities. They accept boys over 10 years old who have graduated from school. I studied for 3-4 years. Nursing homes, like madrassas, are provided at the expense of land and property transferred to the fund. In 1900, there were 333 kindergartens operating in the Syrdarya, Fergana and Samarkand regions, with 1,203 students studying.

Dalailkhana also benefited from the foundation's funds, and educated older children who were literate. For 1-2 months, the suras of the Koran were memorized, then the main book "Dalail ul-Khairat". This is a work written by one of the Muslim scholars Suleiman ibn Yazuru in the 15th century, which illuminates the life of the Prophet and saints. The duration of training is not specified, those with a good memory remember it in 2-3 months, the rest in 1 year or more.

The school is a boarding madrasah where religious and secular subjects are taught and secondary education is provided.

According to archival documents, before January 1911 there were 10,003 schools and 1,085 madrassas in Central Asia.

In the madrasahs of Central Asia, books written in Arabic and Persian were taught, which the mudarris translated into Turkish.

General aspects of the madrasah curriculum were developed in the 10th-12th centuries and subsequently improved. Training usually began in September and continued until May.

The curriculum in a madrasah usually begins with the acquisition of a Persian language textbook called Awwali Ilm. Then the grammar of Arabic, considered the

scientific language of the Middle Ages, was taught (based on textbooks such as Bidon, Kofiya and Arabic Morphology - Usage and Syntax - Dialect). After Arabic grammar, the training course is divided into 2 sections: a general education course - problem sections and a jurisprudence course - problem sections. In the madrasah, the subject of mathematics is included in the compulsory curriculum along with part of the fiqh course - inheritance law. Students could complete one of the problem sections, problem sections, or both sections, depending on their preference and ability. To complete the full course of study at the madrasah, students need to master about 137 textbooks on philosophy and law. Most of these textbooks are based on the works of Central Asian scholars, including collections of hadiths by Imam Bukhari and Imam Tirmidhi, “Kitab at-tawhid” by Moturidi, “Al-Hidaya fi sharkh al-Bidaya” by Burkhoniddin Marginani, “Al-Hidaya fi sharkh al-Bidaya » -Fawoid ad-» Abdurrahman Jami. created works such as diyoya. Depending on the interests of students and the availability of teachers, the madrasah also teaches subjects such as astronomy, geometry, medicine, chemistry, geography, history, literature, astrology, fundamentals of architecture, calligraphy, music, ethics, and oratory. In the late 19th and early 20th centuries, the curriculum of Central Asian madrassas was somewhat reformed, and they taught Turkish, Russian, French, English, physics, agriculture, accounting, hygiene, psychology, methodology, trigonometry, political economy, and early commerce come. At the end of the 19th - beginning of the 20th century, there were 336 madrassas in the Bukhara emirate, 132 in the Khorezm province, and 348 in the Turkestan province. At the beginning of the 2nd quarter of the 20th century, madrassas were separated by the Soviet government from the state as religious institutions and branded as “places of superstition.” . In the Republic of Uzbekistan, several madrasahs that were under the jurisdiction of the Muslim Board of Uzbekistan have now been transformed into secondary and higher religious schools that train only priests.

During the time of the khans, the education system in our country was cut off from global development and fell into a state of stagnation. However, far-sighted intellectuals and thinkers began to have ideas aimed at reforming and updating this system. Late 19th century and early 20th century. For example, in the 50s and 60s of the 19th century, Akhmad Donish put on the agenda the issue of a radical reform of teaching and learning methods in schools and madrassas in Bukhara.

In short, knowledge and enlightenment anywhere and at any time take a nation to the stage of development. During the time of the khans, education was cut off from development and came into a state of stagnation. To liberate the country, the Jadids first of all set themselves the goal of raising the self-awareness of the people. To do this, they founded schools of a new method, in which secular sciences were taught along with religious education. teach yourself to teach students literacy quickly and easily. These methods are called the Savtiya method or the Jadid method. The

textbooks and teaching methods they created have not lost their importance even now. It will not be an exaggeration to say that the heroic and persistent work of our ancestors has become a great support for the development of our time.

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