



THEORETICAL FOUNDATIONS OF PUBLIC EDUCATION SYSTEM IN THE TERRITORY OF UZBEKISTAN

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Abstract

Uzbekistan's reforms in public education, cultural measures carried out in the territory of Uzbekistan, the ideas of the colonial government in the country and its consequences for the Uzbek people, the state of education with its changes, and the destructive traces that it caused were mentioned.

Keywords: Education, course, alphabet, mug, conference, conference , convention, academy.

Introduction

In the process of historical development, Uzbekistan has taken a place in history as a region where high statehood has developed. In the region, educational institutions have been of great importance for centuries. Since the Middle Ages, the introduction of Islam in Central Asia and the establishment of Muslim schools had an impact on the cultural development of the country. The school was considered a center of education and training of Muslims, and it was a place to direct people to goodness and decide moral education in the society.

The word "school" is derived from the Arabic verb "kataba" - to write, "a place where writing is taught"; The term "school" means to teach young children about nature and society through literacy, numeracy, and theoretical studies.

In the state and society, the school plays a leading role in managing people on the basis of a certain idea. For this reason, any country has always paid special attention to the education of schools and their activities, as well as the future generation that they will raise. School in a broad sense has a great influence on the characteristics of personnel and their level of knowledge. At the same time, it shows the development of the state or its crisis. As long as the country does not pay attention to the school and education , its crisis will undoubtedly come. For this reason, special attention was paid to education in our region for centuries, and our high-potential compatriots and





ancestors, who achieved high development on the basis of age-old values and traditions, and our compatriots and ancestors, looked closely at school and education. Traditional education in Central Asia is divided into the following stages:[1]

- Old school
- Old woman's house
- Madrasa

Methods

Today, these stages of traditional education can be compared to school - vocational college - institute (university). In Islam, boys and girls are educated separately. Most of the school buildings were established near mosques, madrasahs, almshouses or private schoolmasters' houses, and girls' schools were established in women's houses or wealthy people's houses. The schools are built according to the traditional construction method of raw, baked brick and adobe. The school building was not divided into separate rooms, children sat together on mats or carpets. The school is dark, and the students' seating area is damp and musty. In boys' schools, the teacher was usually a mosque imam, a muezzin, or a madrasah graduate.

Abdurauf Fitrat described the activities of the schools of the Bukhara Emirate as follows: "A school is a place where there is a teacher, who is called a "schoolmaster", children study there from seven to ten years until they acquire the necessary literacy, and then, according to their wishes, they continue to study at a madrasa. . According to Sadriddin Aini, the appearance of the schoolhouse in Bukhara was as follows: "The school consisted of a narrow room (khujra) with two doors, one of which was single-layered, and the door was often closed . The second door is a window , and in front of the window there is a seat for the teacher. Curtains were made on the windows (the window was covered with paper) and linseed oil was applied to the paper to protect it from snow and rain. Also, no light entered the classroom from the windows of the school. Even if there were two holes from the bottom of the ceiling of the room, where the wall was close to the ceiling, the light coming from them remained on the walls of the room without going down" [2].

In the traditional education system, the Arabic script is the main form of writing, and this script is adapted not only to the Persian-Tajik languages, but also to the Turkic languages. The number of schools was large, and they covered a large number of school-age children. The fact that it retained its medieval form and function meant that the schools were methodologically underdeveloped. Local intellectuals spoke about the state of education in traditional schools and madrasahs in the press and stressed the need to reform the existing education system. In the works of Russian





authors, we can also find opinions about the ineffectiveness of education in Muslim schools, about the narrow goals of training specialists who know Islamic religion and beliefs. That is, it can be said that by the middle of the 19th century, the reform of traditional education had become the demand of the time. It is known from history that in the spirituality of the peoples of Central Asia, the development of youth education has taken an important place as the main factor in the cultural development of the peoples of the region. By the middle of the 19th century, there were three states on the political map of Central Asia that were caught in a whirlwind of incessant mutual struggles: the Emirate of Bukhara, the Khanates of Khiva and Kokan. As a result of the wars between these countries, the economy, settlements, trade and irrigation systems were destroyed. In such a political situation, attention is focused on the restoration of destroyed farms and cities. But issues of education and upbringing have always been important in the life of the peoples of the region. During this period, the activities of private schools and madrasahs formed the basis of the education system of the peoples of Central Asia. Apart from that, there are girls' schools operating in old-age homes, nursing homes, and grandmothers' houses, and they have a unique educational function.

That is, we can say that by the middle of the XIX century the reform of traditional education had become the demand of the time. That's why it is dedicated to covering the history of the education system. In the literature, the education system in Central Asia in the 19th century is the world we find opinions that it is lagging behind in its development. In fact, if we analyze the methods of teaching in schools and controlling their activities, we can see that their educational programs are far from the development of world science, and the effectiveness of the system that monitors the teaching process of educational institutions is low. Another aspect is that the financing of the schools' activities is done by the public, not by an official agency or state court. School teachers receive their wages from the parents of students or from public, i.e., waqf funds. The amount of payment is determined by agreement with the people and given every week in the form of products: flour, rice, meat or money. In addition, traditionally, once a student has completed a certain level, the teacher has been voluntarily encouraged by the parents. For education, as a rule, from 20 tineys to 1 soum, and sometimes 2-3 soums were paid per month. "mat money" from parents, "k omir" . payments such as "puli" were also received[3]. Payment for education among nomads was based on a mutual agreement with mothers. Children went to school usually from 6-8 years old, sometimes from 5 years old. They did not stay in one school for more than five years, they studied for eight years in order to gain more knowledge from good schoolmasters. But only children of parents who can afford to pay for





education are not educated. Sources report that free education for orphans has also been established. In the Emirate of Bukhara, a special position - the position of chairman - was engaged in this matter. However, these cases are not widespread and not all children who have no opportunities in the population did not receive an education. The activity of the schools was not always productive, because they did not have a solid material basis. Schools often operate on the basis of donations from the population, and sometimes there were cases when the number of students was low or the teachers wanted to close them.

After learning the alphabet in schools, they began to read *Haftiyak*, which means one-seventh of the Qur'an in Persian. After that, students were considered literate by memorizing the Qur'anic surahs "*Allamnashroh*". Pupils who learned to read and write studied textbooks such as "*Dahrul najot*", "*Nasoyihul - atfol*", "*Chor Kitab*", which explains the basics of Sharia, and the works of Navoi, Fuzuli, She'rozy, Attar, Bedil, Mashrab and others [4]. The fact that the student mastered one book and moved to another was a sign of his achievements. The first stage of the school ended with the study of the Koran and books teaching the basics of Islam. In the next stage, students' knowledge is deepened. Depending on the potential of the students, separate lesson assignments are given for each of them. The school does not teach professions or trades, and does not aim to prepare for other practical activities that will be needed in life. No official certificate of graduation has been issued. The school mainly prepares students for entering *madrasa*, which is the 2nd level of education.

There were no methodological guidelines for the taught sciences and subjects. Each teacher taught them in his own way, or rather, in the traditional system. The teachers of some schools taught "*Scientific Arithmetic*" to prospective high school students and Arabic grammar to students preparing for *madrassas*.

Russian intellectuals who took an active part in the introduction of the Russian education system in Turkestan published many articles about the positive importance of Muslim educational institutions and the greatness of the culture of the peoples of Central Asia. For example, V.P. Nalivkin, who worked as an inspector of public educational institutions and supervised Muslim educational institutions, said: "There were times when the Muslim world could be proud of its scientific activity." Also, N.P. Ostroumov admitted that "primary Muslim education is widespread among the peoples of Central Asia, especially among men" and made a reasonable objection that "literate women are rare"[5]. With this, the Orientalist scholars emphasized that there were times when the culture and spirituality of Turkestan peoples were high, and recognized the crisis situation of the existing traditional education system in the second half of the 19th century.





The activity of traditional educational institutions of Turkestan has always been the focus of research scientists. The opinions of travelers and historians of the researched

period are particularly noteworthy. Analyzing the activities of local educational institutions, they cited the number of schools in different ways. In the 80s of the 19th century, more than 5,000 Muslim schools were operating in the Syrdarya, Fergana and Samarkand regions of Turkestan, and about 46,000 students studied in them. Most of these schools were located in regions inhabited by representatives of the Uzbek and Tajik ethnic groups. It should be noted that some of them were not included in the list of the imperial authorities. For example, in the early 1890s, the inspector of public educational institutions, V.P. Nalivkin, giving information about the number of Muslim schools, gave the following description: "... officially 5000, but in reality maybe 10000" . The sources do not have accurate information about the number of schools in Turkestan[6] .

Nevertheless, primary schools existed in the old city of Bukhara and also in the villages, and each of the 22 guzars of Bukhara had a school[7]. Although information about the number of schools of the settled population can be found in the documents, it is noted that there are 260 schools in Kokan uezd of Fergana region, and 73 of them receive income from foundation properties [8]. In the 1960s, there were 118 schools in Tashkent, and in 1884, there were 518 schools in Andijan city and Andijan district, where 7,360 students were educated [9]. However, there is almost no information about the nomad village schools.

Results

It is known that there is a hadith-sharif that "acquiring knowledge is both a debt and an obligation for every Muslim." Accordingly, it was considered an unforgivable sin to refuse a person who applied for learning, regardless of the social class of every child who came to study and how much he could pay for education, teachers were charged with the task of teaching them without any objection. Because it is considered circumcision. Therefore, along with schools, orphanages also functioned.

Children who graduated from school were taken to the orphanage. In the nursing home, only the memorization of the Qur'an was required. Studying at the old school lasted 3-4 years. It was necessary to memorize 30 verses of the Koran in the old house. He taught with a teacher in the school, where the students were called students. The most cheerful Qaris were called Qari Qurra. The number of nursing homes is not clearly stated, but it shows that there were more than a thousand in each neighborhood and village. In 1876, 1,709 schools (28,278 students studied in them),





235 nursing homes (1,700 nursing students) were operating in the Fergana region of Turkestan[10], On January 13, 1879, the Russian Minister of Education Count D.A. Tolstoy approved the "Program for Inspectors of Turkestan Public Educational Institutions ". As a result of this reform, it is observed that it decreases, and in 1887 it is reported that there are 33 slaughterhouses in Fergana region[11].

Mainly, the mosques were part of the waqf properties, and in the influence of the Islamic religion that prevailed in the region for centuries, it was considered a place of education that provided staff to the mosques. In the Emirate of Bukhara, Khiva and Koqan Khanate, mosques and mosques were closely related to each other, and they were managed by mutawalli as part of the waqf properties.

Madrasahs, the places of higher education that are successors of schools and religious institutions, are also considered very important. Madrasahs accepted teenagers who had finished school and kindergarten. A student of a madrasa is called a student (Mullavachcha) and a teacher is called a mudarris.

Arabic language, grammar, logic, jurisprudence, speech, arithmetic, geometry, geography, astronomy, medicine, mythology were taught in the madrasa. Classes were 8-10 hours a day, 3-5 days a week, Friday was considered a day off. Madrasah students were mostly between 15-40 years old. Studying in the madrasa was carried out in 3 stages: 3-4 years in the lower (adno), middle (avsat) and upper (excellent) stages, and 10-12 years in the general madrasa.

The total number of madrasahs is 317, 102 in Bukhara Emirate, 85 in Kokan Khanate, 130 in Khiva Khanate. From 400 to 5 thousand students studied in them[12].

According to another source, in 1876 there were 182 madrasahs (10,391 students studied in them), and in 1898 there were 1,814 schools with 22,072 students in the region, 198 madrasahs had 4,693 students [13]. These madrasahs produced a lot of people of knowledge, i.e. intellectuals, over the centuries. The intellectuals who graduated from the madrasa, along with their rich scientific heritage, have marked not only the knowledge of Central Asia in the history, but also played an incomparable role in spreading its name around the world.

Conclusion

However, the appearance and decline of the enemies who blocked the bright sun of this oriental knowledge and hindered its progress became apparent in the middle of the 19th century. The invasion of Tsarist Russia and the political, economic, social, spiritual-cultural and scientific-technical backwardness of the Bukhara Emirate, Kokand and Khiva Khanates, which led to political fragmentation in the life of the region, ultimately led to political vassalage. But still, he continues to live. At that time,





7,000 schools and madrassas were operating in Turkestan, 73,000 students were educated, and 171 general schools were established, with 18,000 students. The amount paid to them was also very low compared to the countries of the world. So, the modern enlighteners established schools with the intention of joining the country to the ranks of developed countries, introducing modern techniques in the country's economy, giving young children a broad outlook and worldly thinking, and a free and independent state.

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