



Research Article

MADRASAH OF UZBEKISTAN: PAST AND PRESENT

Submission Date: April 12, 2022, Accepted Date: April 20, 2022,

Published Date: April 30, 2022

Crossref doi: <https://doi.org/10.37547/social-fsshj-02-04-22>

Journal Website:
<https://frontlinejournal.s.org/journals/index.php/fsshj>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Gofforov Shokir

Professor of Samarkand State University, Doctor of Historical Sciences, Uzbekistan

ABSTRACT

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

KEYWORDS

Madrasai ulum, madrasai muallimun, mutavvalli, mudarris, Shamsiya, alo, adno, avso, mushkulot, university.

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 was a historical basis for the formation of science, culture and spirituality. The same can be said about educational institutions, activities of madrasahs, their educational system, form and educational process. We intend to pay special attention to these aspects of the issue.

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. [1.2.3.5.]

In some works on the history of culture and education, it is noted that the appearance of madrasahs in Islamic lands dates back to the 10th century, and the first madrasahs were built in Nishapur. However, historical sources, including the "History of Bukhara" by Narshakhi, claim that back in the 10th century there were madrasahs in Bukhara, one of which was badly damaged by a fire in 937, staged by Farjak.[13]

One of the most important stages of the education system was the construction of madrasahs 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, madrasah and secondary school madrasah. Madrasahs with secondary specialized education could exist in the form of "madrasatun kharbiya" (military school), "madrasatun muallimin" (pedagogical institute), and higher educational institutions-universities could exist as "madrassahs ulum" ("madrasah of sciences" - dorilfunun).[7]

All this testifies to the fact that the education system of our Motherland and other peoples of Turkestan in the past was perfect and mature and fully met the requirements of life at that time.

The most brilliant and perfect stage in the history of the education system undoubtedly dates back to the times of the great master Amir Temur and the Temurids.

After the establishment of the 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 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 madrasahs and trade in rastas (teams).

As a result of Amir Temur's wife - Saraimulkhanim (madrasah), Tuman aka (khanaka and kulokhfurushon timi), Idigu Temur, Firuzhah (madrasah), grandson Muhammad Sultan (madrasah), Samarkand sadri Mavlono Kutbid (madrasah) built a number of rows. buildings., especially madrasah.

The construction of these madrasahs 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 Saiddin Mas'ud Taftazani, Sayyid Sharif Jurjani, Salahiddin Musa Kazizoda-i Rumi, Abu Sayyid ibn Burkhaniddin Sogardji, 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 madrasahs in all spheres, including the revival of the education system, the writing of new works and the growth of the popularity of Amir Temur and the Temurids.

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



imams, scientists, school teachers) and other directions (Idigu Temur, Saroimulkhanim madrasah).

Classes in the madrasah were conducted in three languages - Arabic, Persian and Turkish (Uzbek). In each madrasah, 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 madrassas.[11]

The "golden age" in the education system of the peoples of Central Asia is undoubtedly the period of Mirzo Ulugbek (1409-1449). During the 40-year reign of Mirzo Ulugbek 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 the 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 madrasahs and mosques, mausoleums, khanaks, bazaars and baths built by Ulugbek. The madrasahs built by the great scientist have survived to this day, which we will talk about below.

The madrasah of Mirzo Ulugbek in Bukhara was built in 1417, and its architect was Ismail ibn Tahir ibn Mahmud Isfahani.

The madrasah 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.

The entrance to the madrasah 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.

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 knowledge."

It is worth noting that at the entrance to the Mirzo Ulugbek madrasah in Bukhara there are inscriptions that propagandize and promote science. The fact is that Mirza paid special attention to the education system, madrasahs, which are one of his centers.

Although the lack of information about the activities of the madrasah does not allow us to speak unambiguously about many madrasahs, there is no doubt that this is a general purpose madrasah.

Now the madrasah has been preserved. Renovated in 1993-1994. To the 600th anniversary of Mirzo Ulugbek.

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

Today the roof and facade of the madrasah 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 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 madrasahs and madrasah complexes for the education system and scientific research, as well as the fact that each building is based on accumulated experience and theory. While in this work, a group of engineers Sultan Giyosiddin Kashi, famous architects and artists 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 Ruganbek and Mirzoda. On the basis of this, a plan was approved for the construction of madrasahs in Bukhara (1417) and Gijduvan (1433), as well



as the creation of a complex of madrasahs in Samarkand.

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

"(Mirzo Ulugbek) built a madrasah 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 madrasah in Samarkand was built in 1417-1420 due to its size and a large number of premises.

The madrasah is extraordinarily magnificent in terms of architecture, and painting is the supreme example of calligraphy, stone carving and carpentry. The history of the madrasah covers an area of 81x56 meters, and its facade - the roof - faces the sun. The starry sky on the roof is a blue image, 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, closed entrance gates and entrances from the southern and northern sides of the madrasah, a courtyard of the madrasah on the southern and northern sides of the sunset side with two more flower towers and two domes.

The madrasah 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 madrasah, and a mosque on the west side. They say that the complex of Mirzo Ulugbek madrasah in Samarkand differed from other madrasahs in that it also had an observatory. In support of this idea, it is appropriate to cite a wonderful reference text in the work "Tazkirat ush-shuaro" by the poet, literary critic and historian Mavlana Mutribi Samarkandi, who lived and worked in the 17th century. Mawlana Mutribi writes: (Contents) "Binders Atorud fatinatli rasad and Mushtariy hislat Kamar, photographic detectors depict the image of seven climates and the rulership of the Earth on the wall of the madrasah 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 madrasah 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 madrasah. Therefore, the image of the seven

climatic maps applied to the wall of the madrasah has not survived to this day. [8]

At the beginning of the madrasah, the level of knowledge of the student was determined, which was divided into three groups - 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 Mavlana Kazizade Rumi. Mirzo Ulugbek sometimes took part in the Taliban science exam.

The educational process in the madrasah 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 madrasah 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 madrasah (for example, Ali Kushchi, Abdurahman Jami).

A graduate of a madrasah is 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 madrasah 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 Belarus. Uzbekistan.

After the death of Mirzo Ulugbek (1449), the madrasah continued its activity. According to the work of Mavlono Davlatshah Samarkandi "Tazkirat ush-shuaro" (1487), during this period (1487) more than 100 students continued their studies at the Mirzo Ulugbek madrasah. Along with Khoja Fazlullah Abu Laysi and Ali Kushchilar, this subject was taught by the Majlis Mir of Alisher Navoi un-nafais. 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

madrasah 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 "1. 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. [4]

Brief information about the history of national schools and madrasahs of Turkestan is given. It was the turn of the madrasahs 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, - the total number of madrasahs is 189, including 118 in Fergana, 50 in Samarkand and 21 in Syrdarya region. There are 34 madrasahs in Kokand and 25 in Margilan. " Samarkand, 18 in Andijan, 14 in Namangan, 14 in Tashkent and 10 in Khojand ". [12]

A.P. Khoroshkhin in his "Collection of Articles on the Turkestan Territory" [15] notes that there were about 200 such madrasahs in the Khiva Khanate and the Bukhara Emirate.

It is pleasant to note that in addition to the medieval madrasahs, new madrasahs were built and put into operation on the eve and during the conquest by the imperial government. Indicates that it is not extinct. Information K.E. Bendrikov about this fully confirm our opinion. He says: "Madrasahs 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 madrasah in Kashgar, New madrasahs have

been built in Buvida volost, new madrasahs in Isfara and Rishtan, new madrasahs 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 madrasahs in Osh, madrasahs were opened in 1859 in Bulakbashi and in 1855 in Khojaabad. Three madrasahs were opened in Abdik volost in 1848, in Boka in 1863 and 1870, and in Zangiot from 1835 to 1850. In 1875, new madrasahs were opened in the village of Kultepa, Tashkent region, in 1821 and 1875. - in Pskent and Turkestan, in 1874-1878. - in Chinaz. [6]. These authors also provide concrete evidence in their works about the economic funds of the madrasah, their income, the property of the fund, on the basis of which one can understand the achievements and shortcomings of the madrasah, the quality of teaching. The higher the income in the madrasah, the better the educational process and organizational issues are resolved. The most important thing is that such madrasahs, which attracted the attention of the population, were donated by the wealthy part of the population for the 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. Refinement 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 madrasah. In it, the author provides such information, including. In total, there are thirty-two madrasahs in the Syrdarya region, of which 23 are located in cities and 9 in villages. The income of these madrasahs from waqf property is small, and the richest madrasah in Tashkent, Khoja Akhror, earns 3100 soums a year.

Three more madrasahs have an income of 1,000 to 2,000 soums, and the rest have an annual income of 100 to 10 soums. Some madrasahs are of no use. According to the revision of the 1891/92 academic year, 124 madrasahs 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 madrasahs were opened. Many madrassas in the province use charitable donations from the wealthy to supplement the fund's income. In general, the average annual income of Fergana madrasah is 149,797 soums. Of these, 12 madrassas earn more than 2,000 soums, and 13 madrassas earn from 1,000 to 2,000 soums a year.

Fifteen madrasahs 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 madrasahs in the region, 40 of them in cities and 18 in villages. The average annual income of all madrasahs in the region is 28,555 soums. Twelve madrassas earn more than 2,000 soums, and seven madrassas earn from 100 to 2,000 soums. Nine of these madrasahs have no income." [14]. The facts show that madrasahs in the country differ sharply in both economic and educational aspects. If we look at their activities in terms of teaching methods and the level of financial support, then another. the exact number of schools and madrasahs in Turkestan is unknown, it is impossible to draw unambiguous conclusions about the quality of the educational process in them, in particular, they were dominated by an environment of low, middle and high level.

What are the educational process and programs of traditional schools and madrassas based on? the question arises. About this SM 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 in their native language, and that literacy is one of the main factors of the Muslim religion. "The first reading in schools and madrassas began with teaching children to write. When writing was fully mastered, learned the Haftiyak in Arabic, and then chor books in Persian. learned to read the works of artists.

The letter of 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 madrassas. The letter, in particular, says: "Muslims study in their schools and madrassas, both in the European part of Russia and in Siberia. Schools and madrasahs play an important role in people's lives and set the direction for the younger generation [9] ... In what order are our schools and madrasahs. 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 madrasahs, 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. Senator

K.K. In the aforementioned book by Palen, the method of reading in a madrasah is divided into three stages.

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" (his commentary also "Sharh-mullah") in Arabic and "Avwali Ilm" 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 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 "Tavsifi kazi Boyzaviy". For students of jurisprudence, the following books served as the program: "Fiqhi gaydoni", "Mukhtasar ul-vikaya", "Hidoyai sharif" and others.

The Taliban 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 madrassas. 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. Ilminsky for advice and recommendations. K.P. von Kaufman urges N.I. Ilminsky to come to Turkestan and study the local conditions, and then 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 the proposals of 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. Yastrebova 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. [10].

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.

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." [10].

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 madrassas 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 madrassas 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.

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 madrasahs, including Mirzo Ulugbek Madrasahs 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 madrasah in Samarkand.

These madrasahs, 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 madrasah 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 Madrasah, which dates back to 1420.

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.

REFERENCES

1. E.Ihsanog'lu, Osmanli egitim muesseseleri. Kp.: Osmanli devleti ve medeniyeti tarihi, 2 cilt, Istanbul, 1998, ss. 232-251.
2. Mez A. Die Renaissance des Islams. 1922.
3. Абдуллаев В., Валиходжаев Б. Дыхание веков. Самарканд 1970.
4. Алишер Навоий. Мажолис ун -нафоис. Илмий танқидий матни. Т.: ФАН, 1961. Б. 182.
5. Бартольд В.В. Сочинения. Т.П, ч.2. – М., 1964.
6. Бендриков К.Е. Очерки истории народного образования в Туркестанском крае. - М., 1961. С. 75.
7. Валихўжаев Б. Н. Темурийлар қурғон мадрасаи олиялар // Маърифат, 2001. 4 апр.
8. Валихўжаев Б. Сурати ҳафт иқлим дар мадрасаи Мирзо Улуғбек // Овози Самарқанд, 1992. 18 апр..
9. Граменицкий С.М. Положение инородческого образования в Сырдарынской обл.. Т.: 1916. С. 54.
10. Знаменский Н.Б. Участие Н.И.Ильминского в деле инородческого образования в Туркестанском крае. – Казань, 1900. Ч.4. С. 113-114.
11. Мукминова Р.Г. К истории аграрных отношений в Узбекистане XVI в. /Вакф-наме/ Т.: Наука, 1966. С. 66.
12. Наливкин В.П. Сведения о состоянии туземных мадрасе Сыр-Дарьинской области в 1890-91 учебному году. 1916. С. 49-60.
13. Наршахий. Бухоро тарихи. Т., 1966. Б. 84.
14. Отчет по развитию Туркестанского края, произведенный по величайшему

повелению сенатором графмейст. графом.

К.К. Паленом. Учебное дело. – СПб., 1910. С.

124-126.

15.Хорошхин А.П. Сборник статей

касающихся до Туркест. края. СПб., 1876. С.

41.

