

LOCAL NATIONAL SCHOOLS AND PERIODICAL PUBLICATIONS OF TURKESTAN IN THE BEGINNINGXX CENTURY

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ANNOTATION

The article displays information about the changes made to the traditional education system of the local population of Turkestan at the beginning of the 20th century, the implementation of policies in the education system that met the interests of the colonial authorities, the opening of schools belonging to Russian nationality and the rapid growth of their number.

Keywords: national school, “Haftyak”, “Chor Kitob”, Sufi Allayar, schools of the Russian system, Russification, Jadids, Behbudi.

INTRODUCTION

In the second half of the 19th - early 20th centuries. In the Turkestan region there was an education system that had been formed over a long historical period. As a result of the aggressive actions of the colonial government from the middle of the 19th century. The traditional education system of the local population of Turkestan began to undergo changes. As in other spheres of life in the region, policies began to be implemented in the education system that met the interests of the colonial authorities. This was reflected primarily in the opening and rapid increase in the number of Russian-native schools, which pursued the goal of Russification of the indigenous population.

In the pre-colonial period, the traditional education system was formed on the basis of Islam; in schools and madrassas, along with religious teaching, secular sciences were also taught. In primary school, education lasted 5-6 years, the basics of the Arabic language were taught - the alphabet, reading and diction. The next stage consisted of studying the book “Haftyak” (that is, the seventh part of the Holy Quran), which consisted of Quranic surahs and verses. Then the book “Chor Kitob” (four books) was studied, which reflected Muslim traditions, after which the books of Sufi Allayar “Risolai Aziza” - “Sabotul Ojizin” were studied. Students mostly learned these books by heart. The work of Sufi Allahyar provided information in poetic form about the lives of miracle workers and prophets. Students studied works not only in the Uzbek language, but also learned Farsi by studying the divan of the Persian poet Hafiz “Khoja Hafiz”.

General information about schools in the second half of the 19th century, according to tradition, in the cities and villages of Turkestan, each quarter had a mosque and schools attached to it. In large villages and cities there were madrassas, where several blocks were organized. For example, in 1890 there were 217 mosques and 185 madrassas in Bukhara. As of November 26, 1917, 392 mosques and 40 madrassas were registered in the city of Kokan. In 1884, Ismailbek Gaspraly founded a new teaching method called “usuli jadid” (“usuli savtiya”) in the city of Bokchasaroy in Crimea. In the 90s, this new method came to Turkestan. In 1893, Ismailbek Gaspraly himself came to Bukhara, met with the emir and managed to open a new school. Majid Ganizoda from Shirvan, who came with him, stayed in Samarkand for 40 days and taught “usuli sautiya”. Such schools (contrary to the goals and aspirations of the tsarist government) began

to open in cities such as Tashkent and Andijan. Average. According to Pyaskovsky, in 1895-1901 there were four modern schools in Tashkent. In 1900, the same school was opened in Andijan. In 1907, there were 30 modern schools in Turkestan, attended by 1,300 children. The tsarist government, on the contrary, accelerated the school of the Russian system.

In 1884, the first school of the Russian system was opened in Tashkent, in 1891 in Khiva, in 1894 in Bukhara. In 1892, in the country itself, their number reached 21. At the beginning of 1917, there were 170 schools of the Russian system in Turkestan. The schools were designed to provide the Russian authorities with Russian-speaking assistants from among the local population. In fact, the Russian government did not need talkative and slanderous servants, but scoundrels who could hardly speak Russian, and obedient servants who would stand at their master's throat. These schools were meant to do more.

The Jadid periodical press arose as a unique form of renewal of the social and spiritual life of Turkestan at the beginning of the twentieth century and played an important role in the revival of the nation. Jadids through the media brought people into the world of brotherhood, language, nationality and religion. With them he saw his destiny, he was convinced of the need to learn from the bitter experience of the past, to fight for the future with one soul and body. Newspapers and magazines such as "Tardzhimon", "Vakt", "Shora", "Ong", published on the banks of the Caucasus and Volga and having extensive experience in fighting the colonial policy of the tsarist government, became partners and sympathizers in the struggle of the modern press of Turkestan. The modern Uzbek press serves as the golden cradle of the formation and development of new Uzbek literature. All representatives of modern literature, from Behbudi to Cholpon, sharpened their thoughts and pens in these first newspapers and magazines. The most important task of Jadid journalism was to awaken the nation and prepare it for independence.

Local national press of the early 20th century. regularly covered the socio-political and economic life of the Turkestan people, attracting public attention to these events. In this regard, the merits of newspapers and magazines published under the leadership of our national intelligentsia were extremely great. We see this in the activities of a number of local periodicals. For example, we can cite information published in the Taraqqi newspaper and printed articles from our first national publications. The content of articles and messages published in this newspaper mainly boiled down to the dissemination of progressive ideas, the fight against discrimination against the religion of Islam by the colonialists, and the search for ways to achieve national independence.

It is known from history that the conquerors of Tsarist Russia, like the English colonists, did not limit themselves to increasing their economic and political status, absorbing the country's wealth in the colony, and penetrating the hearts of the colonists. The peoples they conquered in order to show themselves as equal heirs with them and completely destroy the native population, they also pursued a policy of Russification, which represented the most dangerous situation for the local population. That's why one of the government officials then said that it was necessary to teach the residents of Central Asia to drink like Russian men.

According to an article by the newspaper "Tarakki" under the title "Tashkent News", we strongly feel that there is an increase in alcoholism among the population and that this is undoubtedly a situation created for some purpose and there is a great force in the beginning of

this. "Drunkenness and beer drinking have become such a problem for us in Tashkent that from our main stations to the elders of Dumakhany they drink beer instead of tea. There is not a single person from our scientists or from our government who would forbid our youths from drinking alcohol..." In fact, these photographs are proof that many tricks were used to mislead the nation and deprive it of religion and faith. .

Having read and studied the above sources, we are now fully aware that making our nation complex was not so easy, and that this work was carried out as a result of severe oppression and upheaval. Advertisements were also published in local newspapers. The activities of trading companies and stores are mainly advertised. For example, the Taraqqi newspaper gives information about the land on which Muhammadsharif Musi's shops are located and the goods for sale. During this period, in addition to subscriptions, newspapers received income from advertising and announcements.

In conclusion, it cannot be said that during this period the change in the process of socio-political life occurred in the same direction both in Russia and in Turkestan. For example, in Russia there was a common force (Bolsheviks, Mensheviks and Hokazos) against the official government, and in Turkestan this socio-political force existed in two important directions.

1. The Bolshevik movement, which organized and led the labor movement in Turkestan.
2. Progressives, who are associated with the liberation of the self-confident people of the country from slavery and tyranny and the creation of an independent country through a civilized and educated population of the country.

As a final conclusion, when studying the history of printing in Turkestan, we must rely on the above information.

In conclusion, I would like to quote the text of the speech of President Shavkat Mirziyoyev at the ceremony dedicated to the twenty-seventh anniversary of the independence of the Republic of Uzbekistan:

... On this bright date, which marked the beginning of a new era, free and independent life, we once again deeply felt what a difficult and at the same time honorable path our people have passed.

On such a great day, we pay tribute to the memory of our ancestors, brave and courageous compatriots who dedicated their entire lives to the struggle for freedom and gave their lives along this path.

We remember with respect and honor the living names of the founder of state independence of the Republic of Uzbekistan, the First President Islam Abduganievich Karimov...

Thanks to our independence, we are full members of the world community and we are building our bright future with our own hands.

Based on our achievements during the years of independence, we are boldly taking a step towards national revival - national uplift.

We have adopted an Action Strategy to take our country's development to a higher level. Our determination to achieve the ambitious goals set out in this unique document opens up new horizons and opportunities for us.

Modernization and renewal of our country based on scientific achievements and high technologies is becoming our most important task in the current difficult era, when competition on a global scale is intensifying...

Whatever programs and plans we adopt in our country, we take into account the interests of our youth, who are our hope and our future.

Speaking about this, it should be separately noted that new higher educational institutions and branches of prestigious universities abroad are being created in our country, admission quotas have been increased, and correspondence departments have been opened in many areas.

At the same time, special schools named after our great scientists, creative schools named after our famous writers began to operate in our regions; various competitions and festivals, sports competitions are regularly held among our youth, which play a big role in their scientific and creative development. After all, the topic of the coursework is our past, and the thoughts of our President are our present and future. The requirement of today is that we, students, always study the history of our country and draw the right conclusions. The hard life and works of our brave ancestors, who gave their lives for our education at such a time, should be a school of example, and we, too, should create something for the future generation and strive for something.

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