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From History of The Madrassahs of Uzbekistan

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Abstarct

This article states that schools and madrassahs have existed in Uzbekistan since ancient times. Also, the activity of Mirzo Ulugbek madrassah in Samarkand was analyzed on the basis of sources. It is noted that the activity of Mirzo Ulugbek madrassah and other madrassahs in Samarkand in the following centuries continued and they existed in the 20s of the XX century.

Keywords: Madrassaiulum, madrassaimuallimun, mutavvalli, mudarris, Shamsiya, alo, adno, avshot, mushkulot, university.

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Özbekistan Medreseleri Tarihinden

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Öz

Bu makalede, Özbekistan’da en eski çağlardan beri okulların ve medreselerin mevcut olduğuna vurgu yapılmaktadır. Ayrıca Semerkand’daki Uluğbey medresesinin faaliyetleri kaynaklara dayalı olarak incelenmiştir. Semerkand’daki Uluğbey medresesi ve diğer medreselerin sonraki yüzyıllarda faaliyetin, XX yüzyılın 20’li yıllarına kadar devam ettiği ve var oldukları kaydedilmektedir.

AnahtarKelimeler: Medresei Ulum, Medresei Muallimün, Mütevvalli, Müderris, Şemsiye, Alo, Adno, Avsot, Muşkulat, Üniversite

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Introduction

Our country has a glorious history as one of the centers of ancient science, education and culture. For this reason, it is not for nothing that many great people and thinkers came out of our country. Because in our country since ancient times there has been a historical basis for the formation of science, culture and spirituality. The same can be said about educational institutions, activities of madrassahs, their educational system, form and educational process. We intend to pay special attention to these aspects of the issue.

1-Main part, discussions

In the East, including in the regions of Uzbekistan, the education system was studied by a number of scientists on the basis of sources that have come down to us, and their results were published in different languages.¹

In some works on the history of culture and education, it is noted that the appearance of madrassahs in Islamic lands dates back to the 10th century, and the first madrassahs were built in Nishapur. However, historical sources, including the "History of Bukhara" by Narshakhi, claim that back in the 10th century there were madrassahs in Bukhara, one of which was badly damaged by a fire in 937, staged by Farjak.² One of the most important stages of education system was the construction of madrassahs in two great cities of our country - Samarkand and Bukhara, the first in the Islamic world in the late 8th - early 9th centuries.

The education system consisted of three levels and three educational institutions - primary school, madrassah and secondary school madrassah. Madrassahs with secondary specialized education could exist in the form of "madrassatun-harbiya" (military school), "madrassatunmuallimin" (pedagogical institute), and higher educational institutions - universities could exist as "madrassahs ulum" ("madrassah of sciences" - dorilfunun).³ All this testifies to the fact that the education system of our Motherland and other peoples of Turkestan in the past was perfect, mature and fully met the requirements of life at that time. The most brilliant and perfect stage in the history of education system undoubtedly dates back to the times of the great master Amir Temur and the Temurids.

¹E. Ihsanog'lu, "Osmanli egitim muesseseleri", Kp.: *Osmanlı Devleti ve Medeniyeti Tarihi*, C. 2, İrcica, İstanbul, 1998, ss. 232-251; A. Mez, *Die Renaissance des Islams*, (?) 1922; V. Abdullayev, B. Valikhodzhayev, *Dykhaniye vekov*, (?), Samarkand 1970; Alisher Navoiy, *Mazholis un -nafois*, Ilmiy tank, idiy matni. T.: FAN, 1961. B. 182; V.V. Bartol'd, *Sochineniya*. T.P, ch.2. - M., 1964.

²Narshakhiy, *Bukhoro tarikhi*, T., (?), 1966, b. 84.

³ B. N. Valixjaev, *Temurijlar qo'rg'on madrasai oliylar*, Ma'rifat, 2001, 4 aprel.

After the establishment of rule of Amir Temur in Movarounnahr at the end of the 14th century, large-scale work was carried out to unite the country and organize various processions, as well as various structures, improve the education system and to build educational centers. As a result, 12 gardens and palaces described in "Boburnom" by Zakhiriddin Muhammad Babur around Samarkand, a city arch, a mosque, the grave of Kusam - Kusam ibn Abbas (now known as Shahi Zinda), the son of Abbas, uncle of the Prophet Muhammad and a number of mausoleums around him. Samarkand stone fortress - Oksaroy in the Chakar region was built on the direct orders of Amir Temur. Members of Amir Temur's family - his wife, grandchildren and Amir officials, began similar work, many of whom began to build madrassahs and trade in rastahs (teams).

As a result of Amir Temur's wife - Saraimulkhanim (madrassah), Tuman aka (khanaka and kulokhfurushon bazaar), IdiguTemur, Firuzshah (madrassah), grandson Muhammad Sultan (madrassah), Samarkand City major Mavlono Kutbid (madrassah) built a number of rows, buildings, especially madrassah.

The construction of these madrassahs was not in vain. As the foundation of Amir Temur's empire was laid and expanded, a need arose for the education of officials and the intelligentsia, necessary for a more solid administration of it. Secondly, Amir Temur intended to demonstrate the glory, power and talent of the kingdom by erecting magnificent buildings and gardens. To achieve these goals, he brought famous scientists, doctors, craftsmen, in a word, talented specialists from other countries to his capital Samarkand. Therefore, experts from different cities of Movarounnahr, Khorasan, Rum, Iran, Damascus and India gathered in Samarkand. Among them are Khorasan, Rum, Iran, Damascus and India gathered in Samarkand. Among them are Saiddin Mas'ud Taftazani, Sayyid Sharif Jurjani, Salahiddin Musa Kazizoda-i Rumi, Abu Sayyid ibn Burkhaniddin Sogarji, Mawlana Kamoliddin Keshi; architects and engineers Fakhri Ali, Alim Nasafi, Zainiddin Shams-i Tabrez, Muhammad ibn Mahmud Isfahani; artists and calligraphers Yusuf Sherazi, Muhammad bin Haji Banjir al-Tugra-i Tabrezi and others. In order to effectively use these specialists, great attention was paid to the construction of madrassahs in all spheres, including revival of the education system, the writing of new works and the growth of popularity of Amir Temur and the Temurids.

Some of the madrassahs built during the Sahibkiran period were dedicated to science for 20-25 students (Muhammad Sultan madrassah), some up to 100 students were dedicated to science (Idigu Temur, Qutbiddin Sadr, Saraimulkhanim madrassah). Madrassahs seem to be somewhat specialized, including in the form of management education (Mavlono Qutbiddin

Sadr madrassah), general education (intellectuals, imams, scientists, school teachers) and other directions (Idigu Temur, Saroimulkhanim madrassah).

Classes in the madrassah were conducted in three languages - Arabic, Persian and Turkish (Uzbek). In each madrassah, depending on the income and specialization determined by its fund, the number of students is determined. Accordingly, they determine the number of sadr-mutawwali, mudarri, mu'id, hafiz, imam, mukri, nokit, mujavir, farrosh, musdir and others. The Chief Chairperson is also responsible for hiring teachers and other staff and renovating madrassah.⁴

The "golden age" in the education system of the peoples of Central Asia is undoubtedly the period of Mirzo Ulugbek (1409-1449). During his 40-year reign in Movarounnahr, a patron of science and enlightenment such as a great scientist and statesman, a great ancestor, the country was at the forefront of world civilization at that time. Thanks to efforts of the scientist and ruler, Samarkand became the center of science and culture of the entire Muslim East. The great Jahangir Amir Temur brought scientists and craftsmen from other countries to increase the cultural, educational and scientific power of his kingdom, and during the reign of Ulugbek Mirzo, Arabu Ajam and Ruma, the students of India, voluntarily came to Turkestan.

Historical sources contain a lot of information about dozens of madrassahs and mosques, mausoleums, khanaks, bazaars and baths built by Ulugbek. The madrassahs built by the great scientist have survived to this day, which we will talk about below.

The madrassah of Mirzo Ulugbek in Bukhara was built in 1417, and its architect was Ismail ibn Tahir ibn Mahmud Isfahani. The madrassah is small in size (history is 50x40 meters), it has a beautiful entrance roof, and in the courtyard there are two floors of rooms, a mosque, and a classroom.

Being present at the entrance to the madrassah is known in the upper layer of the right layer - the hadith "All Muslims are obliged to seek knowledge" is written in a beautiful nastalik script. It is known that such an inscription is among the inscriptions on the tomb of Khoja Ahmad Yassavi (Yassi, now in Turkestan), built by Amir Temur.

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⁴ R.G. Mukminova, *K istorii agrarnykh otnosheniy v Uzbekistane XVI v.*, Vakf-name, T.: Nauka, (?) 1966, s. 66.

The second inscription, corresponding to this meaning, is also notable for the words inscribed on the first (bronze) ring of the gate: "The door of God's blessing is always open to those seeking biblical (religious) knowledge."

It is worth noting that at the entrance to the Mirzo Ulugbek madrassah in Bukhara there are inscriptions that propagandize and promote science. The fact is that Mirza paid special attention to the education system, madrassahs, which are one of his centers. Although the lack of information about the activities of the madrassah does not allow us to speak unambiguously about many madrassahs, there is no doubt that this is a general purpose-madrassah. Now the madrassah has been preserved. Renovated in 1993-1994 to the 600th anniversary of Mirzo Ulugbek's birth.

In 1433, Mirzo Ulugbek built a small one-story madrassah (in the city of Gijduvan) on the sunset side of the grave of Sheikh Abdulkhalik Gijduvani. The madrassah had a roof and a courtyard with a mosque, classroom and khanaka. It was not in vain. While building this madrassah, Mirzo Ulugbek expressed his respect to Abdulkhalik Gijduvani, the founder of the Khojagon sect.

Today the roof and facade of the madrassah have been preserved. In the following centuries, a summer mosque was built and added, and a small minaret was built next to it (a small branch of the Kalon minaret in Bukhara). Mirzo Ulugbek, with the help of scientific forces and the qualified engineers who gathered in Samarkand, began large-scale construction work in the country, including in the capital Samarkand, for the effective implementation of the education and scientific research system. The fact is that before starting this work, much attention was paid to the purpose, task, location, architects of madrassahs and madrassah complexes for the education system and scientific research, as well as the fact that each building is based on accumulated experience and theory. In this work, a group of such engineers as Sultan Giyosiddin Kashi, famous architects and artists as Muhammad ibn Mahmud Isfahani, Ismail bin Tahir bin Mahmud Isfahani, Yusuf Sherozi, Muhammad bin Haji Banjir and others created long-term plans under the direct leadership of Mawlan and Rukanbek and Mirzoda. On the basis of this, a plan was approved for the construction of madrassahs in Bukhara (1417) and Gijduvan (1433), as well as the creation of a complex of madrassahs in Samarkand.

Abdurazzak Samarkandi (1413-1482) writes in his *Matla us-sa'dain-wa-majma 'ul-bahrain*:

"(Mirzo Ulugbek) built a madrassah and a khanaka inside Samarkand, in the center of the city and in the center of the square, in an area called Sary-Davonik, not far from the Arch

of Oli." The madrassah in Samarkand was built in 1417-1420 due to its size and a large number of premises.

The madrassah is extraordinarily magnificent in terms of architecture, and painting is the supreme example of calligraphy, stone carving and carpentry. The history of the madrassah covers an area of 81x56 meters, and its facade - the roof - faces the sun. The starry sky on the roof is a blue image and the entrance gate is made of wood using the carving technique. On the southern and northern sides of the obverse there are two three-tiered bouquets, a minaret with two beautiful domes on the sides, the closed entrance gates and entrances from the southern and northern sides of the madrassah, a courtyard of the madrassah on the southern and northern sides of the sunset side with two more flower towers and two domes.

The madrassah has 55 rooms on two floors. Each room, in turn, has two floors. On the first floor there is a boiler room, a reading room and a chat room, and on the second there is a hostel. One room is designed for two people.

There are four classrooms on the four sides of the madrassah, and a mosque on the west side. They say that the complex of Mirzo Ulugbek madrassah in Samarkand differed from other madrassahs in that it also had an observatory. In support of this idea, it is appropriate to cite a wonderful reference text in the work "Tazkiratush-shuaro" by the poet, literary critic and historian Mawlana (Mawlana / Maulana) Mutribi Samarkandi, who lived and worked in the 17th century. Mawlana Mutribi writes: (Contents) "Binders Atorud-fatimat-lirasad and Mushtariy-hislat-Kamar, photographic detectors depict the image of seven climates and the rulership of the Earth on the wall of the madrassah of Sultan Shahid Ulugbek Koragon in Samarkand and Firdavsmonand (It is necessary to believe what Mawlana Mutribi wrote). That the compilation of seven climatic maps in the madrassah was carried out after the launch of the observatory and the determination of seven climatic directions, and a copy of this map was drawn on the wall of the madrassah. Therefore, the image of the seven climatic maps applied to the wall of the madrassah has not survived to this day.⁵ At the beginning of the madrassah, the level of knowledge of the student was determined, which was divided into three groups –alo (excellent / high), avsat (medium) and adno (low). It is worth mentioning here that in order to find out which group a student belongs to, he was examined. The exam was conducted by a special delegation headed by Mawlana Kazizade Rumi. Mirzo Ulugbek sometimes took part in the Talibs science exam.

⁵ B. Valixūzaev, *Surati haft iqlim dar madrasai Mirzo Uluqbek*, Ovozi Samarqand, 1992, 18 apr.

The educational process in the madrassah lasted seven months. It began on the first day of the criterion month (September 21) and lasted until the first day of the pregnancy month (March 21). The period from the month of Hamal (March 21) to the month of Mezan (September 21) is a holiday, and the student of natural sciences was engaged in various activities (agriculture, crafts, the imam of the mosque, etc.). The term of study in madrassah is 8 years, with three stages - adno, avsat, alo, during which the student is given a month and uluf. A student who distinguished himself by his abilities and talents was allowed to teach science and was left as a teacher in a madrassah (for example, Ali Kushchi, Abdurahman Jami).

A graduate of a madrassah issued a diploma, a certificate that he can teach science. License - the diploma contains the name of the science and the works studied by the student. One of these diplomas, issued in 1435 by the senior teacher of the Mirzo Ulugbek madrassah Salokhiddin Musa Kazizoda Rumi, is now kept in the Manuscript Fund of the Institute of Oriental Studies. Abu Raikhan Beruni of the Academy of Sciences of the Republic of Uzbekistan.

After the death of Mirzo Ulugbek (1449), the madrassah continued its activity. According to the work of Mavlono Davlatshah Samarkandi "Tazkiratush-shuaro" (1487), during this period (1487), more than 100 students continued their studies at the Mirzo Ulugbek madrassah. Along with Khoja Fazlullah Abu Laysi and Ali Kushchilar, this subject was taught by the Majlis Mir of AlisherNavoi un-nafais? (please check it again: Mir Alisher Navoi's Majlis un-nafois?). Mavlana Khoja Khurd also taught. In particular, Mir Alisher Navoi was in Samarkand and studied there (1465-1469). Mir Alisher Navoi also wrote: "Khoja Khurd is the only judge of the Samarkand throne and teacher of the madrassah of Ulugbek Mirzo. His generosity is among perfect wisdom and knowledge, and his generosity is among the adornments of morality. Yes In the interpretation of the waqfi of the poor (Mir Alisher Navoi) "Min waqf-i Alisher" was found by history ". It can be It can be seen from the above data that the antiquity of the higher education system in our country and their unique traditions are described. This shows that the education system in Turkestan does not lag behind the education systems in other parts of the world (for example, China, Egypt, Western Europe), but in some respects (teaching languages, financing the educational process) it will surpass them. However, in the distant past, it was more perfect and comprehensive. Russian colonialists came face to face with him when the education system in Turkestan was in crisis. In some Russian (and partly European) sources, hasty conclusions about his condition should

be explained by this factor or by the fact that the researchers did not have a deep approach to the essence of the matter.⁶

Brief information about the history of national schools and madrassahs of Turkestan is given. It was the turn of the madrassahs of the tsarist period, their place in the education system of the region. Among the messages on this topic are notes by V. P. Nalivkina, A. P. Khoroshkhin, K. E. Bendrikov are distinguished by their breadth, accuracy and richness of evidence.

“In Samarkand, Syrdarya and Fergana regions,” V.P. Nalivkin states that the total number of madrassahs is 189, including 118 in Fergana, 50 in Samarkand and 21 in Syrdarya region. There are 34 madrassahs in Kokand and 25 in Margilan, "18 in Andijan, 14 in Namangan, 14 in Tashkent and 10 in Khojand".⁷ A. P. Khoroshkhin in his "Collection of Articles on the Turkestan Territory"⁸ notes that there were about 200 such madrassahs in the Khiva Khanate and the Bukhara Emirate.

It is pleasant to note that in addition to the medieval madrassahs, new madrassahs were built and put into operation on the eve and during the conquest by the imperial government. This indicates that it is not extinct. Information K. E. Bendrikov about this fully confirm our opinion. He says: “Madrassahs were opened in the Fergano-Andijan region: in Karasuv (1862), Karachinos, the village of Kokand (1865), Sozok (1860), Tashchik, Uzgen, Khayrabad (1841). Kokand region: Khozhimat Vali madrassah in Kashgar, New madrassahs have been built in Buvaidavolost, new madrassahs in Isfara and Rishtan, new madrassahs have been opened in Vodilskiy, Kuva, Yakkatutskiy, Asakskiy, Uchkurgan, Chimgan and Shakhrikhanskiy districts of Seluraghilan region, Tukhrikhan region, Kokand Chust and the villages of Yakurgan. Namangan region. In addition to five madrassahs in Osh, madrassahs were opened in 1859 in Bulakbashi and in 1855 in Khojaabad. Three madrassahs were opened in Abdikvolost in 1848, in Boka in 1863 and 1870, and in Zangiot from 1835 to 1850. In 1875, new madrassahs were opened in the village of Kultepa, Tashkent region, in 1821 and 1875. –in Pskent and Turkestan, in 1874-1878. - in Chinaz.⁹ These authors also provide concrete evidence in their works about the economic funds of the madrassah, their income, the property of fund, on the basis of which one can understand achievements and shortcomings of the madrassah, the quality of teaching. The higher income in the madrassah,

⁶Alisher Navoiy, *Mazholis un -nafois. Ilmiy tank, idiy matni*, T.: FAN, 1961, b. 182.

⁷V. P. Nalivkin, *Svedeniya o sostoyanii tuzemnykh madrase Syr-Dar'inskoy oblasti v 1890-91 uchebnomu godu*, 1916, s. 49-60.

⁸A.P. Khoroshkhin, *Sbornik statey kasayushchikhsya do Turkest, kraya*. SPb., 1876, s. 41.

⁹K.Ye. Bendrikov, *Ocherki istorii narodnogo obrazovaniya v Turkestanskom kraye*, M., 1961, s. 75.

the better educational process and organizational issues are resolved. The most important thing is that such madrassahs, which attracted the attention of the population, were donated by the wealthy part of the population for education of their children, as well as at the expense of their own income. Information provided by K. K. Palenom on these aspects deserves attention. If we look at pages 120-121 of the reports, we can see that these questions are clear and concise about the financial situation of the madrassah. In it, the author provides such information. In total, there are thirty-two madrassahs in the Syrdarya region, of which 23 are located in cities and 9 in villages. The income of these madrassahs from waqf property is small, and the richest madrassah in Tashkent, Khoja Akhror, earns 3100 soums a year.

Three more madrassahs have an income of 1,000 to 2,000 soums, and the rest have an annual income of 100 to 10 soums. Some madrassahs are of no use. According to the revision of the 1891/92 academic year, 124 madrassahs were registered in the Fergana region. Of these, 95 are located in cities, and 29 - in the countryside. After the occupation of Fergana by the Russians, 6 madrassahs were opened. Many madrassahs in the province use charitable donations from the wealthy to supplement the fund's income. In general, the average annual income of Fergana madrassah is 149,797 soums. Of these, 12 madrassahs earn more than 2,000 soums, and 13 madrassahs earn from 1,000 to 2,000 soums a year. Fifteen madrassahs have no waqf property or income at all.

In the 1892-93 academic year, according to the audit of the Samarkand region, there were 58 madrassahs in the region, 40 of them in cities and 18 in villages. The average annual income of all madrassahs in the region is 28,555 soums. Twelve madrassahs earn more than 2,000 soums, and seven madrassahs earn from 100 to 2,000 soums. Nine of these madrassahs have no income".¹⁰ The facts show that madrassahs in the country differ sharply in both economic and educational aspects.

The exact number of schools and madrassahs in Turkestan is unknown, and it is impossible to draw unambiguous conclusions about the quality of the educational process in them, in particular, since they were dominated by an environment of low, middle and high level.

What are the educational process and programs of traditional schools and madrassahs based on the question arises. About this, S. M. Gramenitsky's notes are noteworthy. "The indigenous population," he said, "has been taught to read and write in Turkestan since ancient times. After the invasion, the Russians saw that there are many schools where Arabic is taught

¹⁰Otchet po razvitiu Turkestanskogo kraya, proizvedenn'y po velichayshemu povelenu senatorom grafmeyst, Grafom, K.K. Palenom, Uchebnoye delo, SPb., 1910, s. 124-126.

in their native language, and that literacy is one of the main factors of the Muslim religion.”The first reading in schools and madrassahs began with teaching children to write. When writing was fully mastered, they are learned the Haftiyak in Arabic, and then chor-kitobs (four books) in Persian, and learned to read the works of artists.

The letter by the chief inspector of educational institutions of the region to the Ministry of Education of Russia in 1902 contained more satisfactory comments on the methods of the educational system of schools and madrassahs. The letter, in particular, says: “Muslims study in their schools and madrassahs, both in the European part of Russia and in Siberia. Schools and madrassahs play an important role in people's lives and set the direction for the younger generation^{10a}... In what order are our schools and madrassahs, organized schools were introduced with almost no changes compared to Bukhara, not to mention a slight change in appearance, as required by most local conditions.

Schools are based on primary education. In them, the youngest children learn to read and write in Arabic. They memorize the Quran, prayer and a few verses in Turkish. How many older children should attend school is not specified. The stages of learning are determined by mastering one book and moving on to another. The duration of training depends on the abilities of the students, as well as on the experience of the teachers and ranges from 3 to 5 years."

It is also surprising that by the end of the 19th century, none of these schools taught science. The fact that children are thoroughly taught the art of calligraphy and writing can be found in information about some schools. However, there are qualitative differences in teaching between some rural schools.

In this regard, it is advisable to use some methods of studying the scientific heritage of traditional schools and madrassahs, including the experience of studying the Arabic and Persian languages, which are closely related to the ancient Turkic culture in our country, from national education systems in Turkestan to our modern education system. As you know, most of the history, rich cultural, scientific and philosophical heritage of the Turkic peoples is written in these languages. In the future, it is important to train a large number of professionals who will read and understand this great spiritual wealth of our people and translate it into our language. In the aforementioned book by K. K Palenom, the method of reading in a madrassahs divided into three stages.

^{10a}S.M. Gramenitskiy, *Polozheniye inorodcheskogo obrazovaniya v Syrdarynskoj obl.*, T., 1916, s. 54.

The first stage is called "One", in which the Taliban studied for 2, 4, 5 years. Classes were conducted mainly in Arabic and Persian. During these years, Arabic grammar and Persian were studied. There were read such works as "Zanjani", "Ikhlabi", "Avomil", "Harakat", "Kofiya" (its commentary also "Sharh-mullah") in Arabic and "Awwal-iilm" in Persian. In the second stage, the student studied the sciences of jurisprudence and studied Islamic law. At the third stage, we studied "Shamsia" and its commentary "Hoshiya" and "Mushkilot".

He (student) also read Akida (dogmatics), Tahzib (dialectics), Hikmat al-Ain and astronomy and gained general knowledge of cosmography. Attention was also paid to logic, lectures were given on this topic: "Tavzikh", "Hadith", "Qiyas" and "Tavsifikazi Boyzaviy". For students of jurisprudence, the following books served as the program: "Fiqhigaydoni", "Mukhtasarul-vikaya", "Hidoyaisharif" and others. The Taliban (students/seekers of knowledge) were also involved in accounting and medicine. Poems and epics of classical poets are taught especially zealously.

The school year began in October and ended in April. Readings were held four days a week: Sunday, Monday, Tuesday and Wednesday. During Ramadan and Eid al-Adha, two weeks of vacation. So, on this basis, teaching was carried out in schools and madrassahs. The facts also show that the peoples of Turkestan were not completely illiterate, as some Soviet historians say. The traditions of upbringing in their own way were consistently continued in the country. Of course, it must be admitted that the education system based on the requirements of global development has not been fully formed and has not fully assimilated advanced traditions.

There is one more aspect to the question. This is due to the fact that most of those who provided information about the education system of Turkestan were non-indigenous. Therefore, no matter how well their views are confirmed, they do not provide absolutely objective information about the education system in the country. They often appear in the form of observations by a researcher or tourist. The works of our domestic historians on this subject have been excluded from scientific use or are still unknown.

The next question is an explanation of the policy of the colonial authorities in the field of education in Turkestan. As noted above, the first governor-general of Turkestan K. P. Von Kaufmann was personally involved in the country's education system. He was the organizer of Orthodox church schools for missionaries and took a number of effective measures to Russify the population in the steppes of the Volga region, Bashkortostan and Kazakhstan, in order to learn how to organize educational work in the country. For advice and recommendations. K.

P. von Kaufman urges N. I. Ilminsky to come to Turkestan and study the local conditions, and then to develop a clear plan for the direction of pedagogical work. On this occasion, in the spring of 1868 N. I. Ilminsky sent K. P. von Kaufmann a letter with a number of sketches and ideas. In his proposals, N. I. Ilminsky emphasizes the need for large-scale missionary work in the education of Central Asia.

The goal was to carefully convert local Muslim schools to Christian schools. Recommended for educational work by I. S. Yastrebov, graduate of the Kazan Theological Academy, expert in Tatar and Arabic languages and culture. However, von Kaufmann was unable to bring I. S. Yastrebov to Turkestan. In those years, Yastrebov held the post of secretary in one of the most responsible positions in the Russian government - the Russian consulate in Turkey. At the same time, Kaufman's views on the organization of educational work in Turkestan did not correspond to Ilminsky's proposal. According to von Kaufmann, even the slightest pressure on the religious views of the local population could cause hatred and hostility of the local population towards them (colonialists).

N. I. Ilminsky felt the difficulties of developing plans for the education system in Turkestan and their implementation, and in August 1869 sent a letter of resignation to Governor-General Kaufman. Fifteen years later, N. I. Ilminsky wrote to Chief Prosecutor Pobedonostsev: "In 1869, when the Governor-General of Turkestan K. P. von Kaufmann heard about me from Count D. A. Tolstoy, when I came to Turkestan for a year and got acquainted with the social life and identity of local residents, the country began to ask me for expert advice and guidelines for organizing public education. What happened? I categorically rejected these offers because I was scared. And I had to write to General von Kaufmann with tears in my eyes because my health was deteriorating and I was not strong enough."¹¹

After that, the authorities of Turkestan will begin to resolve the issue on their own. In 1870, a special commission was created to organize educational work. The commission concluded that public education in the country should be subordinated to the interests of the Russian Empire. At the same time, it was emphasized that there will be no persecution of local religious views and that local Muslim schools should not rely on the help of the Russian government.

¹¹N. B. Znamenskiy, *Uchastiye N.I. Il'minskogo v dele inorodcheskogo obrazovaniya v Turkestanskom kraye*, Kazan', 1900. CH.4. s. 113-114.

Senator K. K. Pahlen quotes the commission's conclusion as follows: "We have not found an example of a school that could replace local schools, because Russian schools will remain alien to local residents in this country for many years, and maybe forever"¹².

The policy of tsarism in the education system of Turkestan continued until the last governor-general. In this regard, all the governors-general of Turkestan are provincial, they did not dare to carry out serious reforms that would change the national customs and traditions of Muslims, which caused individual protests. For many years, the attitude towards national schools and madrassahs was limited to administrative control.

At the same time, a policy of non-interference in the religious beliefs of indigenous children was pursued in Russian schools. But there were also supporters of the policy of Christianization of Muslim schools, for example N.I. Ilminsky. During the reign of K.P. von Kaufmann's supporters of this policy were deprived of administrative, economic and ideological support. Therefore, they were unable to organize the necessary events to implement their ideas.

On November 20, 1874, a law was passed on the transfer of all Muslim educational institutions of the Russian Empire to the Ministry of Public Education of Russia. General Kaufman, who had special powers in the presence of the king for his services in the conquest of Turkestan, issued an order not to apply this law on the land of Turkestan. Von Kaufmann then explains to the king that this order was taken into account in the interests and security of the empire. Thus, reforms to bring madrassahs and schools in line with modern standards did not find a solution during the first governor-general. Gradually, some of the indigenous people began to show zeal for this work.

In conclusion, we note that the education system in Uzbekistan has undergone dramatic changes in recent years. Of particular importance are the organization of preschool education, 11-year general education schools, presidential schools, specialized mathematical schools, the Ulugbek International Astronomical Olympiad.

¹² N. B. Znamenskiy, *Ibid*, p. 113.

Conclusion

It is worth dwelling on another aspect of the issue. Since our country has one of the oldest institutions of higher education in the world, we need to study the history of such education and restore its status in history and bring their dates to the level of anniversaries. Fifteenth century madrassahs, including Mirzo Ulugbek Madrassahs were also considered the university of their time. In the Middle Ages, schools established by churches in European countries were called universities. Religious and secular sciences were taught at the Ulugbek madrassah in Samarkand. These madrassahs, which were traditional educational institutions, also functioned as higher educational institutions in the second half of the 19th - early 20th centuries. European universities, including the University of Warsaw, have been closed for hundreds of years. Ulugbek madrassah in Samarkand was temporarily closed only in 1920-1930s during the Dzungar invasion. Then it continued in the 50s of the 18th century and existed until the 20s of the 20th century. As rector of Samarkand State University, Professor R. I. Khalmurodov correctly and rightly noted that Samarkand State University is the direct successor of Mirzo Ulugbek Madrassah, which dates back to. Fully supporting this idea, we can say that the government's decision to widely celebrate the 600th anniversary of Samarkand State University this year is timely and fair work.

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