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SECTION 13. History

EDUCATION AND PEDAGOGICAL ISSUES IN TURKISTAN: HISTORY, HISTORIOGRAPHY AND ANALYSIS

Abstract: The article is devoted to thoroughly analyze the education and pedagogical issues in the land of Turkistan from the point of view of historical studies.

Key words: Turkistan, education, upbringing, school, madrasah (Islamic religious school), mosque.

Language: English

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Introduction

The importance of our national culture, customs and cultural wealthy heritage is irreplaceable on upbringing well-developed generation who are seen as the future of our nation in today's world. Furthermore, we should understand our history even more deeply and it has become demand that more researches should be carried out. In sum, in our history the education and upbringing of youth, in general, studying the history of education system, analyzing the researches and expanding scientific researches in the field is significantly important on making the quality of education better.

Needless to say, the Central Asia has been considered as the center of culture and education for many centuries and it has been seen as the cradle of the global civilization. The great scientists who came from this territory have greatly contributed to the development of world science. We can take Avicenna, Beruniy, Farobiy, Khorazmiy, Farghoniy, Bukhariy, Ulugh Beg and others as an example. Our genius scholars who have been recognized all over the world had studied in the very area at the schools and madrasahs which were considered as national traditional educational institutions that they formed their scientific knowledge there and taught the youth at the mentioned educational institutions.

Materials and Methods

According to the historical sources, for instance, as researcher K.E.Bendrikov states that at the Islamic educational institutions, at first once when text of the sacred book of Islam religion which

is considered as the Holy Quran had been decided on, a school which prepares scribes to deliver it to the common people was opened. Such kinds of schools were opened in Turkistan during the reign of Kutayba ibn Muslim Bohiliy on the hill of Bukhara in the place of temple of Zoroastrians. As in every Islamic country, the schools were widely spread in Central Asia as well that they were exist in every city, village and even in nomadic encampment yurts [1]. In the second half of XIX century in only the city of Tashkent, there were approximately 253 schools, madrasah and school for the memorization of Quran, and 261 teachers together with 7503 students in these institutions [2].

There are a number of materials in different forms concerning the education and upbringing affair and its history in Central Asia even until now. The information on the history of education system is available in the form of recollections, account, and memorials of travelers, traders and ambassadors and so on who came to the area. They provided data about the traditions and customs of the local inhabitants, lifestyle, education and upbringing and schools and madrasahs. These can be shown as an example of N.Khanikov, O.Korenskiy, N.Ostrumov, K.Kaufman, P.Znamenskiy, N.Ilminskiy, V.Nalivkin, M.Gramenskiy, N.Bobrovnikov, A.Zamberi and others[3-9]. Even though the information given in them is short and designed for a specific circle, they are precious in the historical point of view. The information about the number of school madrasahs, their façade, condition, number of teachers and learners, their provision, textbook and others can be



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seen in the mentioned sources. In this place, it should be noted that, some Russian authors strived to assess the traditional education institutions in Turkistan negatively in the point of benefits of colonial government. For instance, V.Bilik says that schools which captive the common people in religious imprisonment were shown as the strongest opponents of soviet schools [10].

However, the General-Gubernator of Turkistan N.Mishenko stated in 1909 as opposition to the ideas mentioned above on the education system of the locals as follows: "in terms of spread of literacy, the local people are obviously superior to the inhabitants of European Russia. Number of elementary educational institutions (schools) and middle or higher educational institutions are spread all areas of the land" [11].

The Russian researcher N.Ostrumov claimed that schools did not teach only modesty and respect-reverence but also outer order and discipline. The Muslim children are not so into candies to compare Russian children. Schools also do not bother family traditions and do not create extra evil [12].

As A.Vamber claimed "Education institutions and their provisions is the key of people of Central Asia to get better education. The khan and the common people are always eager to build and reconstruct educational institution and it seems impressive" [13].

The data belonging to this period can also be seen in the works of local people who lived and performed during this time such as, Mahmudkhuja Behbudiy, Abdurauf Fitrat, Abdulla Avloniy, Hamza Hakimzoda Niyoziy, Hajji Mumin Shukrullo, Fayzulla Khujayev and so on [14-18]. Especially, these works cover the information about the condition of existing educational institutions, ideas and discussions about intense issues and matters of the field. For instance, Abdurauf Fitrat said "on the purpose of killing our national and religious feelings, the newspaper has been published and school has been established in the office of conservative officials like Ostrumov, the huge part of power and right of the religious office has been removed, but in order to realize the importance of our nationality and faith, we also established schools and published newspapers," [19].

In the schools of Sadridin Ayniy, there studied 10-50 pupils. The number of students in girls' schools was greater than boys'. Some parents preferred to send their little sons to girls' schools at first [20].

As the members of the enlightenment the Nalivkins confirm that the lessons were not conducted in separate rooms according to the knowledge degree of learners, they were taught in a room where a teacher educates. They were only divided where to sit. For instance, those who were learning the alphabet sat in the threshold while those

who were studying Chor Kitob, Khuja Hofiz and the Quran sat in the place of honor.

The teacher gave individual tasks for the students; he called them one by one and checked their task. At classic schools, reading and writing were not taught at the same time. First the children were demanded to be fluent in reading, then they were taught to write. In most cases, the children had to finish reading the book of "Sufi Olloyor" or "Khuja Hofiz" before moving to writing. In generally, the period spent on writing was up to the talent of the student and the desire of the teacher.

The first thing to do in the curriculum was to learn "Kalimai shahodat" at schools that it followed to learning by heart a twenty-eight-letter Arab alphabet. The children learnt by heart three or four letters scribed on a wood by the teacher. Learning the letters by heart, they started to study signs put above or below them. Then syllable and adding syllable was learnt.

Researcher R.Rakhimov point out that pupils started to study the book "Khaftiyak" at school. The meaning of "Khaftiyak" is one seventh or one seventh part of the book Quran. After Khaftiyak, the children started to learn other surahs by heart [21]. The next book to study was "Chor kitob". This book consists of four volumes that it includes the rules of sharia, matters of farz, sunnah, namaz, roza (keeping fast) and others are explained. Once the children were able to read "Chor kitob", they were taught to write and read other books. After becoming literate children started to study the book of "Sabot ul-ojizin" by Sofi Olloyor ibn Olloqli.

A.Avloniy declares that schools of land of Turkistan in early XX century used books like "Chor kitob", "Sabot ul-ojizin", "Fuzuliy", "Navoiy", "Khuja Hofiz", "Bedil", "Maslakul mutakkin" and others. In the schools of girls too, the system was alike to the schools of boys. In girls' schools the work of poets in Persian and Turkish was widely studied. Girls were also taught lessons on behavior as well.

The mosque had become uncomfortable place to organize discussions and for the debate of the scholars. Consequently, there was a demand to establish a place to listen to the lectures of the influential scholars, to organize discussions to resolve issues. That is to say, the need arose to open special science destination – madrasah [22].

The word madrasah is Arabian that it means "the place where lessons are conducted", "a place where the knowledge is shared" and "study place" [23]. The main function of the madrasah was to produce high quality specialists. At first, the students who came to madrasah were those who had basic knowledge and they wanted to deeply learn. Quran, Hadith, tafseer, the science of sharia (Kalom, Fikh), mazhab, tarikat, the history of teachings, Arabian, literature, history, geography, mathematics,

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geometry, astronomy, medicine, alchemy, mineralogy and other subjects had been conducted at the madrasah.

Abu Bakr Muhammad Narshahiy in his book "the history of Bukhara" narrates that madrasah Farjak was damaged in 937 because of a fire. Madrasahs were built in city and village centers, on highways. Nearly all madrasahs in villages had been built near the bazaar. Such kind of information can be seen in researches of O.Korenskiy [24].

Russian orientalist N.Khanikov who came to the Bukhara in 1841 says that there were 60 madrasahs and ten thousand students in them. Students from Islamic countries such as Khiva, Kukon, Khisor, and Samarkand came to madrasahs of Bukhara [25].

In most cases, the education was not shorter than five years at schools [26]. The duration of education was up to the intellect, mastering the knowledge of the student and the literacy of the

teacher. A child who studied at school could continue his study at the madrasah. In the land of Turkistan in 1898, there were 5755 schools [27]. This given figure is not considered as exact since it was impossible to get the precise number of schools. Because, schools were established at home, the wealthy educated their children at their own home.

Conclusion

In conclusion, after the conquest of most parts of Central Asia by Russian empire in the second half of the XIX century, one of the main goals of the colonial policy was to russificate the local people, to produce interpreters among local inhabitants in order to connect with residences, and studying school and madrasah system of local people in order to strike religious belief and religious teaching. In this way, the colonial policy shortened waqf land which was source of wealth of traditional education institutions so that they could completely finish the system.

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